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.

The investigations in the Cronin murder case in Chicago reveal the essential despotism and terrorism of the Clan-na-Gael—the secret oath-bound society of which he was a member. More honest and honorable than many of his fellow members, he intended exposing the misappropriation of certain funds belonging to the society. The members met in secret conclave—so it is reported—and decreed his death. These chosen by lot to commit the dreadful deed, supposed they were bound by their false oath to obey the behests of the society. The horrible deed was perpetrated in a horrible manner, as the world knows. This Clan-na-Gael, which means the Clan of the aboriginal Irish—is essentially un-American and should be immediately abolished. All, or nearly all of its members have taken the oath of allegiance to the Government of the United States, and yet, they have bound themselves by an oath to oppose the British Government and set up a rival government upon the soil of Ireland. It seems to us that England herself might with the utmost propriety and justice demand of our government the suppression of the Clan-na-Gael.

All secret orders where the members are bound together by extra judicial oaths are unrepublican and despotic in their very nature and should be prohibited by law. No interest of government, humanity or religion requires their services.

Cincinnati has enjoyed one or two comparatively quiet Sabbaths. Orders were issued to arrest all who sold liquors on the Sabbath. Nearly all the saloons were closed. The police were on the watch and the proprietors or bartenders of those not closed were arrested and severely dealt with. There is a wholesome fear of the law when officers faithfully and fearlessly execute it. Every open saloon in Cincinnati could be very easily closed on the Lord’s day, if the authorities were so disposed. But on the part of the office-holding politicians there seems to be a still more unwholesome fear of the little ballot the saloon-keeper may cast, and so on last Sabbath, the 23d, while the large and influential German Turner Societies were holding their sessions in the city and practicing their gymnastics in public parks, the orders were not given to arrest the saloon and hotel proprietors keeping open house. The Mayor of the city, elected largely by German votes, did not dare to deprive the beer loving Germans of their loved beverage. These men love beer, and they also vote, and they have a way of voting for the man who promises to let them have their beer on the Sabbath.

Attention is directed, in another part of the paper, to the infrequency of monuments to women as contrasted to the number of monuments that have been erected to men. The cause for which she did so much is fortunate, however, above even the possession of a marble monument to the memory of Mrs. Rutherford B. Hayes. When she banished liquors from the White House, the white ribboners of America, from thousands of scanty purses, secured that magnificent and now well known oil painting of the really “first lady,” and placed it there where the Nation’s eyes can ever behold it. And when “foreign diplomats,” and the hosts of common people, hereafter shall walk through the great building, and, looking upon that picture, shall ask, “Why? then that that she hath done “ will be told for a memorial of her.” And permit us to add this thought: If Patrick was stainted for banishing snakes from Ireland, can we do less than saint the memory of our Mrs. Lucy Webb Hayes for banishing not only snakes but the source of snakes and all our woes from America’s capital?

There is not the profound interest felt in the cause of Peace and Arbitration that there ought to be, there is not the interest felt in the cause that there would be, if mankind (meaning womankind also) at large knew but the merest fraction of the facts attainable bearing on this great question. Realizing that in this matter want of interest is because of want of knowledge the Department of Peace and Arbitration has secured for its National Lecturer, Mrs. Mary A. Woodbridge, of Ravenna, Ohio, who speaks free, asking only traveling expenses from the last point. A few Sabbaths ago she lectured in Chickerin' Hall, this city, and we cannot be too grateful for the information received. We thought we were fairly posted on the subject, but her lecture was at once a revelation and an inspiration. We hope she will be kept as busy as she can afford to be responding to calls for this Lecture on Peace and Arbitration.

We wonder if it never occurs to parents who indulge their boys in “sowing their wild oats” as they call it, that they are exposing them to a terrible danger. A man was once enjoying his vacation in the country, and as he crossed a bridge with his host he said, looking at the creek beneath: “Is it against the law to fish in this creek?” “No,” said the host, “it is not against the law, but it is against common sense, for there is not a fish in the creek.” Well, it is not only against common sense, but against the law also, to expect that we can sow wild oats and not reap the fruit of what we sow. It is against the law of God, which declares that “whatsoever a man soweth, that shall he also reap.” “Do men gather grapes of thorns, or figs of these thistles?” Let parents be sensible, and remembering the story of Eli and his sons, realize that when our sons do evil, God will hold us to a strict accounting if we restrain them not.
Friends of aggressive Christianity have good reason to rejoice in the recent election of Rev. Dr. W. Baslee Ford to the presidency of the Ohio Wesleyan University, at Delaware, Ohio. Dr. Baslee Ford is a young man, nearer—we would guess—to thirty-five than forty, but any pulpit in Methodism is open to him, and he has a genius for a wonderful amount of good work. Prohibitionists especially will recognize his name, for he was that party's candidate for Governor in Maine a few years ago, and a bold and vigorous campaign he made of it. He was a delegate also to the last National Convention. In his new position he will be at the head of a college which catalogued last year over 1,000 students. Ohio has lost Dr. Leonard to New York, but the Empire State makes things even by sending Dr. Baslee Ford.

There is not much sense in the manner in which the average American celebrates the Fourth of July, but men and women are ever ready to lay aside the forced dignity of adult life and give full rein to the natural inclination to "cut up." The Fourth of July is commonly looked upon as inviting and justifying free indulgences in fire-crackers and the whole family of noisy explosives, and the average American (for the entertainment of the children of course) reluctantly accepts the invitation. It is when fire-water is added to the fire-cracker that we think it time to call a halt.

The Rev. David McAllister, of the Eighth Street Reformed Presbyterian Church, Pittsburgh, Pa., preached on the lessons to be drawn from the recent defeat. "The best thing possible," he said, "would be to establish McCall missions, similar to those in Paris, in different parts of the cities, where young men could find entertainment and receive enlightenment on the true principles of prohibition, and get the idea that it is an infringement of their personal liberty out of their minds." Dr. H. H. George preached from the text, "Cast Down but not Destroyed." He says the defeat will prove a stimulus to better work for Prohibition.

We have received so many compliments about our Synodical report that it is a sort of relief to learn that it was not perfect. The resolution on which the "Great Debate" occurred was not offered by the Committee on Discipline, as we stated, but by the Rev. John E. Crozier. The Committee offered no resolution, but merely "recommended the Synod to give a clear and distinct deliverance as to the consistency, or otherwise, of voting on Amendments to State Constitutions with our position of political dissent."

A child had heard a debate between A and B. Afterward he was asked which speaker he thought had been defeated. "I think A was beaten," he replied, "for he got mad."

The American Sentinel, unable to make any headway in its attacks upon the principle of National Reform, has begun a vigorous assault upon National Reformers.

We mourn not over the defeat of Constitutional prohibition in Pennsylvania and Rhode Island as those who are without hope, when we remember that " aloft on the throne of God, and not beneath in the footsteps of the trampling multitude, are the sacred rules of right, which no majorities can displace or overturn."

ECHOES FROM THE PENNSYLVANIA BATTLEFIELD.

The history of the conflict between truth and error, right and wrong, has taught the friends of humanity to expect just such defeats. They battle not for success merely nor to gain the victory over the foe, else they might well lay down their arms and retire forever from the field, but for God and God's cause and the highest good of man. Hence every seeming defeat may, if rightly used, be a step in the grand progress toward complete and final victory. The soldier falls but the cause marches on.

From the battlefield, the first sound that strikes our ears is the sound of fiendish joy from the throat of the liquor oligarchy, which lives and thrives upon the woes and miseries of poor humanity. It reminds of the devilish exultation of the enemies of Samson as they rejoiced over their chained captive in the temple of their god. May it be as short lived as was theirs.

Another sound we plainly hear, although they attempt to smother it, is the chuckling of machine politicians, who made a show of submitting the amendment, but are heartily glad at its defeat. By this craft they have their living. If prohibition prevails their occupation is gone. So they chuckle in secret and smile benignantly and compassionately in public upon temperance men, and say — "You wanted a chance to vote upon this question; we knew you weren't ready for it, but we gave it to you and now you see the result. A terrible harm has been done to the cause of true temperance." If a meaner, more contemptible or more conscienceless thing than a machine politician was ever made, it has hitherto failed to appear upon the footstool.

Another sound that rises from the battlefield and reaches even to heaven is the noise of weeping, and groans and sighs of widow and orphan of the oppressed and hungry—those who looked to the people of Pennsylvania for relief from the despoticism and cruelty of the rum fiend. They have been bitterly disappointed, "their cries have entered into the ears of the Lord of Sabaoth;" and they will not be unheeded.

Some things we may learn from this contest:

1. It is not wise to enter such a contest until we are ready. It is a good thing to calculate the numbers and resources of the enemy and consider whether we be able with ten thousand to meet him that cometh against us with twenty thousand.

2. Something and much of the power of the rum traffic in our social and political life has been learned. Its pecuniary resources seem boundless; its influence over the customs and habits, even of professed Christians, must be almost unlimited, when a Doctor of Divinity, pastor—God save the mark!—over a fashionable congregation, in a popular church will publicly plead for high license. Its influence over politicians in the great parties is no secret and they are very careful to state that they cast their vote for prohibition—when they vote for it at all—not as Republicans but as private citizens. It would be fatal to their political prospects to antagonize the rum power.

One more lesson. God never bestows a blessing like prohibition, i.e., delivery from the liquor bondage, unless it is earnestly desired. A large majority of the people of Pennsylvania, it would seem, do not wish to break the chains of their bondage, nor throttle the monster that devours not only their substance, but their sons and daughters and fathers and mothers by thousands every year. What a strange, fatal fascination that would be to see a father casting a beloved son or daughter into the savage jaws of a devouring monster, to be crushed and eaten and swallowed up, and protect and support that monster for some fancied pecuniary or political advantage; and yet, thousands of fathers are doing that very cruel unnatural thing every day, all over our country. Let temperance men and women take courage. God reigns. The right shall prevail.
VIEWS AND REVIEWS.

Why are there no monuments to women? Or, at least, why are there so very few of them? Walk through Washington, and at almost every turn some Thomea a cheval is seen, in bronze or statuette; but if there is in our nation's capital a single monument of an American woman, we fail to recall it. And yet one of the most famous of American sculptors is a woman—Vinnie Ream. Perhaps the reason lies in the fact that monuments are so rarely erected except to some great warrior. These thoughts have been suggested by the death of Mrs. Hayes.

What character could better deserve commemoration in bronze or stone than hers? Noble in her devotion to duty, a splendidly loyal wife, courageous yet refined—in short, womanly, in the fullest sense of the word, her death has evoked tributes of praise from all sides. Even those who were most incensed over her admirable course in banishing wine from the White House for four years, could not help admiring her loyalty to conscience and her winning grace in performing whatever she believed to be demanded as her duty. And yet—recurring to the idea of a monument—how can such a character be shown forth in stone? Perhaps it is just as well not to attempt it. The sculptor's art is still in its best exhibiting action, not in delineating character. Let him stick to his heroes and heroes then, if he must. Inner beauty and nobility are beyond him.

That is a most marvellous story that comes from Wolverhamp-ton, England. An Oxford graduate, possessed of mesmeric powers, finding himself reduced to penury, by dissipation, has been using his power over other minds to replenish his "wasted resources". Entering a store he would make some trifling purchase, put down a copper in payment, hypnotize the store-keeper into the belief that the copper was a gold sovereign, and pocketing the change for his cash deficit at night as best he could. He made the blunder of confining his operations to a limited area. Suspicion was aroused and a detective placed on his track. Finding out that the man was a mesmerist, he followed him into a theater where he boldly walked up to the box office, asked for a ticket, handed in a scrap of dirty paper in payment, received change for a five-pound note, and was about to leave when the detective arrested him.

This is something new in criminal annals, and there is no law that applies directly to the case. What in the world are we coming to any how? With mind-readers and mesmerists stalking abroad at noon-day, what is to become of a poor ordinary man? Entering a store he would make some trifling purchase, put down a copper in payment, hypnotize the store-keeper into the belief that the copper was a gold sovereign, and pocketing the change for his cash deficit at night as best he could. He made the blunder of confining his operations to a limited area. Suspicion was aroused and a detective placed on his track. Finding out that the man was a mesmerist, he followed him into a theater where he boldly walked up to the box office, asked for a ticket, handed in a scrap of dirty paper in payment, received change for a five-pound note, and was about to leave when the detective arrested him.

This is something new in criminal annals, and there is no law that applies directly to the case. What in the world are we coming to any how? With mind-readers and mesmerists stalking abroad at noon-day, what is to become of a poor ordinary mortal? If he can't keep even his own thoughts to himself nor control his own senses and actions, what is he to do? In all seriousness, the extent to which the mesmerist, controlling his subject even when out of his sight, might use his powers for criminal purposes is almost appalling. He might sit in his parlor and, without speaking or writing, send his emissaries to murder an enemy, to rob a house, to kidnap a child, and do nothing himself that would incriminate him. We are accustomed to laugh at Cotton Mather and his theory of witchcraft; but what have we here in the twilight of the nineteenth century, if it is not the witchcraft of old? When one man can turn another man out of his own body and take possession of it for several weeks after "the glorious Fourth," a year or two ago, was confined to her bed as the result of the noise and uproar of "the day we celebrate." This delight in noise distinguishes the boy from the girl almost from the cradle. Is it not true that the boy wants a quiet drive. The boy likes to destroy, the girl wants a quiet drive. The boy likes to do what have we here in the twilight of the nineteenth century, if it is not the witchcraft of old? When one man can turn another man out of his own body and take possession of it, himself, doing it as he pleases, and directing it to whatever purposes he likes, is it not a thing as marvelous as "the evil eye" of our great grandfathers? And yet this marvelous power is neither myth, fable nor humbug, but a scientific verity.

The anti-secret society people have, in the murder of Dr. Cronin, the best argument they have had for years against secret societies. That his death was decreed by one of the inner councils of the Clan-na-Gael, and carried out by it, all the evidence so far goes to show. What the oath of the Clan-na-Gael is we do not know; but if it binds the one taking it to conceal all the proceedings of the Order even when those proceedings involve crimes like this, then every man taking that oath is, constructively, a criminal.

"ANYONE will stand by you when you are in the right, it takes a friend to stand by you when you are in the wrong." Such was one of the sayings of the late Simon Cameron, in whose death last week, at ninety years of age, the nation lost one of its most remarkable men. The saying above denotes the plane on which his public career was conducted. He stood by his friends, right or wrong, in public as well as in private affairs, and this in great part was the secret of his marvelous dominance in the political affairs of Pennsylvania for two generations. He was a statesman of the Bismarckian rather than the Gladstonian order. That is to say his supremacy was due rather to force and vigor than to high moral or intellectual qualities. The stern, civic rectitude that marked Washington's character in public affairs, was not a virtue that found much response in Simon Cameron's nature. He was Jacksonian rather than Washingtonian. And it is an interesting study to note the degrees of success achieved by the two schools of public men. American history abounds in the contrasts between them. On one side such men as Washington, John Quincy Adams, Charles Sumner; on the other, such men as Jackson, Van Buren and Seward.

There is an instructive spectacle visible just now in Pennsylvania. Within two weeks after the defeat of Prohibition, the Brooks law has had a hole knocked in it big enough to hold all the breweries of the State. A few weeks ago the Prospect Brewing Co. of Philadelphia was refused a wholesale license by the court, because of its evasions of law. The President blistered and threatened, declaring that the business would go on despite the ipse dixit of the court. The case was taken to the State Supreme Court, and the decision of that body is that the Brooks law gives the judges no right to refuse a wholesale license if the applicant is an American citizen, of temperate habits, and "of good moral character," that is, has never been convicted of crime. In consequence, the Company received its license, and 227 other wholesale licenses formerly refused have had to be granted. The men who put such faith in the Brooks law that they voted against Prohibition are now standing against. The Public Ledger especially is holding up both hands in amazement, saying, why didn't we know this before, and not knowing what else to do is devoting a leader each day in the absurd effort to show that the decision of the Supreme Court is not right! The good but gullible men who persuaded themselves that the true way to advance temperance was to place themselves in the ranks that the liquor dealers were marshalling, now open their eyes and exclaim, Why, it isn't a temperance victory after all! And they are practical temperance men, you know! If His Satanic Majesty doesn't grin, it must be because he has forgotten how. The Brooks law is to a great extent already disembowelled; as the wholesale license allows sales of a quart to be drank either on or off the premises.

Apropos of "the Fourth," what is the secret of the delight felt by all true boys and most men in making a noise? No matter what kind of noise, nor how produced, only that it has a stunning effect on the tympanum and shatters weak nerves. We know a lady of delicate nervous organization who for several weeks after "the glorious Fourth," a year or two ago, was confined to her bed as the result of the noise and uproar of "the day we celebrate." This delight in noise distinguishes the boy from the girl almost from the cradle. Is it not but one phase of the man's love for the exhibition of power, and especially of a power evoked or controlled by himself? The boy likes to destroy; the girl dreads it. The boy wants to be driven fast, the girl wants a quiet drive. The boy likes to destroy, the girl to preserve. The boy takes too naturally to fighting, where the girl takes to making friendships. In short, any exhibition of power, either his own or some one else's, even nature's, is as a rule enjoyable to the boy and the man. How few women really enjoy machinery; how few men who fail to enjoy it!
Eli was also eminently religious. This we would expect seeing he was high priest in Israel. No one should be invested with the high priest's office but he who is endowed with high priestly character. While, however, many have entered upon the discharge of holy duties who were not worthy, such a charge cannot be laid wholly at Eli's door. His sons were corrupt men, not only sinful themselves but leaders of the sinful. They were priests who made the services of the temple an abomination so that men abhorred the offering of the Lord.

Eli had no part nor lot directly in the sins of Hophni and Phinehas. The manner of his death confirms this statement. There had been a two-days' battle with the Philistines. The first day Israel was defeated and four thousand of their number slain. On the second day they took the ark of God and the two priests Hophni and Phinehas with them, thinking by this means to gain a victory. Eli blind from very age followed the ark as far as the gate of Shiloh and then he sat down and waited. There is something truly pathetic in the picture of utter helplessness and tender solicitude that is here. Eli cannot go into the battle, he cannot even see the Ark as it is carried away into the host, he can only sit there at the gate; he cannot even pray for the success of the arms of Israel, for he knows what God has decreed and that it must shortly come to pass. Tidings of disaster at length are brought to Shiloh, a man of Benjamin out of the army comes with clothes rent and dust-covered head and lo! Eli sits by the wayside with silent lips the messenger passes by and tells the story of Israel's defeat in the city, for he fears to tell the aged priest lest the tidings break his heart. He cannot, however, silence the sounds of lamentation that fill the streets of Shiloh. Eli hears and asks the meaning. He is told everything. Four messengers came in succession to tell Job of four disasters that had befallen him and his house. Stroke followed stroke from the hand of the Almighty, but there was time for a breath between the messages. Here one messenger brought tidings of four disasters. He says, "Israel is fled before the Philistines, there hath been a great slaughter, thy two sons, Hophni and Phinehas, are dead, and the Ark of God is taken." Eli can hear the first and the second and the third seemingly unmoved, disaster may befall him in his public and in his private life and he can bear it; but tell him that the ark is taken, let the hand of God touch him in his religious life and his heart breaks. This is my reason for saying that Eli is an eminently religious man. He cares most for God. Why then does all this evil befall him? There must be a cause. Was Eli a thief, a drunkard, a blasphemer? Can a man who is thus accused be qualified to sit at the altar and perform the services of the holy of holies? Was his character so marked by such defects that it was impossible that he could be a priest any longer in the sight of God? Not one. Still he has sinned. There is a flaw in his character. It is this. He was too indulgent towards his erring sons. God told Samuel the reason why disaster would befall Eli and his house. "I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." God took the priesthood from him and gave it to another for he was not fitted to serve longer at the altar. He was bishop over God's flock under the old ceremonial law; but he lacked one thing that was essential in one who held this high office. As the spirit of God's law never changes, however the letter may change, we may apply the words of Paul in the New Testament to this eminent sinner, yet weak and sinful man, who is described in the Old. "A bishop then must be . . . . . . . . . one that ruleth well his own house having his children in subjection with all gravity." Here is Eli's disqualifications for holy office. He is not fit to be priest therefore the priesthood shall be taken from him to another. He cannot be fit to serve at the altar. He appears to us a man lacking in moral force. He is an amiable, tender-hearted man, whose measures are foreign to his nature, he seldom speaks a stern word or wears a forbidding look. Now it is well to be kind and gentle in disposition, to be lenient toward the infant and defective; but when it comes to dealing with open guilt and flagrant
violaters of the law, there is a place for a very different spirit. We
hear this father remonstrating with his two sons. They had
committed the vilest of sins and that too under the best of influ-
ences; they had committed these sins within the courts of God's
house and thus their guilt was aggravated; but this father pleads
with them thus, “Why do ye such things? for I hear of your
evil doings by all this people. Nay, my sons, for it is no good re-
port that I hear.” Was this the way to deal with men of Balaal
such as these men were? “No good report.” Was this the way
to speak of their reputation? At the time when Eli thus remon-
strated with his sons it would seem that they were already past
remonstrance. Eli as judge had the power to restrain his sons,
but he only entreated them. He expostulated when he ought to
have punished. In his love for his sons he allowed sin to go unpa-
ushed, God’s law to be broken. His holy place to be defiled
and devoted worshippers turned form the services of the only God.
This was Eli’s sin and this the penalty.

Such sins are common. Men overlook them, the church takes
no knowledge of them. We would punish Hophni and Phinehas
but hold Eli blameless. Would this be right? If so, then God
was wrong in sending the evil upon Eli and his family of which
we read, wrong in permitting the Philistines to overcome Israel
to slay the Priest’s two sons and take the Ark, wrong in allowing
these evil tidings to reach the ears of Eli, wrong in removing the
priesthood from his house; but if God was right in all this, many
of our practices are wrong.

In the light of this revelation one verse of Scripture stands out
vivitely. It is this, “Train up a child in the way he should go
and when he is old he will not depart from it.” I for one am
willing to take these words as unqualifiedly, unexceptionally,
literally true. After all the objections have been raised I shall
stand by the plain declaration of God. I am content to believe
that if children go wrong there has been a mistake somewhere
in their training. Let parents lovingly, wisely and prayerfully
train their children, and let the church as lovingly and wisely and
prayerfully care for her baptized youth and there will be none who
will finally bring disgrace upon their family name or reproach
upon the name of Christ.

