

Christian Nation

"BE THOU FOR THE PEOPLE TO GODWARD."

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Christian Nation.

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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.

DID THE CENTENNIAL PAY?

THE great Centennial is over—numbered among the things that are past. The great display and the great waste have been made. The noise and pageantry have passed away. The powder has been burnt, the champaign drunk, the victuals gormandized, and the agility of certain heels shown at the magnificent centennial ball.

The question now arises—Did it pay? Many of us knew before it occurred that it would not. Did it have a tendency to increase thankfulness to God for the blessings of civil and religious liberty? Did not the whole display rather tend to foster a spirit of pride and vain glory—the spirit of Nebuchadnezzar: "Is not this great Babylon that I have built?"

How little of real religion was mingled with the whole business. True, President Harrison and some of the officials went to Church in the old St. Paul's, but it seems it was principally because one hundred years ago Washington went to the same church. Then it was devotion, thankfulness to the God of armies, for deliverance from the heel of British oppression that led Washington and his coadjutors to this house of God.

What has the country gained in the way of virtue or morality or true dependence upon the God of nations.

It is safe to say that many more people lost than gained upon the great occasion.

But nations must make a display of their greatness and progress, and of these, this American nation has much to display; but it is a fact that the more corrupt a nation becomes, the greater its tendency to a display of power, wealth, progress, and luxury. Thus did ancient Babylon, Rome and Greece. The nearer they came to their end, the more insane and frantic in their indulgence in pride, luxury and excess.

When ever progress in any direction—intellectual, scientific, material—when the favors of heaven are abused and made to minister to pride, vain glory and the depraved tastes of men, it is a sure sign that "hastening ills" will soon swallow up the nation.

Remarkable providential events in our nation's history ought to be remembered, but not in the way Americans usually remem-

ber them, with champaign, balls, luxurious suppers and reckless extravagance.

What we need is more sobriety, more recognition of God's hand in all the way in which he has led the nation—more virtue and honesty both in public and private life. "What doth the Lord require of thee but to do justly and love mercy and to walk humbly with thy God."

EDITORIAL BRIC-A-BRAC.

Two very peculiar deaths occurred in this neighborhood within the past few days. Dr. Frank R. Vincent, a brother of Bishop J. H. Vincent, of the Methodist church, was found in his office, at Clifton Springs, N. Y., early on Sabbath morning last, hanging from a Sayre Expansion Apparatus, with his toes touching the floor. Life was extinct. The Sayre Apparatus is a tripod arrangement, from the apex of which the patient is suspended with straps fastened under the chin, for the treatment of spinal affections. The Doctor had said he intended trying the instrument that morning. Dr. Sayre, the inventor, says it is not safe to use the instrument without an attendant, and recalls the sad death of a beautiful and lovable daughter of Dr. John R. Paxton, which occurred in the same manner on a Sabbath evening several years ago. She was troubled with a disease of the spine, and in attempting to secure relief by using the apparatus without attendance, lost control of it and was suffocated.

Another peculiar death was that of Washington Irving Bishop, which occurred on Monday last at the rooms of the Lambs Club in this city. Mr. Bishop, who became famous in this country and Europe by his extraordinary, and to many people inexplicable, mind reading performances, died in the midst of an effort in this line. The undertaking was to find a concealed book, and designate a word selected on a particular page therein. Mr. Bishop accomplished the task, amidst intense mental excitement called for paper and pencil, wrote the word nervously, and fell in a cataleptic fit, which resulted in his death as stated.

In connection with these two deaths it is well to recall the fact that Dr. Vincent selected Sabbath morning to test his instrument, and Mr. Bishop performed his mind-reading trick at a supper and entertainment of the Lambs Club on Sabbath evening.

At its last meeting the Presbyterian Synod of the State of New York directed its Committee on Religion and Public Education to ascertain the full legal status of the question before them within the bounds of this State, and the actual practice of its public schools. In pursuit of this information the Committee prepared and printed a series of searching and comprehensive questions, which it has submitted to County and City school superintendents throughout the State. These queries are so interesting, so suggestive, and so educative that we publish them in full:

(1.) What is the number of schools under your jurisdiction,

Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* *New York Presbytery will meet in the Fourth Church, this city, on the 28th inst. 7 30 P. M.

* *Miss Mattie R. Wylie, of our Syrian Mission, is in this country on a visit.

