

# Christian Nation

"BE THOU FOR THE PEOPLE TO GODWARD."

VOL. X, Whole No. 230.

NEW YORK, MARCH 6, 1889.

TWO DOLLARS PER YEAR

## Christian Nation.

JOHN W. PRITCHARD, EDITOR - 252 BROADWAY, NEW YORK.

*God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.*

MR. PARNELL steps forth from his great trial with not even the smell of fire upon his garments. The author of the infamous letters confessed that they are forgeries, and the *London Times* apologized for their publication. Mr. Gladstone's confidence in a public man is rarely misplaced, and he has all along declared his belief in Parnell's innocence. The *London Times* will hardly be able to regain its lost prestige.

LAST week we took occasion to refer to the pending new license bill in this State. We take the following good thing on the same subject from the *Voice*: "Of the New Excise Bill Dr. Crosby says, 'It is not so good as it ought to be, but it is as good as the average citizen wants it to be.' Old Thomas Manton said, 'Men make laws as tailors make garments—to fit the crooked bodies they serve for.' Spurgeon says, commenting on this, 'This is man's poor tailoring, and it betrays the sinfulness both of those who frame laws and of those for whom they are made.'"

WE utter a word of warning to young men who are studying the Chautauqua Course. In one of the books of the Course, "Politics for Young Americans," you will find the following, in paragraph 339:

"Prohibitory liquor laws are thus unwise, and their adoption ought to be opposed because they are directed not against the abuse, but against the use of an article. . . Society has a right to exact of the retail liquor-seller a tax or penalty for the privilege of pursuing his injurious calling."

The selection of these books is the work of a Methodist Bishop, and the Methodist Church has officially declared that license is a sin.

HAVE you read carefully our revised table of subscription rates, printed on the first page? The rates given there are permanent and positive; but, we know you will add, *generous*. We have not heretofore made any reduction in the price of the paper to ministers, now, however, we give the paper at a reduced rate to ministers, missionaries and theological students. This rate we wish to explain applies to the renewals of all in either of these classes who are at present taking the paper, providing their sub-

scription became due on or after January first of the present year. Any in either class whose subscription became due before the close of 1888, ought, it will be readily agreed, to renew at the full rate of two dollars.

MOVING into the midst of an Indian encampment provokes just such a reception as one seeks. If a detachment of the United States army moves there for fight, it generally gets all the fight it wants. If a detachment of the Christian missionary army moves there with the glad tidings of "Peace on earth, good will to men," the reception is one becoming the message it bears. Rev. W. W. Carithers and wife have found this to be true. On their arrival at Anadarko, Indian Territory, scarcely had they pitched their tent, until they were treated to one of the rarest and most enjoyable incidents of Indian life, a magnificent dog fight. We have no doubt Mr. Carithers enjoyed it. We judge so from his graphic description of it on another page.

We have believed from the first that Mr. Carithers would prove to be of the "right sort of stuff" for a missionary among the Indians. Tall enough and broad enough to command their respect, and strong enough and lithe enough and willing enough to ask no odds of any man if it should ever come to that sort of thing, he is not above commending himself to them by such fraternal relations as the high nature of his spiritual office will permit. We gather all this from reading his letter in this issue. Let all read it: and then remember him and his family in prayer and purse.

WE believe the use of tobacco for chewing or smoking is wasteful and filthy, therefore a sin, because money is squandered and the body defiled. We believe that its use in either such way is injurious to the mind and hurtful also to the body, therefore a tobacco-user is a suicide, because he shortens his life. But cigarette smoking, particularly by silly young boys and girls is a crying evil of the hour; and so terribly is it denounced by Christian people that one of the largest cigarette manufacturers of this city—the maker of the most popular brand—has found it necessary, we are glad to note, in defense of his business to publish a pamphlet of twenty-three pages, which is loaded down with testimonials, proving what? that cigarettes are harmless as a mint stick? Not at all; but that the particular brand in question contains no adulterations in the tobacco. This, declares the firm, is a great victory for the cigarette. We want this firm to read the forty-second verse of the ninth chapter of Mark: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

earliest times down to the present. The Sabbath rightly observed preserves the peace and tranquility, and fosters the highest temporal prosperity of the State. There was a Sabbath before there was any Church. It was a law of man's physical being, had he never fallen. How much more does he now need it. The state in self defense for her own highest moral and physical welfare, must keep the Sabbath.

Rev. Wilbur F. Crafts spoke on the evening of the 22nd, on "The Sabbath from a patriotic stand-point," dwelling especially on "Sunday Work vs. Sabbath Rest." These remarks, in Dr. Crafts' clear, incisive and convincing style, were addressed specially to workingmen. The workingman in self defence should ask, not for a day of pleasure, but for a day of rest, and observe it as such.

He regarded the Sabbath as a great educating influence. It is becoming too, the great factor in labor reform. There are according to estimates, 4,000,000 out of 21,000,000 workingmen who do not have rest on the Sabbath. A great many objections raised against the suspension of mails and railroad trains on the Sabbath were answered. They are run only for gain but the gains are not so great as they would be by giving the men rest on the Sabbath.

