

CHRISTIAN NATION

"RIGHTEOUSNESS EXALTETH A NATION."

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

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

WE recognize with much pleasure that the **CHRISTIAN NATION**, New York, has formally accepted and is faithfully upholding the true historic position of the Covenanter Church; and **1899** Synod realizing the urgent need at this time of a live weekly church paper, heartily commends the **CHRISTIAN NATION** to the patronage and support of the members of the Church. —R. P. Synod, Pittsburgh, Pa., June 10, 1891.

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NEW YORK, NOVEMBER 15, 1899.

PUBLICATION OFFICE:
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Facta Actaque.

The Prince of Wales was fifty-eight years of age on Nov. 9.

Col. John Jacob Astor has contributed \$100,000 toward the erection of the Dewey arch in marble.

A movement is on foot to annul the Horton Law which permits prize-fighting in New York State.

Vice President Hobart is so much better that his family hope that he may be partially restored to health for a time at least.

Lady Randolph Churchill will go in person on the hospital ship *Maine* to South Africa to help care for the wounded. Nurses male and female will go from New York City.

The young Duke of Manchester, England, is now in this country. It is said that he has accepted the position of resident London correspondent to the New York "Journal."

On Nov. 8 the Czar and Czarina of Russia arrived at Potsdam and were met by the Emperor and Empress of Germany. Great demonstrations of joy attended the visit.

Admiral Dewey was married to Mrs. Hazen in a Roman Catholic rectory in Washington on Nov. 9. He and his bride are now in New York. Mrs. Dewey was first a Presbyterian, then an Episcopal, but is now a Catholic. A special dispensation had to be obtained as Dewey is a Protestant.

Active operations are still going forward in Luzon by the Americans. The Filipinos have been driven back in many places, and Aguinaldo is said to have retired to a mountain stronghold perfectly inaccessible to strangers. Two hundred men of the 43d Infantry, at Burlington, Vt., deserted. The regiment is on its way to Manila.

Dispatches sent by pigeons have been received from General White in Ladysmith, South Africa. He says the place is still being bombarded by the Boers, but with little harm to the English, who have an ample supply of provisions. The Boers sent a message offering freedom and protection to the women who are in the Garrison, but the English women refused to accept any favors from the Boers. Troops have already landed at Cape Town and others are on the ocean to reinforce General White. It is rumored that Cecil Rhodes has fallen into the hands of the Boers.

Current Events Reviewed.

Temperance in The English Army.

Last year there were 35,983 abstainers in the British army. Of these, the force in India contributed 22,280 or practically every third man, and the home section 13,703, a much smaller proportion. Besides these the Army Temperance Association had 5,018 honorary members, of whom 3,342 were in India.

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Cardinal Richelieu and President Kruger.

The association may seem far to seek. Yet President Kruger is, by his marriage, actually connected with the great cardinal, whose name, as everyone knows, was DuPlessis. Kruger was a young man when he met and married a member of the DuPlessis family, the descendant of a French surgeon (the near relative of the cardinal) who went to the cape in the seventeenth century in the employment of the Dutch East India company. "At her death he chose a second wife from the same family. It was *apropos* of this marriage that General Joubet made a jest in his imperfect English. The president, he said, was a man of "double duplessity." By his second and still reigning wife, the president is the father of sixteen children.—*Academy*.

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The Lutheran Council.

At its recent meeting at Chicago, the Lutheran general council expressed its sense of the desirability of uniform marriage and divorce laws. It recommended the enactment of such laws by the congress of the United States. The general council, through its eight synods, has control of no less than three hundred and fifty distinct missions. We desire to call special attention to the noble work of the Lutheran deaconesses. It may surprise some readers to learn how large it is. At present there are eighty-four Lutheran Mother-houses, having 13,500 sisters engaged in labors of mercy in eight hundred institutions of various kinds.—*Outlook*.

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The Acetylene Gas Works.

The Acetylene Gas Works at Wabash, Ind., the first plant of the kind installed for municipal lighting, was destroyed on the 7th ult. by a sudden and tremendous explosion, the building being blown to pieces. It is stated that a few minutes previous to the explosion the tanks had been charged with calcium carbide and water, and it is generally supposed

that the pressure was permitted to increase too rapidly.—*Pop Sci*.