* *At a recent meeting of the Philadelphia Reformed Presbytery, the Rev. John Graham, of Rochester, N. Y., was received as a member of the court. Mr. Graham was formerly a member of the Synod of the Reformed Presbyterian Church. We extend a cordial welcome to Mr. Graham, who is a young man of good abilities, fine personal presence, excellent education, and comes among us with an earnest purpose of doing the work of the Lord with all his might—*Reformed Presbyterian Advocate*. Mr. Graham's address is 1914 Christian Street Philadelphia. He was installed pastor of the first Church, new school, on April 10th.

* *John W. Pritchard is arranging to attend the approaching meeting of Synod, for the purpose of reporting its proceedings in the CHRISTIAN NATION. Our readers can depend upon receiving an *early, full, and accurate* report. Friends having business to transact with the paper at that time will also kindly bear in mind this announcement.

* *We publish this week a letter from Mrs. Ella Carithers to the Beaver Falls L. M. S. We have another letter from her, to the L. M. S. from which we publish extracts as follows. This letter was written March 20, from Anadarko. "Mr. Lee and Mr. Carithers were so diligent in their search for a new field that Mary and I did not see them for ten days. There are some white people in Anadarko. They all applauded my bravery in staying in this wild country in a tent with no company but Mary. One lady said she knew I had *always* lived among Indians, for there never had been a white woman here who was not afraid of the Indians for a while. I think part of that joke is on you, for I spent several years in Beaver Falls. I became very conceited about my bravery. Thought I might be invited to some museum, and exhibited as the bravest woman in the world. But as yet I have received no such invitation. When Mr. Carithers and Mr. Lee returned they told about sleeping without shelter and the wolves howling around. When I tried to tell what *wonderful* things Mary and I done it seemed very small. All that I could say was that we had stayed in the tent and slept well. There was nothing remarkable about that. My renown was like Jonah's gourd, it sprang up in a night and perished in a night. . . . The field they have selected . . . will be a more lonesome place than the one we first selected, and among more degraded Indians, but the more degraded they are the more their need of the gospel, and while our own family circle is unbroken and we have so many good people to write to us, and pray for us, we shall not regard the lonely situation:

"There is a Heart, there is a Hand,
We feel but cannot see;
We've always been provided for,
And we shall always be."

Letter from Mrs. Ella M. Carithers.

[The following letter breathes a missionary spirit that is as rare as it is beautiful. What volumes are in that word "Home" where the home is an unprotected tent in the midst of savages. This letter was written to the Young Ladies' Missionary Society of Beaver Falls, Pa.—ED.]

Dear Friends: I write from the new mission field and I am glad to be able to write that the mission work has begun. When Mr. Lee was here he met an Indian woman who could speak right good English. Mr. Carithers thought if he could find her she would interpret for him and he could preach to the Indians. To find the woman was the difficulty. He went to the camp to which she belonged and asked for Dora, that was the woman's name, but the Indians just pointed out over the prairie and said way off.

That was at the first of the week and we hoped that before the end of the week we might hear something from her. In this we were disappointed.

On Sabbath morning we were talking about how the Indians could be reached when an Indian rode up to our tent and by signs asked Mr. Carithers to go with him to an Indian camp about three miles distant. Dora was there. He told them about God sending His Son to bring back those who had gone away from Him and could not find the way back. They expressed great surprise at this and asked him to tell it again. They had heard the name of Jesus but had no idea of the meaning of that name. Mr. Carithers thought they had got the name from white men's oaths. He asked them if he would come again in seven days and they consented.

It seemed so strange that while we were trying to form some plan by which we might communicate with the Indians, a messenger should arrive and guide Mr. Carithers to a place where a number of Indians were gathered, and an interpreter present. There has nothing come to us that has seemed to me to show more plainly God's guiding Hand. I could see no way to account for that man coming here on that Sabbath morning to ask a white man to go to their camp except that God sent him to open the door for the Master's work.

We have no regrets now about the change of location though it was a disappointment to us at first. This is a more lonely place than the one where we expected to go when we left you. It is further from the railroad and post office. We are twenty miles from any thing that you could *call a home*. The same distance from the post office and ninety-five miles from railroad, yet when we have so much evidence that this is the place where God wills that we shall work, and when he thus opens the way for us, we can cheerfully say: "To do Thy will I take delight."

