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"RIGHTEOUSNESS EXALTETH A NATION."

NEW YORK, OCTOBER 23, 1901.

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threatened suit, the School Council withdrew the order. In many of the schools where there were no Hebrew children the teachers had of their own volition, been repeating the Lord's Prayer at the opening of the school, and some had added the Ten Commandments and the Twenty-third Psalm. Now there is a protest against their continuance even in these schools where objection had not previously been made. So that all is likely to be lost by reason of what Mrs. Wendell Phillips would call the "shilly-shallying" of men who know more than they dare maintain.

* * *

Conditions in China.

At the annual meeting in Hartford of the American Board, Dr. Ament, of Pekin, declared that China to-day is ready for commercial and religious development, that the Boxer uprising has taught a large class of the Chinese that Confucianism is a failure, that China has emerged from darkness, and has come out upon the stage of history to perform its part in the world's progress. The report of the foreign secretary denies that missionary work was in any sense the cause of the outbreak, and is proving itself the most helpful agency for the re-establishment of peace and national unity. Dr. Barton, the foreign secretary, has in charge 246 missionaries, besides 1,391 native helpers. The corresponding secretary, Dr. Judson Smith, has 11 Missions under his supervision, including 298 missionaries and 2,092 native laborers.—*Christian Advocate*, N. Y.

* * *

Miss Stone Not Yet Ransomed.

Miss Ellen M. Stone is still in the hands of her abductors, and no information is given out as to what progress, if any, is being made toward securing her. Contributions to the ransom fund have almost wholly ceased, and not much more than half the amount needed has been raised. It was announced that our President had said he had taken the matter in hand, and such is the general confidence in him that his statement largely allayed public apprehension for her safety. What President Roosevelt would like to do, no doubt, would be to hand the Presidency over to the Secretary of State while he with his Rough Riders would go to the Balkin mountains and rescue Miss Stone. What he will do, or is doing, is not made public. Meantime, it is reported that the mother of Miss Stone, who has passed her eightieth year, and is in feeble health, is fast sinking under the depressing effects of the uncertainty that surrounds her daughter. Yet, in the midst of her agonizing suspense and intense suffering, she is said to express no regret that her daughter entered the mission field, and regards "the crown of martyrdom that even now may be upon the brow of the devoted missionary as the crowning glory of her own long life."

Godlessness Unprofitable

Rev. Dr. A. A. E. Taylor, of Columbus, Ohio, ex-President of the Wooster University, contributes the following to "*The Presbyterian*" October 9: "Our State Fair is held in this city annually, where ample grounds and capacious and handsome buildings are prepared for it. It usually proves a great success. This year the managers expanded its importance by calling it an Exposition and extending its duration into a second week. This of course involved an intervening Sabbath. In spite of many protests and much criticism the managers opened upon Sabbath. A prominent Universalist preacher was engaged to discourse in the afternoon and a miscellaneous crowd attended. Many good people were much chagrined and failed to patronize the Exposition at all. It turns out that the experiment was unsuccessful. A deficit of about ten thousand dollars falls back upon guarantee subscribers. Next year there will be the modest old Fair of a single week, with no Sunday desecration. I do not observe that Christian people seem very sorry over the failure, since the divine laws were defied and Christian sentiment violated."

* * *

Yale's Bi-Centennial.

Yale College's bi-centennial is being celebrated this week, and New Haven, Conn., is thronged with distinguished guests, including President Roosevelt, who graduated from Harvard only twenty years ago, and who is now to receive an L.L. D. from Yale. About two hundred and fifty undergraduates were on the program to give a series of pantomimes last night illustrating historical scenes in Yale life, and the commemorative exercises are set for to-day. The commemorative poem will be read by Edmund Clarence Stedman, and the address will be delivered by Justice Brewer, of the United States Supreme Court. The two hundredth anniversary of this great college is an event of international interest, for the Sons of Eli are in all parts of the world. Besides President Roosevelt many distinguished men will receive honorary degrees. Hon. Kazuo Hatoyama, Speaker of the Japanese House of Representatives; Sir Robert Hall, the distinguished British astronomer; Professor Carl Martens, of the National Russian University, St. Petersburg; Archbishop John Ireland, of St. Paul, and the Rev. Dr. A. F. Sheele, representative of the Bishop of Sweden, are some of the other guests who will be given the degree.

* * *

What It Costs "Freedom" to Shriek.

