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CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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Suggestions for the Week of Prayer, Jan. 4-11, 1903.

Sabbath, Jan. 4.—Appropriate services and sermons: "Oh that thou wouldest rend the heavens; that thou wouldest come down, that the mountains might flow down at thy presence; as when fire kindleth the brushwood, and the fire causeth the waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence," (Isa. 64:1-2).

"Wilt thou not quicken us again, that thy people may rejoice in thee?" (Psa. 85:6).

Monday, Jan. 5.—The Church Militant. Praise: For the Church's one divine foundation; for its divine unity; for its providential history; for its manifold spiritual victories; and for its promised triumph throughout the world.

Prayer: For a nobler manifestation of the Church's unity; for its greater freedom from hindering imperfections; for its increase in spiritual devotion; for its enlargement in practical wisdom, and for its speedy and full realization of its Founder's purpose.

Tuesday, Jan. 6.—Foreign Missions. Praise: For the successes hitherto vouchsafed to missionaries of the Cross for the encouragement which God still gives to faithful heralds of the gospel; for the wiser methods

which missionary experience has revealed and enforced, and for the interdenominational comity in Foreign Mission efforts, which now so largely prevails.

Prayer: For the deepening of the missionary spirit throughout the Church; for the vast increase of gifts for missions in foreign lands; for the guidance of the all-wise Spirit in missionary methods; for the power of the Spirit in preparing hearts for the reception of saving truth; and for the swift fulfillment of the Messianic vision.

Wednesday, Jan. 7.—Home Missions. Praise: For the goodly fruits of Christianity in Christian lands; for the perfect adaptation of the gospel to every class and condition of society; for the existing measure of interdenominational co-operation in Home Mission efforts; and for the witness of the Spirit in the successful making known of the truth in even "the waste places."

Prayer: For a still clearer perception of the oneness of God's kingdom; for a still larger acceptance of the fact that Home and Foreign Missions are allies; for a still deeper sense of the gospel's sole power to save the individual and the nation; for a still more effective interdenominational unity of plan and action in Home Mission work; and for the plenitude of the Spirit's inspiration in our seeking to save those who come to our shores, and in our evangelizing of the home land.

Thursday, Jan. 8.—Special Work for

the Young. Families and Schools.

Praise: For the present wonderful turning of the young toward Christ and his service; for their devotion to the Church; for their intelligent enthusiasm in behalf of missions; for their strong influence in institutions of learning, and for the promise they give that the future will be in Christian hands.

Prayer: For the Spirit's direction in all efforts to win the young for Christ, and for the gathering of a still mightier youthful host to the Christian standard.

Praise: For the priceless blessings which come from the family and the school, and for the reverent regard in which they still are held.

Prayer: For a greater measure of the divine blessing upon the family and the school; for a greater wisdom and fidelity in parental teaching and example; for a nobler filial obedience and love, and for all educators and students, that they may savingly learn of him who is both wisdom and life.

Friday, Jan. 9.—Nations and Their Rulers. Praise: For the peace which now prevails among the nations; for the advancing recognition of Christian principle as the law of international conduct; for the growing realization that "righteousness exalteth a nation, but that sin is a reproach to any people"; for a deepening general conviction that the Christian's duty includes faithful citizenship; and for the widespread exalting of civic standards.

Prayer: That just and generous in-

ternational dealings may put an end to war; that within national borders mutual goodwill may allay all discords of section and class; that willing, intelligent recognition of the "common interest" may prevent industrial strifes; that power of every kind may accept the Golden Rule, and that thus Christ may everywhere be owned as the Prince of Peace and the Saviour of mankind.

Saturday, Jan. 10.—The Ministry of the Gospel—Pastors, Teachers, Evangelists. Praise: For the divine institution of the gospel ministry; for all the Christian ministers who have wrought for the saving of souls and the upbuilding of the Church; for the teachers and evangelists who have proclaimed with power the Christian truth, and for the countless multitudes who have thus been brought to Christ.

