

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 Covenant 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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CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

NEW YORK, JULY 21, 1897.

Current Events Reviewed.

Faithful Counsel.

Among the oldest settled pastors of Philadelphia is Rev. Dr. J. Addison Henry, of the Princeton Presbyterian Church. He was a member of the Sixth Council of the Alliance last year. He has again gone abroad for the summer. For his discourse the Sabbath before his sailing, marking the thirty-seventh year of his pastorate, he chose for his text the closing verse of 1 Corinthians, 15th chapter: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." He said:

"Let me but remind you that another year in our history has closed and that we stand upon the threshold of still another. In the solemn circumstances, then, in which as pastor and people we are placed, I trust that we may all feel how diligent, faithful and conscientious we should be in our respective vocations and duties. God forbid that our relations to each other should ever be disadvantageous in any respect to any of us. God grant that it may be for gain and honor and reward to us all; that when the Chief Shepherd appears the under shepherd may be able to give a good account and that pastor and people may be received into that much longed for country, where there are no responsibilities to burden, where ties are permanent and as delightful as everlasting.

"In regard to the language now before us, let us remember that many of the Corinthians who appeared to embrace the gospel were afterwards disposed to relinquish some of its leading principles on the ground of their being too mysterious for belief. Too much of the same spirit, it is feared, prevails in the present day. It is now too common to hold the doctrines of our most holy religion with a loose hand and to represent religious sentiments as of little consequence. The Scriptures, on the contrary, clearly indicate that there is a close connection between principles and practices. And so here the great apostle, after having established the doctrine of the resurrection, immediately derives from it the practical inference stated in the text or that the doctrine in question affords a powerful motive to diligence and perseverance in the work of the Lord. Therefore this is the practical conclusion of the sublime argument which Paul had conducted on the resurrection."

What the State Should Do for the Unemployed.

THREE millions of men are said to be out of work in the United States, seeking work and finding none. As there is something over thirteen millions of voters in our country, if we subtract from this number those who are unable to work and add to it those able to work who are under age and aliens, we get a result of about fifteen millions of men able to work in the United States. This estimate would lead us to conclude that one man out of every five, not of working men only, but of all the men in the whole land, is seeking work. That seems to us too large a proportion, but if we will add the women needing employment and not finding it the estimate may be considered a moderate one and one that may be relied on.

The cause or causes of this lack of employment should be sought after and, if possible, removed, for if there is any earthly right to which a man is entitled, it is that he may live, and, as a means to that end, that an opportunity be given him to earn his daily bread. If those who will not work should not eat, the converse is certainly true that those who will work should eat. The lack of food and clothing which many experience is not a lack on the part of nature, for the earth brings forth so plentifully that we complain of over production. But the means whereby we get money to buy food and clothing is work, and three millions of men are out of work, and this affects millions more who are dependent on them. Must all this want be met by charity? Is it a natural and necessary condition of things that is now and always must be?

Among the causes of this want of employment that are necessary and that cannot be removed we may notice the fact that nearly all the arable land in the United States, all at least that is likely to bear good crops, is taken up. Farm products are so low in price that there is no encouragement to go to the far west and risk much in opening new homesteads. Then the introduction of machinery to do under the direction of one what many hands were once required to accomplish has thrown thousands out of work. A labor saving invention prevents men obtaining labor. The state cannot help this.

Among the removable causes of this want of employment we may specify the liquor traffic as chief. The actual liquor bill for the country each year has been computed at nine hundred millions of dollars. This estimate we will not consider extravagant when we remember that the revenue derived from this



Facta Actaque.

Andree is on his way in a balloon to the North Pole.

The indemnity which Turkey demands of Greece is said to amount to £4,000,000.

A proclamation has been issued by a Madagascar tribe urging the slaughter of Europeans on the island with the exception of the English.

The old Church of the Stranger in New York City must be pulled down and a business block will be built on its site. The lease of the land to the church people has expired.

The Rev. Elwood H. Stokes, President of the Ocean Grove Camp Meeting Association, of the Methodist Episcopal church, died on July 16 at Ocean Grove. He was eighty-two years old.

