

# CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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THE LATE REV. DR. JAMES KENNEDY.

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## Facta Actaque.

Wm. E. Gladstone is confined to his bed with neuralgia.

The aerial railway over the Chilcoat Pass to Lake Linderman has been completed.

The Divorce Reform League reports important changes in the divorce and marriage laws of many States.

The Rev. Dr. Charles Jefferson, in Chelsea, Mass., has been selected as pastor of the Broadway Tabernacle, this city.

It is estimated that the engineers of Great Britain lost \$20,000,000 in wages and spent \$2,000,000 besides by reason of the strike just ended.

The Rev. Dr. Smith, of Baltimore, has refused to take any part in the communion service at the Central Presbyterian church if unfermented wine be used.

Gladstone himself is eighty-eight, a year older than Pope Leo and Lord Gwydyr, and three years older than Sir George Gray, Dr. Samuel Smiles and Mr. Henry Russell. Sir Henry Bessemer and Verdi are eighty-four. Lady Burdett-Coutts and Lord Granbrook eighty-three, Bismarck is eighty-two and Sir Charles Gavan Duffy eighty-one. Mr. Gladstone is the oldest of Britain's Prime Ministers for two centuries, and the oldest ex-Prime Minister in Europe.

The Frankfort Presbytery of the United Presbyterian church met at Burgettstown, Pa., January 25; and by a vote of six to three, Rev. Dr. Carson's resignation of his charge was accepted. Several ministers and elders did not vote on the question. The congregation by a vote of forty-nine to thirty-one had voted to accept his resignation, total vote being a minority of the membership. A protest of 200 persons, members and adherents had been signed, against the action of session. Dr. Carson did not desire to remain.

Within the past few years reindeer have been introduced into Alaska under appropriations from Congress, and the number of the animals now there is estimated at about 1,200. They were originally introduced mainly for the benefit of the destitute natives, but they have proved themselves more useful to the white inhabitants than was anticipated, and now it is thought that they can be employed to great advantage in transporting freight and supplies to and from the gold mines on the upper Yukon River. Commissioner Harris thinks the reindeer may solve "the difficult problem for winter transportation and communication in Northern Alaska."

To enter on the great work of draining the Zuzyderzee in Holland a sea wall must first be built at a cost of \$12,000,000; it will take nine years to complete it. Behind this sea wall a large lake is to be retained, to be known as Yssel Lake, to receive the waters of the rivers now flowing into the Zee. By means of tidal locks and canals this water will be allowed to flow into the ocean at low tide until the salt water is drained off, and the lake becomes a gigantic fresh water reservoir. Navigation canals will also be dug to put the cities on the sea coast in communication with Lake Yssel. It will require all the working force of Holland for a generation, and an expenditure of \$133,000,000, to reconquer from the sea the vast tract of submerged lowlands; but when it is done, a twelfth province will be added to Holland, "which will certainly not form the least wealthy portion of the kingdom."—*Zion's Herald*.

## Current Events Reviewep.

### "Killing Weather."

Referring to the gloomy, wet and warm weather for the week ending Saturday, January 15, the *Pittsburgh Daily News* of that date called it *Killing Weather*, and said:

"Yesterday four persons were found dead in this community. They were aged from fifty eight to seventy-two years, and heart disease is said to have been the cause of the deaths. It was the remote; the immediate was the depressing weather, which threw a heavy burden upon the weak hearts. The

depression has lasted nearly a week, and there are few persons in the soundest health who have not complained of it. Work of every sort has been doubly hard, and certain it is that the gloom has doubled all anxieties. Seldom has the approach of Sunday with its opportunity for rest been welcomed as during the last two or three days, for there are hundreds who feel that they could not hold out at their tasks much longer."

Reference was also made to the severe strain of the summer heat, in its season.

Why then not live in accord with the environment, and leave off the toil and strain of life, as God has mercifully appointed for us to do, on the Sabbath? What enemies of the good of man are those who for greed are breaking down the safeguards of the welcome day of rest?

