

"BE THOU FOR THE PEOPLE TO GODWARD."

EXODUS. 18-19.

Christian Nation

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EDITORIAL NOTES.

THERE will be found, on page 12, a poem entitled "Prospective," the writer of which, Mrs. Amanda R. Crowe, of Brooklyn, N. Y., was, a decade or more of years ago, an instructor in Geneva College and Seminary, at Northwood, Ohio. The graceful melody of her lines will afford a double pleasure to her many friends.

FOR Sabbath-school workers, but for the general reader as well, our department of "Bible Literature" will command unusual attention. The "After the Lesson" feature, by Pater Familiae, being a new departure, we give a double portion of it this week that readers may more fully learn its benefits. To do this we have carried over for another issue an incisive and amusing satire on church troubles, that we had expected to publish this week.

We have distributed gratuitously thousands of copies of this, our first issue of the CHRISTIAN NATION. Our motive in doing this is to advertise our enterprise and invite support, and we of course indulge the hope—and not without reason, we think—that the response will be large. In asking for support, however, there are some things that ought to be plainly stated, viz.: We purpose to continue the excellent quality of paper and other desirable mechanical features which are found in this edition; we purpose occupying but a very limited space with business announcements, discriminating therein against everything that is objectionable; and finally we purpose, in the editorial management of our paper, adhering firmly to a course consistent with our motto: "Be thou for the people to Godward!"

ECONOMY IN REFORM.

It is difficult to describe the mission of the Press. Failures to do so are frequent, the rules given being subject to so many exceptions that the very rules become exceptions. In the meantime, the Press is defining its mission, and the world is amazed at its growing breadth. Good Journals go calmly and wisely forward in the various avenues of usefulness along which the finger of duty seems to point, and while they vary in character, and may appear to be antagonistic to each other, unseen there

runs through all their work the harmonizing and healing influence of an overruling Providence, and the happy result is seen in the Christian progress of our Nation.

Indeed, not only is it difficult to definitely state the mission of the Press at large, but even the path of duty of what we usually are pleased to term "the religious press," would be difficult to state acceptably by rule, so diverse, in many important particulars, are its conceptions of duty.

Yet, while we concede this difficulty, without assuming to be able to wholly solve it, we offer for consideration one principle which we consider vital, especially to the mission of the Christian press. It is that the duty which requires of them the advocacy of *personal* Christianity is not entirely performed unless they also advocate a *national* Christianity; or, in other words, that consistency requires of them the advocacy of a formal written acknowledgment, in our National Constitution, of God as the ordainer of civil government and of his law as the basis of our national life. We know it will be said in reply to this that a personal Christianity is not forced upon any one by its advocates. Neither would a national Christianity force the Christian religion upon any one. It would simply be submitting as a nation to God, ordaining Government in his name, by his authority, and conducting it in conformity to his will. Under such a Government all men might be Christians in belief if they choose, but a man might be an agnostic or a Jew if he choose as freely then, as the thousands whose opinion we represent can be and are Christians under the present form of Government. And further, Government thus ordained would provide a practical legal basis and warrant for every Christian reform.

God demands this of us, and Christian progress is in this direction. The workers for Temperance reform, Sabbath reform, Divorce reform, the abolition of Mormonism, etc., after long years of comparatively fruitless labor, realize more and more that this is the only solution of those moral problems, and are pleading and working for "that consummation devoutly to be wished," reform amendments in our National Constitution deciding these great

and living questions on a Scriptural basis.

The mission of the CHRISTIAN NATION is to report Christ's cause aright to the unsatisfied, that "the desire of all nations shall come"—to aid in securing this fundamental change in Government by persuading the people of the justice, righteousness, benefits and necessity thereof.

This will centralize and unify reform work. Christian reform is one grand idea, and the Woman's Christian Temperance Union, the National Reform Association, the Divorce Reform League, etc., etc., are sub-ideas, battalions of one army fighting along independent lines. They should unite their forces. They should together form an American Christian Association.

