

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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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 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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THE CHRISTIAN NATION . . . appeared on the Covenanter's horizon in the year 1864, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, Editor, 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.

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"**RIGHTEOUSNESS EXALTETH A NATION.**"

NEW YORK, AUG. 18, 1897.

Current Events Reviewed.

No Compromise of Truth.

Sir Monier Williams, the distinguished Sanscrit Professor at Oxford, said, "Christianity cannot be, must not be watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist or Mohammedan; and whosoever wishes to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half hearted Christians. He must leap the gulf in faith, the living Christ will spread his Everlasting Arms beneath him, and land him safely on the Eternal Rock."

A Worthy Sentiment.

The Church at Home and Abroad for August has as its frontispiece a picture of ex-President Benjamin Harrison. He was a member of the last General Assembly. Beneath his portrait are these words of his:

"The Presbyterian church of the United States should now start forward on a great career for missions. The church all aglow with missionary spirit should be a growing church. When we are giving ourselves to fresco, organs, and cushioned pews, the taste may be educated, but the heart is not set on fire. A spirit of missions alone will fill the church with enthusiasm and growing power, attractive beauty that will attract large accessions of useful members."

Sabbath Travel.

The Advance reports a State Christian Endeavor Convention as refusing by a large majority to listen to a speaker who had taken a Sabbath train to meet his appointment with the Convention. All honor to the one who called such a matter up. There is a wide field for endeavor on the part of Christian congregations in thus exercising discipline upon the lax Christian life of office bearers and people. This item can be set over against that which referred to the Chicago delegation, which divided into two sections on the way to San Francisco over the question of Sabbath travel.

"Make it Unpopular."

We gave last week an item from the *Princeton Press* as to Mr. Cleveland's signature to the recommendation for license of the Princeton Inn. We set the words of his noble Christian sister over

against the ex-Chief Magistrate's act. Rose Elizabeth Cleveland thus writes:

"General Grant did a manly thing in refusing to drink everywhere and in all society. It is only a strong man who can keep his wine glass upside down—in this case right side up! while all the good people around him are sipping champagne and toasting each other in sparkling drinks. No one can tell how 'far this little candle sheds its light.' But no man can do for a fashion in society what a woman can. When the time comes that the young man who now shares his time in your society and in the saloon, who jokes about temperance in your presence, and takes a glass socially, now and then, is made to feel that these things cannot be, if you are to be his companion at party, ride or church; that good society cannot tolerate these things in its members; in short that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face."

Another Woman's Voice.

Kate Upson Clark wrote boldly on "Beer for College Boys" in the *Independent* of May 20th. We quote what may well bear on Princeton Inn:

"In a certain description of college life written by a college graduate and likely to be widely read, occurs a quoted plea by a clergyman for a club for college instructors which should have, in its outfit, among other things, a well-furnished wine cellar. Further on, the writer of the article himself indirectly deploras, in cautious language, but with an unmistakable spirit that the students of a certain great university should be obliged to travel a considerable distance in order to obtain beer."

"Why should we 'lick the boots' of foreign universities? Why not take gratefully their sound learning and their exact science, while refusing to accept their Middle-Age customs of loathsome drunkenness and dissipation, which have been handed down from one generation to another until we foolishly forget that they need not be inseparable from college life?"

"The 'pipe and the flowing bowl' are terms of mirth and jollity. We sing the songs which extol them, songs inspired by an earlier, a ruder and, we believe, a wicked day; and then we laugh when we should be stern and grave and silent. Most of us believe that college boys should let pipes and bowls alone. We believe that they could have ex-



Facta Actaque.

Nine thousand Christian Endeavorers have returned east from California.

The Woman's Klondyke Syndicate in this city is becoming more and more an assured fact.

A movement is on foot in this city to have Colonel Fred Grant sent by the President as Minister to China.

The Theological College of the English Presbyterian church is to be removed to Cambridge. The corner stone of the new building has been laid.

The twenty-fifth annual convention of the National Association of Union Ex-Prisoners of War will meet in Buffalo, N. Y., on Aug. 23, 24, 25 and 26.