THE TEACHING OF THE TRUTH IN OUR
SCHOOLS AND COLLEGES.
REV. J. W. F. CARLISLE.

One of the pressing questions of the hour is: What place in
the School and College-training and moulding of the rising genera-
tion, must be given to the teachings of the Word? For a time,
American minds have been indifferent to this all-important pro-
blem; have shown themselves practically to be swayed by the
dangerous belief that a Secular education was sufficient for fash-
ioning the Daniels and Ruths of the coming century; and in
many cases have submitted to the expulsion of the Word of God
from their Schools and Academies. The natural results have fol-
lowed, God has been mocked. Sowing to the wind, we have
reaped a whirlwind of lust and infidelity; of socialistic and nihilis-
tic tendencies. And the painful reapings added to the aggressive-
ness of the foe of civil and religious rights, has tended under
the kind providence of “the King immortal and invisible” to
awaken our minds from their lethargy, and to make them see and
feel the national dangers lying in the secular, non-religious,
course of Education. There is a movement at this hour
aiming at the reinstatement of religion on her lawful queenly
throne in all our Schools and Colleges. The radical change effect-
ced Cornell; the formation of the Y. M. C. A. in our leading Univer-
sities; all point to the way “the wind is blowing.” Old Faneuil
hall, the Hall of Revolutionary and Anti-slavery days, has
fulfilled all the demands of her past history in her recent pro-
clamation defending the teaching of the Truth around old Bunker
hill.

It was my pleasure, privilege, to attend some of the meet-
ings of the late General Assembly of the Presbyterian Church in
New York; and to hear the warm, earnest, Christ-spirited reports
and addresses. One of these, delivered by the President of Un-
ion Seminary, Dr. Hastings, eloquent, thrilling, pressed in
masterly style the duty of making the Bible a text-book in all
Universities and Colleges, quoting the land-mark phrase, “What
we want in our Nation, we must feed in our Schools.” At this
season of the year, our dailies are filled with the commencement
exercises of our various Institutions, and the synopsis of the bac-
calaureate sermons delivered before the thousands of students.
The accounts of this year’s discourses have impressed me with
this thought: The students are urged to partake of the “true
broad of life”—so full, so rich, are those addresses of “Jesus
Christ and Him crucified.” The New York Tribune of Monday,
lies before me; and glancing over it, the following list of themes
preached on last Sabbath, is found: President Dwight, of Yale,
spoke on John XVI, 12: “I have yet many things to say unto
you, but ye cannot bear them now,” in which he unfolded the
Divine process in the education of the soul in the earthly life;
at Wesleyan, Bishop Andrews preached on “Every one that is of
the truth, heareth my voice,” showing that “Jesus of Nazareth
is the only key that fits the lock of human destiny,” at Trinity,
Dr. Huntington of New York unfolded “The King eternal, im-
 mortal, invisible,” a picture of the Christian commonwealth in
its completion; at Union, Dr. Hamlin of Washington unfolded
“Human Stewardship,” from the text, “Thou hast thine own”
(H.V.) at Lafayette, President Knox unfolded “This is the victory
that overcometh the world, even our faith. Who is he that over
cometh the world, but he that believeth that Jesus is the Son of
God;” at Dartmouth, President Bartlett described the life of the
just, “The path of the just is as the shining light;” and at Wil-
liams, President Carter spoke on the character of Christ, “Ye
are from beneath; I am from above.” Is this not a good show-
ing of the Christward tendency? Is this not strong testimony
that Education is beginning to thrash with “He doth all things
well?” Your readers will recall the warm, solemn advice of
President Patton of Princeton, a week ago, in which the duty
of taking Christ as the life-guide was laid before the students.
And in to-day’s paper, we read the following lines of stirring
import, delivered in Bowdoin College on yesterday by President
Hyde: “Members of the graduating class, face all the facts of
science fully, fairly, and fearlessly. Worship God reverently.
Follow Christ implicitly. Serve men unselfishly. Be broad,
brave men. Stand ready to be misunderstood and maligned
by both extremes of error, if so you may hold fast the golden
mean of truth, that is not false to duty, and love that does not
hate the light.” Can words of this kind “Fall to the ground
without His notice?” Yea, “My words shall not return unto
Me void.” Let us thank God for these grand signs of our hour,
our means, in the bringing on of the era when “the peace of
the world shall flow like a river, and its righteousness as the
waves of the sea.” Truly the poet sings right truly:

Even as the sun
Ere it has risen sometimes paints its image
In the atmosphere, so, often do the spirits
Of great events stride on before the events,
And in to-day, already walks to-morrow.”

BEAR IN MIND
WE GIVE AWAY

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July 10, 1889

Christian Nation

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In the Sabbath School.

LESSON II, JUNE 11, 1889.—THE SAD DEATH OF ELI.—I Sam. 4:1-18.

ANALYSIS.

REV. J. S. T. MILLIGAN.

I. Israel Defeated near Ebenezer. (1,2.)

1. They hear the noise of the shouting.
2. They inquire after the cause.
3. They learn it is the coming of the Ark.
4. They are afraid.
5. He calls, God has come into the camp.
6. Woe unto us, Who shall deliver from these mighty gods?

II. The ark Brought into the Camp. (3-9.)

1. The Ark of God is taken.
2. All Israel shouted with a great shout.
3. And when the people were come into the camp.
4. But the ark was not in the midst of Israel.

III. Israel again Defeated. (10-11.)

1. Israel was smitten before the Philistines.
2. The Ark was brought into the camp.
3. The Ark of God is taken.
4. But the ark was not in the midst of Israel.

IV. Their Superstitious Infatuation Predominates.

1. They were with the Ark.
2. They were afraid.
3. They inquired after the cause.
4. They learned it is the coming of the Ark.

VIII. The arK's Deep Concern.

2. Who can but weep and wail, fall back and avail when the Ark of God is taken.
3. How fatal the least deviation from the standard.
4. And the Ark of God is taken.

THE LESSON.

I. ISRAEL DEFEATED NEAR EBEENEZER. (1-2.)

1. And the word of Samuel came to all Israel. His word came for all Israel, or actually reached all Israel; though both ideas may be meant here. Samuel was God's prophet for the nation. This expression belongs to the previous chapter, and should be its closing words, and not the beginning of this chapter. In the previous lesson we had Samuel before us as a child. Here he appears as a man and a prophet. Now Israel went out against the Philistines to battle. The word "Philistines" is said to mean strangers or emigrants. From them Palestine derives its name. They were a powerful foe to Israel and dwelt in the south western part of Canaan, with the Mediterranean for a sea coast. Ebenezer, Aphek. These places were perhaps not a very great distance from Jerusalem, and may have been north or north west from it. It was probably at or near Ebenezer that Israel was defeated, for this was where they were stationed, according to this verse.

2. Israel was smitten before the Philistines. If God had fought for Israel, as he had done so often before, this could not have been the result. But now, evidently because of sinfulness connected with them in some way, Israel is overthrown. The Israelites themselves were sinful at this time. They were idolatrous and God brings upon them in this second defeat the heavy penalty of their sins. (See 10th and 11th vs.)

II. THE ARK BROUGHT INTO THE CAMP. (3-9.)

3. And when the people were come into the camp. The army still retained its organization after the defeat, for the people are able to retire, it seems, into the same camp. They have not been driven from that and scattered. Wherefore hath the Lord smitten us to-day before the Philistines? A very proper question, but it does not appear to have brought about the right result.

It would seem that they should have inquired for sin among the rulers and people. But there is no evidence that they did this. Let us fetch the Ark of the covenant, etc. They were going to re-form to the form of religion without the reality. The Ark was of no account when God withheld his help, and he did here withhold it because their hearts were not right before him. They trusted more in the ark than in Jehovah whom it represented; and it would have been an evil thing for them to have succeeded with the ark when they were in the spiritual frame that they were.

1. Sent to Shiloh. It was the religious and civil capital, it would seem. Israel was not hemmed in completely, anyhow, for the way is open to Shiloh. The Ark of the covenant. It was made in Moses' time. It contained, at one time and perhaps even yet, the two tables of the law, the pot of manna, and Aaron's rod that budded. Which dwelleth between the cherubim. God abode in a special sense on the ark of the covenant. The Pulpit Commentary thinks that the idea is not that of Jehovah's habitation, but of his seat in state as Israel's King. The Revised Version prefers this reading: "which sitteth upon the cherubim." Hophni and Phinehas, with the ark. How unif they were to bear it! Perhaps it alone brought then to the battle. Coming with it, they came to their death.

5. All Israel shouted with a great shout. They seemed to have had some hope, at least, that its presence would insure victory. Their hopes were not fulfilled. And when the Philistines heard. The two camps could not have been very far separated. The Philistines soon understand that the ark of the Lord has come into the camps of their foes. And the Philistines were afraid. They knew something of what the ark meant. God is come into the camp. They may have had very incorrect and inadequate ideas of God, but they knew something of his power.

5. These mighty Gods. The word for God in the Hebrew is plural. But this expression of the Philistines about God is different, we are told, from the one used by them in the seventh verse. There they use the word, it seems, as singular. Here they use the polytheistic form of expression. The English translation brings out the difference. That smote the Egyptians with all the plagues in the wilderness. The Philistines speak loosely or else their information was not exact. The plagues happened in Egypt, but perhaps in one sense the last great disaster on the Egyptians could be said to have occurred in the wilderness. The Revised Version reads: "all manner of plagues," instead of "all the plagues." Be strong and quit yourselves like men. The Philistines do not yield to their fears. They rouse themselves. They urge to manly action. They do not wish to be servants to the Hebrews. Quit yourselves like men, and fight. A noble exhortation. How well it would be for God's children thus to fight when he calls them to battle! How important for the temperance conflict and all other great reforms!

III. ISRAEL AGAIN DEFEATED. (10-11.)

10. And the Philistines fought; probably with great valor. And Israel was smitten, not so much because the Philistines fought well, but because God did not fight for Israel. They fled every man into his tent. R. V.: "To his tent." They did not withdraw to their camp as they evidently did before, but they fled home. It was a rout. The army was demoralized. A very defeat. Also from the 78th Psalm it would appear that the Israelites themselves were sinful at this time. They were idolatrous and God brings upon them in this second defeat the heavy penalty of their sins. (See 10th and 11th vs.)
are 1 slaughter . . . thirty thousand footmen. This defeat was much worse than the other.

11. And the ark of God was taken. Even this holy object falls into the hands of the heathen. God saw best not to protect it. But it did not bring peace to the Philistines. It brought trouble, and they were glad to be free from it finally. And the two sons of Eli, Hophni and Phinehas, were slain. The judgment finally descended. They had committed great sin, and sin against light. Eli warned them, but they did not heed. God told Eli what would come (2:34). In this there was perhaps, the element of warning to them, if Eli told them. His sons' death would be a chastisement upon Eli, and yet he was not free from their guilt. He did not do what he might to restrain them. 3:13.

IV. THE NEWS BROUGHT TO ELL (12-18).

The scene described in the following seven verses is dramatic, vivid, and touching; in substance: We behold a Benjamin fleeing out of the defeated army, and speeding across the country to Shiloh, bearing his sad message of disaster. His clothes are rent, earth is upon his head. The old judge, on his official seat, perhaps at the gateway of the city, sat waiting in anxiety for news from the field of battle. His heart trembles for the ark of God. Yet he may have sinned in letting it go forth, for he perhaps could have kept it at home. The messenger runs on and draws near to the city. Sad tidings are uttered and all the city sends up a wail of sorrow. The old ruler hears the tumult and asks the cause. The messenger comes in haste to him and utters a few words. Then to a question from the Judge, he answers briefly but comprehensively. Listen to the tidings. "Israel is fled before the Philistines." Sad truly! But wait! "And there had been also a great slaughter among the people." Sadder still! "And thy two sons also, Hophni and Phinehas, are dead." Ah, how such news must have fallen upon the old father's heart! But wait! "And the ark of God is taken." He can bear no more. Perhaps he could have borne all the other tidings, but he cannot this, at least in addition to the rest. "And it came to pass, when he made ment on of the ark of God," that the old man fell backward from off his seat by the gate, and his neck brake and he died. "For he was an old man, and heavy. And he had judged Israel forty years." Let us look more closely at the verses.

12. There ran a man. He may have been one of the ordinary soldiers who escaped and ran back here to Shiloh, or he may have been a special runner. See 2 Sam. 18:19-32. Came to Shiloh the same day. The place of the battle could hardly have been very far away since he reached Shiloh on the same day. Clothes rent . . . earth upon his head. Signs of grief or disaster. 2 Sam. 1:2.

13, 14. Eli sat upon a seat. This was probably an official chair or seat of some kind. The R. V. reads: "His seat." By the entrance. Probably by the gate of the city. Possibly, however, by a gate in the enclosure of the tabernacle. It is somewhat difficult to see how the man would come into the city and tell the people before Eli would know, if his seat were at the gate of the city. Yet it seems best to consider that it was there. His heart trembled for the ark of God. He was, perhaps, more concerned for it than for his sons. When the man came into the city. The messenger might have passed Eli without telling him, or possibly there was another entrance. The city cried out. Hardly in a tumult of questioning, but in a wail of distress. When Eli heard the noise of the crying. The people knew something of the disaster before the priest did. He inquires and the messenger comes to him hastily.

15. Now Eli was ninety and eight years old. If he was the acting Judge yet, he entered on this official work late in life according to 18th verse. His eyes were dim. R. V.: "Were set." Possibly this would help to account for his not hearing so soon as the people. The messenger might pass unobserved.

17, 18. In substance and with plainness the messenger tells the sad tale of disaster. The general features seem all related. In the manner of Eli's death we see that the symbol of God's presence was an important thing to him. He had his excellencies and yet also, one, at least, very grave fault.

THOUGHTS TAUGHT OR SUGGESTED.

1. Let us have obedience written deeply in our hearts.
2. Let us be religious not only in form but in reality.
3. Let us not rejoice prematurely.
4. Let us encourage one another in right conflict.
5. Let us feel a deep concern in the things of God.


ANALYSIS.

REJ. J. T. MILLIGAN.

1. A Move in the Right Direction. 1. By the way of Kirjath-jearim. 2. Edged up the ark of the Lord. 3. To the house of Abinadab on the hill. 4. And sanctified Eli's son to keep it.
2. A Long Pause. 1. The ark abide at Kirjath-jearim, twenty years. 2. And all the house of Israel lamented him.
3. The Fancy Prophet and Judge aksed the Lord. 1. The ark of God is taken. 2. Speak unto all the house of Israel.
5. Put away strange gods. 1. Put away strange gods. 2. And the ark of God was taken. 3. And brought unto Beth-shemesh.
6. Prepare your hearts to Jehovah. 1. Prepare your hearts to Jehovah. 2. And serve Jehovah only.
7. The Blessing Promised. 1. The Lord heard and accepted him. 2. The Lord and heard him.
8. The Reforming Prophet. 1. The children of Israel put away Baal and Asherah in Asher.
9. And served Jehovah only.
10. A Time of Revival and a Lasting Consequence. 1. Samuel said, neither shall Israel.
11. Fasted on the 1st day. 1. I fasted one day before Jehovah.
12. Confounded. 1. Confounded. We have sinned against Jehovah.

11. A New Sun is Incorporated. 1. And the Lord did give Israel a king.
2. And Saul was their king. 3. Saul and Jonathan were dead.
3. The Philistines heard of the new administration.
4. The lands of the Philistines went up against Israel.

COMMENTS.

REV. T. H. ACHESON.

INTRODUCTION.—In the last lesson we are told of the ark's being taken by the Philistines when they defeated Israel at Ebenezer. From this locality they take the ark into Ashdod, where they place it in the house of Dagon, their god. But God sends disaster upon Dagon, and upon the people of Ashdod, because of the presence of the ark. Then the ark is brought to Gath, but trouble follows it thither, and they send it to Ekron. As it comes to Ekron the inhabitants are afraid. It is proposed to return it to Israel. Act on the advice of the priests and the diviners, they place the ark upon a cart, and attach to the vehicle two milch kine, and shunt up their calves at home, upon the cart they place a coffer containing five golden mice and five golden emerods, or tumours, for an offering to the God of Israel. The kine take the ark to Beth-shemesh. They of Beth-shemesh rejoice when they see it. The wood of the cart is used for fuel and the kine are offered for a burnt offering to God. The Levites take down the ark and the coffer. The men of Beth-shemesh intrustedly look into the ark and many are smitten by the Lord with death. Perhaps because of this calamity and their fear of God's holiness, they send to the inhabitants of Kirjath-jearim to come and get the ark.

Let us study this lesson under the following division: I. The ark at Kirjath-jearim. II. Reform. III. The enemy approaches. IV. The enemy overthrown.

THE LESSON.

I. THE ARK AT KIRJATH-JEARIM. (1, 2).
1. And the men of Kirjath-jearim. The R. V. spells the
1. Their sinfulness. West, or northwest, from Jerusalem. Came. The men of Bethshemesh had requested them to come. Fetched up the ark of the Lord, etc. They were more careful than the men of Bethshemesh. No disaster befalls them. Perhaps they conducted themselves in every way that they should in their treatment of the ark. The house of Ahinadab. Perhaps he was a Levite. And sanctified Eleazar his son. He was set apart for this work; perhaps by some ceremony. To keep theark of the Lord. What his duties were we do not exactly know. Perhaps simply "to keep" the ark, to be its guardian, and not perform priestly duties.

2. The time was long. The meaning here seems not to be that the time was long in itself, but that it seemed long in the sad condition of Israel. For it was twenty years. This was not the whole time that the ark remained there, for it was not brought from this place until David's time. See II. Sam. 6:4. The twenty years seem to refer to the time before Israel's formal repentance and reformation. Perhaps this period would have been much shorter, if they had made repentance and confession in the way they should have done. All the house of Israel lamented after the Lord. This is an odd and expressive sentence. It contains the two ideas of regret and return. Perhaps, however, their penitence was not complete. A possible reading is: "was drawn together."

II. Reform. (3-6).

3. And Samuel. We find him here in this lesson performing a great and important work. In the first lesson of the quarter he was before us as a child. He grew up in the service of God. He was all the better fitted for God's work in after life because of his early experience. Spake unto all the house of Israel, etc. It may be that these words were not uttered by Samuel at some one particular time only, but that he spent some time at this kind of exhortation. Possibly this method of procedure was followed by him during much or all of the twenty years referred to in the previous verse. He may have gone here and there, urging the people to repentance. If he did, it may have been done secretly, for the Philistines were the dominant power evidently. If ye do return. The sinner is going away from God. Israel needed to return. With all your hearts. This is the right way to come to God. He wants no half-hearted service. Put away the strange gods and Ash'taroth. If we wish to come to God, let us put away sin. From among you. Idolatry, then, was existing in Israel. It was a great historical failure of the Israelites. Prepare your hearts. We have work to do in reforming. Serve him only. Let us not divide our service. God wishes it all. He is the one supreme being. He allows no division. He is jealous of his honor. He will deliver you out of the hands of the Philistines. They had been defeated by the Philistines, evidently because sin was connected with them in some way. Now repentance and reform would be followed by restoration. Observe that Israel is now still under the domination more or less of these Philistines. The chosen people were not wholly free and independent. They may have been much oppressed.

4. Did put away. They acted wisely. They followed Samuel's advice. Baalim and Ash'taroth. Baalim is the plural of Baal and Ash'taroth of Ash'toroth. Smith's Old Testament History says: "Baal was the supreme male divinity of the Phoenician and Canaanitish nations—as Ash'toroth was their supreme female divinity. Both names have the peculiarity of being used in the plural; and it seems certain of these plurals designate not statues of the divinities, but different modifications of the divinities themselves." The Pulpit Commentary says: "Baal and Ashtar, the husband and the wife, represented the reproductive powers of nature, and under various names were worshiped throughout the East, and usually with licentious orgies." And served the Lord only. God did not free them in their sinfulness.

5, 6. Gather all Israel to Mizpeh. Spelled, "Mizpah," in R. V. The word means "watch-tower." See also Gen. 31:49. A great public assembly was now to be held. I will pray for you unto the Lord. He does not say he will organize them into an army and fight with them against Israel, although this is what he may have done at this same time. Here we have an illustration of intercession. They needed divine aid. Gathered together to Mizpeh. They hearken to Samuel. This place was perhaps a few miles northwest of Jerusalem, and may also have been an elevated spot. Drew water and poured it out before the Lord. A number of different things have been suggested for the meaning of this. It may signify three things: 1. Weakness; like poured out water. 2. That their vows, if they made such, were irrevocable. Water cannot be gathered up. 3. Sorrow forsin. Fasted. A sign of mourning for sin. We have sinned, etc. Another important act, confession. And Samuel judged the children of Israel in Mizpeh. It is possible that he here began his regular, public work as judge, and that the people here regularly recognize him as such. Perhaps these acts of judging were connected with their repentance; practical repentance, reformation of wrongs.

III. The Enemy Appears. (7, 8.)

7. And when the Philistines heard. It was a matter of interest to them. They not only heard but they take notice and act. The lords of the Philistines. They acted together. Perhaps they were formed into a confederacy for government and war. Went up against Israel. The meeting of Israel at Mizpeh was of some little length. The activity of God's people in reform work sometimes, if not always, stirs up their enemies. It was natural that the Philistines should go up to Mizpeh. Israel was their servant more or less, and such a public assembly looked very much like a forerunner of active rebellion. Philistia must assert herself. Children of Israel . . . were afraid. They may not have been wishing to run away. They still trusted in God, as we see from the next verse; but they were afraid. They may have been poorly prepared for conflict, in arms and leaders.

8. Cease not to cry unto the Lord. They went to the right source. They depended on the arm of Jehovah. And he who cut off Dagon's head and hands, can here do more. Possibly Israel did more than ask Samuel to pray. They may have made some preparations for the conflict.

IV. The Enemy Overthrown. (9-12).

9, 10. And offered it for a burnt offering wholly unto the Lord. Samuel himself, or a subordinate, would offer it. The R. V. reads: "For a whole burnt offering." The meaning of the act seems to be the offering of Israel completely to the Lord. Samuel cried unto the Lord. Prayer accompanies the sacrifice. And the Lord heard him. R. V. "Answered him." The next two verses prove this. The Philistines drew near. They were ready to undertake to subjugate once more. But the Lord thundered with a great thunder. They were not fighting against Israel simply. Just how the Lord employed this means we know not. Perhaps the electric discharges were so terrific that the Philistines were halted and were panic-stricken. Perhaps also they began to think more about Israel's God. And disposed them. They were seriously affected, perhaps began to retreat in disorder. Smitten before Israel. Israel engages in the battle. Pursued the Philistines. Through the blessing of God the tables are turned. We see that Israel does not stand idly by. Perhaps they would not have escaped defeat, if they had not taken part. God wishes us, when we can, to co-operate with him. Ebenezer. This means the stone of help. It was well to make a memorial of the great victory. It meant more than one day's victory. Let us never forget the helping hand of God.