Prayer: For a mightier endowment of the Spirit upon all who are set apart as ambassadors of Christ; for the full realization by all believers that they also are appointed to be "witnesses"; for the complete consecration of all Christians to the advancing of the holy kingdom, and for a divine awakening which shall overcome all indifference and unbelief.

Sabbath, Jan. 11.—Sermons. "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear," (Isaiah 65:24).

"But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer." (1 Peter 4:7.)

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Good morning
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The Empress and others are suspected of co-operation.

A PROPOSAL has been made that President Roosevelt arbitrate the differences between Venezuela and England, Germany and Italy. It is believed that the President will insist on referring the whole case to the Hague tribunal.

THREE officials, two soldiers and 150 natives, mostly children, were killed by the earthquake which destroyed the town of Andijan, Russian Central Asia, Tuesday. In addition 300 natives and 17 soldiers were injured and 9,000 houses of natives and 130 Russian dwellings were destroyed.

AFTER boring 600 feet for an artesian well, Mr. Shackelford of Guinea, Gloucester County, Va., has discovered that the water at that depth has such remarkable qualities that he has given up the idea of going deeper into the earth. The water flows at the rate of only one quart a minute. It is exceedingly cold, perfectly clear, and tastes strongly of soda and magnesia. All iron submerged in the water of this wonderful well becomes magnetized. Its qualities were first discovered by the dipper clinging to the discharge pipe. After standing for several days the water loses some of its magnetic qualities, and boiling has a similar effect. Mr. Shackelford will shortly send a sample of the water to an expert chemist to be analyzed.

By the explosion of an acetylene gas tank in the home of John Pagluighi in Linwood ave., Fort Lee, Dec. 16, six members of his family were killed outright. Their bodies were recovered from the debris by the firemen, all charred and burnt beyond recognition. The dead are: Clorinda, eldest daughter, twenty-two years old; head and lower limbs burned off of trunk; Ida, sixteen years old; Tillie, twelve years old; Adelina, ten years old; Aurine, eight years old; George, six years old. Just what caused the explosion no one knows, but it was felt all over Fort Lee, and even in Englewood and Hackensack, four miles distant. The mother was blown through the side of the house but may recover. It is feared that both father and mother will lose their reason. Two sons are still living who were at work at the time of the explosion.

THE funeral service on last Sabbath, held in Grant's tomb, in Riverside Park, over the body of Mrs. Julia Dent Grant, the wife of General Ulysses S. Grant, was simple and brief. Those invited to attend numbered about 250. The army and navy, political and civic life, and the trustees of Grant's tomb, were represented by the hushed gathering, who stood in a circle seven deep round the enclosure that looks down into the crypt. The Grant party consisted of General Frederick Dent Grant and Mrs. Grant, Mr. and Mrs. U. S. Grant, Miss Grant, U. S. Grant, 3d, Jesse Grant, Mrs. Sartoris, Miss Sartoris, Mrs. Corbin, Mrs. Creamer, Lieutenant Commander Sharp, J. F. Casey, Miss Julia Dent Grant, Hugh Grant Smith and Mary E. Coffey, for many years Mrs. Grant's maid. The two sisters of Mrs. Grant were physically unable to come from Washington.

CONTRIBUTIONS.

A Visit to the Jewish Quarter of New York City.

By Rev. Louis Meyer.

Will you accompany me on a visit to the Ghetto of New York, that distinctively Jewish quarter on the east side of the Bowery, below Canal street, near sunset of Friday, October 10, 1902, the eve of the Day of Atonement?