### Countenance of Error.

The *United Presbyterian* of January 20, has under its heading *Our Church News*, the following:

"One of the guests at the meeting in honor of the twenty-fifth anniversary (Jan. 11) of Rev. Mr. Gallagher's service as President of the Roman Catholic parish of New Castle, Pa., was Rev. R. A. Browne, D. D., pastor of our First church of that city. Dr. Browne had a seat on the platform, and made some appropriate remarks, in part as follows:

"As I sat here to-night I thought of the cosmopolitan nature of our American citizenship, and reflected how impossible it was for all, with their various points of view, with their differing systems of training and education, to think alike. Yet, we are all interested, widely as our creeds may differ, in our common Christianity. We are united in our praise of Christ, our common Lord. Of old the angels sang, 'On earth, peace, good will to men,' and here, in the America so dear to all of us, that principle is reaching its highest practical development. There is not an effort being made, in the name of Christ, to lift men up, but I bid it Godspeed. I am glad to be able to sit among these, my brother clergymen, to-night, for we are all citizens of a common land, and advocates of faiths whose basis is one. We are not living in the past of three or four hundred years ago, but in 1898, in the United States of America, and we have a common interest. I might say many things to-night, but I may sum up all I would wish to say in saying, 'My blessing be upon Father Gallagher.' I am sure that the blessing of God rests upon this occasion. Father Gallagher, you have my blessing. You may place your own value upon it."

The same paper takes the following from the *Christian Intelligencer*, heading it *Merited Reproof*.

"Canon Cheyne, Professor at Oxford University, has visited this country, on invitation, to de-

clare his opinions in regard to the value and interpretation of the Scriptures of the Old Testament and allied subjects. He is entitled to his opinions, and those who agree with him have a right to ask him to visit the United States and to lecture. Just before his departure Jewish citizens of this city gave him a complimentary dinner. They are gentlemen highly esteemed by all who knew them. It is proper for them to give the dinner, and for Professor Cheyne, believing as he does, to be present. But the faculty of a theological seminary, believed to be connected with an Evangelical Christian Church, was represented by four of its professors. Canon Cheyne holds that a large, perhaps the larger part of what the Christian Church has always and does to-day believe to be prophecies in the Old Testament of the Messiah, are simply declarations of what the typical righteous man in this world may expect to be his condition. Such portions of Scripture as the twenty-second Psalm and the fifty-third chapter of Isaiah he interprets after this manner. Therefore he was tendered a complimentary dinner by Jewish gentlemen of this city. Had he interpreted those parts of the Old Testament as prophecies particularly respecting Christ as the Messiah, and fulfilled in him, he would not have received the dinner. Besides the interpretation he asserts is virtually the later Rabbinical interpretation, intended to overthrow the evident meaning of those portions of Holy Writ as descriptions of the coming Messiah. No one knew this better than the professors of the theological seminary, believed to represent an Evangelical Christian Church. We regret very much that they were present at the dinner and made speeches complimenting the guest."

*The Christian Instructor* of January 27 has this to say of the first event noted above:

"In the *News*, of New Castle, Pa., we have an account of a great meeting held in a Catholic church as the Jubilee of the priest in charge. The paper recites that it was a grand ovation and that on the platform were the clergy of the different Protestant denominations, and among them speakers who lauded the priest, Father Gallagher, very highly for his personal worth and work while differing from him in faith and ecclesiastical relations. In his response Father Gallagher accepted the compliments with manifest gratification. The world does move! Of course this was viewed by them as a mere personal compliment to Father Gallagher. But to the public at large it has a far wider significance, and the Catholic church will reap the benefit. We cannot imagine that John Knox in the earnestness of his efforts to promote the Reformation would have been found on such a platform, lauding a Roman priest."

## IN MEMORIAM.

## THE REV. JAMES KENNEDY, D.D.

BORN IN IRELAND, AUGUST 15, 1818; DIED IN CANADA, JANUARY 26, 1898.

IN the passing away of the Rev. James Kennedy, D. D., there went from earth to heaven one of the loveliest, most spiritual characters that has ever adorned the ministry of the Covenanter church; and when the sorrowful news of his death shall become known there will be grief in every heart, for he has ministered on both sides of the Atlantic, and his graces of mind and heart are everywhere felt to have been a rich blessing. He was born a subject of Great Britain and by a peculiar providence died in her Provinces. E'er his eyes closed on earthly scenes he was permitted to witness the two hundred and fiftieth anniversary of the great formulation of Scriptural doctrine of which he was a faithful teacher; his ordination carries us back to the beginning of the Victorian Era and to the memorable event of 1843, with which his ordination was coincident, the heroism of faith out of which was born the Free Kirk of Scotland. What an eventful period for one man's ministry to have comprehended! And throughout it all he has been a faithful witness and a tireless and tender shepherd of the flock.