Suppose such a united body would adopt as a preamble the language found in the platform of the Prohibitionists: We "acknowledge Almighty God as the rightful Sovereign of all men, from whom the just powers of Government are derived, and to whose laws human enactments should conform," or take the first paragraph of the constitution of the National Reform Association: "Believing that Almighty God is the source of all power and authority in civil government, that the Lord Jesus Christ is the Ruler of Nations, and that the revealed will of God is of supreme authority in civil affairs;" who but God alone could limit the possibilities of such an Association? And from such a preamble secured in our National Constitution, would not the consummation of every Christian reform measure, legally, logically and inevitably follow?

We do not apprehend that such a power as these united bodies of men and women would create, would be long in bringing about the necessary legislation to secure the submitting of such an amendment, for it will scarcely be denied that there is sufficient available strength, if concert of action can be secured.

The power of the Press was not over-estimated by Napoleon when he asserted that "four newspapers are more to be feared than a thousand bayonets," and if the Christian journals of America will unite in this matter, a peaceful victory may not be far off.

WHAT OTHERS THINK.

MEASURE FOR MEASURE.

REV. W. J. COLEMAN, BEAVER FALLS, PENN.

The kind of knowledge that we are most fond of, or the class of events that we like best to read about, is said, by John Mason, to be one of the best tests of character. Any man, he thinks, may safely judge himself by this rule. And if this be true of the individual, it will to nearly the same degree be true of a whole community. The kind of reading demanded indicates the character of the people. According to this principle we might estimate closely the interest taken by the general public in the different professions by comparing the sale of books on law, medicine and theology. We might estimate the strength of different denominations by comparing the circulation of the periodicals which teach their principles. The strength of each political party might be measured by comparing the circulation of Prohibitionist, Republican, Democratic and Greenback journals. A man will buy and read the information that he likes best, and what he likes best will show what he is. But no test is as close an indication of the character of the people at large as the circulation and the variations in the circulation of a great daily newspaper. The great bulk of books are bought to be set on a shelf. Books may be bought on an impulse, but they are not read on an impulse. But a daily paper is bought to be read. Then, books are costly, but a daily paper costs so little that every one feels free to indulge a passing desire. The impulsive demand and its easy gratification make up the test that tells with the closest exactness what our people want, and from the character of that want what is their own unstudied character. The variation in circulation of his paper between different days, and the occurrence of different events, is the editor's test as to what the people wish to read about. People are apt to suppose that the editor fills his paper with whatever matter pleases himself best, and that he must take his own judgment as the judgment of the public. Not so. The public indicates very clearly what it wants. When certain classes of events are to be narrated, the circulation of the paper runs up rapidly; at other times it touches its lowest average.

We have before us an account of the daily circulation of the New-York *Sun*, with the variations caused by certain classes of events which illustrates the foregoing statements. Many readers complain that their papers are so full of politics, and think it solely due to the political tendencies of the editors. That there is another reason is seen in the fact that on the day after the Presidential election in 1872 the circulation of *The Sun* increased over the average of the days immediately preceding it 64,000 copies; in 1876 it increased 94,000 copies, and in 1880 the increase was 87,000 copies. This was an average increase of 73 per cent on the usual issue of that paper. The second class of events which send up the circulation of *The Sun* is state and city elections, which give an average increase of 42,000 copies. The next class but one is October elections in Presidential years, which send up the circulation

about 21,000 copies. The people, we must believe from this, are first of all political in character, as this is the kind of news in which they take the most interest. When editors fill their papers with political news and gossip rather than the discussion of moral reforms, scientific or literary subjects, they are providing what the large majority of their readers want.