Johann Most, editor and proprietor of "*Freedom*," New York's organ of anarchy, recently cried out against rulers, declaring that they should be hunted and destroyed "through blood and iron, poison and dynamite." For this he has

Statistics of South African War.

On October '10 the British Secretary of War, Mr. Broderick, reported in the English Parliament the following facts as to the South African war, now entering its third year: "We have roughly 200,000 men and 450 guns in South Africa, and over 100,000 men are under training at home. The war office is providing supplies for 314,000 persons, directly or indirectly connected with the war; is feeding 428,000 horses and mules and maintaining four months' reserves of food for men and animals. Sixty-nine mobile columns perfectly equipped are now in the field and 10,000 remounts are being landed monthly, besides those captured. During the first six months of 1901, 61,000 fresh troops were sent out, besides arms for 20,000 local levies."

* * *

The Man Behind the Words.

We quote the following paragraph from the "*Christian Intelligencer*" of this city: "Ralph Waldo Emerson says: 'Words have weight when there's a man behind them,' and no one may hope to reverse this fact. We have just read in the secular papers a letter reported to have been sent by ex-President Harrison to Dr. T. L. Cuyler, in which, after thanking him for some kind expression made to him in a recent letter, he said: 'I appreciate your kind words, and especially your noble life, which gives them value. There it is again. It is the life behind the words that give them value. Even if they be kind, loving, appreciative words, they sound hollow and are entirely unhelpful unless there is a noble life back of them. And so there is an immeasurable value in a life.'"

* * *

Cleveland Invertebrates.

The School Council of Cleveland, Ohio, made the repeating of the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm obligatory in all the schools; but because the Hebrews in some schools made a protest and

"Relation of Revival of Religion in the Church to Reform in the State."

By Rev. F. M. Foster, Ph.D.

The word "Reform" is defined by Webster, "To form again," "to create or shape anew," "to put in a new and improved condition," "to bring from bad to good; to change from worse to better." The word "state" shows the sphere in which the shaping anew, the improved condition, the bad to good, the worse to better, is to take place. It is men collected into a great body, men in national capacity, men under government, men formed into a great national organism.

Webster's definition of the word "Reform" would further indicate that "the improved condition, the bad to good, the worse to better" has to do especially with morality, in the improved moral character. What will this improved moral character do? Will it be satisfied with *unimproved* surroundings?

The subject supposes that the Church has been thoroughly revived, set on fire; that every member is not a mummy, not a grumbler, but a Christian, thoroughly in earnest, wholly consecrated in sincere devotion to Christ and his cause. Standing upon the supposed fact that the church is "bright as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," the question is proposed, "What influence will such church have in reforming the State?"

The following considerations might be presented:

I.—A revived church, because of her position in, and relation to, the nation, has a most excellent opportunity to reform the State. What is the position of the Church in the State? Some insist that there should be a union between these in the sense that rulers in the State have authority in the Church. This is the doctrine of Rome, and of the Established Church of England. Others insist that the Church and State are entirely separate; that they have nothing in common; that even a passing acquaintance is unnecessary. This is the doctrine of the Constitution of the United States; of the infidel; of the politician, and of those who say "politics have nothing to do with religion."

It is believed that both these positions, as defined, are wrong. To the question, "Is there a union of Church and State?" the answer should be "yes" and "no." "Yes," in the sense that both are under the administration of the same Lord and King. "No," in the sense that God has given one authority in or over the other. "Yes," in the sense that each is to seek and conserve the interests of the other. "No," in the sense that the Church must ask or secure for her ordinances and laws the permit or ratification of the State. But one remove from the visible church and the visible state these are absolutely united in the person of Him who is at once the church's Head and the nation's King. While God does not prescribe civil duties to the church in her organized capacity, yet

he prescribes to, and demands of, the state religious duties. These religious duties make the state a very near sister to the church, and indicate a relation and tender sympathy which appears to be unkindly and harshly dealt with in the somewhat doubtful expression, "no union between church and state." This much will, however, pass without challenge, the strong friendship which should exist between these would give a revived church a most excellent opportunity to influence the state to reformation. But aside from the intimate relation between these, it should not be forgotten that the members of the church in their individual capacity, are a part of the properly constituted state; members of the church and members of the nation at the same time, with duties that are at once distinct, yet in harmony. The Elder in the church may be a legislator, a Governor. On the supposition that all members of the state were members of the church, a true revival in the latter would be seen in the improved moral condition of the former. The light shining in the church would shine in the nation. While, however, the actual membership of the church is but a percent of the population, a revival of religion is not so soon felt in the nation. The amount of matter to be heated requires time. If every man must convince ten of the necessity of a reform, he has a work which may require years. These revived ones, however, being members of the state, are in position to do this work. They have the privilege of making themselves heard and felt. If wholly consecrated to Christ, they will be deeply concerned at the national violation of his law. As they recognize their responsibility, as part of the nation, in the violation of the law, they will be thoroughly in earnest, protesting against the evil and separating from it until such time as it is removed.