Dr. Kennedy was born near Bonn, County Londonderry, Ireland, August 15, 1818. He received his early training in the classical school of the Rev. James Bryce, and graduated from the Belfast Academical Institution in 1840. He studied theology in the Seminary of Paisley, Scotland, and was licensed by the Northern Presbytery, Ireland, May 10, 1842. He was ordained by the Western Presbytery and installed pastor of the united congregations of Broadlane and Drimboig, Newtonlimavady, Ireland, May 18, 1843, and resigned this charge August 2, 1870. He came to America the same summer and was installed the first pastor of the Fourth congregation of this city, Nov. 13, 1870, the congregation having been organized February 21 of the same year. His life work in America was in connection with this pastorate, which continued for about twenty-five years, when he resigned because of feeble health. He was a unique figure in the American church—his tall spare figure, his beaming face, his remarkably instructive and deeply spiritual preaching, and his ripe scholarship, and his odd yet simple mannerisms in the pulpit, all contributed to make him so; and the wisdom of his counsel made him a welcome member of the church's courts. He was Moderator of the Irish Synod in 1846, when only 28 years of age; and of the American Synod in 1875, when he had been but five years in this country. He was also elected by Synod to the chair in the Theological Seminary made vacant by the death of Dr. J. R. W. Sloane, but he declined the honor. Frequently during his pastorate here, the affection of his people grew to such a point that they could not repress its outbreak in some tangible and substantial form. Many incidents might be related, showing his readiness in an emergency, by reason of a mind stored as a treasure-house, with things new and old, drawn from his broad reading, his original researches in

science and studies in the world of nature, and of his wonderful power of concentration and analysis.

The first deaconess elected in our church was Miss Martha A. McConnell, then of the McKeesport, Pa., congregation. Session asked Presbytery for her ordination, but inasmuch as it raised an entirely new question, Presbytery preferred to send the matter up to Synod for a decision. That was in the spring of 1888, and Synod met in the Central Allegheny church. Synod referred the matter to the Committee on Discipline. Dr. Kennedy was a member of this committee which reported as follows: "Your committee would reply that we know of nothing either in nature or in the word of God that forbids such ordination." There was a discussion of more than two hours in length, and various shades of judgment were expressed. Dr. Kennedy closed the discussion and practically settled it. He cited the case of Phoebe and maintained first that there is as much authority in the New Testament for deaconesses as for baptizing women or permitting them to commune at the Lord's table; second, that it shows there is work in the church which women can do better than any man; and third, that ordination does not confer power to preach, but simply certifies as to election. He would rather place his hand in ordination on the head of a woman as deacon than on the head of many a man elected to a higher office. The following decision was reached by a vote of 93 to 24: "That in our judgment the ordination of a woman as deacon is in harmony with the New Testament and the Constitution of the Apostolic church." Dr. Kennedy was then requested by Synod to prepare the Scriptural argument for the ordination of a deaconess and to publish it (with the historical argument by Dr. T. P. Stevenson) in the church magazines. Prof. D. B. Willson has voiced the verdict of the church on this happy settlement of a question of far reaching importance, one which he compared in importance to another great question of more than a quarter of a century before. He said: "The unanimity of Synod indicates the unanimity of the church at large to accept woman's services in the church. We have gotten rid of the prejudice against the equality of man and woman. We took the right position on the Slavery question and I am glad the church has gotten so far forward in this great truth, that God intends to use man and woman in advancing his cause."

In this instance as in others Dr. Kennedy threw the great weight of his powers into the balance and helped to a wise settlement, and well would it have been for our church if his judgment had been consulted in the following year when by specious arguments and enthusiasm rather than by reason and the teachings of the Word, she was led into consenting to voting on amendments.

The literary instinct in Dr. Kennedy was very strong, and if he had not above all other ambitions loved to tell the simple gospel story, he might have shone in the world of letters. Even as it was his

frequent contributions to the church magazines and to the CHRISTIAN NATION bear the imprint of the *litterateur* no less than the scholar and the teacher. Although frequently urged by publishers, he never consented but once to give time to book-making, and yet as Dr. Willson says in another place "Christ in the Song" was not made—it grew. (This choice book the Rev. Dr. R. S. MacArthur of Calvary Baptist church, this city, published a review in the *Inquirer* that placed it high above all other treatises on the Song, and the present associate editor of the literary magazine published by Dodd Mead & Co., wrote of it as follows: "The diverse opinions held on the nature of the Song have undergone keen scrutiny; and steering through the pedantry and abstruse learning of the schools on the one hand, and the extreme liberalism of modern criticism on the other, a *via media* mode of interpretation is reached which in the Latin language may be termed the *common sense* view of interpreting the Song. It is the only one he holds that frees us from insuperable difficulties in understanding this part of divine revelation."