—Tell your friends they ought to subscribe for the Christian Nation.
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* The attendance at the Chinese Mission, Oakland, Cal., continues good, and is becoming more regular. We have recently secured the needed help of another teacher, Mrs. Reynolds who is an efficient helper. On the third Sabbath of May we had a very pleasant communion. Tweny-three Chinese and white brethren together took Communion.” So writes the Rev. James Patton, in charge, whose address is 333 9th street, Oakland, Cal.

*Rev. J. C. B. French, Chairman of Committee on Supplies in Rochester Presbytery, reports the following appointments for Rochester congregation: June, Rev. F. A. Rusk; July, Rev. J. L. McCartney; August, Rev. R. C. Reed; September, Rev. W. M. Glasgow.

*The members of the Central Allegheny Congregation very agreeably surprised their pastor and his wife on the evening of June 25th, the tenth anniversary of their marriage. A very pleasant evening was spent, and substantial tokens of regard were left behind.

*Last Sabbath the Lord’s Supper was administered in the Brodie, Ontario, Congregation; the pastor, Rev. R. C. Allen, was assisted by the Rev. J. M. Armour. Communion was held at Bellevue church on the last Sabbath in June.

*At his own request, the Rev. W. M. Glasgow was released from the pastoral charge of the Baltimore Congregation June 25th, 1889. Mr. Glasgow will preach in Bovina Centre, Coldenham, and Rochester, until October.

*A pleasant call from Rev. R. C. Wylie of Ray, Indiana, renewed an agreeable acquaintance with this able district secretary of the National Reform Association. He goes to the Northwest to assist in securing for some of the new States a recognition of God in their constitutions that will help to be a firm foundation for subsequent laws.—Christian Exposure.

RESUME OF LATE SYNODICAL SERMON.

REV. J. W. SPROULL, D. D.

I. Chronicles, 13-37.

That effective work be done in the kingdom of Christ, the condition of society must be constantly studied. In account of changes that take place, the plan that at one time proves to be wise may at another be found to be unwise; nay, ruinous. No condition of society must be constantly studied. On account of changes that take place, the plan that at one time proves to be a firm foundation must honor him as such.

Honorable mention is made of the heads of the forces of the tribe of Issachar. They were wise, far-seeing, wide-awake men; not impractical visionaries, not blind followers of the past, not swayed by prejudice or passion. Their aim was to know what Israel ought to do, and to find out this, they endeavored to have an understanding of the times.

The question presses to the front to-day as perhaps never before: What is our duty? It is natural to exaggerate the importance of the times in which we live, just as it is to magnify the size of objects near us, in comparison with those that are a distance away. But making all allowance, there is no doubt the closing years of the nineteenth century are one of the most important periods in the world’s history, and will tell for good or ill on future ages to an extent of which now we can have no conception. One of the grand characteristics of the present age is “advanced thought.” The spirit of inquiry, of investigation, an unwillingness to accept as true anything however venerable, without sufficient reason, a restlessness under restraint, are manifest everywhere and already have greatly enlarged our sphere of knowledge, enabled us to utilize agen-

cies, the existence of which a few years ago was not dreamed of and greatly promoted the welfare of our race.

Now, in such a state of society, what is our duty? This question must be answered, if we succeed; how can we best utilize our forces, how can our evil tendencies be combated, how can we themselves take advantage of the opportunities now afforded to engage the work of the Lord? What to-day is our duty? That we may act intelligently, we should, with our Bibles in our hands, and on our knees, study and endeavor to have an understanding of the times. What answer does such a study give to this, as a most important question?

In general, we should endeavor to bring the influence of the gospel so to bear upon society, that the current of life and activity will flow in a channel that will bring glory to God and good to man. More particularly we should endeavor with a zeal and devotion, to which hitherto we have been strangers.

I. To bring the truth as it is in Christ to bear upon the heart and conscience of every member of the human family.

The fact that nineteen centuries have almost passed away and yet so large a part of this world has never been trodden by the feet of the ambassadors of the cross and so many millions of persons have never heard of the name of Jesus, shows how unfruitful the church has been in her commission. To us the command of Christ comes with new power. The whole world is open to the proclamation of this truth. Christian influences dominate it to-day. The church has the laborers and the resources necessary to render an immediate obedience to the command and preach the gospel to every creature. The church can if she will bring this world into subjection to Christ before the dawning of the new century.

Our position as witnesses for Christ should incite us to labor and pray for this grand object with all our energies. No persons should be so anxious to enthrone the Lord Jesus Christ in the hearts of men as those who make such sacrifices to enthrone Him in the nations of the earth.

II. To secure the unification of the Church.

No one cause has done more to retard the progress of the church than her divisions into so many and such hostile sects. Her external union is Rome’s strongest argument. For centuries the world has taunted the church because of these divisions and demanded that she heal them before she presses on beyond her pale her claims to heal their spiritual disorders. This dream of the church, this so reasonable demand of the world, will yet be realized. The Spirit of the Lord will pour out on the church, and then our differences will speedily disappear and we will be one.

This will never be accomplished by cultivating a spirit of in-quarrel, not by sentiment and mere enthusiasm, not by the absorption of the smaller denominations by the larger. No. But we can do much. Conferences are valuable as enabling us to realize the spiritual oneness of the church. Christians should try to understand the greatness of the sin of schism and their share of the responsibility. They should be prepared to give up or hold in abeyance whatever clearer light and fuller indication they may have. Earnest and believing prayer should be made for this union.

We should act wisely, slowly, kindly, but promptly and exactly, as the Head of the church indicates.

III. To bring the Constitution and life of the Nation into harmony with the teachings of Scripture.

Our forefathers in the government have exerted on their subjects; wonderful the influence they exert on one another. What is that of which our Government exerts? In some respects most hurtful. By the world at large its Constitution is regarded as a validation of the theory that civil government should have nothing to do with either God or religion. Our duty is plain. Agitate this question. Do all that can be done to enthrone Jesus Christ. Co-operate as far as possible in all efforts to promote the great moral reforms, all of which directly or indirectly aid us in our efforts to have Jesus Christ the recognized King of nations.

Let us maintain constantly, earnestly and to the end, this grand principle: Jesus Christ is King of nations, and nations must honor him as such.
"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

Written for the Christian Nation.

LOCUSTS.

"Oh, Uncle Edward, did you ever see such a jolly, funny looking chap as that? And can't he jump though! You would think that every time he let himself loose for a skip that it was a Chinese firecracker going oft', he makes such a noise. Did you ever see anything like it before? And what do they call it?" "And the back pasture lot is just jumping full of them! And they are prettier than butterflies I think, don't you, Uncle?" broke in Arnold, who was younger and less robust than his brother Judson, and was more attracted by the beautiful than by the active in life.

The Potter brothers were two city boys who were spending the summer with their mother's only brother, Mr. Edward Greenwood, who did not think that a fine intellect and first-class education were a bar to the proper cultivation of the soil, or the enjoyments of a rural life. He was not a moping book-worm but a young active man of affairs who believed that a farmer ought to know more than how to guide a reaper or hold a plow; that while these were necessary acquirements, a broad and liberal education was just as needful to the man who would most successfully pursue this most honorable and ennobling calling, for it is a fact, ignore it as we may, that the intelligent cultivator of the soil is brought closer to the Great Creator than any other class of men in the community. They are so constantly brought face to face with God's providences and the ways of nature, that they are more receptive of His works of grace than those whose daily life is environed with the works of man.

By Mr. Greenwood these visits of his bright young kinsmen were as keenly enjoyed as were the green fields, the songs of the birds, and the indescribable, though intensely fit, happy song of nature and the unrestrained freedom of the farm-life by the boys.

But there was something else that the Potter boys looked forward to, and enjoyed more than these, and that was, the entertaining talks and rambles that they had with their uncle, and it is to one of these conversations that I would invite your attention.

"Well, Judson," said Mr. Greenwood, smiling at the battery of questions that was opened on him, "suppose we take your last question first. This find of yours is called the Migratory Locust, and does not possess a very enviable reputation, but are hated and dreaded in every land where they have lived, and they have made their presence felt in almost every portion of the globe, except the most northerly climes where their numbers are small. They are comparatively harmless, but in large numbers they are greatly dreaded, as they are the most destructive of all living things. They have stripped entire countries of everything green, even devouring the bark off the trees and leaving them white and bleached. The records of their devastations are to be found in ancient and modern story. Their visits have frequently superinduced pestilence and death. Many instances are recorded of these consequences. In the year 128, B. C., eight hundred thousand persons perished in Egypt and Lybia owing to the putrefaction of vast swarms of these insects. In the year A. D. 406, the country of Palestine was infested with such swarms that they darkened the air, and after devouring the fruits of the earth they died, and the intolerable stench caused a pestilential fever that devastated the land. In France a similar catastrophe occurred in A. D. 873. A remarkable swarm of Locusts settled upon the ground about London and consumed the vegetables. Great numbers fell in the streets and were preserved by the curious. This happened Aug. 4th, 1749. They infested Germany in 1749, Poland in 1750, and Warsaw in June, 1816."

"But uncle," broke in Arnold, "their delicate looking little wings do not look as if they were capable of carrying them very far."

"Well, Arnold, their power of flight is considerable, but they are often carried vast distances by heavy wind storms. "I will give you one instance, however, of their wanderings that will convey to you some idea of the vast tracks that they sometimes traverse. In the year 1810, the Locusts appeared in Bengal in the early spring in vast numbers, from whence they proceeded westward completely across the great Indian Peninsula to Guzerat and the neighbouring provinces, from whence they pursued their course southward toward Bombay, the whole period of their migration extending over three years."

"You asked, Judson, why the people in these countries do not..."
destroy them. Well, they do, but they come in such vast swarms that all human effort seems unavailing. In 1811, in Asia Minor alone they were computed at upwards of 186,000,000,000,000." "Who would have thought," said Arnold, "that such a little thing was capable of doing so much harm."

"Ah, my dear boy, watch the little things. It is the many little strands that make the great cable, the many little drops that make the wild destroying torrent, the many little particles of iron welded and knit together that makes the strong chain. Little things are the devil's stock in trade, and if he can ensnare us with them he will soon have bound his willing captives."

"And now Arnold we will take a look at its claims to beauty, and it is a truly beautiful insect. See how brilliant its eyes are and how delicately and harmoniously blended are the colors on its wings, then observe how nature has provided for the protection of these delicate wings by providing them with strong shields which are both useful and ornamental. But these points, your own observation will make plain to you.

"But before closing this talk, there is one other thing about the Locust that I will tell you, and that is its value as an article of commerce. They are used as an article of food and sold in the markets of Arabia, Syria, Egypt, Madagascar, &c. They are cooked in a variety of ways, such as roasted, fried in butter, preserved in brine, or dried in the sun. But as there sounds the supper-bell we must drop the discussion of our subject for the present."

CHOICE ILLUSTRATIONS.

Don't Let Mother Do It.

Daughter, don't let mother do it!
Do not let her slave and toil,
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she as wont to bear
Bring the lines upon her forehead, 
Sprinkle silver in her hair?
Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer-hours,
Share with her the heavy toil.
See! her eye has lost its brightness, 
Faded from her cheek its glow,
And the step that once was buoyant
Now is feeble, weak, and slow.
Daughter, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor. 
And your grief will be less bitter
To the home, so sad without her.
Low beneath the budding daisies.
What were home without a mother 
Till that mother lieth low—
Never to return again.

Daniel-like Faith.

We often hear a little melody of these modern days sung, "Dare to be a Daniel!" It is very expressive. Well, Daniel was a peculiar character. He was thoroughly loyal to God. Would you know the secret of that unswerving loyalty? We can give it to you in a sentence: He "believed God"—thoroughly. His faith was severely tested, and it was sublimely victorious. He and other princes of Israel had been brought to Babylon, with the design of attaching them to the throne, and working them into the framework of the Babylonian government. The king first sought to subdue him by flattery. He was to eat of the meat from the royal table, and drink of the wine which the king drank. But the young prince of Israel met the proposal with an emphatic "No!" Foiled in this, the king then tried violence. He thought lions would subdue him. But he laid down with the lions and awoke a conqueror."

God's Treasury.

Fenelon says: "God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them."

What a treasury that is, capacious enough to hold the gifts of the millions of saints, multiplying as the ages have been rolling along! Christian hands are constant distributors of good things. They are close observers of the apostolic injunction: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Jesus is in heaven watching the gifts, as He sat over against the treasury watching the costly gifts of the rich and the humble offerings of the poor on earth. And He knows how to estimate them. What surprises there will be in the great day, when the treasury is opened! Children of God, pour in the gifts!

God in Everything.

Dr. Charles Hodge says: "As far back as I can remember, I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any pre-
cried rule—it seemed natural. I thought of God as an everywhere present Being, full of kindness and love, who would not be offended if children talked to Him.”

The devout mind is wont to connect God with everything. Not that He is directly the author of every event, but His sovereign sway is recognized, controlling and overruling, so that “all things,” no matter what, “work together for good.” Even things that are strangely adverse, seemingly crushing, are transformed into chariots in which saints ride gloriously, their Beloved Himself being by their side. Consider then all the minutiae of life in His hands, and your brow will be crowned with light, and your heart bound with joy at every step.

**PUBLISHER’S NOTICES.**

You will not need to be told that this is a new department. Oftentimes the Publisher wants to have a talk with the readers, but is invariably met with the same reply from the Editor: “You must not bring business matters into the editorial pages.”

All right,

We won’t.

We will have a place of our own.

Dear reader, do you appreciate the value of that great work, “Life and Work of Dr. Sloane,” which we are giving away to those who will “lend a hand” in boosting circulation?

If you do, have you got a copy?

If not, you ought to get it at once.

The supply will not last forever.

In order to get a copy of this $3 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

Some folks like testimonials as to the merits of a paper before they subscribe for it. Here are a few which you can read to such:

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the Christian Nation worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

I think the Christian Nation is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. John.

“The very name of your paper is a watchword for us all.”—Frances E. Willard.

(See Publisher’s Rates on First Page.)

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I congratulate the Christian Nation upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

It gives me sincere pleasure to join with so many others in commending the Christian Nation. I like it not only because of its varied interest as a paper, but because of its loyalty to the Lord Jesus Christ, and because of its vigorous protests against all forms of iniquity.—Bishop Nicholson, Philadelphia, Pa.

The Christian Nation is conducted with ability in all of its literary and news departments—A. W. Pitzer, D. D., Washington, D. C.

I regard the Christian Nation as one of the most potent facts in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

The Christian Nation is an excellent paper.—J. S. T. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. John.

“The very name of your paper is a watchword for us all.”—Frances E. Willard.

(See Publisher’s Rates on First Page.)
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 will, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

Many opinions have been expressed and published concerning the great disaster at Johnstown, Pa., but the following from the pen of Joseph Cook commends itself, and will find response in every honest mind:

Goethe, in his youth, found it difficult to believe in the beneficence of the government of the natural world, when he heard of the destruction of human life by the earthquake at Lisbon. Samuel Johnson at first refused to credit the news of that calamity, because he thought it an impiachment of the Divine goodness. The awfulness of the recent disaster at Johnstown, Pennsylvania, by which five thousand human beings were swept suddenly to destruction, is said to have promoted atheistic prejudices in the minds of not a few misinformed and more or less thoughtless people. It becomes clear on investigation that the Johnstown horror was the result of gross human carelessness. Both the private owners and the official inspectors of the broken dam, in the Conemaugh Valley, are to be held responsible for the calamity. Expert engineers have examined the ruins of the dam. They report that it was constructed wholly of earth. It had no sluice-gates connected with it. To preserve the game-fish in the pleasure pond behind it, the outlet was kept as nearly closed as practicable. It was so built that in a flood the water would run over the edge of the middle of the dam. This should have been made higher than the ends so as to prevent the wearing away of the centre by the falling of the water outside the point of greatest pressure from within. All these dangers were unheeded by the company of rich men of Pittsburgh who owned the pond. The inspectors whose duty it was under state law to compel the removal of these dangers failed to perform their duty. The result has been a calamity unparalleled in American history. There are scores of cities in the United States exposed to similar dangers. We take it for granted that judicial investigation will fix responsibility for the Conemaugh disaster and vigorously enforce the legal penalties. Both the owners and the official inspectors of the dam were responsible for knowing its condition. There is ample evidence that their attention was repeatedly called to the perils to which their murderous carelessness exposed the population of Conemaugh Valley.

Seattle is a typical Western city. The great fire a few weeks ago destroyed more than fifteen million dollars' worth of property. At a public meeting of the citizens, held the next day, when this question was asked, "Shall the money collected for the Johnstown sufferers be used for the relief of sufferers at home?" hundreds of voices cried out, "No! No! let her go!" And yet many of those who so voted had doubtless lost everything, and had been reduced to actual want. But at the very moment when they made this generous decision, a relief train from Portland was flying toward them at a mile a minute speed. Many of the business men who had been burned out resumed business at once in tents. We give a few of the home-made signs stretched above their places of business: "Owing to climatic changes which we could not control, we have moved right here." "Our name is Phoenix." "Dealers in provisions: bent but not broken." In another part of the city an immense tent was erected, lettered: "Tacoma Relief Bureau: Meals and lodgings furnished free to the needy." In this tent tables were spread day and night, and upon a wooden floor blankets and pillows were arranged in rows for the use of the weary. They are a big hearted, hopeful, trustful people, out West, and the Lord helps those who are always willing to help one another.

For the information of large numbers of white ribboners who are readers of the Christian Nation we reprint the following from the last issue of the Union Signal: "The Annual Minutes of the National W. C. T. U. for 1874, '75 and '76 (Cleveland, Cincinnati, and Newark, N. J.) are to be printed for the first time and in readiness for the Convention at Chicago, November 8th to 12th. The plan for a Harvest Home to celebrate Miss Willard's golden birthday (fiftieth), which occurs September 28th, 1889, has been modified as a result of the decision to hold the next annual meeting in Chicago. This celebration will be held November 7th, the day before the Convention opens. Railroad rates will be arranged with reference to this, and all delegates and visitors will do well to note the date. This day, Thursday, November 7th, will be passed in Evanston, and the exercises will include a ride around the town, a lunch, reception, and juvenile exercises in the evening. The National Committee of Arrangements has Mrs. Alice Peters, of Columbus, Ohio [the Crusade state], as its chairman, and will co-operate with the local committees of states, and of Chicago and Evanston W. C. T. Unions.

A plan is proposed by Mr. Herbert Welsh for the discussion of Civil Service Reform in the pulpit. Ministers who are willing to consider the proposition will find in Mr. Welsh's plan nothing inappropriate. We quote from his letter to us: "A plan is in operation for extending a courteous request to the pastors of congregations of all denominations throughout the United States to preach a sermon upon the subject of Civil Service Reform, this sermon to be delivered upon Thanksgiving Day, or upon such other day as may be preferred. Those engaged in carrying out this plan are wholly non-partisan in their purpose, and aim simply to secure the enlightenment of a large
body of their fellow-citizens on a question, in their opinion, affecting the moral welfare of the Nation. We believe that Civil Service Reform is not a political question in the objectionable sense of that term, in the sense which forbids its discussion by the pulpit, and that it involves principles which cannot be disregarded without serious injury to the moral integrity of our people."

The enemies of the Sabbath and friends of the liquor-traffic are doing their utmost to make the Cincinnati Sabbath observance law odious, so as to secure its repeal. The Mayor of the city has issued an order closing up all places of business and stopping all vocations that are not strictly necessary. This is an old scheme of the liquor men—a retaliatory measure—which often causes the whole law to go by default. The object seems to be to block the courts with so many cases of Sabbath violation, and interfere so seriously with the "sumptuary customs" of the people, that it will lead to a repeal of the Sabbath law. While it is right and proper that all vocations, not of necessity and mercy, should be prohibited on the Lord's Day, no one believes that the Mayor of Cincinnati has any desire to sanctify the Sabbath. It is a scheme of the devil to endeavor to administer a good law in such a manner as to render it odious if possible. Sometimes even the adversary overreaches himself. A BROTHER Editor who has been thinking over such things in a quiet hour, was so struck with the inconsistency of many Christian people, that he could not resist the feeling that well up within him to think out loud. We in turn cannot resist the desire to reproduce his thoughts. Here they are: Think of praying "Hallowed be Thy name," and then voting to license the liquor traffic, which causes God's name to be continually blasphemed; "Thy will be done," and then voting that it shall not be done; "Lead us not into temptation," and then voting to place temptation in every one's path; "Deliver us from evil," and then voting for the greatest of evils, if so be that a little money may come to the town treasury; "Give us this day our daily bread," and voting to license that which takes bread from thousands of almost starving children.

As we read, from day to day, of the detection of crime and the disappointment of the purposes of evil men, we are impressed with the fact that the plans of the wicked never turn out as they intended. Haman is hung on the gallows which he intended for Mordecai, and Mordecai is made Prime Minister. The men who cast the three Hebrew children into the furnaces are themselves destroyed, but Shadrack and his companions come forth without even the smell of fire upon their garments. Joseph's brethren sell him into bondage, but they are humiliated and Joseph is made Governor over all Egypt. Saul casts his javelin at David, but at last it pierces his own heart, and David ascends the throne. The wicked plot and sometimes prosper, but God overrules all for the good of those who keep his law.

We have had letters from some and personal assurances from others that they desire and intend to secure clubs of new subscribers for the Christian Nation at their very earliest convenience. Those who have given us these pleasant assurances are earnestly requested to remember us now. There is usually good opportunity for such work in the summer, and in the summer, more than at any other time, all newspapers need the hearty cooperation of subscribers.

Among the many attractive publications for little folks is a sixteen page monthly entitled The Young Idea, and published at 31 Pemberton Square, Boston, Mass., at 50 cents per year. Its columns contain a variety of interesting matter, and much of the historical part will be found useful and enjoyable by the older folks. It has women at its head, Charlotte Harris Allen being the Editor, Mary Isabel Allen, Business Manager, and Emelie Q. Shaw, Advertising Agent.