But while a revived church is in position to exert a mighty, we had almost said irresistible, influence for reform in the State, practically she exerts but little. The popular notion that church life, and reformation in church life, have nothing to do with politics, has a paralyzing effect upon the church's influence. It is a theory vicious in principle and pernicious in practice. He who accepts it is but half reformed, but half revived. He who thinks his improved spiritual condition should not manifest itself in his civil acts, is paralyzed on one side; blind in one eye; deaf in one ear; lame on one foot. The theory that you may be reformed as a Christian and continue morally corrupt as a citizen may suit the politician, but it is rebuked by the Word of God. If a man is a Christian, he is a Christian all over, a Christian in all his acts. He delights in the law of the Lord in both church and state. "When thou art converted, strengthen thy brethren," was Christ's charge to Peter. Peter obeyed in his work and in the Epistle which he wrote. In these he set forth the duty of the Christian to kings and those in authority.

The church is in the state as the leaven is the

meal. If it be a good article, it will reform and transform until the state has as pure a character as the church.

II.—As a matter of history, a revival of religion in the Church has led the way to reformation in the State. Israel's history affords many illustrations. The good kings set their hearts to seek the Lord first, and directed the people to God; then they followed this revival of religion by reforming the State. Leaving these, for you can examine them at your leisure, we would turn your attention to old Rome. This was a Pagan nation—wholly given to idolatry. The abominations bred and fostered were as innumerable as revolting. No measuring line could reach the depths of their moral pollution. Presently the gospel messenger came; and as he came he preached; and many believed. The power of Rome, under the Neros, was turned against those that accepted Christianity. "They had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned; they were sawn assunder; were tempted; were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy." But however fierce the roar of the monster, before the power of the gospel, he was driven to his den. Under Constantine, the Roman state acknowledged Christianity as the national religion. This was a strange revolution, but it demonstrated the power of the gospel of Christ. "It is the power of God unto salvation." In this reformed state, those inhuman practices ceased, and God's law was administered. The Church led the way to this mighty reformation and revolution in the Roman Empire. A revived church did it by God's grace.

Pass on to the land of our fathers, that covenant land of Scotland. The church of Rome had control of the state. She was living upon the life blood of the people. The gospel came. It roused the wrath of "the man of sin," "the son of perdition." But the gospel was preached. The storm was dreadful. The machinery of the state was turned against the new-born church. The command is thundered from the Vatican—**DESTROY THESE CURSED HERETICS! HEW THEM DOWN!! KILL WITHOUT MERCY!!** The headman's axe and the gory-scaffold were thronged with victims for execution. The market place was a scene of continued burning. But the gospel was preached amid banishment, suffering and death. The roll of martyrs from that covenant land is still its crown of glory. But at last the power of the persecutor began to wane. A reformed church grew to manhood and was first in influence and power. Through her instrumentality the state was reformed. How changed those lands to-day! Two hundred and fifty years ago they were bespattered with the blood of the saints. A revival of religion in the church led the way to this reform in the state.

The two illustrations given cover years of hard struggles. The power of a revived church was put fully to the test. They would seem to establish the fact that a revived church will reform the state.

The same conclusion could be arrived at by showing that a state has never been reformed without a corresponding reform in the church first.

(Concluded next week.)

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BALDWIN WM. 150 6TH B'VE

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"Reform" Sentiment in New York.

The boldness with which professedly Christian people advocate compromise with the liquor interests in New York City for the sake of conciliating voters, gives no hope of a better day.

"The Outlook" for Oct 26 contains an article by the late Col. George E. Waring, Jr., originally published Oct. 15, 1898. The editors reproduce it now, because of its application to present problems. Col. Waring was Street Commissioner during the "Reform" Administration of Col. William Strong. We make the following selections from the article:

"Temperance has struck its roots, and it will grow stronger as time goes on. Thank God for this. What now most interests those who care for good government in New York is the degree to which and the way in which the work of its advocates should be aided by law and by administration. It is to those who care for such government that this appeal is made."