The striking miners in the Pittsburgh, Pa., districts are becoming desperate, owing to hunger and want, and 1000 of them are said to have marched on the Canonsburg mines, where there are a number of deputies in charge.

Queen Regent Christina has granted pardons to the insurgent leaders Rogollo, Camacho, Domingo, Gonzales, Castillo, Guillermo, Fuento and Rivero, who were under sentence of death. Gen. Weyler had suggested this to the Queen.

Prince Henri of Orleans was challenged to fight a duel with Lieutenant Pini, but refused, not because of the sin of duelling, but because the Lieutenant was of inferior rank. A prince, it seems, must have a prince for a target, according to European etiquette.

A party of Y. M. C. A. members were enjoying an excursion on the Toll Road in Colorado, when the horses of one of the carriages became frightened and overturned the carriage. Miss Myrtle Shaw, of Pittsfield, Ill., was fatally injured and soon afterwards died. Ex-Secretary Halford and several others were also injured.

The storm in Northern New York on last Tuesday struck Lake Chautauqua. The Lakeside House had its windows crushed in, its beds and floors flooded; and the hail stones as large as walnuts when measured on the veranda were found to be eleven inches deep. The house was immediately restored to perfect condition.

The finding of large tracts of gold veins near Clondyke, Alaska, has no doubt created a sensation all over the country; but there are enough men there already to work the mines, and as victuals are very scarce, it is advised that workers wait until next May before attempting to go there, unless they can each carry at least \$500.00 worth of provisions with them.

On last Sabbath, a disgraceful affair occurred at Dunoon, a watering place seven and a half miles from Greenoch, Scotland, which shows the character of Sabbath day excursionists. The authorities refuse to permit pleasure boats to land there on the Sabbath day, but a boatload, headed by an agitator named Hunter, fought the police and battered down the gates gaining admission to the town.

traffic by the general government, exclusive of all license fees collected by the states and municipalities, amounted in 1893 to \$127,269,243.62, and in 1894, when the hard times produced their effect, \$116,674,040.29. The revenue derived from the traffic by the state and city governments could not have been less than enough to swell the whole amount to two hundred millions of dollars a year collected from this traffic. This leaves to the trade only seven dollars out of every nine taken in. This nine hundred millions of dollars thrown into the channels of legitimate business every year would go far to make good times all the time. Then the labor employed in the manufacture of liquor is only about one third of what would be required in manufacturing the same money's worth of clothing, carpets, or houses. We might if these millions were expended in useful articles, multiply the number of workers now employed directly or indirectly in the liquor traffic by three and find work for all of them. These hundreds of millions of dollars would make a demand and these employed men would provide the supply. This would go far to settle the whole question, and the state can accomplish this.

A second measure of relief that the state could and should secure is that no work be done on the Lord's Day. If men can do more work by working seven days in the week, then every Sabbath day that this work is done deprives some poor man of earning his daily bread on a legitimate day of toil. Some men must stand idle all the week in order that others may be forced to work every day in the week. One man has more than he can rightly do, more than he ought to be required to do, and another starves because he has nothing to do. The hand of the law should choke back the greed and tyranny of the corporations and give men who want work the opportunity that God intended they should have. The state can do this.

A third remedy that the state could and should provide is to shorten the day of labor. Some men as those on the street cars must work sixteen hours a day. Why not put on two men, each eight hours? In mills where work is carried on day and night, put on three turns instead of two. The benefit of labor saving inventions should not all go to the capitalist. If the laborer receives no higher wages, let him have fewer hours. Then other men would have an opportunity to work and earn a living, all would have time for self improvement and all would be provided for. The state can do this and in the interest of all parties and particularly of the unemployed, it should be done. Nor is this paternalism or socialism. Such legitimate and natural relief would do much to stop the discontent that looks to wild schemes for relief.

One of Mulford's Mistakes.