The third class of events which most attracts the attention of newspaper readers, and which we omitted above, is walking matches, especially the last days, and athletic sports in general. The last days of walking matches sends up *The Sun's* circulation on the average about 25,000 copies. This explains why we have so many columns on that subject, as well as on base-ball matches, slugging matches and the like. The people want it. Next come some subjects more creditable to want to know about, as this desire may be dictated by sympathy or business interests. Great fires increase the circulation on the average about 10,000 copies, and great disasters about 9,000 copies. But the last class we give is something to be wondered at. A hanging in or near New-York increases *The Sun's* circulation about 8,000 copies on an average. Morbid curiosity, or the complacency arising from the feeling that since they are not themselves on the gallows they are not as bad as they might be, leads so many people to attend an execution or to desire to read about it. This increase of circulation is an accurate test of the public demand, as it accounts not only for a deciding purpose to buy on the part of those who do not usually take it, but doubtless indicates a preference on the part of regular readers. These occasional readers are important also as being the class from whom an increase of regular subscribers must come. As the foreign demand for wheat governs the price of flour from Portland to Denver, so these occasional buyers govern the character of the paper that the regular subscriber reads.

These facts concerning *The Sun* could doubtless be paralleled in the office of every daily paper in New-York; all will tell substantially the same story and in all we see reflected as in a mirror the character of the people. They are not specially encouraging to the lover of the people, but they suggest a paper and an editor who would give a place to unpopular truths, who will through his loyalty to a Divine Master and his hope for a higher development among the people, suppress the reports of hangings, slugging matches and walking contests, and of political gossip as well, to teach them high principle, Christian morality and the better life.

"CROWN HIM."

REV. J. C. McFEETERS, BURRELL, PENN.

The Lord Jesus reigns in America. As King of his church, his throne is without a shadow. The sway of His scepter is without proscription or suspension. In our beloved land, his royal honors shine in brightest colors. Nowhere on earth are his kingly rights treated with such respectful deference; nowhere are they so persistently guarded, as where the stars and stripes bear rule.

Herein the Government of the American Union has exhibited most excellent wisdom; and the Federal Constitution is an expression of statesmanship greatly to be admired. No authority over the church is assumed by the state. No civil officer is empowered to direct,

or restrict the ecclesiastical court. The Lord Jesus is King in Zion, and reigns in the fulness of sovereign glory; and our Civil Government lets him reign.

Of all countries, ours has learned this lesson first and best: to concede the right of self-government to the church; and admit the supremacy of her Lord in her midst. Two hundred years ago, in Europe, the church claimed this honor, and stood for this liberty. She declared her rights; she resisted every invasion; she contemned every compromise. The battle was long; her weapons were spiritual; her foes used steel; her martyrs fell by thousands; decade after decade was made hideous with her groans and her gore; yet she resisted every attempt to lord her. She had one Lord and would have none other. Her right to independence was from Heaven; and no power on earth would be administrator, or dictator. The Lord Jesus had granted her a protectorate, and all proffers from the state were declined. She gained the victory; she achieved her independence; she crowned her Lord with unlimited authority; she exalted him as King of Saints.

While the memories of this conflict were fresh, and the wounds received in this battle were unhealed, the American nation received birth; was baptized with revolutionary blood, and erected into a colossal power. The church of that generation had been educated to claim her independence; and the state had been educated to concede her independence; and this independence is no less the glory of the American Government, than of the American churches. With patriotic enthusiasm can we say, hail, happy Columbia! land of the free; where no shadow of subordination to the state has disgraced the church; where no shadow of usurpation over the church has dishonored the State. The star-spangled banner makes no attempt to determine doctrines, or regulate sacraments. Thus Christ is crowned in our land over the church; honored with prerogatives untrammelled; clothed with supremacy undimmed by political domination.