The framing of Constitutions for the new States gives an opportunity to the workers for Christian reform which they are prompt to avail themselves of. Christians everywhere ought to pray for results that will be for the good of man and the glory of God.

PROHIBITION WILL BE A CHANGE OF FRONT OF THE UNIVERSE.

Our readers have heard of restriction that doesn't restrict, of regulation that doesn't regulate, and even of prohibition that doesn't prohibit. We call your attention now to a coincidence that doesn't coincide. In Pennsylvania, after the votes had been counted in the recent election, and the majority was found to be on the wrong side, the liquor men, recalling the fact that Wellington's great victory had also occurred on the eighteenth of June, proclaimed throughout the land that the defeat of the Prohibition Amendment in Pennsylvania, was a Waterloo for the cause of Prohibition.

That is the coincidence. Now note that it is a coincidence which doesn't coincide. We quote the following paragraphs of Victor Hugo's account of the battle of Waterloo:

"Was it possible that Napoleon should win this battle? We answer No. Why? Because of Wellington? Because of Blucher? No. Because of God."

"For Bonaparte to be a conqueror at Waterloo was not in the law of the nineteenth century. Another series of facts were preparing in which Napoleon had no place. The ill-will of events had long been announced."

"It was time that this vast man should fall."

"The excessive weight of this man in human destiny disturbed the equilibrium. This individual counted of himself alone, more than the universe besides. These plethoras of all human vitality concentrated in a single head, the world mounting to the brain of one man, would be fatal to civilization if they should endure. The moment had come for incorruptible supreme equity to look to it. Probably the principles and elements upon which regular gravitations in the moral order as well as in the material depend, began to murmur. Reeking blood, overcrowded cemeteries, weeping mothers—these are formidable pleaders. When the earth is suffering from a surcharge, there are mysterious moanings from the deeps, which the heavens hear."

"Napoleon had been impeached before the Infinite, and his fall was decreed."

"He vexed God."

"Waterloo is not a battle; it is the change of front of the Universe."

The defeat of the British by the Continental army was a Waterloo, because it broke the oppression of centuries and gave birth to a Nation where men and women are free to worship God—a Nation that was intended to be something more than a vast commercial enterprise.

The throttling of the Rebellion by the Union forces was a Waterloo, because it inaugurated an era of broken fetters, of broadening manhood, of beatific blessings to millions of our race. But the postponement of prohibition in Pennsylvania was not a Waterloo, because there is no change—the old oppression and tyranny of the "Government Shame-water" oligarchy continues; and those "formidable pleaders," seeking blood and weeping mothers, continue to cry mightily unto God. But there is a coincidence which the liquor men have not been able to recognize. They thought the battle in Pennsylvania was a contest complete in itself, a victory for rum that has intruchched the traffic irrevocably. In truth it was but a meeting of a portion of the opposing forces which shows that the battle between Good and Evil is being waged, the end of which will be a Water-
loo—a "change of front," from the rule of rum to the reign of prohibition. And when the future historian shall be writing the account of this war for prohibition, he will be justified in adapting the words of Hugo thus:

"The liquor traffic had been impeached before the Infinite and its fall was decreed.

"It had vexed God.

"Its overthrow was not a battle; it was the change of front of the Universe."

**VIEWS AND REVIEWS**

Perhaps no development of recent years is fraught with more momentous consequences, whether for weal or woe, than the wholesale investment now going on of English capital in American enterprises. Millions of acres of our western lands are already in the hands of English millionaires. Stock in American railroads is held to an enormous extent by English capitalists, and every new railroad projected seeks regularly to float stock in the London market. The same is true of our canals. Many of our rich western mines are actually controlled by English capitalists. In the last few months American breweries have been purchased to the value of nearly one hundred millions of dollars by an English syndicate, and now it has transpired that the purchase is likely to be consummated at an early day of a number of the huge flour mills of Minneapolis. The financial results of these tremendous transactions are worth studying, as well as the political effects.

The first effect must be to make the money market easier. Let the owner of a brewery sell out for one million of English dollars and this means just so much more loose money seeking new investment. With upwards of one hundred millions locked up in treasury vaults, this sudden accession of money is by no means undesirable. But how about the after effects? The St. Louis Republic says:

"Every $100,000,000 of foreign syndicate capital invested here would take away $10,000,000 from the market each year and add a new $10,000,000 in profits; but note this, he will not take away one dollar of it until he has given an equivalent in value to those from whom he takes it. Trace every one of those ten million dollars back and in every case—if the industry be a legitimate one—one some has received a full dollar's value in some form—it may be in the form of transportation, or cheapened food or clothing or lumber or iron, or in any of a thousand forms. In short, John Bull has taken away 10,000,000 dollars which no one can eat or wear, which will not shelter a man from the weather, and which would not of themselves prolong for a moment the life of a starving man or endow with renewed strength the muscles of a wearied man. Money is a representative value, but we get the value itself, and the fact that the exchange is not made later on (as our commercial records show) proves that we keep the value while John Bull keeps the money. The whole thing becomes clear from an analogy. The first thing a new city or a new state seeks to obtain is the investment within its limits of outside capital. It is willing to pay enormous rates of interest. We know men in New York City who have been drawing eighteen per cent. interest regularly on money invested in Dakota. Twelve per cent. is not even now an unusual rate paid in Kansas. What is all this but an indication that the state or city derives from the capital a value far greater than the money ordinarily represents. The investment of English capital in legitimate American industries may make England rich but it will make America richer. In the case of injurious industries such as breweries, the case is altered. For each million dollars paid to England in profits on beer America receives not an equivalent in value, but a positive damage.

In this connection, by the way, one is reminded of what a prodigious factor in civilization commerce has been. It was commerce that battered down the Chinese wall. Columbus set sail on his voyage of discovery to discover a quicker route for the white wings of commerce. The Dark Continent is besieged on every side by the trader, and steam-boats are plying on the Congo river. The world is to-day without a war in which those necessities of commerce compel peace. In short, the universal brotherhood, if in the relations of individuals it finds a force enough in the competitions of business, in its national relations finds in commerce an ally strong and ever vigilant. It is another case of making even the wrath of man to praise God, for even the capacity of men is made to knit nation to nation in bonds of peace. Who knows but something of this sort is likely to grow out of even the investments of British gold in American industries?

**THE OUTLOOK**

Another council of the Crow Creek Indians, in South Dakota, was held July 9, for the purpose of discussing the request of the commissioners, to buy more of the Indians' land. These Indians have given no trouble, and from having vast tracts of land, they now own less than they need for themselves and families.

The three ghosts—White, Drifting and Bull—all spoke against the sale, saying that the Indians who have made trouble are treated better than they are. Gen. Crook, Gov. Foster, and Major Warner each spoke, promising the Indians better treatment in the future. At the conclusion of the council they began signing the bill, but we have not as yet learned the results.

Dr. McCosh, ex-President of Princeton, who has been ill, and who seems to take more interest now in the sale of his books than anything else, is with his wife summering on the coast of Maine. He seems much improved in health.

An attempt was made in Indianapolis, July 8th, to blow up the barracks of the Salvation Army with powder. The building was badly damaged.

In Jersey City, it is claimed that Juries have decided several cases by pitching pennies. A queer way this to condemn or acquit a prisoner.

Bakersfield, Cal., has been visited with a terrible fire. It had a population of 5,000. Every house, house, restaurant or hotel has been destroyed, thirteen blocks were burned; the total loss is supposed to be about $1,250,000. The insurance is $800,000.

The Woman's Christian Temperance Union of Chicago has issued an address to the temperance women of the world, asking them to hold services on July 29 as a tribute of respect to the memory of the late Mrs. R. B. Hayes.

The Eighth Annual National Convention of Christian Endeavor Societies held its sessions lately in Philadelphia. The principal topics for discussion were Loyalty to Christ, Church and Duty. These three subjects were presented by Rev. Dr. Charles F. Ewens, Rev. J. Wilbur Chapman and the Rev. Dr. T. L. Chamberlain. It was decided that long speeches do not help to make a business meeting interesting, that an elder in a church if young enough could become a member, and that church membership is not the only qualification for members. Workers are the members needed.

Thomas Ewing Sherman, son of Gen. Sherman, has become a Roman Catholic priest.

A special committee has been appointed by the General Assembly of Rhode Island to report, July 16, on a liquor law. They are at a loss to determine about the best way to restrict the liquor traffic.
In Kansas City, Mo., it has been discovered that the ordinance enforcing the closing of saloons in that city on Sunday, applies only to old saloons. There is another law prohibiting the sale of intoxicants on Sunday, and that too is contested. The side doors of the saloons will be opened hereafter on the Sabbath.

There need be no wonder expressed about the terrible extent to which beer drinking is carried on in Germany, when one stops to consider that the German Emperor is directing his special attention towards the cyclists and the brewers, promising to be present at the races, and receiving one thousand brewers' assistants, who formed a fancy procession and tendered an ovation to the Emperor, who favors the use of beer.

Legitime has armed the young women in Port Au Prince, and, dressed in male attire, they have greatly added to the number and appearance of his troops.

At Winnipeg the courts have committed Burke, the suspected accomplice in the murder of Dr. Cronin, to jail, to await extradition papers, when he will be sent to Chicago for trial.

In Texas, a city has been unearthed, which, upon questioning some Indians, is supposed to have had existence prior to the time that Cortez visited Mexico and that its name was Guato and that it antedates the first Egyptian pyramid, but this may not be true. A cloud burst washed the sand from its walls. The city is supposed to have been covered during a storm of sand, and strongly built houses and fortifications and also the remains of some of its former inhabitants have been found.

July 7th the Methodists of Albany, N. Y., celebrated the centenary of the founding of their sect in that place by holding meetings all over the city.

Johnstown, in N. Y., has been visited by a storm that has caused almost as great destruction of property as in Johnstown, Pa. Four bodies have been recovered and five are missing. Nine bridges have been destroyed, and the railroads and electric light plants have all been destroyed. Several other towns were also visited by the cloudburst.

Johnstown, Pa., is said to be in a fair way to be rebuilt stronger and better than it was before, but while houses may be restored its former inhabitants can never be.

In Liberty Co., Ga., a man named Christopher Orth, about thirty or thirty-five years of age, is causing the negroes to abandon their work in the fields and let their crops waste in order to follow him. He claims to be Christ, who is going to lead them into which (nolens volens) we are born, or as Dr. McAllister writing for what I now propose to do, review the argument.

I am sorry he seemed to accept of the hypothesis that it is the nation in this distinguishing sense of the term that makes and amends the constitution. For this is in itself a fallacy and is the basis of the fallacy that there is in the nation thus distiguished from the political body of that character which makes and amends constitutions, is the responsible party in setting up an immoral government, and that voting with it for a minor amendment is to identify with it in its guilt.

The assertion of Dr. McAllister that Mr. Crozier's view was the "Social Compact" theory is wide of the mark, for the erroneous social compact theory is that authority originates in the so-
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Mr. Crozier did not say this, nor does he hold this error. His statement is, "The national society is the moral person." This would be true if it was the natural society that organizes the government, frames its constitution, etc., but it is not, it is the political elements that are in it that do so. Dr. McAllister's idea seems to be that authority inheres in these elements of natural society. Whatever may be true in that regard, it seems to me that the political body comes into being by the social compact whatever it may be, and those who in any way agree to immoral compact of government are guilty of the rebellion against God that grows out of it. Therefore voting with the political body that makes and amends immoral governments or constitutions is incorporation "by act" with it. In this government the political body is composed in part of the people who ordained the constitution or consent to it and co-operate with it.

Dr. Stevenson's declaration that the constitution does not bind individuals is another novelty in political philosophy. He asserts they are bound by statute law. But are individuals bound by our constitutional statutes? Not at all. And they are only bound to the statute because they as well as the officers are bound to the constitution, "Things equal to the same thing are equal to each other," and things equal to each other are equal to the same thing. The obligation to the statute is because of obligation to the constitution while it lasts, but the people may and do reserve the right to change the constitution, but until that is done they are bound by the statute and constitution both. If government may not change the constitution, i.e., the officials, why does the U.S. constitution vest the power of amendment in the legislature, national and state, as well as in convention? Is not the legislature a part of the government and composed of officials? The constitution of the United States is squarely opposed to the theories of both Doctors, Dr. McAllister's theory that the nation in the loosest sense of the term is the body that amends, and Dr. Stevenson's that the government cannot amend, are the two parts of the same error! True the government in its executive sense cannot amend the constitution, but it can in the legislative; but the term government includes the subjects as well as the rulers, they all belong to the "political body" which is composed of electors, executors, legislators and judges under given arrangements or limitations.

In monarchies and especially in autocracies the power to amend rests in the executive, perhaps because he possesses or claims legislative power, but how absurd to attribute the power to amend to him as a subject of his own dominion rather than as a sovereign! I regret that my argument from the power of Congress to withhold an "enabling act" to the framing of a state constitution was not published or reported. This shows that the controlling of state constitutions and their amendment lies in the political body in its legislative branch which is governed by the constitution as Dr. Stevenson admits.

Hence the statement by Dr. McAllister that in amendments we may recognize the authority of God's law is not the fact, as is evident from the fact that if contrary to the constitution of the United States it would be void, though agreeable to God's law, which is set aside by the supremacy of the constitution.

The statement by Dr. McAllister "That the constitution is not the standard of its own amendment," may be true of amendments to the U.S. constitution, but surely we do not say the constitution of the U.S. is not the standard of the amendment of the state constitutions and this is the case in hand. The state legislature in submitting an amendment declares its harmony with the U.S. constitution. And the submission is always to be so understood and also as in harmony with all other provisions of the state's constitution. This I showed in my speech in Synod but it was not reported. The only thing suspended by submitting an amendment is the single matter itself and the obligation thereto.

I shall only take time and space now to consider the statement of Rev. R. C. Wylie, that my view and argument would prevent our voting for the Christian Amendment to the U.S. Constitution. I think not, 1st. Because it is a fundamental matter, and 2d, Because it is the matter in controversy between us and the government. This submission would in fact be a revolutionary movement, and as a part of the people of the nation we retain the right of revolution and could take part. Our acquiescence in other parts of the constitution would be involved, but they with this essential remedied would not be objectionable.

Other things in this discussion may require another paper. It is a matter of gratitude that so far a discussion was allowed and that it was carried on in such good spirit and in such an able manner. These points I have alluded to in the arguments by Drs. McAllister and Stevenson are the main ones and carried the majority.

Yours truly,

J. S. T. MILLIGAN.

Written for the Christian Nation.

THE BIBLE.

SOLON.

I have seen lately, in some of the daily papers, some doubts, pretty strongly expressed, with regard to the purity of the Bible—its integrity its Divine authenticity. The writers urge, among other things, "it was written so long ago—in so many different languages—by such a great number of writers—some old—some young—some rich—some poor—some learned—some ignorant."

"And further,—scattered in small divisions, through so many different countries—and falling into the hands of incompetent transcribers, and incompetent translators, so that, coming down to us, through all these untoward surroundings, it cannot be the Bible that the Christian world claim it to be."

In answer to these objections, and some others that might be brought forward, I would say that, "All scripture is given by inspiration of God," that, "Holy men of God spake as they were moved by the Holy Ghost," that "The law of the Lord is perfect"—that, during the sixteen hundred years from the time that Moses commenced until John finished, that God saw fit to employ, in this work, forty seven writers, and they, through these sixteen hundred years, gave us sixty-six books, (thirty-nine in the old testament, and twenty-seven in the new) 1189 chapters,—31,173 verses,—and these books, chapters and verses, make up our Christian Bible, that these have stood the assaults and criticism of friends and foes, all through these 1789 years since John finished writing, and shall so stand to the end of time, ke—by the same power and force and wisdom that gave them to us. It is the great joy of the Christian that he has learned that "He upholds all things by the word of His Power,"—and, among the most important "things" that "He upholds" is this Bible, seeing that it is the guide that He has given to the 1,500,000,000 of the inhabitants of our world to show them the way from earth to heaven, as also all the millions who have gone before, and to those to come after. The Bible like its author is unchangeable. "The same yesterday to-day and forever." He would no more permit any man, or, organization of men, to change the Bible, than would permit the philosophers or astronomers to change the motions of all the planets in the Solar System. The one is just as impossible as the other. I am aware that some persons may meet me here with a reference to Rev. 22:18, 19, where there is dreadful denunciations pronounced against any, and all, who should attempt to "add to, or, take from the words of the prophecy of this Book."

But we will understand these threats to refer to the oral, or, written statements from the pulpit, and press, of ministers and others, who are, to-day, making many scriptures mean something entirely different from what God intended—to those "who wrest the scriptures," not only to their own destruction, but also to the destruction of them that hear them, or who read their writings. See II. Peter 3:16. In conclusion, I say to my doubting friends, that he may dismiss his fears, and receive the Bible as the pure word of God.
I. The Exciting Cause.
1. Samuel becomes old.
2. His Sons Joel and Abiali became judges over Is­rael.
3. Beersheba was the capital.
4. They followed not their father but were (1.) Cov­etous. (2.) Took bribes.
5. (3.) Perverted judgment.

II. The Uprising.
1. The elders gather together.
2. Come to Samuel to Ramah.
3. Charge sons with in­proprieties.
4. Demand a King.

III. Samuel forewarns the people.
1. He is displeased.
2. He cried unto the Lord.

IV. Jehovah’s Answer.
1. Hearken unto their voice.
2. It is no more against you than against me.
3. Solemnly protest unto them.
4. And show them the manner of Kings.

V. Samuel obeys injunctions.
1. Tella them the words of the Lord.
2. And the methods of a King.
3. They urge reasons.
(1.) To be like other na­tions. (2.) To have him judge. (3.) And fight their battles.

Practical Thoughts.
1. Divine sanction will nev­er be given to that which is wrong in itself.
2. The form of civil government is an ordinance of man, and to be controlled by the will of the people.
3. The spirit and principles of government of God’s appointment, and will never be yielded.
4. It was in the spirit of God’s ordinance that the sin of Israel lay both as regards Samuel and God.
5. Their spirit was that of pride and confidence in great names and armies and display and not in God and virtue.
6. The form God yielded to them but reproved the spirit and made them the victims of it.
7. The republican form of government and that by judges are the most simple, least expensive and least arbitrary and are therefore the best unless there is peculiar wisdom and virtue in the King which may sometimes be the case.
8. The Kingly was chosen to represent Christ in government on this account. He is that holy and just One. That Lord our righteous­ness who can and will use most absolute authority for our greatest good.
9. A hereditary succession represents the idea of Christ’s heirship of the Father’s throne, but in hu­man government it must be subject to the condition of mental and moral qualifica­tion.

VII. Samuel obeys injunctions.
1. He is displeased.
2. He cried unto the Lord.

The People Refuse to be Convinced.
1. They refuse to obey the voice of Samuel.
2. They assert their determina­tion to have a King.

Commentary.
Rev. T. H. Ackerman.

Introduction.—In the last lesson we were told of the ark’s being at Kirjath-jearim, of Samuel exhorting Israel to reform, of Israel’s reformation, of the approach of the Philistines, and of their overthrow and defeat by God and Israel. Samuel judged Is­rael all the days of his life, though Saul reigned, too, before the close of Samuel’s life. Samuel’s home, perhaps all the time, was at Ramah. He becomes somewhat advanced in age, and he makes his sons judges over Israel. But his sons do not behave as they should. They are corrupt in their work.

Let us use the following analysis in our remarks on the verses before us to-day: I. They ask for the King. II. The Lord directs Samuel. III. Samuel forewarns the people. IV. The people persist in their desire.

In the Sabbath School.

Lesson IV, July 28, 1889.—Israel asks a King.—I Samuel 8:1-20.

Analysis.
Rev. J. S. T. Milligan.

I. The Exciting Cause.
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3. The spirit and principles of government of God’s appointment, and will never be yielded.
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5. Their spirit was that of pride and confidence in great names and armies and display and not in God and virtue.
6. The form God yielded to them but reproved the spirit and made them the victims of it.
7. The republican form of government and that by judges are the most simple, least expensive and least arbitrary and are therefore the best unless there is peculiar wisdom and virtue in the King which may sometimes be the case.
8. The Kingly was chosen to represent Christ in government on this account. He is that holy and just One. That Lord our righteous­ness who can and will use most absolute authority for our greatest good.
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VII. Samuel obeys injunctions.
1. He is displeased.
2. He cried unto the Lord.

1. They ask for the King. (4, 5.)

4. Thou. The preceding verses give reasons that at least furnish an occasion for the coming of the elders to Samuel. All the elders of Israel gathered themselves together. The “elders” of Israel appear, on a number of occasions, to have more or less power, formally or informally, in the control of the nation. See I. Sam. 4:3; II. Sam. 5:3; Judges 21:16, Ezra 5:5. They are here acting as the representatives of the people (verses 7, 19); which position they may have regularly occupied when they acted in public work. We see that the request for a King was made in an orderly way. It was done through the elders, who came in a body to Samuel at Ramah. They do not set to work themselves to make a King. They recognize Samuel’s position and come to him.

5. Behold, thou art old. It was true that he was old. The people do not assert here anything not in accordance with the facts, for the narrative before this (verse 1) says he was old. How old we know not. One authority says he was probably not more than sixty. Another says he was about seventy. Age should have added to his ability in one way, for experience is a wise teacher, but it is not impossible that Samuel’s age did un­fit him for some of his public work. Yet the fact of his age may have been an objection in the mind of the people only, if they were sincere. Thy sons walk not in thy ways. This was true. The people’s complaint here, at least, was a worthy one. “His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.” There was need of reform here; and it would have been entirely right for the people to have petitioned for some change in this direction. The words of the people here, while they condemn the sons, approve of the father; “walk not in thy ways.” Also the people may possibly have been afraid that if a change were not made before Samuel’s death, his sons would be more firmly established in the government. One of them might have become chief ruler. Make us a King to judge us like all the nations. This request was a fulfillment of prophecy. Deut. 17:14. Like all the nations. Such a motive appears to have been wrong. They wanted to be like others.

II. The Lord directs Samuel. (6-9.)

6. The thing displeased Samuel. He did not think their course a proper one. He may also have had some personal feel­ing, and have thought that it was a reflection on himself. But he goes to the right source for help and direction. And Samuel prayed unto the Lord. In all national movements how well it would be if the principal movers in them would resort to God for direction! The whole course of Samuel in this trying hour is noble and praiseworthy. Let us not overlook the noble­ness of the man.

