

CHRISTIAN NATION

Christian Advocate

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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THE Christian Nation appeared on the Covenanter's horizon in the year 1884, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, Editor, **1884** until it received the endorsement of Synod (American) and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—Glasgow Convention, 1896.

THE Christian Nation is the officially endorsed paper of the Reformed Presbyterian (Covenanter) Church in America; is endorsed by leading ministers of the Covenanter Church in Great Britain and Ireland; and is the accepted family weekly paper of the Covenanter Church throughout the world.

WE recognize with much pleasure that the **CHRISTIAN NATION**, New York, has formally accepted and is faithfully upholding the true historic position of the Covenanter Church; and **1900** Synod realizing the urgent need at this time of a live weekly church paper, heartily commends the **CHRISTIAN NATION** to the patronage and support of the members of the Church.—R. P. Synod, Pittsburgh, Pa., June 10, 1891.

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NEW YORK, OCTOBER 3, 1900.

PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK.
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The Earl of Howe is dead. His son Viscount Curzon will succeed to the title.

Skirmishing continues in Luzon. America is losing men as well as the insurgents.

Arrangements are being made to place a system of sewage through Havana where the fever is causing an alarming loss of life.

James Howard has been found guilty of the murder of Senator Goebel in Kentucky and will be executed unless a fresh trial is secured.

Count Tolstoi has been excommunicated from the Greek church on account of his late writings which are said to be not only heretical but immoral.

Dr. G. Campbell Morgan of London, England, is expected to succeed the late Dr. Behrends, as pastor of the Central Congregational church of Brooklyn, N. Y.

Governor Roosevelt was assaulted by a mob at Victor, Colorado, and would have fared badly were it not for the assistance rendered him by a party of Rough Riders. There were from 1000 to 1500 persons in the mob.

Ex-Governor Drew and wife, of Florida, died on the same day, Sept. 26, at Jacksonville, Florida. They were each sixty-nine years of age. Apoplexy was the cause of the wife's death. Her husband died of heart failure shortly afterwards.

Lord Roberts has been appointed to succeed Lord Wolseley as Commander-in-Chief of the British Army. This action is taken as an assurance of army reforms. Gen. Buller is first in the line of promotion to succeed Lord Roberts in South Africa.

There is little change of attitude in China. The Empress seems to be turning against her guilty mandarins and is agreeing to have them punished. The bulk of the American force is preparing to withdraw. Marquis Ito has been requested by the Mikado to form a new cabinet. This looks like preparation for diplomacy on the part of the Marquis with China.

The struggle continues between the operators and miners in the coal mining districts. The Philadelphia and Reading Coal and Iron Company offers its miners an increase of ten per cent. The Central Federated Union resolved to ask the Governor of Pennsylvania to use his influence to have a permanent Board of Arbitration appointed in the State with powers sufficient to arbitrate such strikes as that of the coal miners.

"The nineteenth century goes out in war all around the world." There is all the greater need for pressing forward the great work of Christianizing the nations.

* * *

The United States has wisely determined to withdraw her troops from China and use all her power for a restoration of peaceful relations. The Powers do not view this attitude with complacency; but it is gratifying to all who seek the salvation of China.

* * *

Cuba has had an election for delegates to a Constitutional Convention. About one hundred and seventy-five thousand votes were cast, and the result shows the people to be overwhelmingly in favor of complete and immediate independence. This the United States is solemnly pledged to give them.

* * *

Does a paper give its sanction or approval to an event by publishing an account of it? To our mind, to ask the question is to answer it; but we have learned that there are persons who deem such publication an endorsement, unless the precaution is taken to specifically disavow. We hope our readers will not hold us to this interpretation, because we publish many an event, as a matter of news, that we do not endorse. For illustration, we publish that a certain minister has left our communion; do we need to denounce his act in order to be understood as not endorsing it? We always distinguish between recording a fact and expressing a view, and readers will do well to make the same distinction.