"There is a remarkable feature in the execution of these lectures which to overlook would imply gross oversight on our part, and which redeems what might have been considered a pedantic tendency, in the redundancy of scriptural language which garnishes the pages. We do not remember having seen any work so interspersed and interwoven with the texture of the Bible. Passages of Scripture lie as thickly strewn on the pages as the autumn leaves in the vale of Vallombrosa, and as eruditely and aptly chosen, not to speak of their numerical strength, as the antique inlaid work of the omniverous Burton in his *Anatomy of Melancholy*. His style is an insistence of the theory that the Bible is its own best interpreter. As he predicates of our Lord, so may we affirm of him: 'he has set us a wonderful example of looking at and seeing everything through the Word.' Evidently a long and rich experience has led him to the conclusion that, 'It is by teaching and habituating our minds to look at everything through the glass of the Word, that the Spirit enlightens the eyes of our understanding and makes it 'light in the Lord.' The marvelous skill which displayed in the apt illustration and elucidation wrought in the setting of this wondrous mosaic work compels our admiration no less than the beauty and harmony which it also exhibits, by combining 'to give us the light of the knowledge of the glory of God in the face of Jesus Christ as revealed in the song of songs.'"

Dr. Kennedy married Miss Eliza Conn, of Coleraine, Ireland, May 9, 1848, but she preceded him to glory many years ago: Two daughters and one son, Prof. Geo. Kennedy, of Geneva College, survive him. Only a few months ago, Mr. Kennedy removed with his unmarried daughter to St. John N. B., to make their home with the married daughter residing there. He had been in his usual

health, and was out on Sabbath, the 23d, but on the following Wednesday, Jan. 26, he passed away. The body was brought to this city and the funeral services were held on Saturday at one o'clock, at the residence of Mr. and Mrs. Hugh O'Neill, 43 W. 57th Street, Dr. Kennedy being Mrs. O'Neill's paternal uncle. Dr. R. M. Sommerle had charge of the services and was assisted by the Revs. F. M. Foster, T. M. Carlisle, and Dr. Mettridge. The three large parlors were well filled with friends. The services were very affecting and uplifting. For the comfort of the thousands of friends on both sides of the Atlantic to whom this now departed saint was so dear, we wish to say that the snow that fell so softly over our city that day was not whiter than his locks, nor were the lilies stunk about him fairer than his face, which shone though at the moment of dissolution his Beloved had come very near.

In the year 1884, the First church of Philadelphia was crowded to its utmost limit to celebrate "Fifty Years of Covenant History;" the speakers were Drs. A. M. Milligan, J. C. K. Milligan, David McAllister, T. P. Stevenson and James Kennedy. Dr. Kennedy's text was, "Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them." What more fitting words or dear Father Kennedy's epitaph than these of his heavenly Father's own inditing.

#### TRIBUTES.

#### ACTION OF DR. KENNEDY'S CONGREGATION.

NEW YORK CITY, Jan. 29, 1898.

The Session of the Fourth Reformed Presbyterian congregation has prepared the following minute on the late Rev. James Kennedy, D.D., their late pastor:

We began our existence as an organization in February, 1870. In November of the same year our organization was completed by the Presbytery of New York through the installation over us of Rev. James Kennedy of Ireland as our pastor. At first there was but a membership of sixty-two, but under his faithful ministry the congregation grew into an active and vigorous organization. In consequence of this, with the Holy Spirit as our helper, a great deal of work was accomplished in the locality where we were situated. Dr. Kennedy came to us in the full vigor of mental and physical power. Nothing could better characterize all these years than to say, he was a man of growth. It was not long, therefore, ere his attainments as a scholar along Biblical and literary lines, were recognized throughout our church. Never could this have occurred, however, had not Mr. Kennedy kept abreast of the times in every respect. It is with pleasure therefore we bear testimony to his character in the following threefold respect:

1. *As a man.*—He was deeply spiritual in his every day life. What seemed theory in the pulpit became experience here. On the street as well as in the home did he emulate the Christ "whose he was and whom he served." As far as our knowledge goes, he never lost an opportunity of endeavoring to do good with whomsoever he came in contact.

2. *As a pastor.*—He was diligent and faithful in ministering to the people of his charge. It seemed to be a matter of conscience for him to follow the Christ law of service, "a new commandment give I unto you, that ye love one another, even as I have loved you." During his pastorate over us, he never failed to make a pastoral visit annually on every member of his congregation. He was also a frequent visitor, both as counsellor and friend, in times of trouble, sickness, bereavement. Thereby many were comforted and brought into a closer relation with their Master.