7. Harken unto the voice of the people. God directs Samuel to comply with their wishes. They have not rejected thee. Though Samuel did have power even after Israel secured their King, yet in a measure Israel does here reject Samuel. The meaning seems to be that they have not rejected him only, but one higher. The greater fact overshadows the less. But they have rejected me that I should not reign over them. Their request for a King was sinful. It was a rejection of God. Some may assert, and perhaps rightly, that the form of government before this had been republican, and that God had selected that form for them, and was displeased at their desire for a monarchy. We, at least, are not satisfied that this is cor­rect. However, one part of their sin seems to have been the desire to be like the other nations. It is possible that they re­solved on this request without having first inquired of God, whether or not they might have a King. Their motive and manner may have been both wrong to a great extent.

8, 9. According to all the works which they have done, since, etc. They had been accustomed to act in this way. All along
their history they had done so. Now they were only acting according to their characteristics when they did this to Samuel. 

10-13. And Samuel told all the words of the Lord, etc. Samuel is the medium here between God and the people. Christ revealed God to us. This will be the manner of the King, etc. It seems better to understand the detailed statement that follows to be, not simply what might come under Kings, what would be the danger under despotism; but what would be experienced actually, to a greater or less extent, under some or many of Israel's kingly rulers. This may be to what the people refer afterwards in the days of Rehoboam, when they state their grievance to him. 1 Kings 12:4. To ear his ground; R. V.; “To plow his ground.” To reap his harvest, etc. It seems here that the King would require them to do his own work, and perhaps without giving them the ordinary wages. Confectionaries. Another reading is: “Perfumers.” The term confectionaries is preferred in the R. V. 14, 18. And he will take your fields, etc. Ahab took the vineyard of Naboth. But the Pulpit Commentary says:—“The history of the seizure of Naboth's vineyard shows that the kings were not able to exercise this arbitrary power. Jezabel had to use great art and falsehood before she could get possession of the coveted plot of ground. But throughout Samuel describes a despot ruling after the fashion of heathen kings such as the people had desired.” However we prefer to think that Samuel is warning them of things that would to some extent, at least, occur. Perhaps, though, this writer would go this far. And ye shall cry out in that day. They would not feel in the day of their trouble that a King was so great a blessing. IV. The People Persist in their Desire. (19, 20). 19. Nevertheless the people refused to obey the voice of Samuel. Perhaps the elders consulted among themselves after Samuel had spoken; and possibly even some would urge the following of his advice. But the majority, anyhow, refuse to change their course. They will not obey. Like wilful children who will not listen to the kindly voice of the parent, these Israelites persist in their request for a King. 20. That we also may be like all the nations. They repeat their wish to be like their heathen neighbours in form of government. And fight our battles. There may have been need of a leader in war. See 9:16, a passage which refers to a time not long after. Samuel is not spoken of much, if any, as a military leader; though he may have lead Israel forth at times. Yet it does not appear that the mere granting of a King would be the best thing for war.

Thoughts Taught or Suggested. 1. A good father may have wicked sons. 2. We are influenced by environments. 3. In seasons of special difficulty let us depend specially on prayer. 4. It is elevating to study noble characters. 5. Warning is a prominent element in the Bible. 6. Wise warning is not always heeded. 7. The highest and the best ruler is Jehovah.

DEMANDING A KING. REV. S. G. SHAW. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us." —I Sam. 8:19. We have come to a crisis in the national life of Israel. The period of the Judges is ending and that of the Kings is about to begin. It is such a crisis as tries the recuperative powers of the man whose life hangs trembling in the balance, such a crisis as tries the merchant's credit when the financial storm is upon him. Almost any ship will float in calm seas; it is the stormy tempest that proves what vessels are sea-worthy. We have come to a time of revolution in Israel, and no better opportunity is likely soon to be afforded us of looking out upon the nation's future and describing the prospect. If the sick man's heart beat steadily and strongly after the disease has run its course, we predict life. If the merchant in the financial crisis can only keep his head above water for a little, we promise him a successful future. If Samuel through the help and blessing of God is only able to keep Israel back from rebellion against Jehovah, we will predict a glorious future for the nation; but if he fails, we will describe the dawning period as dark with threatened disaster and infamy. What is the prospect? Let us see. 1. There is an evil spirit among the people. It was wrong to ask for a king, but there were added wrongs in the way in which the elders of Israel made their request. They come to Samuel in Ramah and say, "Behold thou art old and thy sons walk not in thy ways; now, therefore, make us a king to judge us like all the nations." In coming thus to Ramah and asking Samuel to found the new government and anoint the king, these elders put a certain honor upon him and testified to his wisdom and patriotism. They might have called a popular assembly and decided all matters relating to the proposed monarchy without referring anything to the former ruler. This act was commendable. Besides this, when they came to Samuel they spoke truth. Samuel was old—over seventy years; his sons walked not in his ways; they took bribes and perverted judgment. They were not fit to succeed him in the judgship. Now, let us notice the evil that is apparent. You will observe that the people are already possessed of the monarchical idea. They think that Joel and Abiah are to succeed Samuel. Such was not in the mind of God. Not one of the Judges had a son for a successor. The idea of succession was foreign to the system of judgship. Want of knowledge is manifested here. God's promise was to raise up Judges for Israel in the times of national extremity, not to establish a continuous line of rulers. The people are confounding two essentially different things—the King and the Judge. Then we discover here distrust in God. He had delivered Israel on its course, we predict life. If the merchant in the financial crisis
2. *The demand for a king displeased Samuel.*

All his life he had been identified with Israel; for fifty years he had been a prophet and for twenty a judge in the land. He had seen much in his time of man’s proposals and God’s accomplishments. We would select him as the great authority in the service of Israel will disapprove of a measure that looks toward the welfare of his people? After the Revolution the liberated colonists wanted to make Washington king; but he refused. In his mind the proposal bodied evil to his country. He had seen enough of the evils of monarchies and would not establish one in a land that he loved. His words were listened to, they had weight among the Colonies. Men said, “We must not think of going contrary to the will of Washington.” Besides the respect that ought to have been shown to Samuel because of his wisdom and past fidelity to the interests of the nation, he was a prophet, he voiced the mind of God; he reflected the feelings of God, his displeasure was the displeasure of God. His wisdom, however, is despised and his words are not heard. Measures have oftentimes been pressed to the displeasure and grief of gray-haired patriots and lovers of God. This ought not to be. It is not right, it is not kind, to sneer at the advice of the old, and ride rough-shod over hearts that are trembling for the ark of God.

3. *In making this demand the elders signified their rejection of God.*

As Hezekiah spread the insulting letter of the Assyrian commander before the Lord, so the prophet troubled by the demand of the elders took it to God in prayer. God answered him not by removing the cause of his trouble but by giving him the help of divine sympathy. God was displeased as well as Samuel, the prophet and the prophet’s God were alike rejected. We think the prophet’s worst fears were confirmed; but at the same time he was comforted. He saw the thing now as God saw it. It was a wrong that the people committed, but God would bring good out of it. It meant disaster to Israel, but in the end only glory to Israel’s God. The neer was relieved. God said, “The disgrace of rejection I will bear; for it is not you whom Israel has cast off, but me.” Israel had nothing to say against Samuel as a man, their hostility turned upon his official character and standing among them. Therefore, the sin was against God. As the American Minister is treated by a foreign power, the United States is treated. If he is honored, friendly relations are confirmed with the nation that he represents; if he is insulted, the people that offered the insult may have to answer for it in the presence of the armies of the Republic. Why? Because that Minister is the representative of the United States. Thus are his credentials signed and sealed by the home government. Samuel was the Minister of God—God’s representative—his credentials bearing the seal of heaven. In rejecting him, Israel rejected God. This was a fearful thing for Israel to do. It is a fearful thing, for any nation to say, “we will not have this One to reign over us.” God is possessed of all powers. He commands the armies of Heaven and His sceptre is over all the earth. If we are in alliance with Him, He is able to save us, He is pledged to save us, He will save us; but if we set ourselves in opposition to Him, He can order against us ten thousand forces of evil and destroy us and that without remedy. Assyria and Egypt did not acknowledge God; they worshipped their idols and God’s hand was heavy upon them. Of how much sorer punishment must Israel be thought worthy who reject their covenant God and turn their hand against Him who bore them and carried them all the days of their national existence?

Surely if Assyria shall be destroyed and Egypt become a desert, Israel’s cities shall be laid in heaps and her land be left without inhabitant.

4. *Evil was prophesied.*

God told Samuel to comply with the demand of the Elders, but first to show them what the result would be. They have asked for a king like the other nations, tell them their request shall be granted. They shall have an Oriental despot. But tell them what this means. It means an end of the peaceful simplicity in manners and customs that Israel has always enjoyed; for the follies and fancies of many lands will be brought in through affiliation with other nations. It means ruinous taxation in Israel; for the king to be like other kings must have a great palace, a very great household and a powerful army. It means, in fine, a tyrant on the throne, and an oppressed people in the land. We can look back now and see how truly the prophet spoke. We find a description here of Saul and of Solomon, yes a description more or less graphical of every king in the history of this ill-fated monarchy. It was not long after this, that the people began to complain of the heavy exactions that were made upon them, and to pray the incoming sovereign to make their yoke lighter. The truth in prophecy soon became true in experience, and now the people are willing to receive it. The same thing may be said of men in every age. They cannot be made to believe what God declares concerning to-morrow; while His doings of yesterday are actual and definite, when will men learn that with God to say and to do are the same thing; prophecy and history are ever present occurrence; future and past an unbroken now! By the mouth of two prophets God is speaking now to men. The Bible on whose pages stand many an unfulfilled prediction, and History, for “that which is to be hath already been.” As time passes the world is turning the pages of the book of God’s decrees. It is written full—prophecy here to the right, history here to the left,—and as the pages are turned prophecy becomes history but not a word is changed or a letter erased. All comes to pass.

Returning now to what we spoke of at the beginning, we are ready to say that from this critical point in the nation’s history the outlook is dark. With an evil spirit among the people, Samuel displeased, God rejected and evil prophesied, we may write, “woe, woe, woe” on the steps of the new throne.

**QUESTIONS ON LESSON IV.**

**BY UNCLE ROBERT.**

**GOLDEN TEXT.—**Nevertheless the people refused to obey the voice of Samuel: and they said, Nay, but we will have a King over us. 19th verse.

How long a time between this lesson and our last? Of what age is Samuel supposed to be? How is he occupied? Where is his home? Has he any family? Do you know their names? What is their business? Where do they judge? What is their character? What ground have you for this statement? Do you know anything about their private life? How do they differ from Eli’s sons? Is Samuel held accountable for their misdeavors? Can you see why there should be a difference made between him and Eli in this matter? Is a state officer held any the loss accountable before God for integrity than the church officer? After Samuel’s connection with Eli, we are disappointed to see the state of things in his family. Perhaps Samuel did his duty and we are to learn that parents cannot make their children godly. The intervention of the people may have saved him the unpleasant duty of making a public example of them. This may have been the first formal complaint. We often see that those who have been chosen for some particular work against wrong are kept from pride by something of a somewhat similar nature coming upon themselves. See Paul rebuking Peter and afterward engaging in ceremonial service in the temple.
Who visited Samuel at Ramah? Who were they? Was it a private or an official visit? For what purpose did they come? How did they introduce the subject? Do you suppose that they were honest in this? Was this a good reason for wishing a King? Might not the King's sons be just as bad as Samuel's sons? Could they displace them as easily? What example did they hold up to show the wisdom of their demand? They did not think that every one else could be wrong in this matter and they only right. May not the multitude be doing evil? Who will teach the right? Had they consulted him? How did Samuel like their errand? Did he get angry and tell them that he did not thank them for their impudence? What did he do? Ah! there is a lesson. What attribute is most prominent here? What did he think that this request meant to him personally? Think what a prayer that would be. Did he get an answer? What did the Lord say to him? How had they rejected the Lord? What did he say about their treatment of Samuel? How was it their former rebelliousness? What did he tell Samuel to do? How was he to protest against their determination? What did Samuel do? What did he tell them about the kind of a King they would have? What would he do with their sons? With their daughters? With their property? Their produce? Their servants? Their sheep? Themselves? How would they like this kind of rule? What would they do in these circumstances? Would God hear them in their distress? Why should their choice be irrevocable? What did the people say to this? Did they give a reason for their course? What was it? Were these things literally fulfilled? Is there not danger of willfulness on our part in important matters now? In a choice for life or for future generations should we not be even more particular to consult the will of God?

How often illustrious parents have unworthy sons. If Oliver Cromwell had had a worthy son to take his place for fifty years, the history of the world would have been different. It was because other nations were not prepared for a better form of government that they were governed by Kings. God's method of governing Israel gave the best men the power.

Among the Churches.

Reformed Presbyterian.

Important Notice.

The Board of Trustees of Geneva College desire to secure a Principal for the Academic Department of the Institution. Any one who will put them in correspondence with a suitable candidate for this position will confer a favor.

Address—R. J. George, Secretary,
907 Eighth Avenue,
Beaver Falls, Pa.

Star Notes.

*Married: At the residence of the bride's parents, Utica, Ohio, July 3d, 1889, by the Rev. J. S. Thompson, Mr. Geo. W. Sain, of Rushville, Ohio, and Miss Annie M. Hoy, of Utica, Ohio.

Mr. J. B. Dill of Burdell, Kansas, delivered an earnest and telling lecture in the Walton church on the 21st inst. We do not mean it as a joke when we say that in his description of "The Gathering Tempest" he took his audience by storm. As he left Walton we bade him God-speed on his way to Sterling and Lisbon. May a rich blessing accompany the Brother in all his journeys and efforts in behalf of our land and our Lord. . .

Rev. W. M. Glasgow is still preaching in Bovina, report says with great acceptance.—S. G. Shaw.

*The Third Congregation, New York, has been called to mourn the death of two of its loved and honored members: Miss Sarah Wright, who died June 19th, aged 21 years; and Mr. James McBride on June 24th, aged 78 years. The funeral services of Miss Wright were held on the evening of the 20th, at which the pastor was assisted by Rev. J. C. K. Milligan. The funeral services of Mr. McBride were held in the church Thursday afternoon, June 27th. Thus two, one in the bloom and beauty of youth; the other like a shock of corn fully ripe, have passed on to their rest. In both cases, the funeral services were largely attended.

*The closing exercises of the Young People's Association of the Third church, N. Y. were held on Thursday evening, June 20th, in which a programme of songs, oratory, recitations and declamation was spiritedly rendered to a good audience, this was followed by refreshments.—On the evening of the 21st the Sabbath School held an entertainment in which addresses were made by the Pastor, F. M. Foster, Mr. J. W. Pritchard, Mr. Robt. McNell, and the Superintendent, Mr. William Brown. This was followed by refreshments for the school.—On Sabbath, June 30th after the opening exercises, conducted by the Superintendent, Mr. Brown, the Review was conducted by the Pastor for half an hour. This was followed by an address on temperance by Mr. J. W. Pritchard. A short address was also made by Mr. W. T. Miller.

McKeesport, Pa.

At the annual meeting Friday, July 5th, of the Woman's Missionary Society a Mission Band auxiliary to the Society was organized with Misses Maggie Steele, President, Maggie R. Lowry, Vice-President, Annie Blair, Secretary, Annie Allman, Treasurer. On Wednesday of last week the band met and was unanimously christened the Alice Carithers Mission Band. "The Lord loveth a cheerful giver" was selected as the motto and mite jugs were distributed for the reception of the weekly free-will offerings. It was decided to have the jug breaking about the first of next April and the money collected to that time to be devoted to the Indian Mission. The constitution contains a pledge to abstain from the use of tobacco and intoxicating drinks. Any person can become an honorary member by the payment of one dollar a year. The band enters on its work with a membership of thirty and very bright prospects before it. Fifteen minutes will be spent in devotional exercises at each monthly meeting and the great good resulting from devotional experiences in early life will be manifested in the spiritual and temporal growth and prosperity of the congregation. The presence and interest of the Pastor at the organization tended greatly to strengthen and encourage the youthful workers.

Chinese School of the Fourth Church, New York.

The school meets in the lecture-room of the church every Sabbath evening at five o'clock, and is opened with singing one of the Psalms from the collection known as the "Bible Songs." This is followed by prayer and singing another Psalm. Scholars having regular teachers separate themselves from the others and take their places by the sides of their teachers. The remaining scholars are assigned to such people as may be willing to teach them, and the school is in running order. The closing bell is rung at or about 6.15 o'clock, whereupon all teaching ceases. The scholars are called upon to read portions of Scripture or recite Bible texts, from five to eight usually respond with selections which are commented upon by the Superintendent. A Psalm is sung and the school is closed with the Lord's Prayer repeated in unison.

The manner of teaching is different in every case, as it rests entirely upon the progress made by the scholar in the study of our language. The new beginner is started with an English-Chinese primer and kept at it until he is able to read and understand a first reader. Having gained an idea of the meaning, construction and pronunciation of our words, his attention is
is at this point that the real object of our mission entwines itself to these poor darkened heathen the simple truth of the way of salvation as it is revealed in the gospels. The success of these teachings are apparent on every hand, and are exceedingly encouraging as quite a number of our scholars have, through the efforts of our teachers, become Christians by profession of faith and have united themselves with Protestant churches in this city. Besides these, a number of other scholars are now preparing themselves to follow the example set by their more enlightened countrymen. The professed Christians might have become members of this church if greater effort had been made to secure them. With the aid of an additional ten or fifteen teachers our church would become the most important, the best conducted, and the most successful school in the city. As it is now, we are not far from the high water mark. Since our last report there has been quite an increase in the number of scholars. One of the things which caused the increase is that we now have a regular precentor in the person of Jas. J. Dunlap, who has improved our singing wonderfully. I might here say that the Chinese although not great singers themselves evince a great liking for music. It would do us a considerable amount of good if the people, after leaving church, would come directly into the mission—whether they intend to teach or not—and help in the singing.

As to the Chinese themselves we would say that once interested, there is no class of scholars who learn so quickly or plod along more perseveringly under adverse circumstances. Should an untutored Chinaman join our school in January and attend regularly during the forty-two Sabbaths of the year (the school is closed during July and August) he would by December be able to read and recite selections from the Bible. This is truly wonderful, as the teaching session of the school is never over three-fourths of an hour in length, and gives the scholar but thirty one and one-half hours during the year with his teacher.

We have now on the roll the names of 136 scholars, 75 of whom have joined since January 1st, at which time 87 names were dropped on account of non-attendance. The average attendance for the past six months has been 30, an increase of six per cent over our last report. Of this number 16 have regular teachers. The rest of the scholars, although many of them attend regularly, are given to transient teachers who do what they can for them.

As to the teachers we would say that a more earnest and willing set could not be found. The corps of teachers is composed of members of half a dozen different churches, and some who have no church connection whatever. But however that they be, they form one of the best forces working for the one object, that we have ever seen. We have the names of 82 teachers on the roll with an average attendance for the past eight months of 20. Together with these we might add on an average ten children and visitors who act as teachers whenever the scholars outnumber the regular teachers. Of 52 on the roll 14 are members of our church and 18 are outsiders. Following is a list of what may be termed our working force:

Superintendent, Robert McAfee; Sec'y and Treas., J. Knox McAfee; Precentor, Jas. J. Dunlap.

Teachers: Miss A. Stewart, Miss J. Mills, Miss M. Cunningham, Miss E. Hoagey, Miss M. L. Feitner, Miss M. Stevenson, Miss M. McCullah, Miss L. W. Feitner, Dan'l Feitner, Edward J. Pollock, Miss E. Beere, Miss A. Swanson, Jas. J. McAfee, Miss Sadie Grey, Miss Sara Adams, Wm. Cochran, Miss J. Smith, Miss. S. Watts, Mrs. McCullah, Miss M. Cochran, Miss E. Thompson, Miss J. Drake, Miss G. Grey, Miss E. Hutchinson, Miss A. Shields.

The foregoing report will show how crippled the school is owing to the want of more teachers. Now we would cordially invite other members of the church to our aid with the vigor and earnestness of true Covenanters. We do not ask this as a favor, we would only remind them of their duty. It is their duty to do all they can to further Christ's Kingdom on this earth. Now here is a grand opportunity to use your talents working in Christ's vineyard. It is our earnest hope that any who may have felt indifferent in the past will rally to our aid and carry on the good work which God in his providence has sent us.

As to financial matters there is little to report. At the time of our last accounting we had in the treasury the sum of $84.78; of this amount we have spent for Chinese primers $4.50, and for English first readers $1.15, making a total expenditure for six months of $5.65, leaving a balance on hand of $8.13.

The foregoing is respectfully submitted by, Yours in the work, J. Knox McAfee, Sec'y and Treas.

BEAR IN MIND
WE GIVE AWAY
THE
Life and Work of Dr. Sloane,
(Publishers' Price $2.25)
FOR FIVE NEW SUBSCRIBERS
AT $1.50 EACH.

There are various ways of washing dishes—possibly the above is the worst. If you want your dishes, glassware, silver, &c., perfectly clean and bright, wash them with Pearline. Being a powder it is especially convenient for this work—besides it keeps the dish-rag clean, pure, sweet. Put Pearline in sinks and basins, turn on hot water; it will cleanse the waste pipes. Many women use Pearline for these purposes only; they are only half wise. For the laundry, kitchen and house-cleaning, in fact wherever soap is used, try Pearline—it's better, quicker, and saves labor—it has no equal, no rival. It is as harmless as the finest imported castile soap, Beware of peddled imitations. Pearline is never peddled, but all grocers sell it.

Manufactured only by JAMES PYLE, New York.

GOOD SENSE

Published by ALL LEADING RETAILERS

BEAR IN MIND
July 17, 1889.

The Old Armchair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

Written for the Christian Nation.

WELL DOING.

ARTHUR E. FRENCH.

Oh, let us guard each passing hour;
Let o'ry day record
Some good work done; some battle won
For truth, right, and the Lord.

Written for the Christian Nation.

AT MOTHER'S GRAVE.

TINA TEMPLE.

Oh! we miss you mother, dearest.
' Though five years have rolled away
Since we laid you in this bower.
Ah! we miss you more to-day.

ROBBIE REID'S EXPERIMENT.

BY ANNIE A. PRESTON.