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A Home Charity.

Near Philadelphia, a lady, the widow of a clergyman, has fitted up the sunniest and best rooms in her house as work rooms for invalids and delicate women. Every convenience is supplied for comfort. Here the workers are taught to make all sorts of useful and beautiful articles for sale. They are engaged at a regular weekly salary, and a free lunch is served daily. Those who cannot leave their rooms are visited and supplied with materials for knitting, sewing, etc.—*Churchman*.

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What Kind of People Are These Boers?

On the one hand, we have the account of Dr. Bosman and Meiring, of South Africa, at the Council of the Alliance at the late meeting at Washington as they met with their brethren, and we are led to ask, Is it true, as Chamberlain says, that the parallel runs, the United States, and Spain and her dealing with the Cubans, and Great Britain, and the Boers and their dealing with the Outlanders? But does not the Marquis of Lorne, the son-in-law of the Queen, denounce them? And did not Chamberlain send out this, September 29, to the British high commissioners:

"I think that if the government of the South African republic commences hostilities it would be well for you to warn President Kruger that in view of the persistent rumors that have reached her majesty's government as to threats to murder British subjects, he and his government are expected to protect the lives and property of all peaceable persons, British subjects and others, and will be held responsible by her majesty's government for any acts committed contrary to the usages of civilized people."

We are confused, however, when we read in the despatches, censored despatches from British sources, as follows:

"DURBAN, NATAL, Oct. 29.—In reply to an inquiry made by him, Gen. Sir George Stewart White has received the following telegram from Commandant General Joubet:

"I must express my sympathy. Gen. Symons, unfortunately, was badly wounded and died. He was buried yesterday. I trust the great God will speedily bring to a close this unfortunate state of affairs, brought about by unscrupulous speculators and capitalists who went to the Transvaal to obtain wealth, and, in order to further their own interests misled others and brought about this shameful state of warfare over all South Africa, in which so many lives have been and are being sacrificed, as instance, General Symons and others. I express my sym-

pathy to Lady Symons in the loss of her husband.' "

"DURBAN, Oct. 27 — (Delayed in transmission.) — It is officially announced that Maj. Donegan, chief medical officer at Glencoe, has wired to the Transvaal State Secretary, F. W. Reitz, at Pretoria, an expression of thanks on behalf of all the British officers and men in the hospital at Glencoe, for the extreme kindness shown them by the Boer officers and men. The announcement adds that the wounded are doing well and that none of the officers are likely to die."

After their late defeats, the British will move on the Boers with about 90,000 troops in all.

Even if these people do become desperate after struggling against a superior force, they will still be watched, for Cecil Rhodes is at Kimberly. The despatch tells us of his undisturbed mind. And Dr. Jameson arrived at Loreto Marquis and went to Ladysmith. The original raiders are thus on the ground to advance with the victorious troops. It was declared in the Commons that the indemnity agreed upon for the former Transvaal invasion was never paid. It can be deducted from the sum total of war indemnity to be exacted from the Transvaal for invading the English colony, to meet the troops massed against her borders. But meanwhile what distress! This is sent Oct. 31, from London, after the reverse beyond Ladysmith:

"The disaster has caused a feeling akin to consternation, and in Gloucestershire and the North of Ireland the blackest gloom prevails, families awaiting with beating hearts the names of the killed and wounded, which are fully expected to reach a high figure. Many homes are already in mourning in consequence of the losses sustained by these regiments in previous engagements "

PASTORATE OF REV. J. W. SHAW.

A paper read by the Rev. S. G. Shaw, Fh. D., at the Coldenham Centennial.

My father was installed pastor of Coldenham on May 28, 1844 and was released on Oct. 26, 1881. His pastorate thus covered a period of thirty seven years and five months. This is the era in the Church's history that I have been asked briefly to review.

A writer in the *Covenanter* had this to say of Coldenham in 1846: "There has been much good seed sown there since 1740 and many prayers offered up. The state of society, however, in the neighborhood, is not such as to furnish a solid foundation for any sanguine hopes of the rapid, or wide, spread of principles so opposed to a worldly spirit as those of the Reformed Presbyterian Church." These carefully weighed phrases left us by an outside observer shortly after the new pastor took charge are very significant and I think I can do no better than to take them as my starting point.