As we approach the quarter through Division street, we find ourselves in a dense crowd of dark visaged Russian, Polish, Bohemian, Hungarian and German Jews. The guttural sounds—so strange to the American ear—of the Yiddish patois salute us everywhere, and the loud talk, the vehement gesticulations, the frequent shrug of the shoulder, and the continuous motions of the hand show clearly that the "peculiar people" have changed very little since they settled in this country. A look around confirms this, for bold, square Hebrew characters on the signboards of butchers, bakers, grocers, shoemakers and other shop keepers, attract the eye everywhere, and the word "kosher," or proper, displayed in the windows of the shops where provisions of any kind are sold, conveys the information that the food has been examined and pronounced clean by the ecclesiastical authorities. A few of the announcements in the windows are written in the queer cabalistic-looking letters of the modern Hebrew vernacular. In short, everything says to us that these people have not yet accommodated themselves to the manners and customs of the land of their choice. Refugees from the grinding tyranny of Russian rule, or from the bitter persecution of the cruel Rumanian, or from the hatred and anti-semitic outbursts of the civilized German and Austrian, they are either yet unable to realize that now they are free, or unwilling to know the English language and learn anything which may tend to change their ancient mode of life. These men with swarthy complexions and strongly marked features continue to keep together in self-imposed ostracism, living as their forefathers were obliged to live during centuries of inhuman treatment and persecution, and as they lived in the squalid Ghettos of Europe.

But to-day is a day of peculiar hustle and bustle among these people, for when the sun sets will commence Yom Kippur, the Great Fast, known to the Gentile reader as the Day of Atonement. It is the day which is the most sacred day to all Jews, of whatever origin or shade of belief, and is observed, with exceedingly few exceptions, by the entire Jewish people, and work has been suspended earlier than usual, and men and women rush hither and thither in their anxiety to reach home early, and prepare for the evening services.

Had we been here, in the Jewish quarter, this morning we would have heard the crying of the fowls as they were wildly objecting to be used as a "kaporo" (pardon or atonement). The Ka-

poroth of to-day are the substitute for the scapegoat of the ancient temple-service and are the only "sacrifice" of the orthodox Jew of to-day. Very early in the morning of the day previous to Yom Kippur every orthodox Jewish family is up in order to get through with the ceremony before the Shochat comes to kill the offering for their ransom. A cock for a male, and a hen for a female, preferably white ones, are offered. The head of the family performs the ceremony, first for himself and then for his household, by reading a prayer for those who cannot read themselves, but who are required to repeat it after him word for word. For the very young he performs the whole ceremony. The head of the family takes the fowl by the legs, and with uplifted hands swings it nine times over the heads of himself and of his family, while all the other members of the family take their ransoms in their right hands and turn them nine times round their heads, while all repeat three times the words, "This is my ransom, this is my substitution, this is my compensation, this cock (or hen) shall depart to die, and I to joyful life." Then each takes hold on the throat of the ransom (death by strangulation); then it is thrown down (death by stoning), then the Shochat takes it and cuts its throat (death by the sword). Thus, they believe, the condemnation is transferred to the ransom, and they are liberated.

In a few orthodox Jewish families a piece of money is substituted for the fowl.

But the objections of the fowls, strenuous as they were, have long ceased, and now the women are busily preparing the victims of the sacrifice for the meal with which the fast of a little more than twenty-four hours is to be begun this evening. Experience has taught the people the lesson that it is wise to eat but sparingly before the fast, which is obligatory for all Jewish men and women over the aged of thirteen, only the aged, the feeble and the sick being excepted.

However, the women are very busy preparing the very elaborate meal, which shall be eaten when on the morrow three stars can be seen in the heavens and the fast is ended.

It is now almost 5 p. m., and the shop-windows of the Jewish merchants begin to be darkened, and the Jewish cafes are closed. The streets are almost deserted while the people are eating their meal and then preparing for the services.

These services commence earlier than usual, and men and women and children walk quietly in dense crowds to the synagogues, permanent or temporary, which are taxed to their utmost capacity, for men and women are in the congregation who are not seen in the synagogue on any other day.

We follow an immense crowd to a theatre

rented for the services of the Great Fast, and willingly we pay the fifty cents for a reserved seat, since the large signboards announce in Hebrew letters, "especial attractions."