1. The 'Puritan Sabbath' can never be made acceptable to the people of New York.

2. Beer is not to be classed with whisky as an objectionable beverage.

3. Whisky is demanded by a very large number of persons who will connive at the violation of law to get it, if need be, every day in the week.

4. Beer is regarded by many thousands of citizens as being as harmless, if not as necessary, as bread; and they will see the fiend incarnate in the mayor's chair rather than have their habit of taking it—on any day in the week—repressed by the police.

5. There will be no objection to any reasonable tax on the sale of both beverages, nor to any reasonable regulation of the manner and the hours of their sale."

"Reprehend as we may the drinking of strong liquors, we must confine our contest with it to regulation and to moral suasion. We cannot prevent it by force."

And finally:

We can never get "the German vote," and the enormous sympathetic vote that goes with it, until we allow light beer and light wines to be sold as freely on Sunday—at least after the morning church hours—as on any other day in the week. And we shall never have the much-needed cordial vote and support of a large majority of the people for good government until we are ready to concede this much to those who feel that they have a right to demand

it. In my opinion, there is only one side to this question, save in the minds of those who adhere strictly, and most injuriously, to the sabbatarian limitations.

Hon. Seth Low, the present "Reform" candidate for Mayor of New York, made an address on Thursday night. The New York "Times," supporting Mr. Low, reported the meeting and the address. We make an extract.

Mr. Low said:

I think that you may be perfectly sure that if this Fusion ticket is elected those elected upon it will illustrate not only in letter but in spirit this clause, which I read:

"Toleration of the innocent customs and habits of our cosmopolitan population by rational laws and regulations, assuring a just measure of personal liberty consistent with the maintenance of law and order."

A voice in the gallery: "Does that mean that we can have a glass of beer on Sunday?"

"That," said Mr. Low, smiling, "is a very straight question, and I will answer it by asking you to inquire what could be done when Mr. Schieren was mayor of Brooklyn several years ago."

A voice in the back of the hall: "A very poor answer—some of the gentlemen here are not acquainted with that."

"Well," said Mr. Low, "I shall have to stand upon my letter of acceptance as illustrating my sense of the way in which the law ought to be administered, and I think I have made it perfectly clear. In other words, it seems to me that what we want to strive for is to substitute for this government that uses the laws to enrich those who administer it and to persecute those they do not like, a government that will do neither of those things and that will remember always the cosmopolitan character of this city and the fact that in such a city there must be many different habits and customs that must be respected."

Blind leaders of the blind!

* * *

The Root of the Evil.

Not often do we find in the daily press such writing as this below from the "Chicago Tribune." If we had more of this writing, it would be a token for good of the Republic, a token of the lengthening of its tranquility:

Anarchists are always atheists. Their fundamental proposition that there is no rightful government begins with the assertion that there is no God. If there is no God there is no moral government of the world, and in the general chaos it is every man for himself. If anarchy has any logic, anything beside its brutal hatreds, that is it.

When that typical anarchist, the unsavory Johann Most, was in Chicago, in a meeting of anarchists, speaking freely in German, he declared that the first thing they as anarchists had to do was to "destroy every altar, to extinguish every religion, to tear God down from the heavens." What right, he said, would any man have to govern other men unless God gave him that right. "Down with God." In this Most was only a rabid echo of Karl Marx. The assassin of President McKinley, like Emma Goldman, has been blatant in protesting his atheism, declaring that there is no God, that he has "no use for God."

It is a remarkable fact, and one that will not soon be forgotten, that just when the assassin imagined he was doing something to usher in the new social condition, in which there would be neither God nor government of any sort, there came from the heart of the President such an acknowledgment of God as

had the effect to waken in the hearts of all the people such a sense of the relation of God to human affairs as had never before in our history found more impressive utterance.

Why may not, why ought not the Republic to make this acknowledgment in the Constitution itself—the nation's fundamental law, that all may learn it there?

* * *

"A Good Story."

The young man going to work on a daily paper has it hammered into him that to miss "a good story" would mark the end of his career. In the newspaper office "vocabulary," "a good story" is anything that will interest a large number of persons. The case of James Jackson, our brother in Boston, who was suspended from membership in the Second church for incorporating with the Government, was, from the newspaper point of view, "a good story," and hence the country's leading city dailies during the past week have been carrying columns of the story, with scare headlines. They all treat the subject as though it were entirely new, as though they had discovered a strange sect holding outlandish beliefs. Few if any of the writers of such stuff realize that they are attacking a people whose principles and forefathers founded America; that they are attacking principles which have secured the victory and permanency of every great national reform that has lifted our nation nearer to God; that they are attacking a Church from whose bosom came forth the martyred President McKinley.