IT IS not easy to make the transition from one period of thought to another, and those who are content to draw their conclusions from the second-hand store of antiquated theories seldom trouble themselves with the effort. There are always those who continue to repeat the errors of the past long after progressive thinkers have buried them in the grave with those who gave them birth. In political thinking, the eighteenth century was dominated by the ideas of the Social Contract, as it was christened

by Rousseau. This held that the state was an artificial formation planned out by man to gain certain ends, specially protection of person and property. Man was born with rights, inalienable rights, as Jefferson phrased it in the Declaration of Independence, and all the work of government was to protect him in these rights. Man's duties were left entirely out of account, for the philosophy of selfishness has no place for duties. As a matter of fact, men have no inalienable rights which are taken from them whenever the social good seems to demand it, but the philosophers chose to neglect this fact as it did not harmonize with the beautiful doctrine that man was endowed with certain rights, and the state is the institution of these rights in concrete form. The state had thus no positive work to do. All that was within its province was to act as a court to decide between conflicting rights, a conflict which will be perpetual if rights be made the fundamental thing in action. Getting twelve honest men in a jury-box was then the climax of civilization.

No one now holds that the state originated in a group of savages meeting under a tree and devising a government. As a theory of the state the Social Contract has had its day and done its work. But while it has been universally rejected as a theory of state origin, one occasionally hears the conclusions which flow from it set forth as if they belonged to the present era.

This was one of the somewhat frequent inconsistencies of Mulford in "The Nation." He rejected the Social Contract and then held stoutly that the "state was the institution of rights", one of the conclusions of Rousseau. Even though this proposition is still put out by those who are willing to be echoes of the past, it has no place in Christian teaching. Man with all his institutions has but one end, and that is not the maintenance of rights but the performance of duties. His rights flow from his duties and not the converse, unless selfishness be man's ideal and Satan be his god. Man has his place and justifies his existence by serving God and his fellows, and every rightful association in which he finds himself is to carry out that purpose. The first end of humanity is to serve, not self in the struggle for rights, but God and man in the performance of duties. An unchristian philosophy puts rights before duties, self before others, and so we have heartless competition in business and confusion everywhere because of the conflict of rights. In God's plan duties come first and there is no conflict of duties. The state is not simply an arbitrator of quarrels, but has a divine duty to perform. This was and is the purpose of the institution. However excusable Mulford may have been thirty years ago in proclaiming this untruth, surely the Christian teacher who still gives utterance to it is worthy of the judges.

Prophecy, and the Times in Which We Live.

DESTRUCTION AND RECONSTRUCTION.

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

WE know that a period of destruction is certain to come to our world, for it has been outlined in the book of the Revelation, which is God's chart of time. The social, ecclesiastical and political organizations, constructed on wrong principles,

hoary with age and dark with crime, will not always continue. The day of their judgment is approaching, when they, with great loss of life and property, shall be broken up, and out of the wreck the Lord will create the new earth wherein righteousness will dwell. It is not wise to shut our eyes against such an awful certainty and live in dreams which must be shattered.

We go to the Bible to find what it reveals concerning the signs of the approach of that time; then turn to Providence to see the signs ripening into fulfillment.

The first sign we mention is recorded in the Revelation, 14th chapter and 6th verse, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The angels do not preach the gospel; the commission has been given to man. The language must mean the personification of the agencies employed in heralding salvation through Jesus Christ. The symbol used shows that all lands will then be accessible and all necessary means available. In this day all lands are accessible; all necessary means are available. Every country has been opened up for missionaries. The world has become a neighborhood of nations; the accommodations for travel are marvellous; the press is multiplying the Bible by millions, in all languages—the telegraph, the telephone, the dynamo, and other inventions are ready for active service. The angel of the gospel is certainly on the wing for every land—the agencies for heralding salvation are complete and in readiness. This is a sign that the time of destruction is near at hand, because in the next verse, the 7th, a loud voice is heard saying, "Fear God, and give glory to him: for the hour of judgment is come." The prophetic hour is not long. In the next verse a cry is heard saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the last verses the earth is represented as a vineyard, whose clusters are gathered and trodden in the wine press of the wrath of God, sending forth a crimson river two hundred miles in length.