A scene never to be forgotten greets our eyes. The men not only wear the cloth or silk praying shawls and the white skullcaps, but many, especially the older men, wear their white linen kittel (death shrouds), and having removed their shoes stand in their stocking feet or slippers. The galleries are crowded with women, many dressed in white or black, some weeping loudly as they mumble prayers. The velvet curtain in front of the holy scrolls of the Law is replaced by a curtain of white satin, beautifully trimmed with silver.

And now the services commence with the Kol Nidre. In substance it is to this effect: "All vows, renunciations, prohibitions, and obligations of every kind which we have made, sworn, and bound upon us from this Day of Atonement to the one which shall yet come to us in peace, we now repent of, and pronounce them broken, and of no efficacy. Our vows are no vows; our oaths are no oaths." It applies only to vows which the speaker binds upon himself, and not to oaths which would bind him to others, and is intended to illustrate the frailty of human promises and vows.

The Kol Nidre is repeated three times with increasing loudness by the chanter, assisted by his choir, and each time it is responded to softly by the congregation. Its music is exquisite and appropriate to the most solemn occasion, and is well able to enchant the hearer.

The rest of the services are like those on other holidays except that the "kiddush," the blessing over the wine, is not made, for after the blessing some of the wine is drunk which is not permissible this night.

The singing of the "Adonn Oulom" closes the services of the evening which last about three hours, and the congregation disperses, though a few remain to pray, and weep, and confess their sins the whole night through.

But as we leave this house of prayer, we thank God that unto us light in the darkness did arise, and that no longer we are searching for the forgiveness of our sins, but are assured that "being justified by faith, we have peace with God through our Lord Jesus Christ," and while we thank Him for His goodness and mercy toward us, we pray for this benighted people still groping after the truth.

Thus we walk along amidst the crowd, as suddenly a window, brilliantly lighted, containing some Hebrew announcements, catches our eye. It is a Christian Mission to the Jews, opened here, in the midst of the Jewish Ghetto by faithful followers of the Master. We stop a moment, see the young Jewish clerks enter in little crowds, and gladly follow that we might hear Christ preached to them and bear testimony by our presence.

But time and space do not permit to describe to you what we heard and saw that night in the Jewish Mission in New York, and on the next

day, the Day of Atonement, in the Jewish synagogues. Maybe we can invite you to another walk into the Jewry of New York some other time.

Hopkinton, Ia.

Questions Answered by Rev. J. R. Latimer.

Editor Christian Nation:

The following questions have been sent me by Mr. J. B. Alexander, Sterling, Kan., with a request that I answer through your paper:

"1. Did Adam in the covenant of works represent all over whom he was given dominion?"

"2. If he did not represent them, why did they share in the penalty?"

"3. If Adam in the covenant of works represented all over whom he was given dominion, did disease, death and decay exist before Adam had sinned?"

"4. If the word day in the beginning of Genesis means an indefinite period of time, do the words 'days and day' in the Fourth Commandment mean an indefinite period of time?"

"5. If the words 'days and day' in the Fourth Commandment mean a period of 24 hours, does not the word 'day' in the beginning of Genesis, which is described as the morning and evening (especially the fifth and sixth days upon which the sun rose and set as it does now) mean a period of 24 hours?"

In accordance with the above request I send the following reply:

There are two series of questions presented. The first, second and third questions form a series and deal with one subject; the fourth and fifth form the second series and deal with a different subject. The subject of the first series of questions is possibly more one of curiosity and speculation than of profit.

Question 1 will not admit of a categorical answer, for the reason that the Bible is silent on the subject. In connection with this question another may properly be asked, viz., How could a rational creature, made in the image of God, capable of obeying or disobeying his Divine Creator, of doing moral good or moral evil, represent (in the meaning of this word in such connection) irrational creatures which cannot perform any acts of a moral nature? Webster gives nine definitions of the word represent. Only two of these (the fourth and fifth) can apply in the present use of the term. These are "To supply the place or perform the duties of; to speak and act with authority in behalf of. To stand in the place of, in the right of inheritance." How in any of these meanings of the word could Adam represent irrational creatures over which he was given dominion? Can one being represent another being of a nature totally different from his own? If so, why then was it necessary that the Son of God should become man, in order to represent man? Heb. 2:14, 16, 17 answer.