We have not been allowed to see far into the future. Some times the way seems almost closed before us. We felt that we could take one step more and then stand still, but when we had taken that step the way was opened for another. I think it was God's goodness that kept us ignorant of the surroundings of our new home when we bid good bye to the old one. We did not know how entirely we would be cut off from the companionship of white people, but that knowledge came to us gradually and easily.

"Lead kindly Light! amid the encircling gloom,
Lead Thou me on.
The night is dark, and I am far from home,
Lead thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."
"So long Thy power hath blessed me—sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn, those jangel faces smile,
Which I have loved long since, and lost awhile."

This week a white man with an Indian wife sent word to Mr. Carithers that he would interpret for him if he would go to their camp and preach and he expects to go there on Sabbath week. He will probably divide the time between that place and the camp where he was last Sabbath. When he goes to the camp where the white man will interpret, he will start Sabbath morning and not come back till Monday evening, for it is forty miles distant. If we were living in a house so that we could lock up our goods, Mary and I would go along and it would be more cheerful for all of us, but as we have no way to fasten the tent and stealing is not unknown among the Indians we feel that it would be doubtful if there would be much here when we would come back if we all go away. We have not much that is valuable to steal, but we could not replace the things here and we could not do well without them. When our house is ready for use we will put our goods in it and when Mr. Carithers goes away for several days we will all go and it will be a gipsy life.

We have a wagon that is not very unlike the gipsy's, and like their's it will form our bed at night.

I must not fill this letter talking about ourselves, for my first object in writing it was to tell you that we are very anxious for a school building to be built and ready for use this fall. Mr. Lee and Mr. Carithers both think it would be better to have several small buildings than one large one. A good many of the Indians seem anxious for a school and we think there would be no difficulty in securing enough children to fill one building this fall. It will require some effort to raise the money. It may mean to some the giving up of some luxury that they had hoped to enjoy. Happy are they who

count it a pleasure to make some sacrifice for the Master's work. We do not need to write to the young ladies of Beaver Falls to do their part unless it is on the principle of "whip the grey." I fear I have taken too much of your time. I did not mean to write so long a letter.

Your true friend,
ELLA M. CARITHERS.

Powerful Preaching in Blanchard.

Under the direction of our pastor, Rev. B. M. Sharp, assisted by Rev. N. M. Johnston, the sacrament of the Lord's Supper was administered to the members of Long Branch (Blanchard) Congregation, on the second Sabbath of April. Eighteen were added to the church. Toward the close of the services, Rev. Johnston startled us by saying that he had been a minister of the gospel of Jesus Christ for twenty-five years, and only two persons out of many, to whom he had asked the question, are you a *saved sinner*, replied that they were. What does this statement reveal? Only his experience, you say, and yet it covers twenty-five years of active work, in the church, among our brethren, and only two of them to say, "I am saved."

One of the marked features of the occasion, which followed, was an address delivered by Rev. Johnston on the kingly authority of the Lord Jesus Christ over all the nations of the earth; the demand that his authority be acknowledged by them, and the impossibility of ever being freed from the awful consequences of refusing to obey him. The directness, force, and clearness of the arguments presented, secured from a large audience of religious people, their whole and undivided attention, and afterward was the subject of conversation, on the streets and elsewhere.

This pleasant sacramental season, with its soul enriching truths and privileges, has come and gone, and we are writing of it as a thing of the past, telling it to you because we know something of its power, and that it is worthy of a high record, notwithstanding it has been observed so often, and will be—

"For generations yet unborn
Shall praise and magnify the Lord."

Pleasing Prospect at Holmwood.

A commission consisting of D. H. Coulter and James C. Gilmore, met in Holmwood Church, Jewell County, Kan., April 26, 1889, and attended to the installation of the pastor elect, Rev. J. A. Speer. Brother Speer is the first pastor of this congregation, and the cordial welcome he received is proof of the high esteem in which he is held and of the joy of the people upon seeing their teacher.

Remaining as assistant in communion services, I had an opportunity for studying the people and their prospects and observing the character of the country in which they have pitched their homes.