A permanent organization known as the Ohio Sabbath Association was effected. Rev. W. E. Moore, of Columbus, was chosen president.

Rev. J. B. Helwig, Mrs. J. C. Batham, and three others vice presidents. Rev. J. P. Mills of Cleveland was chosen corresponding secretary.

Much interest was manifested in the various questions which come before the convention. The need of Sabbath Reformation is deeply felt. The church feels it even more than the world.

It was made the duty of the Association to appoint a corresponding secretary in every county in the state. The state association is auxiliary to the American Sabbath Union.

T. C. S.

## A Series of Missionary Articles.

"Go ye into all the world, and preach the gospel to the whole creation."

NUMBER SEVEN.

### AMONG THE INDIANS.

I write to you from the Oklahoma Territory, toward which so many longing eyes are turned. If Congress should open the door and let them in they will not find the four rivers mentioned in Gen. 2:10-14 here, although there are some of the marks of the Garden of Eden here; there are plenty of rivers. Common report says and affirms there is gold, here and the stock of clothing worn by many of the natives is very limited. There is some very fine land and some very poor. In the eastern part of the Territory it is largely fenced and under cultivation mainly by white men who rent from the Indians. Many of the Indians are so white that they would pass in the states as white, and yet the faintest trace of Indian blood is recognized by the tribe and entitles them to the privileges of the Indians.

An Indian can fence and farm all the unoccupied land he can use. Some of them have thousands of acres enclosed and rented to white men.

Paul's Valley, the point where we left the R. R., was named after a Mr. Paul, who was I believe, an Irishman, and having married an Indian woman he took up a great tract of fertile bottom land along the Washita River.

His son now runs the farms. No one has any title to the land only occupancy; no one pays any taxes, only white men in some parts have to pay something for the privilege of living in the Territory.

Passing up the Washita River when the Kiowa and Coman-

che Nation is reached, it is almost all wild land. We passed through a government pasture, said to contain about 36,000 acres, enclosed by wire fences. In the fertile valleys we passed many villages of prairie dogs, and in the mouth of one of their holes Mr. Lee discovered and killed a rattle snake. Our snake expert pronounced it seven years old in the spring; as to its size we did not measure it, so we would not be tied down to facts when telling the story. We arrived here the day after the beef issue, and the day of the issue of blankets, clothing, plows, and wire.

The town was full of Indians. As a rule they wear blankets, leggings and moccasins, and most of them paint, the favorite color being red, and in many instances being set off by dashes of bright yellow; a good many wear feathers, all that can get them wear beads and earrings. I counted fourteen rings in one ear of one of our visitors, and they brought all their dogs with them, at least I could hardly believe they left any at home. Twelve to fourteen dogs are no unusual accompaniment to a wagon load of Indians. Yesterday two wagons were passing and there was a disagreement among the canine accompaniments, and the wagons both stopped while the passengers watched the dogs who all took a hand, or perhaps it would be more correct to say they took a foot or an ear as they had opportunity. As they sorted out and started on again, I counted and there were twenty dogs concerned in the late unpleasantness.

They live in tepees, which is the name for about twenty-five poles as large at the large end as a man's arm, and eighteen or twenty feet long, with the small ends all tied together and the larger ends resting on the ground in a circle of perhaps fifteen feet diameter. Over this is stretched a canvas or blankets or almost anything pinned together down one side with wooden skewers and a little corner or flap left loose for a door, and a hole where the sticks cross left in the top to let smoke out; the fire is in a little hole in the middle of the tepee and the smoke finds its way out as best it can; and when you first go in you find with weeping eyes that much of it is slow in finding the chimney.

They will come to our tent door and look in and stand and gaze for a long time. They would stop their wagons and come over and bring all the family along and in the fullest sense of the word would "look in on us."

We are now engaged in looking for a suitable location; we had one selected before we started but the location of another school near it may call for a change in our choice. There is great need everywhere, the wild Indians all stand greatly in need of Christianizing influences. The old seem confirmed in their lazy, shiftless, dirty habits. The young seem more hopeful, but we cannot say that any of them are beneath the power of God's grace, or that it will not be sufficient to lift the lowest of them into noble manhood and womanhood.

Your brother,

W. W. CARITHERS.

Anadarko, Ind. Ter., Feb. 21, 1889.

--The Jewish Messenger rebukes a young Jewish preacher who, the other Saturday, in a sermon, spoke of the "supposed founder of Christianity" as "an amiable young enthusiast of moderate education." It says: "While themes of this character are out of place in the synagogue, no Jewish preacher has a right to refer contemptuously to Christianity's founder. We resent prejudice against Judaism: let us be careful lest we show the same spirit toward other religions."

—When you see a paragraph in your favorite paper that you don't like, before you punish yourself for your impulsiveness by stopping a paper which your family want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all.