This great nation holds up before the world a matchless exhibition of Christ's kingly rights, and royal supremacy. She exhibits the harmlessness of the church, the trustworthiness of the church, the profitableness of the church. She testifies before the despots of earth, that the church of Christ is the friend, not the foe, of Civil Government; that she has no need of jealous watching, but is worthy of highest confidence; testifies that Christ can be trusted to muster his followers by the million, organize, and officer, and rule them, without the least restriction placed upon his power. Our political organization permits the royal glory of King Jesus to shine through all his church, in full lustre; and allows the church to enjoy her princely honors without the least eclipse.

Supremacy over the church is Christ's right, yet not his right in full; it is his glory, yet not his glory complete; a crown for his brow, yet not his only crown. His regal title covers all creation; his right hand sways a sceptre over the nations, as truly as over the church. And the splendors of his royalty should beam

through Civil Government, as it shines in ecclesiastical government. The laws of the land should be the radiance of his wisdom. The loyalty of the citizen should be homage rendered to his throne. The articles of constitutional law should be the pillars of his truth. The Government of the nation should be placed upon his shoulders. The royal diadem should be set upon his head—a confession of his supremacy, and an expression of obedience.

The church acknowledges Christ as her king, her law-giver, and her judge, from whom there is no appeal. Likewise the nation should acknowledge him as the King of nations, the law-giver above senators, the judge over all civil courts; from whose tribunal is no appeal. And from both church and state should homage rise to Jesus, as he wears a crown with many stars, a diadem gemmed with prerogatives universal and everlasting. The glory of the Alps is only half expressed when their sunny slopes are described; only half admired when their Italian grandeurs are beheld. Their massive towering brows, long tanned by Polar storms, and the Switzer's picturesque retreats, must be seen, or their majestic wonders are but partly known. And the glory of Christ is but partly expressed, when his reign in the tropic regions of Zion is beheld. His management of mighty empires must be comprehended, or his greatness cannot be fully known. A hall may be spacious, beautiful, and well furnished; but if only half lighted its attractions will be dimmed. Our world is a spacious hall, most richly garnished, most elegantly furnished; but as yet it is only half lighted; and its beauty and blessings appear to disadvantage. Christ's royal excellence shines through the church on the face of mankind. But the nation shuts her window against that glory, keeps it blinded against the radiance of the mediatorial throne. Let those blinds be lifted, let Christ's kingly power shine through Civil Government, and our earth shall show her fairness, her goodness, her fulness of blessings, and her many and dignified attractions; righteousness shall roll around the world like the waters of the ocean; and the waves of intelligence shall glisten with celestial radiance. Therefore, excluding Christ from national Government is not only a robbery of him, but a fraud on mankind.

God has enthroned Christ as King of nations. The coronation scene occurred in Heaven. The brilliancy was so great that no artist could sketch it; neither could mortal eye look upon the painting. Here and there in the Scriptures, the holy writers have given a few glimpses of the glory of our Lord's inauguration. Paul arising on the wings of inspiration, looks through the gates of Heaven, and seeing the Peerless Prince, exclaims, "The blessed and only Potentate, the King of kings, and Lord of lords." Again the majestic vision breaks in upon him, and he sees Jesus "set down at the right hand of the Father, in the Heavenly places, far above all principality and power, and might and dominion, and every name that is named." Jude is ravished with the same scene, and gives expression to his rising emotions, saying, "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and

forever." And John hears the loud shout of Heaven around the throne; and then from the lips of ten thousand times ten thousand, and thousands of thousands bursts the coronation anthem, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

If the Bible be authority, then we know that Christ is King of the universe. We know that when he set out on his journey from the Mount of Olives to the Mount of God, he reached his destiny with honor. We know that as he neared the limits of the eternal city, preparation was made for his triumphal entry. We know that he passed through the gates in royal state, as the one "mighty in battle," "The Lord of Hosts," "The King of Glory." We know the Father met him with gladness of heart and with royal gifts. We know that he was clothed with excellent glory, and seated on the right hand of the majesty of God. We know that a crown of highest supremacy was placed upon his head, and the Father proclaimed his new imperial title a name that is above every name—a name which every tongue should confess.