The second sign we notice is found in Revelation 16th chapter, 13th and 14th verses. "And I saw three unclean frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Then ensues the battle of Armageddon; the cities of the nations fall; and great Babylon, which we believe to be the papacy, comes into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. The frog-like spirits spring from three sources, but are bent on one purpose. Their purpose is war. They mean to infect all nations with the war-spirit. The result will be the greatest and last of all wars—the battle of Armageddon—the decisive conflict from which the cause of Christ and truth will emerge with honor. The present condition of the nations indicates much war-fever. The world is uneasy under a war cloud, ready to discharge the torrents of reserved judgment, which

will unquestionably sweep thrones from their basis. The crowned heads are dreading a conflict sure to come, though deferred, which will be without parallel in its extent and results. The last quarter century has wrought wonders in the invention of engines of destruction, amassing troops, and constructing navies and fortifications. Much more progress can scarcely be expected. All things seem to be now ready. The sacrifice of life in that clash of arms is too dreadful to contemplate. It is called the "supper of the great God" which he will prepare for "all the fowls that fly in the midst of heaven." It will be a sacrifice to atone for the high-handed guilt and protracted wickedness of the nations that have resisted the Lord Jesus and have shed the blood of his saints. The present attitude of the nations, in view of the slaughter of thousands of Arminians and the crushing of the Greeks, in this day of advanced Christian enlightenment, might appear to be the filling of the cup, making it run over with crimson froth.

The third sign is found in Revelation 19th chapter and 11th verse. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war." The following verses give a glowing description of the glorious conqueror, the terrific battle, and the victory. Jesus is here set forth as crowned, armed, and mounted, going forth to engage in war against all nations. A strange attitude for the meek and lowly Saviour, the Prince of Peace, the Lamb of God! But no doubt can exist concerning Him, who is here entitled, KING OF KINGS AND LORD OF LORDS. As he comes forth "to strike through kings in the day of His wrath, to judge among the heathen and fill the places with dead bodies," let the men who cry, Peace, Peace, beware of attempting to turn him from his purpose, lest he say to them as he said to Peter, "Get thee behind me, Satan." The outline of future events, as we have it in the Revelation, makes certain the coming of the Enthroned Mediator in his power, to vindicate his cause breaking down the old kingdoms and establishing his own. The rulers of earth long have disregarded his throne; they have erected their governments upon false principles; they have administered power and law contrary to his will; they have usurped his prerogatives; they have legalized monstrous evils; they have oppressed and destroyed many people; they have sought revenues, not righteousness; have trusted in armies, not in God. It will not always be thus. Divine patience can reach the burning point; then there is fire. We believe the present restlessness of the churches and the nations is an indication of the near approach of the Great Judge, coming to overturn every sinful system, social, ecclesiastic, and political, rocking into ruins, as with the throes of an earthquake, every structure not built upon his authority and according to his will.

These signs are evangelical, political and mediatorial. Watch the signs of the times. Jesus says, "Take ye heed, watch, and pray: for ye know not when the time is. And what I say unto you, I say unto all, watch." "Now learn a parable of the fig-tree: when her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

We will next present a view of "the prophet's calendar."

WHAT IT COST TO BE A COVENANTER IN 1687

JAMES RENWICK, THE YOUTHFUL MARTYR,

The Last of 'Scot's Worthies' Who Died on the Scaffold.

THE whole burden of the Covenanting struggle now (1687) fell upon the shoulders of James Renwick, alone and unassisted; a young man only twenty-five years of age, always slight and weak in body, but now worn out with toil, and fevered with constant thought and endless anxieties. His former associates, Shields and Houston, had both left the country, and there was thus devolved upon him the whole care and management of the United Societies. In those days, so different from the present, when places were so inaccessible, and travel so slow and difficult, he had to be in constant movement through all the Lowland districts, at least through Galloway and the South Borders, Fife and the west of Scotland. He had to be daily and almost hourly lecturing and preaching, visiting households, examining, conversing with the people individually, and in groups, and advising in all matters both public and private. He had to attend at the stated meetings of the Societies, take the heaviest part in their discussions, guide their deliberations, write their papers and manifestoes, and conduct their public debates against opposing parties. He was their Foreign Secretary, maintaining an extensive and regular correspondence with friends abroad, and with the foreign churches and theologians. Besides, he had a large private correspondence, and was necessitated from his position, and impelled by his own warm Christian sympathies, to address letters of advice, condolence, and encouragement to all sufferers, to all in bonds, to all under banishment, to all appointed to die for adherence to their faith.