3. *As a preacher.*—He was great and powerful. As an expounder of Scripture he was keen. As an illustrator of Divine Faith, he was a firm believer in using the Natural Sciences, and all phases of human life.

*As a Session* therefore be it resolved:

1. That in the death of Dr. Kennedy we recognize the loss of a pastor, counsellor and friend. Long will he live in our memories, and his name is enshrined in our hearts.

2. That to the members of his family we offer our heartfelt sympathy. We know they recognize that for him "to live was Christ, and to die is gain."

3. To the congregation we recommend a most earnest endeavor to *live* Christ. Let none of the sheep or lambs be missing on the other shore. Thus shall both under-shepherd and flock be reunited in the presence of our Shepherd King.

4. That a copy of this minute be sent to the members of the immediate family; also that a copy be forwarded to the CHRISTIAN NATION and *Olive Trees* of our church.

THEODORE MELVILLE CARLISLE.

*Moderator.*

ROBERT MCAFEE,  
*Clerk.*

[The sad intelligence of Dr. Kennedy's death did not reach us until Thursday evening, leaving but little time in which to prepare a suitable tribute to his memory and his worth. Letters were immediately dispatched to those ministers who have at different times been co-workers with him in this city and in New York Presbytery, and also to others who have known him intimately, and from whom we had hoped to have heard. But we give below the letters which have come to hand up to the hour of going to press. There will come others no doubt, and they will be given in another issue—ED.]

#### A MATURED PREACHER OF THE GOSPEL.

I have your note: "Dr. James Kennedy is dead." What sorrow the news of his death will cause across the sea, among the people who knew him in his early life and during a long pastorate! He came to America the year I was ordained to the ministry—1870. He was then a matured Preacher of the Gospel, with a wonderful power of illustration in his acquaintance with nature, for he loved to study the works of God.

Dr. Kennedy was a kindly, godly man. We wonder not that with his gifts, his meditations on the Song of Solomon grew into a book, nor that his purpose in its pages was "a desire to exalt the 'Glorious One' of whom they treat, make Him better known, endear him more to the children of

God, and attract others to Him as the great object of their confidence and love." (*Preface.*)

D. B. WILLSON.

Allegheny, Pa., Jan. 28, 1898.

#### A LOVING COUNSELLOR AND FRIEND.

If you did not know Father Kennedy in his home, you did not know one of the most beautiful and Christ-like characters. It was there the grace of his kindly disposition was ever in zenith splendor. Few possess his uniformly affectionate manner, his loving and large-hearted sympathy. Eminently spiritual, he shed forth continually the influence of the Holy Ghost. His countenance was radiant with the Divine presence. We esteem it a kind providence which has permitted us, during ten years of a busy pastorate, to have had this eminently wise, faithful, and judicious counsellor at our side. May the Lord enable us to follow him, as he followed Christ.

Yours in sorrow, but with face lifted up!

F. M. FOSTER.

Pastor Third R. P. Church, N. Y.

#### A NOBLE MAN OF GOD.

Rev. James Kennedy, D.D., was one of nature's noblemen, but he was far more, he was a noble man of God. Highly gifted physically, mentally and spiritually, he entered the ministry of reconciliation nearly fifty six years ago. Untiring in labors he "went about doing good," following the footsteps of Jesus. His whole ministry showed that he was "determined not to know anything" among his hearers, "save Jesus Christ and Him crucified." He preached the Gospel with unction and power; for he gathered out of the Bible treasures, things new and old to warn neglecters, guide the seekers and encourage humble believers. He almost reached four-score years with less than ordinary diminution of strength, and has a name among the few who have not defiled their garments, of whom the Lord says: "They shall walk with Me in white; for they are worthy."

J. C. K. MILLIGAN.

New York City.

#### DIVINE GRACE MADE HIM A GODLY MAN.

"Absent from the body and present with the Lord"—such was the inspired word that came to my mind when it was known to me that Dr. James Kennedy, a dearly beloved brother, had passed from earth. No one who knew him failed to see that Divine grace had made him a godly man, a devoted lover of the truth, and a faithful minister of the Gospel. He made no effort to parade his capacities. He was far above the sensational devices that are sometimes used as means to attract to the house of God. He believed in lifting up Christ as the specific duty of the preacher, and the means of securing hearers of the Word who will be doers of it also. Let us hope that the memory of his life and of his labors will be a stimulus to zeal and close walking with God, in the hearts of those who knew the man and enjoyed his ministrations.

JOHN HALL.

Fifth Ave. Presbyterian Church, N. Y.