The writer refers to the state of society round about. Now what is to be said of religion in this community fifty odd years ago? I think it will be found that the people were not irreligious, but instead that the country was well churched. And the churches were of the better sort. They were such as the Little Britain and Goodhill Presbyterian, the Berea Dutch Reformed and the St. Andrews Episcopal churches that stood for the elder faith and called for earnest, thoughtful and sturdy men. To this day also with all the changes of half a cen-

tury, the elements then prominent still appear. Among these churches Coldenham had been as a center of influence. Two miles to the east was our Theological Seminary, a mile and a half to the north the Rural Academy in which Rev. Joseph Henderson instructed young men in the classics and sciences; and yonder a few feet distant, from the pulpit just above where his dust now lies, the truth was eloquently thundered by the greatest man ever given to our Church on this side of the Atlantic, Dr. J. R. Willson. The "worldly spirit" to which one author refers must have been lukewarmness and self-satisfaction in the churches, rather than religious destitution or active opposition to the truth. The danger was that spirituality would decline and be supplanted by the wisdom and policy of the world. I think it will be seen as we follow the trend of events, that the words that I have quoted were truly prophetic.

Let us look over the field as it must have appeared to the new incumbent in the pastoral office in 1844. The congregation had been a vacancy for four years. There had been an opportunity to sow tares, such as the enemy seldom lets pass unimproved. He had succeeded an eminent man, a man to whom it was quite probable some had attached themselves rather than to the Master. There was some opposition to his coming. James M. Beattie, a young man of the congregation, was also a candidate for the pastoral office and had his friends. He was a son of Elder John Beattie, and naturally he had the support of his father's family. But Elder James Beattie, a brother of John, and those about him thought it not best that their relative should be elected; and the young man from Washington County was chosen. It is not a wonder if Elder John Beattie and his family felt the disappointment; and we know how difficult it is to win an offended brother. Then Coldenham had lost its pre-eminence. The Seminary had but lately been removed to Allegheny; and the building stood just across the lane from the parsonage, a reminder of the better days that had been. There was a flourishing R. P. congregation in Newburgh, eight miles distant, under the care of Rev. Moses Roney, another of the mighties, and a man upon whom many thought the mantle of Dr. Willson had been cast. The neighboring churches, moreover, were strong and popular. Still undaunted the new pastor entered upon his work. No one could have felt more keenly than he his need of divine support, or could have looked to God for help with a more sincere trust. He did not expect to remain long. He thought, and others agreed with him, that three or four years would bring the close of his labors in that charge. Still believing that the call was from the Master of the vineyard, he could only go and work; whether for one hour or through the heat of the day it mattered not.

In the year following his settlement the pastor did a venturesome thing in choosing a wife out of his own congregation. Such a procedure is not recommended by the wise and experienced; and it has led to the breaking up of happy relations in the case of more than one pastor and people. In Coldenham, however, there was a better spirit. It was recognized that in such matters a minister has equal rights with other men. The young woman who had become the pastor's wife took her place

without any assumption of superiority, no one left the Church, no one was alienated, and the work went on as before. Now that I am referring to troublous circumstances, I must not pass by that which did grievously distress the Church. I would prefer to remain silent on this point; but as an honest historian I cannot. My reference is to the Christie trial in 1856. The pastor of Coldenham believed that the accused was guilty, and did not attempt to hide his convictions; but his position necessarily implicated one who had been a member of his congregation and also one of those who had been his most loyal supporters from the beginning. The result was that a large and influential family withdrew. The wound was very deep.