"I never saw such a mimic as your boy is," said Mrs. Hall to her boarder from Baltimore, Mrs. Reid, as that lady made a morning's excursion into the sweet, airy farm-house kitchen, "to take a cooking lesson," as she said.

"It beats all," added Aunt Fanny, who was hemming towels by the window, dropping her work in her ample lap and looking out at the child: "he tries to do everything he sees the fowls and the animals do."

"Bow-wow-wow!" came in a clear voice from outside the screen door, and, taking her cane, Aunt Fanny limped across the tidy white floor to let the little fellow in, saying pleasantly:

"So it is Towzer this time, is it? The last time it was pussy — meow-meow."

"Peep-peep-peep," now piped Robbie, running to his mother, who was carefully writing down Mrs. Hall's wonderful recipe for sponge cake, with all the details of measuring, mixing, beating and baking, and plunging his curly head into the drapery of her cool, light wrapper.

"You will have quite a long programme to go through for your papa's benefit when he comes up Saturday night, Robbie," said Mrs. Reid, joining in the laugh of the two older women, and giving the little boy a seed cake.

Robbie went out, and presently they saw him crumble up the cake, scatter it on the grass, and then falling on his knees and hands, try to pick up the crumbs in imitation of the fowls that were his especial admiration.

On Saturday afternoon Robbie was dressed in his best white suit, with tartan sash, to receive papa, who was greeted at the front gate with a great jumping and flourishing and vociferous "bow-wow-wow!" from both Robbie and Towzer.

"Well, well, well! I should think your young head has taken in about everything you had seen or heard here," laughed papa later, as Robbie had imitated the voices of all his new outdoor friends, from the robins to the great oxen in the green, rocky pasture.

Encouraged by his papa's evident amusement, Robbie now caught up his malacca cane and limped across the wide, vine shaded veranda, saying, "Look papa; see how Aunt Fanny goes; and this is what she does too." Saying this, he slowly sat down on the steps and went through the pantomime of taking a pinch of snuff.

"Oh, Robbie, my little boy! that is not pretty," whereupon the little three year old went through the motions of pushing a pair of spectacles from his eyes to his forehead. Then he wimpled up his nose and said, "Why, I want to know!" in unmistakable imitation of good Mrs. Hall.

"Oh, dear me, Robbie, that is not nice a bit. Mamma's little boy must not mimic people. Run away now, and play with the kitteens."

The child skipped out of sight around the corner of the house in a series of hops and jumps. Those antics were in imitation of the motions of the big, warted, mottled toad that made his appearance every night on the front steps to catch flies, and apparently to enjoy the light and sound from the cheerful parlor.

The unwonted color faded slowly out of Mrs. Reid's smooth cheeks.

"I never have seen him do anything of that kind before," she said.

"I hope you will overlook it; I trust it will not happen again."

But it was plain to be seen that the trio of women were annoyed at having Aunt Fanny's snuff-taking habit, about which she was very sensitive, and in the practice of which she was always very sly, brought to light.

"Of course he meant no harm," said Mrs. Hall, in a rather dubious tone of voice, however. "There is the supper bell. Come right into the dining-room, please."

Just as they had reached the door they were greeted by a medley of sounds in which choking sobs predominated, and there on the steps stood Robbie, his pretty white suit drenched with mud from the duck pond near by. The comical picture of astonishment, discomfort and disgust he presented provoked a laugh from them all.

"Some one has left the gate of the duck pond open," said Mrs. Hall.

"Oh, Robbie, what have you been doing?" cried mamma.

"I only jumped into the water-ker-splash, and jumped along through it just like that pretty green frog that lives out there. But he shines when he comes out, and I don't!"

"No, you do not, that is a fact," laughed papa, as Mrs. Reid led the reeking little boy into the laundry. "There is a lesson in this experience of the little fellow," added Mr. Reid, "although he is too young to understand it. I hope he may never take a worse plunge, in the hope of coming out shining, nly to find himself snarled." — Christian at Work.

TWO FACES.

I saw two faces; both were crowned
With whitened hair.
And one unpleasing was to see,
And one was fair.
I questioned Wisdom of the cause,
And she replied,
That sin within one heart had lived;
In one had died.

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Conduct is the simplest thing in the world as far as knowledge is concerned, but the hardest thing in the world as far as doing is concerned. Conduct is an affair of conscience, which speaks plainly enough if we will only listen to it, but we have to listen to it, and then we have to follow it—Matthew Arnold.

Salvation.

Salvation is a gift from God. That which is forced upon another, without his consent, is not a gift; it is an imposition. A dose of medicine forced down the throat of an unconscious or resisting patient is not in any sense a gift. The word implies two persons, one of whom is free either to bestow it or withhold it, the other of whom is free either to accept it or reject it. The free act of God in bestowing salvation is grace; the free act of man in accepting it is faith.—Gladden.

Value of Strength.

Value is strength without a double share
Of wisdom? Vast, unwieldy, burdensome,
Proudly secure, yet liable to fall
By weakest subleties, strength’s not made to rule,
But to subserve, where wisdom bears command.

Early Marriages.

May I add my mite to the symposium upon marriage?

Marriage would be more of a success if all novelists could be induced to follow the example of William Black in his "Judith Shakespeare," who has made his heroine twenty-five. One of our prominent Philadelphia physicians once told me that no woman was physically developed or matured enough to be fitted for marriage until she was at least twenty-five years old, and surely she is not intellectually developed enough to select her mate until she reaches that age.

Between the ideal hero of the girl of eighteen, and the life’s companion of the girl of twenty-five, there is a vast difference. The hero of eighteen often becomes a very unsatisfactory reality at twenty-five, if he has been received for life. At no time in a woman’s life does she so grow and change as in the seven years between these periods; yet novelists insist upon giving all their heroines in marriage at from seventeen to twenty; and since American girls as a class gain all their ideas and ideals of the marital relations and love from novels which come out in our best papers, or are published by our best houses, they force themselves to bloom too early and are plucked by the wrong hands.

—Union Signal.

PUBLISHER’S NOTICES.

You will not need to be told that this is a new department. Oftentimes the Publisher wants to have a talk with the readers, but is invariably met with the same reply from the Editor: "You must not bring business matters into the editorial pages."

All right.

We won’t.

We will have a place of our own.

Dear reader, do you appreciate the value of that great work, "Life and Work of Dr. Sloane," which we are giving away to those who will "lend a hand" in booming circulation?

If you do, have you got a copy?

If not, you ought to get it at once.

The supply will not last forever.

In order to get a copy of this $3 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the CHRISTIAN NATION at only $1.50 each, which is the price to new subscribers for the first year.

Some folks like testimonials as to the merits of a paper before they subscribe for it. Here are a few which you can read to such:

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the CHRISTIAN NATION worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

I think the CHRISTIAN NATION a most excellent paper.—R. H. Gorrie, Newburg, N. Y.

To the Christian home the CHRISTIAN NATION has brought cheer and happiness, and when sent to the household where the new life had not entered, it has awakened thought and quickened conscience.—Mary A. Woodbridge, Rec. Sec. of the World’s and the National W. C. T. U.

The CHRISTIAN NATION is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly things into the hands that were pierced, and have Him order them as He will. That will give us all reforms at once.—Rev. D. S. Littell, Pittsburgh, Pa.

The CHRISTIAN NATION is a grand, good paper.—Rev. C. E. Walker, Twin Brooks, Dakota.

The CHRISTIAN NATION is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

The success of the CHRISTIAN NATION is almost phenomenal.—Rev. J. F. Carson, Brooklyn, N. Y.

The CHRISTIAN NATION is well and ably edited. It deals with all questions of national morality vigorously and honestly.—Rev. T. C. Sproul, Celareville, Ohio.

The CHRISTIAN NATION is an excellent paper. I read it with great satisfaction.—Rev. J. M. Foster, National Lecturer, Cincinnati, Ohio.

I trust the CHRISTIAN NATION may continue its faithful work in the cause of National Reform.—Hon. Felix R. Brunot, President of the National Reform Association.

I congratulate the CHRISTIAN NATION upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

It gives me sincere pleasure to join in with so many others in commending the CHRISTIAN NATION. I like it not only because of its varied interest as a paper, but because of its loyalty to the Lord Jesus Christ, and because of its vigorous protests against all forms of iniquity.—Bishop Nicholson, Philadelphia, Pa.

The CHRISTIAN NATION is conducted with ability in all of its literary and news departments.—A. W. Pulzer, D. D, Washington, D. C.

I regard the CHRISTIAN NATION as one of the most potent facts in the success of the National Reform movement. Let us stand by the CHRISTIAN NATION.—Rev. B. W. Williams, Weatherford, Texas.

The CHRISTIAN NATION is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The CHRISTIAN NATION is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The CHRISTIAN NATION is one of the papers I always read.—Ex. Gov. St. John.

"The very name of your paper is a watchword for us all."—Frances E. Willard.
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 Lord Jesus Christ the Ruler of Nations. The Bible, God's man, and the Lord loved him, but said to him, "One thing thou lackest!" And so we, remembering our allegiance to a power that is above all human authority, are compelled to say to our Government, adapting the Lord's words to the young ruler, "One thing thou lackest; put away thy interest in the American saloon, and prohibit it forever, and thou shalt be saved!"

Mrs. Mary A. Woodbridge, of world-wide reputation, writes us as follows: "I am moved to offer you congratulations upon the accession to your contributors of Mr. E. J. Wheeler, that 'Man Wonderful' who has spoken so admirably through The Voice, largely making it the model journal it has been. Missing his words from its columns, I rejoice that he will speak through the Christian Nation, ever welcomed at our home."

The example of the Government is decidedly pernicious in some things, and Christians should have a solid support for their conduct. For instance, when the Government was petitioned to abolish its Sunday mail service, the reply was to the effect that in the transaction of its business the Government knows no distinction in the days of the week.

The acquittal of Dr. McDow discloses a laxness in the administration of law in Charleston, S. C., which is almost incredible. The dark background of lawlessness is deepened in its shade by the Christian boldness of the ministry and fearlessness of the press in denouncing crime and criminals, not forgetting the criminals who were the supposed guardians of the law.

The daily press announces that the Cronin murder has disrupted the Clan-na-gael. It would seem to be a dear price that has been paid for the discovery of the real character of this Society. But the whole affair marks the sure decline of the rule of oath-bound secretism.

The history of America is the history of the success and beneficence of the principle of prohibition. It is safe to place the prohibition bark high on the beach, above all compromise, and the rising tide of Christian sentiment will yet make it float.

The Government of the United States is a grand government. The rich young ruler who came to Christ was also a model young man, and the Lord loved him, but said to him, "One thing thou lackest!" And so we, remembering our allegiance to a power that is above all human authority, are compelled to say to our Government, adapting the Lord's words to the young ruler, "One thing thou lackest; put away thy interest in the American saloon, and prohibit it forever, and thou shalt be saved!"

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Prejudices are sometimes righteously gotten. A red-headed son is not a surprising possession of a red-headed father. If the red-headed father should be also a red-nosed father, it would not surprise us to find the son prejudiced against the principle of prohibition.

The increase in the number of electric light plants along the Hudson river is rapidly making the river at night a brightly illuminated highway, which pleases the river men greatly. It will soon be illuminated all the way from New York to Albany.

Readers who buy books are asked to note the increasing sum of patronage which our advertising pages are receiving from the leading book publishers. It is an evidence of the increasing value of the paper as a medium between publisher and reader.
VIEWS AND REVIEWS

WHEREAS desirable or undesirable, there can be little doubt that we are moving in the direction of the condition so fascinatingly portrayed by Edward Bellamy in "Looking Backward." The nationalization of all property may be a dream, but it is a dream toward whose realization the trend of events is now a-days carrying us. And as Bellamy points out, the huge monopolies being established are but steps in that direction. No one thought of the Government's establishing a postal telegraph system till the swallowing up, by the Western Union, of all other lines. Yet such a cold-blooded statesman as Senator Edmunds, we find urging such a measure now. The Inter-State Commerce Commission is a stride of much significance in the direction of the nationalization of the railroad system of the country, as it is in continental countries. The banking system of the nation is already under close government supervision, and at any time, for any reason, the Government agent may step into a bank and demand its books for inspection and if he sees fit compel radical changes in its methods and management. The Postal Savings system that has been so earnestly urged would be another step in the same direction, as would also the Parcel Post system. Once let the public secure and operate at its own the telegraph system, the railroad system, and the express system of the country, as it now does the postal system, the water system, and in many places the gas system, and the step to the nationalization of all property, while it would be a long one, would not be by any means impossible. The contemplation of all this is suggested by the recent announcement of a plan about to be brought to the attention of Congress for the consolidation of an immense railroad system, comprising the Union Pacific, Northern Pacific, the Canadian Pacific, the Southwestern system and other equally important lines. The consolidation is to be effected by a company with $700,000,000 capital at least, and Boston is to be the hub of the whole system. Maybe all this is sheer midsummer madness; but it shows the way men's minds are tending during these closing years of the nineteenth century.

The electricians are trying to convince the public that the subtle fluid would be a very uncertain means of execution for criminals. Possibly this is so when ordinary electricity is used. But why not make the thing certain by using "Jersey lightning."

If there is to be a quadricentennial celebration of the landing of Columbus in 1492, it is high time for some such movement as the citizens of New York are now taking. Three years is a short enough time in which to set the balls to rolling for a great World's Fair, such as is contemplated. The best thing about these anniversaries is the incentive they give to the study of American history. We need such an incentive more than words can tell. With more than one-half the population of some of our largest cities, for instance New York and Boston, composed of foreign-born or the children of foreign-born citizens, destitute of traditional veneration for America's past, and nearly destitute of knowledge concerning our Republic, the awakening of historical research and the contemplation of the principles on which the Republic was founded and the heroism and sacrifice that were forthcoming to uphold those principles, can not be estimated too highly. The late celebration of Washington's installation made every newspaper a magazine of history for the time being, and has set us all at work in a wholesome comparison between past and present. By the way, might not the bones of Columbus, with all due propriety, he brought from their resting place on such an occasion as an anniversary of his landing at San Salvador?

Speaking of the outrageous acquittal of McDow, in Charleston, S. C., The World says with magnificent wrath: "The way to rebuke evil is to smite it right and left." Perhaps that was its idea in dishing up the details of the recent prize-fight in such a spicy style.

THE OUTLOOK.

Pope Leo XIII has sent an autograph letter to the authorities of Laval University thanking them and the citizens of Quebec for the resolutions adopted by them at the demonstration on April 28 last in favor of the restoration of the temporal power of the Pope. He congratulates them not only upon their prudence, but upon the sagacity of their action, and says it is evident that they well understand how the impunity enjoyed by the enemies of the Church is the source of improprieties in human society and of trouble to the State.

The second day's session of the National Educational Association was marked by the introduction of a paper by Henry A. Wise of Baltimore on Manual Labor in our Public Schools, which was followed by a stirring discussion between Bishop Keane of Washington University, and Mr. Edwin D. Mead of Boston. Bishop Keane declared that the school age is the time when religious training can be most effectively given to any one, but Mr. Mead declared that the publication of Cardinal Gibbon's articles, condemning the state for interfering with the parents in educating the children was only a device to damage the State's authority in public opinion, to the end that the Roman Catholic church could take charge when possible. Its plan is to draw all Catholics from the public schools to parochial schools where they are taught the doctrines of that church. Such a system will not be tolerated in this nation.

Bishop Keane denied that the Pope and his church were seeking temporal power and control of the Government.

Fifteen saloon keepers of Elizabeth, N. J., have been caught violating the Wirt's liquor law in selling by measure and in "growlers," and are required to show why their licenses should not be revoked. They have engaged counsel to contest the law which is said to contain contradictory clauses.

The State Prohibition Convention of Virginia met July 17 at Lynchburg and nominated a full State ticket and adopted the National Prohibition platform.

Capt. Blasdel of the schooner Tarbox arrived at New Harbor, Me., July 15th, with the mate and a boy of the schooner Bilbow. He had noticed the Bilbow's signal of distress and offered assistance. The captain of the Bilbow refused to accept this, but the mate asked him to come aboard, and when it was found the Captain was drunk, the schooner leaking badly and her rudder gone. Her captain refused to leave the vessel or take a tow, so after waiting four hours, Captain Blaisdel took the mate and the boy and left the captain of the other vessel having two jugs of liquor with him.

Friday, July 12th, the City Attorney of Kansas City, Mo., rendered an opinion to the Police Commissioners to the effect that the city ordinance did not prevent the saloons from admitting customers through the side or alley doors. Many of the saloon men sold in this way on July 14, but the Police Commissioners ordered thirty arrests under the Downing law which not only prohibits the sale of liquor on Sunday but makes it obligatory upon the Commissioner to revoke the license of the offender.

The joint committee of the Legislature of Rhode Island is having a hard time in drafting the license law for that State. Six Republicans are arrayed against six Democrats as to the duty of towns having "local option" to pay taxes the same as license towns.

The second day's session of the National Educational Association was marked by the introduction of a paper by Henry A. Wise of Baltimore on Manual Labor in our Public Schools, which was followed by a stirring discussion between Bishop Keane of Washington University, and Mr. Edwin D. Mead of Boston. Bishop Keane declared that the school age is the time when religious training can be most effectively given to any one, but Mr. Mead declared that the publication of Cardinal Gibbon's articles, condemning the state for interfering with the parents in educating the children was only a device to damage the State's authority in public opinion, to the end that the Roman Catholic church could take charge when possible. Its plan is to draw all Catholics from the public schools to parochial schools where they are taught the doctrines of that church. Such a system will not be tolerated in this nation.

Bishop Keane denied that the Pope and his church were seeking temporal power and control of the Government.

Fifteen saloon keepers of Elizabeth, N. J., have been caught violating the Wirt's liquor law in selling by measure and in "growlers," and are required to show why their licenses should not be revoked. They have engaged counsel to contest the law which is said to contain contradictory clauses.

The State Prohibition Convention of Virginia met July 17 at Lynchburg and nominated a full State ticket and adopted the National Prohibition platform.

Capt. Blasdel of the schooner Tarbox arrived at New Harbor, Me., July 15th, with the mate and a boy of the schooner Bilbow. He had noticed the Bilbow's signal of distress and offered assistance. The captain of the Bilbow refused to accept this, but the mate asked him to come aboard, and when it was found the Captain was drunk, the schooner leaking badly and her rudder gone. Her captain refused to leave the vessel or take a tow, so after waiting four hours, Captain Blaisdel took the mate and the boy and left the captain of the other vessel having two jugs of liquor with him.

Friday, July 12th, the City Attorney of Kansas City, Mo., rendered an opinion to the Police Commissioners to the effect that the city ordinance did not prevent the saloons from admitting customers through the side or alley doors. Many of the saloon men sold in this way on July 14, but the Police Commissioners ordered thirty arrests under the Downing law which not only prohibits the sale of liquor on Sunday but makes it obligatory upon the Commissioner to revoke the license of the offender.

The joint committee of the Legislature of Rhode Island is having a hard time in drafting the license law for that State. Six Republicans are arrayed against six Democrats as to the duty of towns having "local option" to pay taxes the same as license towns.
IN MEMORY OF MRS. R. B. HAYES.*

BY HARRELL S. FRITCHEARD.

While all lovers of right may well deplore the loss to this nation of Mrs. Rutherford B. Hayes, we have great reason to rejoice that such a woman has lived and cast her rays of sunlight over this land darkened as it has been and yet is by wickedness in all its various forms. Her wonderful influence has been felt and will be felt always for good as long as history shall be read and understood.

Lucy Ware Webb was born on August 28th, 1831, at Chillicothe, Ohio, the only daughter and youngest child of Dr. James Webb and Maria Cook.

Her father was a soldier in the war of 1812, a popular physician, and active anti-slavery leader. He died during the cholera scourge in Lexington, Ky., while engaged in preparations for sending to Liberia the slaves set free by his father and himself. Her maternal grandfather, Judge Isaac Cook, who afterwards became Lieut.-Col. Cook, and her four great-grandfathers all served in the Revolutionary War. She came of an old Kentucky family. Her mother, Maria Cook Webb, was a woman of great force of character and deep religious convictions. She removed to Delaware, Ohio, when Lucy was ten years of age in order that she might give her son the benefit of an education at the Ohio Wesleyan University, which benefit was extended to the daughter, although previously no girls had been allowed to enter the University. Mrs. Webb took rooms in the college for two years. Miss Webb graduated at the Wesleyan Female Seminary, at Cincinnati, in 1852. She was a first-class student. While at the University in Delaware she met Rutherford B. Hayes and was married to him December 30th, 1852, her only attendant being a little 8-year-old daughter of Mr. Hayes' only sister. The ceremony was performed in Cincinnati by the Rev. Dr. McCabe of the Ohio Wesleyan University, who afterwards attended the twenty-fifth celebration of the event, and lately conducted the funeral services of Mrs Hayes. She was the mother of eight children; four sons and one daughter survive her.

In 1861 her husband and both her brothers entered the army, and her home became the refuge for the wounded, sick, or furloughed soldiers going to or returning from the front. She spent two winters in camp with her husband in Virginia, and after the battle of South Mountain where he was badly wounded she hastened East and joined him at Middletown, Md., and later spent much of her time in the hospital at Frederick City, where she was kept busy nursing the wounded soldiers. On one of these visits she was nearly captured by the confederates. She was riding with her brother, Dr. Joseph Webb, a surgeon in the army, and on returning found the picket line had been removed, and that they were being pursued by the confederates. Several shots were fired at Mrs. Hayes and her brother but they were fortunate enough to escape to the camp in safety. "Into our midst," wrote a soldier, "sitting at our camp-fires, putting new heart into many a home-sick boy, banishing the fear from many a bronzed cheek with her gentle touch, came the fair lady of the University. Mrs. Weljb took rooms in the college for two

A parent asked a priest his boy to bless. Who forthwith charged him that he must confess.

"Well," said the boy, "suppose that I am willing. What is your charge?"

"To you it is but a shilling." "Must all men pay, and all men make confession?"

"Yes, every man of Catholic profession."

"To whom do you confess, sir?" "Why, the Dean."

"And does he charge you?" "Yes a whole thirteen."

"Do Bishops then confess; if so to whom?"

"Why, they confess, and pay the Pope of Rome."

"Well," quoth the boy, "all this is mighty odd; And does the Pope confess?" "Oh, yes to God."

"And does God charge the Pope?" "No," quoth the priest.