* * *

A peculiar religious service was held on Sabbath two weeks ago aboard an Atlantic liner, in which Protestants and Catholics united. The sermon was by a Catholic priest, and it is significantly reported that "the sermon was so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Muslim or Buddhist audience." That is, there was no Christ in it. Think of a Christless sermon being "appropriate" for "any Christian congregation!" The Outlook calls this "a suggestion of union," and comments editorially thus: "It seemed to the writer, impressed by the unique character of this service, that it might almost mark a turning-point in church history. Why should not such simple services be imitated elsewhere, uniting, even if but for the moment, Roman Catholics and Protestants? Here was worship conducted by Roman Catholic priests, and yet the Protestants present agreed with everything that had been said or done, save the Confiteor, or Confession. As the service progressed it was more and more evident that, despite hitherto untoward appearances, a genuine bond of respect and love was existing between Christians of such diverse names, until at the close more than one said, 'Would that we might continue to worship as one body! May that

event be really the beginning of a drawing together, liturgically and confessionally, until the Christian Church shall again realize the ideal union which it knew during the first centuries of its existence."

* * *

"Comparisons are odious," so we pass by the recollection of the burning of the Brooklyn Tabernacle and the desirable things which did not happen thereafter; there was such a load of debt and none willing to call it their own. But Spurgeon's Tabernacle burned down two years ago, and the new building was opened Sept. 19, having cost \$220,000, and there is not a dollar of debt hanging over it. It was a hard pull to get the necessary \$220,000, and the money wouldn't have been ready by this time if it had not been for the remarkable efforts of a frail, unpretentious, kindly old woman, Spurgeon's widow, who cared more for that tabernacle and for what it represented than for anything else on earth. She gave her life to it in more senses than one, for now that the work is finished, her work also is ended; she is able to see no one, and it is feared that her illness will speedily prove fatal. A good proportion of the new tabernacle found its funds in a rather peculiar reception that this devoted old woman held in the unfinished tabernacle one afternoon last February. In the first place, her physician absolutely forbade it, but that made no difference. She proposed to see her congregation—for she considered that the congregation belonged to her as much as to her son, Thomas Spurgeon, the present pastor, and see them she did, doctor or no doctor. She was placed in a chair on the platform, the swarming workmen were cleared out for the time, and the congregation came in. Shopkeepers shut up shop to be present, and city clerks got a rare holiday. One by one the great crowd filed by the old pastor's widow, whose simple black dress made her look more pale and frail than ever, and each one shook her hand and gave her a sealed envelope. That procession continued for two hours, and when it was over there was \$30,000, mostly in small sums, piled up beside Mrs. Spurgeon, and \$6,500 more came by mail. She had been an invalid for twenty-five years, and how she managed to stand the emotional and physical strain of that afternoon no one knows. She says it was in answer to prayer.

* * *

The Presbyterian General Assembly is to meet in Philadelphia in 1901, on the 17th of May. There is to be a celebration of the century's progress. The programme includes a review of the nineteenth century by Professor Willis G. Craig, of the McCormick Theological Seminary, Chicago; the progress of the Presbyterian Church in the Nineteenth Century; the divine purpose developed in the progress of time, by the Rev. Dr. Henry C. Minton, of San Francisco; the problem of the twentieth century, by Rev. George T. Purves, of New York; the speedy bringing of the

on the Pittsburgh and Western Railroad, nine miles from the city. Dr. Allison's mother was a daughter of George Brickell, one of the earliest settlers of a district now included in Pittsburgh.

His father was of Scotch-Irish descent, his ancestors coming to this country from the north of the Emerald Isle that they might escape the extortions of the landlords. They settled in the Cumberland valley and their descendants are now found in many of the States of the Union.