I must now ask your attention to adverse conditions that were more general. I want to account for the falling off in membership that is recorded of the congregation. In 1845, 96 members were reported, fifteen years later there were hardly half so many. I have already suggested some of the causes that might readily have brought about this large depletion. The roll, however, standing at 96 after a four years' vacancy was probably in need of purging. The call was signed by 68 members; so that there is good reason to believe that the loss of those years was not so great as at first appears. It must be understood, however, that great changes took place about this time throughout the community. If some of those who sleep beside us in the dust could awake, they would miss many scenes with which they were familiar. They would stand in amazement and ask us what has become of the traffic that used to pass in an almost endless procession down the turnpike, the droves of cattle and sheep being driven to market, the three horse market wagons creaking under their loads of produce from the farming regions of the Walkill and westward, the stages that in their day carried the mail and passengers from afar? They would ask why is it that even the taverns have been diminished, the Bull's Head with its long ball room turned into a dwelling, the little "cake and beer" shops that stood on almost every corner gone altogether, while the public houses that remain are doing only a fraction of the trade that once fell to them? They might even enquire for the people that were formerly to be seen in the houses and fields. On three miles of one road leading to Coldenham, I noticed today the grassed over sites of six houses and one hotel that I can remember. The great west and the railroads have revolutionized this part of the country. Orange County is not what it was. Now it was inevitable that Coldenham should suffer from these causes. Whole families went west. Others found their way into Newburgh and New York, as chances of success in the country lessened. When father came to Coldenham there was a "society" on the other side of the "kill" and one or two families living on the Shawangunk Mountains. But this contingent melted away till only one was left, Susan Rainey, "Aunt Susan" as we called her, of the earliest Covenanter family that was found in this section.

Low water mark was reached in 1860. There were then three elders, one refused to act, another was under discipline; so that there was only one duly qualified elder left. An appeal was made to Presbytery and a commission was appointed to reorganize the congregation. You see that the tide of

prosperity was indeed out. At this time the pastor wished to resign, but neither the congregation nor Presbytery would consent. The commission met Nov. 20, and inducted into office two elders who had been previously elected, William Shaw and William Park. These with Samuel Arnot of the former administration constituted the new session, and better days began. I take these words from the report of that commission: "That Coldenham, one of our oldest congregations and a cherished landmark in the Church, might be revived and prospered, should be the earnest desire and prayer of every true lover of our Covenanted Reformation."

It should be noted that through all these trying times the work of the Church was carried on. Services were held as a rule morning and afternoon. The Sacrament was administered regularly twice a year. Sometimes there were two assistants. The children were baptized in the name of the Father, Son and Holy Spirit. Sermons of over an hour were nothing accounted of in those days and on communion Sabbaths. If the day's work which began at half-past ten was ended at five o'clock, no one complained. Catechisings, at which neighboring families would be gathered in, and family visitation from house to house were conducted without interruption. The Session and Board of Deacons met quarterly. The district prayer meetings were kept up. The Sabbath school and the Female Missionary Society made their influence felt. The pastor never took a vacation. His only play spells were meetings of Synod and Sabbaths when he would be supplying some vacant pulpit or assisting at a communion. I think that the one thing human that saved the congregation then was the plodding faithfulness of the workers.

It was not a treadmill toll, however, the plodding was progressive. In 1844 the bond which accompanied the call promised the pastor \$300.00 and the use of the parsonage with twenty three acres of land, considered equal to \$100.00 more. In 1869, the parsonage having been sold, the salary was made \$500, and some years later it was increased to \$600, but stood at this figure for only a short time. This was not all that was given. Donations were added. I have seen a list of the subscriptions made to purchase a horse for the pastor. \$90 were thus given during the year of his settlement. I remember well a surprise party at which father received an album containing \$100. Frolics were frequently had. Much of the wood that we burned was gotten out of the swamp or cut at the pile, by strong arms that never tired of helping the pastor.

There was a debt of some hundreds of dollars resting on the congregation in 1844; but through the new pastor's effort this was speedily paid, and the congregation has owed no man anything since. No, and to the honor of this old Church let it be recorded, that it has always paid its way and has never received even a dime from the ecclesiastical treasury. Instead it has actually laid up money. Bequests like those of Samuel Simpson and Samuel Arnot, who each willed \$500 to the Church, added to the money received from the sale of the parsonage gave Coldenham during my father's pastorate an endowment of \$2800.