"God charges nothing." "Why, then God is best: God can forgive, and He is always willing: To Him will I confess—and save my shilling!"
her their mischievous pranks. She is described as having been a woman of rare matronly beauty, of medium height, with a well-developed figure, dark hair, worn low over the temples and in heavy braids coiled at the back, brown eyes, regular features, good color, and a peculiarly sweet mouth and chin. She was perfectly artless and sincere, her high loyalty to her inborn conviction of right, in all places and positions to which she was called, whether in her home, church or state, was the guide to all her acts, carrying her deep religious principles into her works and charities. She showed that although "Men belong to their parties, if the women had a party the party would belong to them, and not they to their party." She at least proved that prohibition can prohibit. She was religious, and considered it wicked to tempt people with wine, so she banished it from the table in the White House. How well we remember the stir her noble action caused throughout the nation, each person waiting anxiously to see how long she would hold fast to her determination. It was expected first that she would give a dinner to the diplomatic corps. This had always been given from the time of Washington with wines. The President favored the proposition of his wife to give this dinner without wine. The Secretary of State Evarts contended for the old custom, saying any other would be extremely awkward and improper. Mrs. Hayes overcame the difficulty in her own way. Instead of having a dinner for the thirty or forty members of the diplomatic body, she invited several hundred persons to meet the representatives of foreign countries. To sit so many at table was out of the question. So a fine entertainment, much more expensive, was furnished, but without wine, for the guests who flooded the White House above and below. Each reception in the White House during her stay cost about $3,000, which was more generous than those provided by other ladies in her position. The old employees of the White House still speak admiringly of her, praising her for her kindness and consideration, telling of the President, Mrs. Hayes, their children, secretaries and executive clerks all sitting down to eat on Thanksgiving days together to a repast as simple and home-like as possible. Her action in prohibiting the use of wine in the White House, caused many testimonials to be sent to her, chiefest among them being an album of six volumes of testimonials. A fine oil portrait of Mrs. Hayes now hangs on the east wall of the East Room of the White House, the gift of the Woman's Christian Temperance Union, which was aided by the Good Templars, and other friends of temperance. The frame was carved by pupils in the Art School, Cincinnati, the monogram being a cluster of grapes and flowers. The picture is ten feet in height and seven in width. A bus-ribbon upon a pedestal representing the figure of Temperance leaning against an urn from which flows a sparkling stream of water, fitly suggests the picture's motive. Rev. Frederick Merrick, of Delaware, Ohio, conceived the idea which was carried out by the W. C. T. U. David Huntington, of New York, President of the National Academy of Design, was the Artist.

Miss Willard, Dr. Merrick and Mrs. Foster made addresses at the unveiling of the portrait during the week of Garfield's inauguration. It was presented to the Nation through President Garfield on the 8th day of March, 1881. This portrait, "a tribute of the love of women," represents a person, strong, full of hope and faith and of royal beauty and bearing. There is something in it that holds the gaze and bids all noble thoughts "God speed," and is a lasting memorial of her noble services for Christ and humanity in prohibiting in the Nation's Capitol the use of everything that intoxicates, thus joining hands with Mrs. President Polk who, many years before, had refused to permit balls and dancing in the White House, and although men of the world sneered, and the fashionable murmured, the body of the people perceived the conscientiousness of the acts and applauded, and I may say, felt they had done nobly.

Whatever unpopularity may be laid to President Hayes, this one act of his in upholding his wife in what she considered, and what he considered right, entitled him to the admiration and respect of the whole nation. But Christian heroes are not always upheld. Rutherford B. Hayes could lay claim to many victories gained on the battlefield during the Rebellion. In 1861 he was appointed Major of the 23rd Infantry, and at the end of the war in March, 1865, he was made Major-General, "by brevet," for gallant services during the campaign of 1864, in West Virginia, and particularly at the battle of Fishers Hill and Cedar Creek, Va. He was wounded four times during the war. Altogether he deserved the name of one of the Nation's heroes, but it is much harder to gain a victory for conscience' sake than to face armed hosts on a battlefield. He was a victor in both kinds of warfare.

After leaving Washington, Mrs. Hayes was a member of the Woman's Relief Corps, and has served during successive years as President of the Woman's Home Missionary Society of the Methodist Episcopal Church. She was an honorary member of the Society of the Army of West Virginia, the medal of which had been presented to her by the soldiers. She was never a woman of fashion, but was a typical American lady, cultured and refined. Her husband's opponents had nothing but praise for her. She never could temporize or compromise with what she thought an evil. She lived upon a high plane all her life, and benefited the Nation by her influence.

On Friday, June 21st, she was stricken with apoplexy and never uttered a word until she died, June 25th, at her home in Fremont, Ohio.

Telegrams of condolence were sent to the sorrowing family from all over the Nation, but these could not express the deep sorrow felt everywhere at her death. On the day of her funeral every train brought exquisite floral tributes from army comrades, military organizations, temperance and other societies and personal friends.

But though the casket that contained the body of Mrs. Hayes has been laid to rest, the sweet spirit has gained the last great victory and stands in the presence of God. Her memory should stir us on to greater efforts, to follow the standard of Prohibition which she held up and never relinquished, though she was a minority of one against a majority of the united power of custom, prejudice, officer-holders and King Alcohol, and surely when one woman could compel Prohibition in the Capitol to prohibit, the hosts of the great Temperance army if imbued with the same spirit of faith and courage can march nobly on until every inch of space in this nation shall be free from the dominion of that great enemy to Christ, King Alcohol.

LOYALTY TO PRINCIPLE.*

BY A. R. HEATH, OF "THE VOICE," N. Y.

As Beecher would advise: "Let us see how far we can agree." Lincoln used to say: "If slavery is not wrong, then nothing is wrong." So we all unite in saying of the business whose fruitage is abhorrent and criminal.

"...Victory and stands in the presence of God. Her memory should stir us on to greater efforts, to follow the standard of Prohibition which she held up and never relinquished, though she was a minority of one against a majority of the united power of custom, prejudice, officer-holders and King Alcohol, and surely when one woman could compel Prohibition in the Capitol to prohibit, the hosts of the great Temperance army if imbued with the same spirit of faith and courage can march nobly on until every inch of space in this nation shall be free from the dominion of that great enemy to Christ, King Alcohol.

*Delivered before the General Committee of the Prohibition Party of Kings' County, N. Y., at Brooklyn, June 20, 1881. We considered his arguments presented worthy of wider circulation, and at our request Mr. Heath kindly prepared this Address for publication. Mr. Heath's time expired before he had completed his argument, the closing (half dozen) paragraphs were therefore omitted in the delivery.—Borrow.}
whatsoever. To say otherwise is to give consent to a wrong—a bitter, blazing, burning, blistering wrong.

The fact that the traffic agrees to pay for some of the harm it does, or to refrain from some of its outrages, if society will only permit it to live, is no inducement, whatever, to those who hold it to be a wrong.

If the liquor traffic is wrong, then it is wrong to consent to its existence and its continued bloody and brutal work.

I claim that this is orthodox Prohibition doctrine. I challenge all to produce a single Prohibition platform, State or National, which does not denounce the system of permitting the liquor traffic to exist.

Thus far, then, I may claim your sanction and support. As loyal and earnest Prohibitionists, we do not consent to the existence of the liquor traffic, and with all due respect to my opponents, I insist that I cannot thus consent, while I claim to be a representative Prohibitionist. When I get ready to give my countenance to the licensing of one single saloon, on any terms whatsoever, I hope that you will stand like a wall of granite against my position.

I hope that every person present will agree with me thus far. Here is the two-fold principle: Negatively, the liquor traffic ought not be permitted: Affirmatively, it ought to be outlawed. This is my "Yea, Yea," and "Nay, Nay," and "whatsoever is more than these cometh of evil." I stake my reputation as a faithful Prohibitionist right here and will abide the outcome.

But now as to the application of this principle. Do we need to be narrow and rigid in this matter? Especially when an opportunity presents itself to do what seems to be a definite, practical and immediate good, may we not relax our views just a little, and wink at a little harm, that great good may result? Oh, brethren, be careful of your position! What right or power have we weak mortals to judge whether a future "harm" shall indeed prove to be "little," or a future "good" shall indeed come to pass at all? It may be that the "harm" we wink at shall become the terrible stumbling-block of nations.

Why did not the Saviour bow down for a single moment to Satan, and afterwards take the undisputed dominion of the kingdoms of the earth? Or, why did he not cast himself from the pinnacle of the Temple? How much lighter his work! Only a momentary deviation from certitude, and his way forever easy before him! And, yet, had he done this, his divine mission would have become a miserable failure, and man would have had no Saviour.

Take another illustration. A distinguished merchant and Prohibitionist of Philadelphia lent his great influence to the passage of the Brooks law in Pennsylvania. He and others pointed to the great reduction of saloons in a few cities, and rejoiced in what seemed to them an immediate and practical good. But there was a poison there. He consented to license, for the sake of re¬strictions. He put a deadly weapon in the hands of the liquor men. How did they use it? Let New Hampshire, Massachusetts, Pennsylvania and Rhode Island answer. He had ordinary human foresight, but he did know that within two years, hosts of women would be denouncing him as one source of their bitter agony and ruined homes. Had he known this he would have cut off his hand rather than write a word of consent to license.

He verily thought the "harm" would be only small and that the "good" would be magnificent. How terrible his mistake!

So when I am asked to consent that my representatives in the Excise Board shall perform the affirmative act of granting licenses, I dare not say "Yes." How do I know, how do you know that the saloon I thus consent to may not bring ruin to my daughters or to your sons? How do we know that the "restriction" we might gain here will not become a Gatling gun against us within two years? Omniscience alone can tell.

The latest platform of the Citizen's Movement certainly does imply the renewal of licenses to existing saloons and falls under the fatal objections I have noted.

When I consent to the commission of a wrong in order to attain a greater good, I need first to have the foreknowledge of God himself. It is Jesuitism. It isn't safe. It won't bear analyzing. It isn't right.

But some say, "We cannot consent to the Citizens' Platform, but will propose another plan. Under this plan, citizens will, we think, forbid the licensing of saloons in some portions of the city, and our Sandys will be made sober and orderly. Moreover, all liquor dealers will be obliged to keep respectable places and strictly comply with the law, or they may lose their permits, or fail to get them renewed. Still further, no license shall be granted unless the people of the vicinage want it granted. This is the 'American idea' and puts the responsibility upon the citizens of each district."

We are urged to consider the great good to be achieved, and not to be so "theoretical" and "narrow" as to reject the opportunity.

Prohibitionists have not heretofore consented to license under act of legislatures. Why should we consent to it under local petitions? Since when has representative government ceased to be the "American idea"? I submit that if we are free from responsibility for license which has local consent, we are more free from responsibility for license which has the consent of the people of the Commonwealth by their representatives. And yet we have seen that by no act of ours should a license be granted under statute law. Is a local petition so much better than law as to remove all guilt from licensing an outrageous wrong? I ask for light on this point.

Again, Local Option must be considered as an entirety. It is a haphazard commingling of Local Prohibition and Local Permission. We are asked to ourselves put this entirety into operation in this city. It will be a change. It substitutes local action for present law. It permits some localities to prohibit. It permits other localities to license. Let us not shut our eyes to this. By our own act we permit some districts to license a terrible wrong. If this were imposed upon us by law, we should submit under protest.

But it is actually proposed that we introduce this change; that our triumph should mean it, as our own policy of administration. Who would grant the licenses? Our own Excise Commissioners, as our representatives. Why would they grant licenses? Because the majority in the district direct them to do so. Who gives that majority the power to so direct? We do. We initiate the process. The people exact iniquity. We grant the licenses. And yet we are told that our responsibility is all lifted off our shoulders.

I have many objections to Local Option besides this fundamental one that it provides for the licensing of saloons. The system doesn't work well. It has been like an "Old man of the Sea" on the shoulders of Connecticut people for seventeen years. Crime has increased. Licenses have increased. There is unrest and public discontent, which the legislators have stubbornly resisted for years. Finally prohibition is submitted, with defeat assured. But why this unrest, with the "American idea" of local legislation in full sway? Because Local Option doesn't work. It divides effort. It leaves liquor sections to grow worse and worse. The temperance residents of those sections call for rural help. Local Option is the great gulf between, which prevents the city helping the country or the country helping the city.

Its whole spirit and effect are antagonistic to National Prohibition; and yet it is a maxim with us that we must have National
Prohibition in order to enforce and perfect State Prohibition.

If the annual "agitation" is so helpful, why the discontent in Local Option Connecticut and Massachusetts? It may be helpful for a time, but only long enough for good people to discover that it has no permanency, and is like a wheel without a ratchet, ever ready to lose the good once won. It settles nothing and is a continual disappointment.

Don't enter upon this unsafe, this worn-out, this radically pernicious policy. Don't devour what Connecticut and Massachusetts find deserving.

I might quote recent resolutions of Mass. and Miss. State W. C. T. Unions denouncing Local Option as a bitter disappointment to temperance workers. I might urge that it is legislative merely, while liquordom dominates in all departments of government. I might point you to Atlanta, Raleigh and Canada, to show how brief its hold upon the public. I might apply to it Lincoln's celebrated paraphrase of Squatter Sovereignty: "One man may hold a second in slavery, and no third man may object." I might crush it with a thousand arguments, and yet I could bring no mightier one than this: "It involves consent to license."

Oh, brethren in a righteous cause! Let us beware of errors. Let us analyze all projects laid before us. Will they stand the test? Will they remain pure as crystal when the "license" test is applied, or will they turn blood red, or black as death?

No platform yet presented by a "Citizens' Movement," no platform that they can possibly agree upon, will be free fra this fatal error. Its representative, if elected Mayor, must and will appoint Excise Commissioners who will perform the affirmative act of granting licenses, I cannot allow my representatives to do this. You cannot allow your representatives to do it. We dare not assume the guilt of one single saloon, not to say of hundreds.

We cannot prevent wrong. We can at least refuse to join in it. We can keep our hands and hearts pure. We can lift our voice and vote against injustice. And this is in vain. It is the torture of noble but timid souls, who to-day are in license ranks, but to-morrow will be incautiously scourging our cause. The bitter outcry now rising against us is more than half the cry of agony from many lashed by outraged conscience. Let us not be impatient nor discouraged. The skies are bright before us. Men have been rudely awakened from their dreams of non-partisan success. They now see in blood red letters written from New Hampshire to Texas, from Pennsylvania to Oregon; "Non-partisanism is no refuge."

God is working out grand things in the hearts of multitudes. Good men are being driven to our cause. Can we not be content to stand yet a little while longer?

Are we millions, to surrender after a few repulses? I tell you, my friends, that 900,000 people "armed in the holy cause of liberty, are invincible by any force which our enemy can bring against us." Furthermore, our opponents, drunk with victory, are sure to go into excesses, whose results shall disgust many who have up to this time trusted in "non-partisanism." These men must come to us. Every dictate of reason, every analogy of history, every voice of high faith in the triumph of right impels them towards us. It is manifest destiny. Why should we surrender, or compromise with sure victory within our reach?

Furthermore, please remember, my friends, that this thing is not done in a corner. It is not little "family squabble," of interest only to direct participants. All over this broad land there are anxious eyes and trusting hearts. Shall the City of Churches, the home of our pride, holding no mean position in Prohibition councils, shall she toll the bell of discouragement, of compromise and surrender? Or shall she not rather sound the bugle notes of high courage, of clear-eyed faith, of a grand fidelity that shall thrill the hearts of waiting thousands like the victory shout after battle. Yes, I believe that Brooklyn will not fail in the hour of trial, will not carry the banner one inch to the rear, will not chill the souls of leaders and workers who are watching our course. But, true to her grand history, faithful to our noble cause, plucky and brave before every foe, we shall plant our standard well in advance, and send forth the rallying cry, Let the line form on the colors.

In the Sabbath School.

Lesson V, August 4, 1889.—Saul Chosen King.—I Samuel 9:15-21.

Analysis.

I. An Early Intimation and VI. Saul is Entertained.

I. Samuel took Saul and his servant; servant honored for master.

2. Brought them into the parlor; the best room.

3. Made them sit in chiefest place; distinguished honor.

4. About thirty persons bidden; adding to the distinction.

5. The selected shoulder set aside;排除 any force which our enemy can bring against us.

6. Brought them into the parlor; the best room.

7. The word of God shewed to Saul.

8. He still filled the eye and heart of the ambitious people.

9. Therefore God gave him a modest insinuation.

II. The Interview and Introduction.

1. When Samuel saw Saul; description answered.

2. The Lord said unto him; perhaps by an intuition.

3. Behold the man; "Every inch a man."

4. Saul drew near; acted freely.

5. Asked for the Seer's house; had an errand of his own.

6. Samuel answers, I am the Seer; everything works.

III. A Generous Invitation.

1. Go up before me unto the high place; quite an honor.

2. Ye shall eat with me to­day; invitation positive.

3. To-morrow I will tell your errand and let you go; consideration.

4. The asses are found; his anxiety is relieved.

IV. The future forecast; the desire of all Israel is to thee and thy Father's house.

5. It hath been kept for thee; expected and provided.

6. Saul had splendid physical qualities.

7. He lacked the spiritual.

8. He still filled the eye and heart of the ambitious people.

9. Therefore God gave him in anger and took him away in wrath.

Commentary.

Rev. H. T. Acheson.

Introduction.—Between this and the preceding lesson there are omitted the last two verses of the seventh chapter and the first fourteen verses of the eighth. In the closing part of the last lesson we were told of the people's refusing to heed Samuel's warning concerning this matter of having a King. In the omitted part we read that Samuel rehearsed the people's words to
the Lord, and was directed by him to yield to their wishes. In the first part of the ninth chapter an important person, no less than the coming King, Saul the son of Kish, is presented to our notice. There is related also a series of events by which Saul and Samuel are brought together. The asses of Saul’s father were lost, Saul and a servant go after them, passing over considerable territory without finding them. They come near to a city, perhaps Ramah, and at the servant’s suggestion they go into the city to inquire of Samuel. The servant, at least, had heard of this “man of God” before. We have then the prospective King before us. The people have not yet been told who shall be their King. Just before the lesson begins Saul and the servant are about to meet Samuel. The lesson tells us of the meeting.

The Lesson.

I. God Tells Samuel of Saul. (15-17.)

15. Now the Lord had told Samuel in his ear. This is an odd expression. According to the marginal reading of the Revised Version the Hebrew is: “Uncovered the ear of Samuel.” Gesenius gives the idea of the Hebrew in a case like this to be, “to uncover any one’s ear by taking away the hair, as done by those who are about to disclose some secret thing.” Another writer speaks of the “pushing aside of the head-dress.” Both ideas may be correct. They are so nearly alike. The idea here is that of telling secretly. Samuel was prepared there to meet Saul. God had told him of his coming. God foreknows everything.

16. To-morrow about this time I will send. Saul’s coming to the city was not simply his own work. God’s hand was in it. God can shape our lives as he wishes. He can accomplish results through our actions without our having the faintest idea of his purposes. God’s ways of working do not, on the other hand, make man a mere machine. Saul acted freely as he came to this city. Yet God was accomplishing through him a purpose. Thou shalt anoint him to be captain. R. V. “Prince.” That he may save my people out of the hand of the Philistines. The military idea here is prominent. The people had asked for a King that would fight their battles. One special reason why God makes Saul King is that he may deliver Israel from the Philistines. Israel was at least in danger from these foes; or possibly, even, somewhat oppressed by them. One writer thinks that ch. 7:13-15 is somewhat anticipative. But at least there was ground of apprehension because of the Philistines. There was danger. Because their cry is come unto me. Their cry because of the Philistines.

17. And when Samuel saw Saul. Possibly when he saw this man of impressive figure, he connected him with God’s promise of the previous day, and wondered in himself, or asked God, if this were the man. The Lord said unto him, Behold, etc. In some way God here tells Samuel that this is the future captain, or prince.

II. Samuel and Saul Meet and Converse. (18-21.)

18. Draw near to Samuel in the gate. Apparently the gate of the city. The high place seems, then, to have been outside of the city. Verse 25 intimates plainly that it was. Tell me I pray thee, etc. Saul did not know Samuel by sight, at least. He asks the very man who is the seer. I am the seer. “He that is now called a Prophet was before time called a seer.” The word “seer” comes from the verb “see.” Go ye up before me. A mark of honor to the future ruler. Unto the high place. There was to be a sacrificial meal that day. See also verses 12, 13. Will he tell thee all that is in thine heart. Samuel may here refer to Saul’s desire to know about the lost animals. For while he speaks of them immediately after this, he also mentions them on the next day (10:2). But he may have had a reference to higher affairs. Saul may have been pondering in his heart, before this, on the affairs of the kingdom. Yet it is difficult to understand Samuel’s reference.

19. And as for thine asses that were, etc. Saul had probably not said anything about the object of his search from home. Here then would be a proof of Samuel’s divinely given ability. This may have been intended to strengthen Saul’s confidence. And on whom is all the desire of Israel? Is it not on thee, and on all thy father’s house? The R. V. thus translates: “And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father’s house?” The true idea seems to be, for whom is all this? This would be a startling question to Saul. He may have understood, or surmised, what Samuel meant.

21. And Saul answered. His answer is at least modestly expressed. Am not I a Benjamite? We know, then, his tribe. Of the smallest of the tribes of Israel. At the numbering in the wilderness of Sinai (Num. 1) Benjamin was the smallest tribe except Manasseh; and Benjamin was, perhaps, much reduced now. My family the least of all the families. This is somewhat like Gideon’s statement, Judges 6:15.

III. Samuel Entertains Saul. (22-24.)

22. Brought them into the parlor. R. V. “Guest chamber.” There was some building, or other structure, at the high place. Into this, or rather one room of it, Saul and his servant are taken. Made them sit in the chiefest place. Saul was having unexpected honor put upon him. The servant also is given a chief seat. Among them that were hidden, which were about thirty persons. Perhaps the occasion was for these alone, or it may have been for some or all of the people, and these thirty were treated with special favor, they may have been prominent persons. It is said that the people would eat outside.

23. 24. Bring the portion which I gave thee, etc. Samuel having known from God that Saul was coming, made arrangements for his entertainment. God has made arrangements for his people. “Oh how great is thy goodness, which thou hast laid up for them that fear thee!” And the cook took up the shoulder. This may possibly have been the priest’s portion. See Lev. 7:32, etc. And Samuel said. The word “Samuel” here in the 24th verse is in italics. One view is that it is the cook, and not Samuel who speaks. The Pulpit Commentary, which holds this view, would make one or two other alterations in the verse. Yet the Authorized, as well as the Revised Version, have Samuel as the one who speaks. Behold, that which is left. R. V. “Reserved.” This meaning corresponds better with the previous verse, and with what follows on this verse.