Dr. Allison received his early education at Bakerstown. He attended the common schools and a private school later. Afterwards he went to the Bakerstown Academy. After he was graduated from this school he went to an academy at Hickory, Washington County, for six months previous to his entering Jefferson College at Canonsburg in 1842. He graduated from this institution in the fall of 1845 and immediately afterward entered the Western Theological Seminary, from which he was graduated in the spring of 1848. He was licensed to preach in October, 1847, by the old Presbytery of Allegheny. Shortly after he started to preach he was a "stated supply" at the church at Sewickley. He was ordained and installed as pastor of that church on Oct. 16, 1849, and served the church for 16 years, having been instrumental in erecting one of the finest churches in the county outside of Pittsburgh and Allegheny.

In February, 1864, Dr. Allison resigned his pastorate to devote himself to editorial work. During his ministry he had contributed articles to the religious papers at frequent intervals. For a time he was the regular correspondent of Pittsburgh for the Presbyterian Banner, which was then established in Philadelphia. Upon its removal to Pittsburgh and consolidation with the Presbyterian Advocate, he was made its assistant editor, and in 1857 he became a partner of the publishers, who dissolved in 1862. In February, 1864, Dr. Allison and the late Robert Patterson, then a professor at Centre College, Ky., purchased the Banner from Rev. David McKinney, D. D., who had established it in the Quaker City. The Banner then only had a small circulation, and under the new firm of James Allison & Co., the paper soon began to be influential. It was originally the Recorder, and was founded at Chillicothe, O., by Rev. John Andrews on July 5, 1814, but the name had been changed several times before it became the Banner.

He has been a director of the Western Theological Seminary, trustee of Washington and Jefferson College, one of the managers of the Pennsylvania Reform School at Morganza, a member of the Presbyterian Board of Missions for Freedmen and a member of the Pittsburgh Chamber of Commerce.

Dr. Allison resided in Sewickley until last spring, when he moved to his late residence, 5170 Liberty avenue. He was twice married. His first wife, Mary Anderson, died Oct. 31, 1853, leaving one daughter, Lizzie T., now the wife of J. W. Reinhart, of Plainfield, N. J. His widow was Caroline Snowden, daughter of John M. Snowden, of Pittsburgh. He married her on Nov. 6, 1856. They had but one son, who died at the age of 28 years, Dec. 27, 1887.

The Moderator of Session.

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

An article, with the above heading, in issue of September 12th, "Christian Nation," has been read with appreciation and regard. But it does not, in the judgment of the writer, demonstrate the proposition under consideration, viz., the moderator of a session may be an elder or a minister, as the members of the court may choose.

First: The author of the article candidly admits, and it is believed that it cannot be denied, that if an elder is, according to the Scriptures, entitled to be moderator at all, he is entitled to be moderator at any time, and with a pastor in the session, as well as when the congregation is vacant. This admission is just, and dismisses the short-sighted view which tries to narrow the question to courts in vacant congregations.

Second: The author further maintains that the office of moderator of session is filled by election, and that constituting the pastoral relation, has nothing to do with it. This is a Presbyterianism wholly new. He dismisses the strange situation with the words: "There would be nothing awkward about the situation to a modest young man (pastor), loving to serve rather than to obtain dignities, and to sit in the highest seats."

Third: While maintaining that the pastor is not of right the moderator of session; that the moderator comes by election, the author of the above article thereby admits that he has for forty-three years, been filling an office to which he has never been elected, that he has for forty-three long years been illegally sitting in the "highest seat," without regularly, or irregularly, or at any time giving his elders opportunity to fill the office.

Fourth: The author clearly mistook the meaning of an "objection," viz: If elders can moderate, they can increase the session; with the point clearly made that they could ordain elders elect. That elders, without a pastor, can ordain to the eldership was and is denied by every Presbyterian Church.