This question (so Mr. A. states) is based on the grant of dominion to man, as recorded in Gen. 1:26. The grant of dominion does not carry with it representation of those over whom dominion is given. If it did, then the Lord Jesus Christ would be the representative of the lost in perdition, both men and angels; for these are under His dominion, as part of the "all things" of 1. Cor. 15:27. Therefore, it seems to me that Adam could not have been made the representative of the irrational creatures over whom he was given dominion.

Then comes the next question, "why did they share in the penalty?" But do they share in the penalty? Does the Bible teach that they do? If so, where? The fact that they die, does not prove it. The question takes for granted that the death of animals is a part of the penalty of the covenant of works. That is a gratuitous assumption. I find nothing in God's Word to warrant it. All it war-

rants us in stating is that if man had not sinned he would not have died, and that he dies because he sinned. It is as silent as the grave on the question concerning the death of animals. My opinion is that animals would have died if man had not sinned. But on this question, the opinion of one is as good as that of another, and no better.

The second series of questions deals with the subject of the length of the days of creation in Gen. 1. Geologists teach that these were long periods of time. Space forbids my quoting any of them here. It is true that the word day in Scripture sometimes means a long and indefinite period of time. But this does not prove that it is so used in Gen. 1. To interpret it so in this place will require two interpretations of the word in the Fourth Commandment. We read: "Six days shalt thou labor," etc. Day here evidently means a period of 24 hours. Farther on we read: "In six days the Lord made," etc. Here are the six days of creation in Gen. 1. According to the geological interpretation we must interpret day in this part of the Fourth Commandment as a long indefinite period of time. Is it natural to take the word in one meaning in this sentence, when it has a very different meaning in the preceding sentence? Is that the manner of the Bible in its use of language? Also this interpretation, as it seems to me, takes away the force of the reason given for observing a day of rest after six days of labor. Then if we deal fairly with the language it appears to me that the Sabbath day which the Lord blessed and hallowed, as we read in the close of the commandment, must mean a period of time of the same length as the seventh day on which He rested. How would it read according to this geological interpretation? Let us see. "Six periods of 24 hours each shalt thou labor . . . but the seventh period of 24 hours is the Sabbath . . . for in six periods of indefinite length the Lord made, etc. . . . rested the seventh period of indefinite length, wherefore the Lord blessed the seventh period of definite length" (24 hours). Interpreting a word so differently in the limits of one brief paragraph seems to me to be playing hide and seek with language. But we will be asked, What about the long period of time that the earth crust with its vast coal fields and beds of stone, etc., shows must have intervened between the creation of matter in the beginning and the creation of man? Gen. 1:2 will furnish the scientist with as long a period as he wishes for the production of these geological phenomena. This verse shows clearly that some time elapsed between the act of creation recorded in the first verse and what was done on the first day, as recorded in verses 3-5. And the geologist can make that period just as long as he pleases.

J. R. LATIMER.

(Original.)

A Boy's Calendar.

1903.

When January draweth nigh,
The winds go whistling through the sky;

And sweep the cloud-lands high and low
To bring the February snow.

Then March goes storming o'er the land
With ruddy face and icy hand.

Fair April has a thousand wiles,
And wins her way with tears and smiles.

Her sister, May, comes, sweet and fair,
With wreaths of violets in her hair.

O, cherry-pie is rare in June
As barefoot youth's whistled tune!

July's the month that turns the wheat,
And gives bad boys good bread to eat.

Then August comes, when Summer's past,
And warms the swimming-pool at last.

September tints the maple trees
And floats the school-call on the breeze.

In brown October's hearty days
The orchards bend in silent praise.

November twilight's gorgeous skies
Impart the tint to pumpkin pies.

December's best of all the year,
And brings the gladsome Christmas cheer.