We make honorable exception of the Boston "Globe" and the Chicago "Inter-Ocean." We give an extract from the latter paper's account of the Jackson case:

The Reformed Presbyterian church in Chicago is at 6532 Cottage Grove avenue. The pastor is the Rev. Robert Clarke, of 645 Jackson avenue. It is in this neighborhood that most of the Chicago members of the sect live. To them the Bible is "the supreme law of the land." This is the only obstacle which stands in their way to swearing allegiance to the constitution, which sets itself up and is acknowledged by the one who becomes a citizen as the supreme law of the land.

Most of the men belonging to the sect are native-born, and therefore are citizens. When they are born under the constitution they do not try to escape it, although they do not acknowledge it in its entirety. A few weeks ago Robert J. Wylie, 645 Jackson avenue, one of the elders of the church, was summoned into Judge Baker's court as a juror. He explained to the court that, according to his faith, he did not acknowledge the constitution as "the supreme law of the land."

"You are too good a juror to lose," said Judge Baker. "Make an oath to suit yourself." Clerk McKenna accordingly administered an oath which would not offend Wylie's scruples.

The sect is not new to this country. President McKinley's ancestors and Whitelaw Reid's parents were Reformed Presbyterians. During the civil war members of this Church refused to take the oath of allegiance to the government, but they fought valiantly for the union, being sworn in by President Lincoln's permission according to their own formula. It was the first Church to refuse slaveholders

"Relation of Revival of Religion in the Church to Reform in the State."

By Rev. F. M. Foster, Ph.D.

(Concluded from last week.)

Look for a moment at China. That nation has grown hoary through the ages of its existence. It reaches back until its beginning seems to be rising up out of the mists of the unknown past. It has lived like the cedars of Lebanon, and stands to-day, to all appearances, in the freshness and vigor of youth. The question is proposed: What reform in habit, manner or character, what improvement in the morals of the state, has taken place among the swarming millions of that empire? Naturally conservative, they have continued the same through the generations. Nor can improvement be looked for, or hoped for, until a revived church becomes sufficiently strong to lead the way. Blessed be God, this time seems to be coming—even at the doors; and China will bequeath to the generations to come more excellent opportunities which will reform the habits and character of the Flowery Kingdom.

Turkey, that despot among despotisms, belovs like the bulls of Bashan against any state reform looking to the liberty of her people. Nor can the millions in the grasp of that government hope for better until there is a revival of the religion of Jesus Christ. This the state most bitterly opposes. Why is it that the state almost always opposes reform, whether despotic or free? In our own land it is seen to be true that every reform in state has been preceded by a revival of the truth. There is first the crying of John the Baptist in the Wilderness. The 13th Amendment, which secures to the colored brother his liberty, and the 15th, which secures to him his citizenship, had their anti-slavery societies, and their anti-slavery apostles; teaching the doctrine of immediate and unconditional emancipation. So long as the gospel as to slavery was unheard, there was no hope of reform in the State. Now, the churches have been revived, with none so poor as to do slavery reverence.

Further illustration would not better establish the principle, that a revival of religion has led the way to reformation in the State.

If the preceding propositions be true (I.) That the Church because of her position in, and relation to, the nation, has a most excellent opportunity to reform the State; (II.) That it is a fact in history that a revived church has led the way to reformation in the State; this (III.) would seem to be true also, viz: A permanent and thorough reformation, in this or other nation, must be preceded and sustained by a thorough and vital revival of religion. These stand to each other in the relation of cause and effect.

Having briefly considered the cause, look for a moment at the work which a revived church in the United States might do. Almost everyone has his reform. Important as many of these are, you are, at this time, referred to those which have drawn the attention of the best Christian workers.

The Temperance reform is upon a popular and substantial basis. It has fought its way through years of conflict. Bitter has been the

opposition. Its enemies are fierce as wolves. They tear and devour with the rage of lions. They have stubbornly contested every advanced step. Nor has the victory yet been won. But the standards are unfurled upon every field, and gallantly supported by the veterans of the army of the cross. Why does this conflict rage through so many years? Because the Church is not revived to her duty. She needs a revival of religion in the line of temperance reform. If the Church was fully aroused, the "sum of all villainies" would soon have its death warrant signed. Let the Christian pray for such revival.