As to the whole article, the underlying tendency is in the direction of "no law," the breaking up of ecclesiastical order, the disruption of Presbyterianism. To say to the Church that the moderator of session is "by election," that the pastor has been an usurper-moderator these two centuries; that Presbyteries, in recognizing him as such, have been lawless and disobedient, and have foisted on the Church an ecclesiastical popery, is to dishonor the ministry of the whole Presbyterian system, and to join hands with the world in an effort to bring the minister into disrespect. Reference to what took place in the Church of Scotland for "several years" (if indeed said records were ever passed upon by any church court), are special cases which may be considered with David and the shew-bread. There is not, it is believed, a Presbyterian Church, a United Presbyterian Church, an Associate Reform Presbyterian Church, a Reformed Presbyterian Church, in which the moderator of session is elected; or in which, if without pastor, the elders assume to proceed as an ecclesiastical court. This rule has prevailed from the beginning of their

ecclesiastical history. This is Presbyterianism. To maintain that in church courts there is no distinction is to cast the greatest discredit upon the minister of Jesus Christ. For, he is there every time; whereas, probably not more than one elder in five is allowed a seat! It can justly be asked. By what right are these four-fifths debarred? They are rulers, ordained. Why should the ministry be there in force and only one elder in five admitted? By what right does the minister assume to be a constituent member of a church court in which all are, it is said, equal; and an elder can get there only when he is "sent?" What right has the member of session, called the pastor, to go without the action of session? Why not take his turn only? Is this also immodesty of the ministry, or are they there of divine right? If of divine right, the ministerial office carries distinctions into church courts.

THE MERITS OF THE CASE.

As to the merits of the question, it is believed that quotations from the Book of Discipline, made in article of August 29th, establish without peradventure the proposition that elders cannot be moderators of session. The rule, which reads, "It is most expedient that the moderator of a church court be a minister of the gospel," was interpreted as denying the contention. This interpretation was reinforced by references to other portions of the book, as, in the election of elders, "an appropriate discourse shall be delivered by the moderator of session." This interprets Synod's meaning, for an elder cannot deliver such discourse unless you wish to come out flat-footed on the doctrine whither the error under discussion tends, viz., Plymouthism. Also the rule by which a session, without a moderator, can send delegate to a higher court. "A certificate shall be deemed regular when signed by a majority of the elders, etc." This rule clearly rejects the contention that said elders could meet, and electing one of their number as moderator, could transact ecclesiastical business. This interpretation was further reinforced by the practice of church courts. When a congregation becomes vacant Presbytery, without consulting the session, appoints a minister to moderate said session. This is the case in the Presbyterian, the United Presbyterian, and Reformed Presbyterian churches. These things, of necessity, interpret Presbyterianism, and establish conclusions which may not be rejected.

The rule which reads, "A meeting of session is always in order at the call of the moderator" (page 100), is based on the same general principle that the moderator is the pastor, whose duties to the church at large makes latitude as to time of meeting necessary. This cannot be successfully controverted. To reason otherwise is to seek to nullify the "charge" laid upon the pastor by Christ. Also, the records of Eighth Street Session, which was in 1885, agitating the question now under discussion, will show that an elder was not elected moderator. They understood the action of Synod, if some others after fifteen years have forgotten.

David King, LL.D., in his book on "The Rul-

ing Eldership," quotes a long passage from the works of one of the Church Fathers, Justin Martyn, who suffered martyrdom in the year 163. He was an eminently good and pious man, with extensive and accurate information. He lived not long after the Apostle John closed his career, and would certainly know the form of government of the Christian church. He professedly described conditions and worship. The author above referred to reaches this conclusion with reference to Justin Martyn. "The amount of this testimony therefore is, that each church had a company of elders, and that one of these presided at meetings of his brethren, and conducted the public worship of the Lord's Day." Here again, the position of the pastor as moderator of session is emphasized.

In fine the article of September 12th may be an argument for a change in Presbyterian form of church government, and have some measure of bias toward Congregationalism and Plymouthism, but as an interpretation of the Book it would appear to discredit every minister in the denomination, reflecting on its author and on every pastor as usurper-moderators, and if accepted, would at once disorganize every session and invalidate their records. But Presbyterianism is another matter.

New York.

Bible Stepping Stones of Thought.

Christ's Physical Disfigurement.