When Solomon was anointed, all the people shouted, "God save the king;" "and they rejoiced with great joy, so that the earth rent with the sound of them." The Apostle on Patmos reports that when Jesus was exalted to universal dominion, he heard "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, shout their hallelujahs, exclaiming, Blessing, and honor, and glory and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." The Bible declares Jesus to be King of nations, as well as King of Saints. The passages bearing on this point are as positive and imperative as those bearing on any other. And these decisive declarations of Christ's royal claims can neither be pulverized by the sledge-hammers of prejudice nor discolored by the varnish of sophistry. They are the majestic truth, that arises in bold and solid form, like a rock of granite.

And is it not time for our nation to exhibit the practical workings of this mighty truth? Is it not time to confess Christ's supremacy over executive mansions, legislative halls, and judicial courts? Is it not time to yield national obedience to that supremacy? The world has advanced far since the battle for Christ's kingship over the church was fought and the victory won. She has progressed far in letters, in morals, in philanthropy, and in gospel conquests of heathen lands. And for what purpose is this accumulation of strength, but to bring forth a new era? Our nation stood in the most advanced position a hundred years ago; she occupied the highest vantage ground of that period; she nobly utilized the best advantages afforded by that age. But during the century that has showered prosperity upon field and city, she has made immense gains in every way. And for what purpose, but to inaugurate a grander administration, and exalt our land to the supremest heights of political honor! For what purpose, but to crown the Lord Jesus with his royal rights! For what purpose has our nation become so mighty in churches,

and her mind so enlightened with Bible lessons, and her heart so fearless to urge momentous questions, and her arm so strong to strike for moral issues; for what purpose all this development of colossal strength, but to usher a millennium of glory upon America.

God has clothed the present age with ample ability to decide the Mediator's dominion over the nation, and he seems to have laid this obligation upon it, and he is pressing us into action. From his throne above he has said, "kiss ye the Son"; by the increasing brightness of Bible truths, he still says to the nation, "kiss ye the Son"; by the bounteous harvests of his goodness he repeats with emphasis, "kiss ye the Son"; by the unbearable corruptions of politics, he urges vehemently, "kiss ye the Son"; by weighty judgments of storm and fire, and muttering earthquake, he makes the demand—"kiss ye the Son."

Do his people hear his voice? Where are the thirty millions of followers he musters in this land? Why do they halt before such commands of glorious import? Do they fear that the radiance of his glory may flash too brightly through our Government? Do they surmise that the power of his law shall bind our officials with too much righteous rigor? Do they dread a monopoly of honor and power in King Jesus? Wherefore then do they suspend his power in the state? They do it. Christ is denied the crown of our Government, not by the violence of infidelity, but by the inactivity of his own hosts.

They acknowledge him as their personal king, as their church's king; why not as their nation's king? Let them bring forth the royal diadem and crown him Lord of all, and our land will tremble with joy, as hallelujahs arise over valley and mountain. Christ has enough followers in the land to put the nation's crown upon his worthy head. But they refrain. And how long? When shall the coronation day come? God forbid that it be delayed till the Lord Jesus "make war;" till he "tread the wine-press of the fierceness and wrath of Almighty God;" and from a broken and helpless people extort the confession of his greatness and dominion. The movements of moral and physical forces, of Heavenly and earthly forces, of Divine, human and satanic forces, portend a momentous issue at hand, and the decision of the question: Shall Christ reign over us? Shall our nation crown him in the jubilee of prosperity, or in the throes of calamity?

THE NATION'S NEED.

J. G. HOLLAND.

God give us men! a time like this demands
Strong minds, great hearts, true faith and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For, while the rabble in their thumb-worn creeds,
Their large professions, and their little deeds—
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

"THE Home in Poetry," is the title of a compilation that Mrs. Laura C. Holloway has prepared for Funk & Wagnall's standard library. It contains over two hundred poems.