A girl and a boy have both died of starvation in Brooklyn, during the past weeks, being too proud to beg for food. They were each about seventeen years of age.

It is reported that two thousand gold seekers are unable to get across the Alaskan passes and are encamped along the rocky shore and the suffering through the winter will be something dreadful.

The late Premier of Spain, Senor Canovas del Castillo, was interred on last Friday. He bequeathed to the National Library thirty thousand volumes. The Government will confer on his widow the title of Duchess and a pension of 30,000 pesetas.

On the 11th day of August, President McKinley and party, now summering at Lake Champlain, visited the grave of John Brown in the Adirondacks. The fame of this hero, a champion of liberty, a martyr for the enslaved, will grow brighter as time rolls on.

Miss Susan B. Anthony, with the help of Mrs. Ida A. Harper, is preparing the biography of the former for publication. It will be in the form of two royal octavo volumes each containing four hundred pages. It is to be sold only by subscription and will cost \$5.00.

Lord Kelvin, the celebrated Scotch Scientist, is now in this country on his way to the annual meeting of the British Association for the advancement of science, which meets at Toronto, and Marquis Ito, who has twice been Prime Minister of Japan, is here on his way to Japan from the Queen's Jubilee celebration.

Gen. Albertone had to give way and the Duke of Aosta fought the duel with Prince Henry of Orleans. This is a particularly cruel condition of affairs as the wife of the Duke is a cousin of the Prince of Orleans. The French Prince was seriously wounded. The Italian Prince received but a scratch.

I am a Mormon boy."

Chorus:

"A Mormon boy, a Mormon boy,
I am a Mormon boy,
I might be envied by a king,
For I am a Mormon boy."

Think of American children in Utah singing such words, as words of praise!

Prophecy, and the Times in Which We Live.

6. THE TIMES OF THE GENTILES.

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

Jesus informs us in Luke 21:24, that Jerusalem shall be trodden under the Gentiles, until the times of the Gentiles be fulfilled. The term "Gentiles" literally means the nations. God has not only fixed the time and territory of every nation, but he has fixed a time limit to the worldly policy and administration of civil government over all the earth. We are evidently near the end of the age, when thrones and governments and all national institutions, established upon false principles, shall be overturned to rise no more.

The true character of nations, as organized independent of the Lord Jesus, and acting contrary to his will, is forcibly described in the visions of Daniel and John. And if we believe that these men were in communication with God and got their views from the Holy Spirit, we know that they saw the nations, as God sees them, in their true character. Daniel describes them as beasts. He saw a lion and a leopard and a bear and a goat and a ram. John's conception of them agrees exactly as regards their beastliness. The political powers of earth were beasts in the sight of these divinely illuminated men. And these beastly powers will continue and bear sway over the world until their age shall be fulfilled.

A beast is an animal that acts according to its own instinct, without recognizing any accountability to a superior. The animal may be ferocious or gentle, wild or domesticated. Some nations are savage as the beast of prey, devouring much flesh; others are domesticated and to a good degree useful. Yet in all cases the beast-spirit manifests itself, disregarding the authority that is above, and entertaining no idea of accountability. The governments of the world are mammoth beasts that live for themselves, acting according to the instinct of fallen human nature, sometimes and in some places ferocious as the lion tearing its prey, sometimes and in some places docile as the goat feeding in the meadow; yet always beasts, never arising into the consciousness of the Divine Ruler, nor entering into right relation with God.

Unto the nations, the beast-powers of earth, has been given the court of the temple to be trodden under foot, forty and two months, 1260 years. The church will suffer abuse and degradation while the era of the nations continues. They have power over multitudes of her people and over many of her institutions. They use her for their own advantage. Under their domination she has lost spirit and power and purity, and in many places, has become their slave to do their bidding. What is the Greek church to-day but the tool of the Czar? What is the Romish church but a political machine? Is not

the Anglican church in Great Britain the servant of the throne? And in America, where perhaps the church in general has more liberty and honor than in any other land, is she not subservient to the state? How else can we account for the legal support of the saloon and other vast wrongs, where Christians number so many millions? The nations have the church under their power—the bible says, under their feet.