It was gratifying to learn that the closely contiguous congregation of Jewell had been amicably merged into that of Holmwood, and that a wise selection of additional officers had been made from the Jewell branch. In giving the pastor credit for his efforts to effect this happy arrangement, it is but just to note also the untiring and efficient co-operation of Brother Boyd of the neighboring congregation of Superior. The pastors are cousins and true yoke-fellows in Christian work, and the congregations are sisters. Behold how good and how pleasant it is for these pastors and people to dwell together in unity. We trust that the passing years may continue to witness only their increasing peace and prosperity.

The country is a good one, being adapted to grain and stockraising, a better country than I had supposed; not so rough, and more productive. The chalk bluffs that look large at a distance are limited in extent and are not counted in the sale or purchase of land. Finely improved farms lie immediately adjoining. Reliable men testify after a residence of thirteen years that ten of these were years of much prosperity, and that in the other three years enough was raised to meet all demands. Those desiring to obtain cheap farms, good neighbors, schools and markets, and abundant railroad facilities, and to associate themselves with a devoted and hard working pastor and people, would do well to go and look around Holmwood, and stay long enough to learn all about the people and country.

D. H. COULTER.

A Tuesday Evening Class.

During the past fall and winter, the pastor of Winchester congregation has conducted what he calls the Tuesday evening class. From thirty to fifty young people have met with him each Tuesday evening to recite Scripture lessons assigned the week before and receive new work for the week following.

The exercises began with an analysis of the catechism and questions on the meaning of every clause, and was carried on in this direction until the class attained such perfection that new work had to be found. Bible readings, concert readings, and recitation of verses were introduced. The verses for each evening bore on a single subject, and were followed by brief off-hand expositions by the teacher.

This exercise is quite suitable for beginners and younger scholars. Then we tried historical subjects and principal events embracing from five to ten verses, the scholars rising and giving the substance in their own language. At first five or six could manage a recitation of this kind. But the work grew apace. Teacher and class ere long found it necessary to search the scriptures and ransack references, commentaries, dictionaries and encyclopedias for materials for lessons and recitations. A mass of Bible antiquities was brought out. Customs and manners, coins, weight and measures, month and years were explained. Accounts were given of the great events and leading characters of Bible history, of the kings of Israel and Judah, the prophets and high priests; the principal nations, countries, cities, rivers, mountains and precious ores and stones; parables and miracles were defined and recited, while all the quotations from the Old Testament that could be found in the New were looked up and verified. The lessons were not mere lists of persons and things, but prepared discussions of distinct topics.

The progress made was most gratifying. The last night of the term the congregation was invited to attend. More than thirty young people were able to take the floor in succession and discuss in a very satisfactory manner, some interesting Bible topic.

Just before the class adjourned to meet next October, a member rose, and in fitly chosen words, tendered to the teacher a wellfilled purse as an expression of affection and esteem. In reply he said that he had profited by and enjoyed the work as much as the class.

Northwood, Ohio.

The Logan County Sabbath Convention met at Bellefontaine. An interesting programme had been prepared by the County Secretary, Rev. J. J. Huston:

Mrs. Bateman, Sup't. of the National Sabbath Department of the W. O. T. U. was present and addressed the Convention on the "American Sabbath"

Rev. J. P. Mills, Secretary of the National Reform Association, spoke on "National Responsibility Touching the Sabbath."

Rev. Morton, of Chicago, formerly a Covenanter, now a Seventh day Baptist, was present to confute their authority for keeping the first day of the week as the day of rest. He propounded three queries, skilfully worded, to be answered by the Convention. Dr. Kalb, of Presbyterian church, was appointed to answer him, which he did satisfactorily to the audience if not to the querist.

Rev. N. R. Johnston, of Oakland, Cal., who has made a tour through the South, gave us a short address, Sabbath, April 21st, on the work at Selma, speaking very highly of Rev. Elliot and his assistants, and dwelling pathetically on the meager recompense made them.

Our communion last Sabbath was one greatly enjoyed by all. We were highly favored in having Rev. W. R. Laird of New Castle as our pastor's assistant. He went on to Mansfield to assist Rev. S. A. George May 5th.

Miss Ada Reid died April 12th, of consumption. She was a very patient sufferer for several years.

Mr. J. E. Curry has accepted a call from Huntsville and Northwood U. P. Congregation.

1889.

Parnassus, Pa.

Thanks be to Zion's only King and Head, we once more have a pastor to go before us, and break unto us the bread of life. This day