The Sabbath reform is not so conspicuous. There are Sabbath associations. But the work is neither so fully organized nor heartily entered into. Why this delay? Sabbath desecration has a firmer hold upon the church. Sabbath desecration in the church is even more alarming than intemperance in the State. Papers issued on the Sabbath find their way into thousands of professing Christians. Elders in some denominations, and even ministers, will take the train on Sabbath day off and away on business; Sabbath visiting and pleasure-riding are rapidly increasing. Meetings of worldly character and significance are attended by Christian people on the Sabbath day. The evil of a Sabbath excursion to camp grounds is justified by the goodness of the cause. Is it any wonder the Church goes slow in demanding Sabbath reform in the State? The nation could answer back: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Mat. 7-5.)

What under the circumstances is needed? What will wheel the Church into line as one man? A genuine revival of religion on the line of Sabbath-keeping. Nothing short of this will do it. With the Fourth Commandment written upon the brow of every member, and every heart in full sympathy with it, the Church will wield a mighty influence. If the twelve million church members in this land should speak out against Sabbath desecration the nation would hear. At present there are too many lukewarm and cold-hearted church members. If the evil grows in the Church the next twenty-five years, as it has in the twenty-five just gone, the Church will be a blind and bound Samson, the sport of the unbeliever. She cannot go to the State with the message of reform until she reforms herself. "Physician, heal thyself." Let everyone pray for a revival of religion on the line of the Sabbath.

Divorce reform is sadly needed, and is making some progress in disseminating the truth amid the thickening corruption of the times. The number of divorces in some States of the Union is alarming and on rapid increase. There is corresponding immorality among the higher and vicious classes. While the Church is not pure, she is freer from this evil than the one just considered. However, considering immorality in all its lines and departments, its theatres, its balls, its dances, its card tables, its clubs, its secret societies, the Church is not a little contaminated. Before she can go to the State with a clean conscience, she must herself be revived by the gospel of morality. She must be reformed away from these evils. Until such time, the Church may not expect to have much influence over the easy morals of the State.

But one more reform will be referred to—

the National—that which seeks the acknowledgment of God, and his Son, Jesus Christ as Governor, and His will the nation's law in the Constitution of the United States. This is at once the grandest and most inspiring of all reforms, for all others are carried in its bosom. It is the forerunner of the millenium period and millenium glory. It is as sure of success as that era of blessedness and peace is to come. "O thou of little faith, wherefore didst thou doubt?" (Mat. 14-11.) "Who is this that cometh from Edom, with died garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength?" (Is. 63-1.) But "why is his chariot so long in coming? Why tarry the wheels of his chariot?" (Judges 5-28.) No other reason than this can be assigned. Want of revival of the truth in the churches. Ignorant of Christ's kingly authority, the nation has done without him, and the churches have said "amen." Without his government and control, we are left a prey to manifold evils. The infidel constitution of the United States, which has chosen, "not this man but Barabbas," is protecting some of the most gigantic evils known to modern civilization. If Christ were enthroned, these evils would be broken up and branded as treason. The necessity of reviving the churches on the line of Christ's kingly authority lies at the threshold of successful national reform work. This the churches are recognizing as duty. Servants of the Master are going up and down the thousands of Israel awakening the churches to the necessity of accepting the truth as it is in Jesus. Let every one pray that God will make every word spoken a power.

When the whole church enjoys a revival of religion on the line of this truth, she will be, not only in position to, but have power to, lead the State to this blessed reformation. Those churches, therefore, that have not received this truth should be revived, and until they both believe in and love, Christ as the Nation's King. This will fully equip them for the army of the cross.

There is but one standard—God's truth. To this all the churches should come. When all have received all the truth, all massed in one mighty army, all thoroughly revived, aroused, shouting "the sword of the Lord and of Gideon," then will be heard the "going in the tops of the mulberry trees;" then the Church, "terrible as an army with banners," will be led forth by the Lord of hosts to the conquest of nations and peoples and tongues. Then will the kingdoms of this world become the kingdoms of our Lord and of his Christ. Then will the mountain of the Lord's house be established in the top of the mountain—held up as the glory of nations. "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." (Joel 3-18.) This is a blessed day. But it is possible to a revived church even in this generation. In view of these glorious possibilities, let every Christian cease not to cry day and night, "O Lord, revive thy work in the midst of the year!" Send the Spirit which will lead us into all truth! So fill us with thy love that we will fully consecrate and dedicate ourselves to thy work! And may the Lord hasten his coming!