Yet there remains the temple, an inner church, which is incorruptible and cannot be desecrated by the foot of the world. As the church at large withdraws from prominence and publicity to the wilderness yet has witnesses which are ever in the forefront, likewise while she surrenders to the world, yielding her truth and honor to be invaded and desecrated, she has her faithful few who keep the worship of God pure at any sacrifice. These have often given their necks to the executioner's instrument, but not to the dountreading foot. The world has had power over their goods, their liberty, and their lives, but not over their faith. Against this inner citadel of true worship, the powers of the world have done their utmost and have failed.

All national organizations, now constituted upon false principles, and injuriously affecting the church, will have their age and pass away to be no more. "The times of the nations must be fulfilled." The end of the world-powers is set forth in lucid terms in the seventh chapter of Daniel, and in the nineteenth of Revelation. The end will be with judgment. Jesus, the King of kings, will come in his power and claim his rights. Then the earthly potentates that have long resisted Him and defied His throne, that have dealt treacherously with His church and trampled down her honor and His interests, will feel the weight of His scepter. The beast shall be taken and "cast into the lake of fire burning with brimstone." All Godless systems of government, and their representatives in whom they have an embodiment, shall meet the predicted doom. Those will be fearful days. The Lord will come in judgment to punish the nations for the iniquity that has accumulated during the long period of their "times." The fall of the nations has been described in language and with symbols intended to strike terror into hardest hearts. "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:15. And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken." Luke 21:25-26.

After the overthrow of the political powers of earth, which at present rest upon principles that ignore the throne of Jesus, a period of reconstruction will follow, at which time God will raise up men equal to the occasion who will restore civil and social order everywhere upon the true basis of Christ's authority. Into their hands will be committed power to rule the world. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high." Daniel 7:27.

The question arises, when will the time of the Gentiles be fulfilled? When will the effete and the sin-laden governments of the world be overthrown, and the way made clear for the reconstruction of nations upon a scriptural basis—how long must we wait?

In reply we may not be too positive. If 1870 was the beginning of the eventful margin lying between that date and the millenium, and 1945 the end of that margin, as the prophesy of Daniel seems to indicate, then the crisis of all the Christless governments must come sometime within the next fifty years. One eminent writer regards three and a half times as half of the perfect number, the number therefore must be seven. Seven times or seven years according to the Hebrew method of counting, make 2520 days. A day signifies a year in prophesy. Then the whole number of years embraced in the "times of the nation" is 2520. When did that period begin? Most clearly in the reign of Nebuchadnezzar. According to the chronology of our bibles, the king of Babylon took Jerusalem in the year 606 B. C. At that time the kingdom of God on earth was overshadowed by the world power, and ever since with scarcely an interruption, the kingdoms of the world have claimed superiority, while the church has sunk into a subordinate position. How long will this last? Until the times of the nations be fulfilled. If we deduct 606 from 2520 we will find perhaps the approximate year, 1914. 606 added to 1914 make the perfect number, the 2520, "The times of the nations." Let none be too positive; let none be too incredulous. It is scarcely possible for human calculation to be perfectly exact concerning that year, yet we may be nearer it than many suppose.

Let one lesson be learned. If the Christless governments of this world are doomed, if the prophets have written the judgment of God upon their walls, if we in our day see the glory departing from their palaces, let not those who have kept themselves clean from political treason against our Lord, rush recklessly at this late day into alliance with the nations. Let them wait till the Lord come in his power to give them a commission to reconstruct society upon the proper basis. Then will be the opportune time to exercise their political rights. To do so sooner is to take passage in a sinking ship, or to dream of security in a falling building.

We hope to write next on "The First Resurrection."

Webster on the Bible.

In the fourteen articles by which Daniel Webster, ninety years ago, declared his confession of faith, the following is pertinent to this time: "I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world, should cover its true meaning in such mystery and doubt, that none but critics and philosophers can discover it." It may be said that this article holds no argument. But it is the declaration of a strong, clear, logical mind, accustomed to weigh evidence and to determine the truth in the midst of conflicting statements. The confession of such a man is in itself an argument.—*Burdett Hart.*

Now, as at the last Supper, Jesus confides the secret of his soul to the one who is nearest him the one who reclines in his bosom.