Rev. J. C. McFeeters, D. D.

His visage was so marred more than any man, and His form more than the sons of men.—Isaiah 52:14.

We find here a life size portrait of our Lord Jesus; a portrait not merely of His moral character, but of His "face" and "form." The picture is extremely different from that taken at the Jordan, when radiant with joy and health He received His baptism of water and of the Holy Ghost, and entered upon His public ministry.

We are not left to conjecture at what time in His life this remarkable description of Jesus applies. The prophet makes it clear by adding, "He was led as a lamb to the slaughter." We find our Lord here as He appeared on the day of His crucifixion. Let us not be afraid to examine closely into His physical condition. The more vivid our view of His physical features, the clearer our insight into His soul and its workings, His divinity and its mysteries. "He showed unto them His hands and His side."

Four soldiers form a square, each shining in armor and clasping His weapon. Jesus is in the midst, bound with a rope and led by one of the executioners. A military captain directs the procession on the streets of Jerusalem, through the city gate to a spot called Calvary. "And they took Jesus and led Him away."

As they move along, many eyes are fixed upon Christ. But why do the people thus gaze? What do they see? What do they feel? Some may sympathize with Him in His innocence and distress; yet the multitude look with astonishment at His condition and disfigurement. "They look and stare upon Me."

His portly frame has lost its erectness and

roundness; the muscular fullness is gone through fasting, and the elasticity by the excessive cruelty of the scourge and loss of sleep. The large and manly figure stoops under the burden of its own weakness and of the cross. "My strength is dried up like a potsherd."

His face is thin and pale, and deeply furrowed with grief. The lovely tints of health have given place to the ashy hue of depleted vitality; the beautiful blending of the "white and red" is gone. "He hath no comeliness."

His locks all hang uncombed and unkempt, because of the incessant cruelties of the night and the morning; they are matted and crimsoned with the blood oozing from the thorn punctures; "filled with the drops of the night"; that awful night of agony, betrayal, desertion and torture.

His eyes! How lately they were "like doves beside water brooks, washed with milk and fitly set." Now are they weary and weak with sleeplessness and grief; the full tissues, that gave them such rich and prominent setting, are wasted till the orbs, still lovely, scarcely fit their place in the deep bony sockets. "Mine eyes fail while I wait for My God."

His cheeks are wan and thin through fasting and affliction. The "beds of spices" have been despoiled of their fullness and fragrance by the bitter frosts of adversity. The sharp angles and rigid curves beneath the skin are very prominent. "I may tell all My bones."

His lips and mouth, parched and swollen with inward fever, have lost their lily-like delicacy and beauty. "My tongue cleaveth to My mouth." And His hands, and feet, and voice, and walk, and garments! How every part and feature comes up before the contemplative mind, until Christ crucified is "evidently set before us."

What a wonderful change has come upon Christ's physical appearance during the three and a half years of His ministry! "His visage is so marred more than any man." How account for it? Not by disease, or accident, or mere external violence. Only by the mysterious and awful operations of His own mind. His soul, in its marvelous and violent exertions, disfigured His face and wasted His body. "My zeal hath consumed Me."

As we look upon His sad visage and depleted frame, we should think how the great soul of Jesus struggled and suffered in working out our redemption; how He labored and agonized under the burden of His people's sins, the exactness of a broken law, and the wrath of His Father; how He wrestled with responsibilities that would have crushed the combined strength of all angels and men.

But some one says, Are you positive concerning each of these distinctive features of Christ? No, not positive. But we must have some conception of our Lord's physical appearance as He went to His cross. And from the Word we get the best we can; we cherish it into greater vividness and completeness; and with this we must be satisfied, till we join the heavenly host who are continually ascribing, "Glory and dominion unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." "Then we

shall see Him as He is," and know Him as the "Lamb that had been slain."

More Boxes of Gold, And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting detailed, and truthful descriptions of their experience on the following topics:

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2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

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Decision will be made between October 30th and November 10, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

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Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.