And all this was done with a method and dispatch, an industry and aptitude, a talent and overmastering influence upon the minds of others, worthy of a first rate administrator. Not whilst he was in the possession of every facility, but, on the contrary, in the midst of impediments, alarms, and distresses, rendering anything like serious and continuous work all but impossible. Naturally of a weak constitution, he was now very often so borne down with sickness and total prostration, that he had to be carried from place to place on the shoulders of his affectionate followers, or supported when on horseback. Soldiers and spies were ever on his track. The greater part of ordinary loose living people hated him for his religious strictness, and were everywhere ready to inform against or seize him. To their disgrace be it spoken, many of the moderate Presbyterians were so incensed against him, that they would have betrayed him without scruple, especially at the present time, when his testimonies and his armed conventicles were endangering the newly-acquired liberty granted, for ends of their own, by James and his Jesuit cabinet. A price was fixed upon his head of several hundred pounds, to inflame the cupidity of every base wretch in the kingdom. Letters of intercommuning hung over his every movement, forbidding any one, on pain of death, to yield him shelter or resting place, a mouthful of food, or a cup of cold water; to salute him, or converse with him, interchange writing with him or offer to him the smallest services of common humanity. Thirteen times during the one year,

1687, had the troops made the strictest search for him throughout the whole country, prying into every cellar, and tearing off the thatch, and pulling down the ceilings of the houses. He had to travel in disguise by the most unfrequented paths, chased like a partridge on the mountains; and to him the mist was a protecting garment, and the dead hour of midnight the guardian of his footsteps. He lived in rude and remote cottages, in shepherds' huts on the tops of the hills, in bosky forests, in caves and in rocks. Wherever he was, he had watches stationed all round to give the alarm. He preached with a fleet horse standing beside him, saddled and bridled, on which he could mount in a moment and leave far behind him all the troopers in Scotland.

Amid all his labors, toils, and jeopardies, he had no word of encouragement from the Presbyterian clergy of the day, no hand of friendship stretched out to him by any party of politicians. Instead of this many of them branded him with names the most odious, and raised against him calumnies the most groundless and detestable. He was, on their respectable lips, the "enemy of the brethren," the "intruder," the "Jesuit," the "white devil going through the land carrying the devil's flag;" with many other as unsavory and frantic expressions of their malice. They endeavored to destroy his character both at home, and amongst his religious patrons and friends in Holland. And why? The little fragments that remain of his sermons prove that he preached on "Jesus Christ and him crucified," and that with a fullness, earnestness and success, that might have put to shame his accusers. His life was blameless, his rules of conduct scrupulous; and there is no such thing as piety in the world, if his piety was not genuine and ardent. He fed his flock with no mere wind but enforced purity and holiness of life and maintained the most correct and careful discipline amongst the United Societies. What, then was his fault, in the eyes of the Presbyterian clergy and political moderates of that day? It was this: That he strictly adhered to the principles of the Covenant, when they themselves were sliding away from them; that he refused indulgences and tolerations which came from polluted hands, and which were meant to amuse and lull the nation asleep, in order to the introduction of despotism and popery; that, in one word, he had anticipated the future verdict of all Britain, had disowned the sway of the Stuarts, would have none of their gifts, would render them no allegiance, and chose rather for a season to live in a state of nature, an outlaw, but a free man!—until God should dash to pieces the throne of iniquity and in His own good time establish a new throne in righteousness.

"Let me be mistaken as men please," he says in one of his letters, well knowing the charges made against him of stiffness, and of running into extremes. "Let me be mistaken as men please. This is my study, not to partake in other men's sins, neither to cover them; but, considering the confusions of this time, and the weakness of poor people. I hold it my duty to be a help and prop as I can to those that are staggering, and to carry so toward such as will go off, as their stumbling, neither in law nor in my own conscience, may be charged upon me. This is like unto my Master, who hath promised to save them that halt, and gather them that are driven out."—From James Dodds' "Fifty Years' Struggle of the Scottish Covenanters."