The Sabbath school was organized probably in 1858. There is still in existence a list of books and

monies given to procure a library. This was in 1859. More books were added in 1872. A Woman's Missionary Society was formed in 1845, with 22 members and met quarterly. I have wished to avoid all personal references; but speaking of the Sabbath school, I can hardly refrain from bearing a little testimony to the good influence of this arm of the Church. And this especially since there are present here today the three teachers of my boyhood, Miss Esther Fleming, Mrs. George McGibbon and Matthew Park. I shall never forget the Theology which you taught me. I recall most vividly the days when I was in Miss Fleming's class; she was my first teacher, we sat there in the amen corner to the right of the pulpit. Teachers of my childhood, it was not so much what you taught your pupils then that told upon their character and life, as what you were, your interest in us, your faithfulness in your work, your reverence for God, and His Word. We may have seemed to you to be occasionally very careless in regard to the lesson; but all the time we were studying you as a living epistle touching the truth. I remember too our anniversaries. They were held on the forenoon of New Year's Day. Shorter catechisms, Psalm Books and Bibles were the usual prizes given, and I believe we put a higher value upon them than many children do now upon much more expensive gift books.

Timely changes were made in the church building and surroundings. Many of you will remember the old pulpit with its high front and heavy door, grained in imitation of different kinds of marble, which gave place to the present platform and desk. The old session room which in my earlier days was used as a wood shed and place for the water pail, was torn out, giving a vestibule which has added much to the convenience of the Church as well as to its interior appearance. A few sheds were built, whereby not only were the horses protected from the storm, but the people were spared the reproach of finding the tavern sheds at the corner a convenience on inclement Sabbaths, while they protested against the business conducted by the proprietor.

Do not think that Coldenham at this time was living solely for itself. When National Reform work was first inaugurated by our Church, no congregation entered more heartily into it or opened wider doors for its apostles than Coldenham. An auxiliary society was formed here, the first, I believe, in this part of the country. This was in 1867, and under its direction a number of successful meetings were held here and in neighboring churches, in Montgomery, Walkill and Washingtonville. Petitions were circulated, hundreds of signatures were obtained and they were forwarded to Congress through our state representatives. If the work languished after a time and the pastor seemed less enthusiastic than he had been, his reasons were the same as those which led our Synod eleven years later to appoint a special committee on Testimony Bearing. In 1876 we had some stirring anti-secret meetings. The community was aroused as it has seldom been on any moral question, and it will hardly need to be said that the Church's Testimony at this point was faithfully upheld. In every branch of the Church's work Coldenham shared by her contributions and prayers. In Foreign Mission work a special interest was manifested, and Coldenham claims as her representative upon the field, one of the two pioneers, Dr. Joseph Beattie of precious memory. Nor were the spir-

itually-destitute about home altogether overlooked. For a short time a separate Sabbath school was conducted in the Orange Lake school house.

As I consider these and similar facts I cannot but conclude that Coldenham is entitled to a place among the liberal, large hearted and progressive, yet at the same time trustworthy congregations of our Church. The Psalms used to be lined. Two presentors stood in front of the people, one read and the other started the singing; but this custom was discontinued soon after father came, and I never heard of any objection. There was never any trouble over the Deacon question which was a bone of contention in many places. That was settled in Mr. Milligan's time. The Sabbath school and Missionary Society were welcomed. When the Civil War broke out, Coldenham stood for the Union if not for the Constitution. A goodly proportion of her sons went to the front. At the same time the discipline of the Church was enforced against those who in the judgment of session had transgressed. The minutes of session for those days show wise, dignified and faithful action.

From 1860 on, the congregation did little more than hold its own. The membership vibrated between 50 and 60. The growth was mainly from within and this with frequent losses.

In 1881 the pastor felt that the time had come for him to lay down the burden that he had carried so long. His health was never robust. Even in his younger days he suffered much; and while not utterly disabled, he did his work with great effort and at large expense of physical and nervous force. After due and prayerful deliberation, he concluded that for the good of the congregation he ought to give place to some one who was younger and stronger and could enter upon the work with an enthusiasm impossible to him. With mingled feelings of relief and sadness, he heard the decision of Presbytery and the prayer which released him from the pastoral care of Coldenham. With the kindest interest he retired to the ranks of the congregation; when his successor came he gave him truly the right hand of fellowship, and as long as he lived, his prayer, his counsel and his effort were for the peace of his first and only change.

ABANDONED IT.

For the Old Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Some times it would beat fast and other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.