IV. Saul Departs. (25-27.)

25. Samuel commended with Saul upon the top of the house. They came down from the high place into the city, and Israel’s prominent ruler talks with Saul upon the top of the house. The roofs of the houses there were evidently flat as many, or all, of them are at the present day. We are not told the theme of their conversation. Samuel may not have said anything more about the position Saul was to occupy. Possibly they talked of the condition of Israel and its needs. Perhaps Samuel tried to impress on the coming King the great need of keeping near Jehova in all our work.

26. And they arose early. Saul had lodged with Samuel. Samuel called Saul to the top of the house. R. V. “Saul called to Saul on the housetop.” This seems the better idea. They had slept on the top of the house, as is done at times in that country yet, and these words of Samuel are perhaps a summons to rise from his bed. Saul obeys and they go out together.

27. As they were going down to the end of the city. The meaning is, perhaps, at the end of the city. Bid the servant pass on before us. Samuel wishes them to be alone. He wishes Saul to stand still, that he may show him the word of God. We learn from the next chapter that Samuel took a vial of oil, and poured it on the head of Saul. He kissed him, and said, “Is it not because the Lord hath appointed thee to be captain over his inheritance?” There were the two men alone. It was perhaps yet the early morning, quiet and cool. The older one, doing the work of God, calls the other to a high and responsible position; and Saul goes his way.
THOUGHTS TAUGHT OR SUGGESTED.

1. God may lead us in ways that we know not.
2. God can reveal the future.
3. An exalted position adds not only to our power but to our responsibility.

CHRIST THE SOVEREIGN.

REV. S. G. SHAW.

"By me kings reign and princes decree justice."—Pro. 8:15.

Our Golden Text asserts the authority of some one over the highest authorities of earth. Who this is, it is not difficult to determine. If we turn to the chapter from which the verse is taken, we will find that they are the words of "Wisdom." "Wisdom" in this connection is synonymous with "Counsellor" in the prophecy of Isaiah, and "Word" in John's Gospel; and all three designate him who is described in Revelation as having on his breast and on his thigh a name written, "King of kings and Lord of lords." Christ, in other words, is the speaker here. Two classes of men are referred to in the text—kings and princes; and in the verse that follows it three others, and all five are under the authority of Wisdom. By this I understand that all departments of government, and all classes of governmental officers are subject to the Mediatorial King. That there should be a "governor among the nations," I think is self-evident. We can't have a state without a legislative body, we can't have a union of states without a central government, how then can we expect progress in the world, especially progress toward right ends, unless some one presides over the nations? Deny that there's an international king, and I do not see how you will account for that which learned men tell us they feel as they study history, that there has been a power making for righteousness in all the earth and through all time. That this high authority should be vested in Jesus Christ, seems to me equally self-evident. He alone possesses those qualities that are necessary in a great world-sovereign.

Now let us turn to our lesson, in which we have mention of one of the sovereign acts of Christ, the ruler of nations. Saul was the first king in Israel, and he took his seat upon the throne according to the will and enactment of Christ. Let us see wherein we can discover the sovereignty of Christ in exercise here.

1. The sovereignty of Christ was exercised in ordaining civil society. Man is a social being. He feels the truth of what God declared in the beginning—it is not good to be alone. Families, tribes, nations, have existed and will exist. They are not dependent upon civilization; they have arisen because of the social instinct in man. The same God who gave the fishes the instinct to go in schools, the birds in flocks, and the cattle in herds, taught man to form society. Man's nature has made the development of the tribe out of the family, and the nation out of the tribe, a result that had to be. Who created man? Who gave him this instinct? Was it not he by whom all things were made, and without whom there was not anything made that was made, the Logos, the Word, Christ? Another thing is necessary to the existence of civil society, and that is at least partial obedience to the Moral Law. Nations cannot exist out of all relation to the divine law; and the period of their duration is long or short, according to the extent of their submission to divine authority and obedience to the laws of heaven.

For instance, that precept of the Decalogue that requires obedience and respect to superiors, has always been laid as the corner-stone of civil society. Men have not always known that there was a Fifth Commandment, but they have built upon the principles that it sets forth. This they have done, because the law of God was written upon the heart of man; and, although the writing has been greatly defaced by sin, it is still a transcript of the law that is written on the heart of God. Thus we see that away back at the first, two thousand years or more before Abram was called to leave Ur of the Chaldees, Christ began to prepare the way for Saul to become the first king of Israel.

2. Christ's sovereignty was exercised in founding the Israelitish nation. There had to be a kingdom in Israel before Saul could become king; but before there was a kingdom there had to be a nation. To whom then was the existence of the Israelitish nation due? To the fathers of old time? To the people who composed the nation of Saul's day? This could not be, for the nation has a life distinct from that of the people. The nation may live a thousand years, while all the men and women die at three-score-and-ten. The successive generations of men are to the nation, what the yearly leaflage is to the tree. The leaves are a part of the tree for a time, and they are necessary to the very existence of the tree: but the tree lives a hundred years, the leaf but one. A nation as the name signifies is a thing born, born not made. As I understand it a nation owes its existence to God, the author of all life. Through His favoring providences it comes into being; and not by any edict or effort of man. The forming of a government, however, is a separate matter and this is left largely in the hands of the people. For example, in our own land the people ordained a Constitution; but the nation was already in existence, born according to the decree of God. It was not the court of Spain that sent Columbus out to discover this western land; nor was it the king of England who directed the Mayflower to land the Pilgrims on the rock-bound coast of New England. Then when the land was populated it became the home of a new and independent nation, not by any enactment of the existing powers, they fought against it, but God had sent to this land the oppressed of many lands, and the wide Atlantic swept between them and their former oppressors. They would not submit again to oppression, and from the other side of the sea the mother country could not hold them in subjection. The history of the United States is like that of Israel, only in our schools we study the one largely as it is described from man's view-place, while in our Bible we have a history that God has written. God delivered Israel from Egypt, and guided and guarded them while journeying through the wilderness. They got not the land in possession by their own sword, neither did their own arm save them; it was the arm and sword of Christ that drove out their Canaanite enemies, and gave the nation a home in Palestine. The same power and wisdom that are seen in the nation's birth, are visible all along through the period of the Judges; and now that the form of government is to be changed, Christ still presiding over the destiny of the chosen nation, will set up the kings of Israel.

3. Christ's sovereignty is manifested in the demand for a change in the form of government.

I shall not dwell upon this point. We believe that that which is right, is done in obedience to God's precept, while that which is wrong, could not be done without his permission. The ambition to be like other nations, the dishonor done to Samuel, and the rejection of God were wrongs; but they were allowed by the nation's Sovereign.

4. The sovereignty of Christ was exercised in the providence that led to the choice of Saul. We find here but little that is out of the ordinary means of worldly advancement. Year by year Saul had grown up to those splendid manly proportions, in which he appears in our lesson. He did not become "a choice young man and a goodly" in a day. It was by no thought of his adding cubit to cubit that he came to stand head and shoulders above the rest of the people. He had had little if anything to do with making his family illustrious in Israel, and his father a mighty man of power. Even if he had possessed the power to do these things he could not have foreseen the coming opportunity that he might prepare to avail himself of it. Unknown to any in Israel, unknown to Saul himself, God was leading him through the natural providences of many years, up to that station in which he satisfied the desire of all Israel. In
connection too with his coming to Samuel, we see the guiding hand of God in natural providences. What could be more natural than that the ass of Kish should go astray, and that Saul and a servant should be sent to search after them? What was more natural than that having failed to find them, and being near where Samuel lived, the servant should say, "Let us ask the seer?" A sacrificial feast was being held at that time, and many people were gathered together there. Thus Saul by ordinary providences was brought prominently before the chief men of Israel just the very time when they were looking for just such a man to be their King. There is but one thing here that is extraordinary, and that appears when God whispered in the ear of Samuel an announcement of Saul's coming; but this was the age of the prophets and God thus honored his own appointed means of conveying truth to men. He honors means of His appointing just as certainly to-day.

5. Christ's sovereignty is exercised in the anointing of Saul. This was an official act. It was done by Samuel as the representative of God. It was also a symbolical act, as the prophet himself declared. When he poured the vial on Saul's head he said, "Is it not because the Lord hath anointed thee to be captain over his inheritance?" Saul therefore held his commission as King, and his right to exercise kingly authority, from God. Saul is not in any way changed by the anointing of Samuel; but he is changed by the anointing of God, for we find him afterward prophesying among the prophets. It was the act of God that set the son of Kish on the throne of Israel. His authority was thus derived. It was not inherent in the crown that he wore, or the throne in which he sat, or in the will of the people who chose him to be their King. It came from the Governor of the nations. Just as the United States can give a state government to one of the Western territories, and as Britain can give home rule to Ireland, Christ can authorize the administration of law in courts of earth. If the authority of magistrates is not so derived, then imprisonment is slavery and capital punishment is murder.

6. Christ's sovereignty is exercised in those after events whereby Saul was confirmed in the kingly office. After he was anointed Saul went back to his home in Gibeah, and to his herd in the field. At length the Ammonites under Nahash came up against Jabeth Gilead, one of the frontier cities of Israel. The men of Jabeth were about to surrender without striking a blow; and when they sent tidings of their evil case to Saul of Gibeah the people wept. But the spirit of God came upon Saul, and the fear of the Lord fell upon the people, and in response to his call three hundred and thirty thousand men mustered at Bezek. The same night, while the Ammonites lay dreaming of the victory they expected to gain upon the morrow, Saul came down upon them with his three battalions and saved the beleaguered city, smiting to the ground the flower of the Ammonite host. It was a glorious victory. Saul was a hero, and the people cried, "God save the king."

These six things persuade us that in the case of Saul, and also in others similar to it, the saying is true which we have imputed to Christ, "By me kings reign, and princes decree justice."

QUESTIONS ON LESSON V.

BY UNCLE ROBERT.

GOLDEN TEXT.—By me kings reign, and princes decree justice. —Prov. 8:15.

About whom is our lesson to-day? Who is Saul? Where do they meet? How does Saul come to visit Samuel? Was he acquainted with him? Did Samuel know that he was coming? In what way did he know? How long beforehand? What is meant by "in his ear?" What did God say to Samuel? What was meant by being anointed "captain?" Has God a work for him to do? What is it? Why is he taking up the cause of Israel? Did God tell Saul to go to Samuel? How did he send him?
that day. The people are generally expressing their satisfaction at this state of affairs, and surely, when "Prohibition can prohibit," in this beer-guzzling, brewery-ruled "city of friends," with fully equipped saloons, on one day of the week, the liquor traffic can be stopped on every day of the week, if the strong arm of the law is brought to bear against it, with the right kind of officers to enforce the law.

The Ladies' Missionary Society of Eskridge, Kan., sends a good report for the time included from Nov., 1887 to April, 1889. Mrs. A. J. Johnston is President, Aggie Young, Secretary and Mrs. Hattie French, Treasurer. Their Society now numbers twenty-four, the oldest member, Mrs. Sarah Curry, has been called above. The meetings are well attended, although the members have to travel a distance to get to the meetings. The amount paid out was divided as follows: Southern Mission $19.83; Chinese Mission $12.00; Foreign Mission $8.60; Indian Mission $5.00; Table covers $2.60; making a total of $50.32.

The Eskridge Star of June 27th, says: "It is finally decided that Rev. Johnston will remove to Topeka. While we can not help but congratulate Mr. Johnston upon his chance for increased work and also for an increase of salary, still we are very sorry to have him leave this place. He has done a good work here and his place cannot be filled by one who will give better satisfaction. His congregation as well as many of those of other congregations have learned to love him as a minister, and while we did not always agree with his political views, we can not but say that he is one of the ablest ministers that this little burg has ever been blesse with. His family will also be greatly missed from the social circles of this place. They are a family that aid greatly in building up a community. Our loss is Topeka's gain. The Star unites with a host of friends in wishing the Rev. and his family a successful and pleasant career in their new field."

We learn with deep sorrow of the sudden death of a very prominent member of the Baltimore congregation, Capt. James M. Shackelford. He was an Elder, a man of unusual ability, and considerable means, of which he gave generously in the Master's Name and cause. The Rev. W. M. Glasgow was summoned from Bovina to officiate at the funeral.

William Diekey, of Eskridge congregation, Kan., secured a position in the Santa Fe Works, Topeka. He had only been at his work one week, when, on the evening of June 27th, he and a friend went into the river to bathe. He got beyond his depth and was drowned. His body was found next morning, and buried in Topeka cemetery. He was in his nineteenth year, was intelligent, well behaved and a very promising young man.

The Commission appointed to install Rev. J. C. Smith over Cincinnati Congregation met in the R. P. Church, on Wednesday evening, July 10th. The members of this congregation were out in force to witness the ceremony. Rev. T. C. Sproul preached the sermon, from the text, II. Cor. 4: 7: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Rev. Dr. French, of the U. P. church, being present, was asked to address the pastor, which he did feelingly and appropriately, as a brother minister, laboring together with him in the Master's vineyard. Rev. T. C. Sproul gave some words of advice to the congregation. Mr. Smith is happily situated, if a united people and a large and wicked city are able to conduct a live minister's happiness. Truly "the fields are white." May the great Head of the church smile upon the relation so happily constituted.

On Wednesday evening, July 17, the Rev. J. C. B. French moderated a call in Rochester congregation, N. Y., which resulted in the unanimous choice of the Rev. J. M. Foster for pastor. Salary promised $1,000.

On Tuesday evening, July 9th, the young people of McKeesport R. P. congregation met to organize a Society of Christian Endeavor. Rev. W. L. C. Sampson was elected President; Mr. Jan. R. Bell, Vice president; Miss Minnie Blair, Recording Secretary; Miss Ida Starr, Corresponding Secretary, and A. W. McCaw, Treasurer. Look-out, Prayer-meeting, Social and Sabbath school committees were appointed. This organization starts out under very favorable circumstances. With the leadership of our energetic pastor, and the blessing of the Lord, we trust we will do good service in the Master's vineyard.

An election for five more deacons, for the Brooklyn congregation, held Monday evening, July 10th, resulted in a choice of the following persons: W. G. Fraser, Edward Losier, James Cowan, Wm. Cameron and Thomas McCracken. The election gives great satisfaction, as this adds to the board of deacons a force of young men, full of energy and much promise. They have all accepted and been installed in office.

Tabor, and Vicinity, Kansas.

The communion at Tabor, Kansas, was held on the third Sabbath of April, Rev. J. R. Latimer assisting. We had an accession of eight.

The Hebron congregation had their communion on the first Sabbath of April, Rev. S. M. Stevenson assisting. The congregation is growing.

The Eskridge congregation held their communion recently, Rev. S. M. Stevenson assisting. This is a live congregation of 117 members and an especially interesting feature is the large number of young persons, and almost all above twelve years of age came forward to the communion table. Rev. N. M. Johnston is a hard worker and his people partake of the same spirit.

In Kansas we are all disappointed over the result of the election in Pennsylvania on the 18th of June. Is it possible that there are ministers of the gospel in Pennsylvania who are opposed to prohibition? The good effects of prohibition are seen everywhere throughout the broad state of Kansas.
As long as the cattle remained in the neighborhood of pine grove, and tossed their heads, and plunged wildly about at every fire-cracker explosion, Tom thought it was fine fun, but when they strayed off to the other end of the field, he decided to vary the programme by building a fort of pebbles for Harry to shoot at. While the boys were thus engaged they suddenly caught sight of a man coming across the field in a rather zig-zag fashion.

"Is it a chump?" asked Harry, (meaning a tramp).

"He looks like one," replied Tom. "Oh, I say!" (and here Tom's face was lighted up with a mischievous grin) "Maybe it's King Rum. He is awful big, and he has got a red face, and he wobbles about as if he didn't know which way he was going. If you are scared, I'll boost you up into one of the pine trees, and he can't see you."

"No," returned the doughty Harry, "I am going to stay right here, and shoot him down."

As Harry's wavering little arrows usually went wide of their mark, Tom thought there would be no harm in letting him show his spirit—but he found his mistake.

"Ouch, you little rascal!" exclaimed the stranger, as an arrow came thumping against his knee. "Just hold on till I get to you, and I'll learn you better manners."

Drunk as he was, he was discriminating in his wrath, for it was at Tom that he shook his big fist. That young gentleman, who had no idea of holding on, took to his heels and ran down the hill, closely followed by the enemy. At the foot of the hill was a wide creek, bridged by a shaky log, across which Tom ran as lightly as a squirrel. The stranger attempted to follow, but the next moment was splashing and snorting in the deep muddy water, thoroughly sobered by his plunge bath.

"Served me right for being such an everlasting fool!" muttered he. "I might have known I couldn't stick to a log when I was too drunk to keep in the road. Well, little fellow (looking up at Harry, who had now made his appearance on the bank) "did you come down here to help me out?"

"Are you King Rum?" was the grave reply.

"You have got the name hind-end foremost; my name is Reuben King."

"He meant to say 'King Rum,' " explained Tom, who had now ventured back to the other bank. "He thinks King Rum is a real man who goes about killing people and ought to be killed himself."

"You are mighty right ther, my little man," said the stranger as he scrambled up the steep bank.

"King Rum, as you call him, has killed off a lot of fellows I used to know, and if he ain't killed me he has made a liar of me, which is about as bad. I promised my old woman I wouldn't go in a mile of Sharp's saloon to-day, and I was in thar, drinking with a lot of other rascals, when my horse unhitched himself from the rack, and went home, leaving me to hoof it. Ain't that Miss Sophia Gosman?"

"Yes," replied that lady, who at their mother's request, had come to see if the boys were keeping in the shade. "How are they all at home, Mr. King? Your little son was ailing when I was there the other day."

"Yes; he dyed you bring them temperance tracts and papers what I ought to have read, and didn't. Dick is all right again, thank you. He ain't got his daddy's disease of getting drunk, a disease that boneset tea ain't no good for."

In a few words Mr. King told Miss Sophia of his morning's misfortunes.

"And so you went to hear Judge Strong read the Declaration of Independence?" asked she when he had finished.

"Yes'm."

"You suppose you return to X—this evening, and sign another Declaration of Independence. There is to be a Temperance Meeting in the Lyceum, and pledge taking at the close of it."

"Well," said Mr. King, after a moment's musing, "I'll ask my old woman about it."

Evidently Mrs. King approved of the plan, as both she and her husband were at the meeting that evening—Miss Sophia could see them from her place in the platform choir—and when they went home again, Reuben wore a blue ribbon to show that he was a temperance man—Christian at Work.
The Christian Nation

CHOICE ILLUSTRATIONS.

The Shadow.

Across the inner sunlight of a soul
A shadow fall,
Whose ever-deepening gloom shut out the day,
And seemed to swell
Until the blackness of that midnight hour
What tongue could tell?
Faith's sun had set,—Hope's star forgot to shine,
But Love drew nigh,
Like some ill dream the mists of darkness fade
Before her eye,
And sun and star, with clearer lustre, grace
The morning sky.

Nervous Children.

Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company nor their grimaces when alone.

A case was reported by the Boston Globe, of a boy ten years old who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By means. He is the brightest boy in his class at school, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion.

Never whip them. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five. It is our duty to encourage and help them.

Brace up your own nerves first, and then be indulgent toward your own nervous children.

Keep Them Out.

"I don't want to hear naughty words," said little Charley to one of his school fellows.

"It does not signify," said the other boy; "they go in at one ear and out the other."

"No," replied Charley; "the worst of it is when naughty words get in, they stick; so I mean to do my best to keep them out."

That is right. Keep them out: for it is sometimes hard work to turn them out when they once get in.

In Heaven.

"Then shall we find a settled rest,
While others go and come,
No more a stranger or a guest,
But like a child at home."

Summer Preaching.

He is the wise minister in the summer, not who shuts the church door, but who shortens the services. People need them during the hot season as much as during the cold, but regard must be had to their power of endurance and enjoyment. Even when the thermometer is in the nineties they will enjoy and relish the telling condensed sermon, while they will weary of the highly elaborated, but lengthy discourse. So there is a point beyond which both the praying and the singing become wearisome and unedifying. But if the usual order must be observed in these respects, at least shorten up on the notices and omit the accompanying explanations and exhortations. Rightly conducted, an hour spent at God's house on Sabbath morning and evening in July and August will be sweet, refreshing and acceptable as the more lengthy service of January.

PUBLISHER'S NOTICES.

You will not need to be told that this is a new department. Oftentimes the publisher wants to have a talk with the reader, but is invariably met with the same reply from the Editor: "You must not bring business matters into the editorial pages."

All right. We won't.

We will have a place of our own.

Dear reader, do you appreciate the value of that great work, "Life and Work of Dr. Sloane," which we are giving away to those who will "lead a hand" in booming circulation? If you do, have you got a copy? If not, you ought to get it at once.

The supply will not last forever.

In order to get a copy of this $3 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

Some folks like testimonials as to the merits of a paper before they subscribe for it. Here are a few which you can read to such:

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the Christian Nation worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

I think the Christian Nation is a most excellent paper.—R. H. Gorrie, Newburg, N. Y.

To the Christian home the Christian Nation has brought cheer and happiness, and when sent to the household where the new life had not entered, it has awakened thought and quickened conscience.—Mary A. Woodbridge, Rec. Sec. of the World's and the National W. C. T. U.

The Christian Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly things into the hands that were pierced, and have Him order them as He will. That will give us all reforms at once.—Rev. D. S. Lottell, Pittsburgh, Pa.

The Christian Nation is a grand, good paper.—Rev. C. E. Walker, Twin Brooks, Dakota.

The Christian Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

The success of the Christian Nation is almost phenomenal.—Rev. J. F. Corson, Brooklyn, N. Y.

The Christian Nation is well and ably edited. It deals with all questions of national morality vigorously and honestly.—Rev. T. C. Sproul, Cedarville, Ohio.

The Christian Nation is an excellent paper. I read it with great satisfaction.—Rev. J. M. Foster, National Lecturer, Cincinnati, Ohio.

I trust the Christian Nation may continue its faithful work in the cause of National Reform.—Rev. Felix R. Bruned, President of the National Reform Association.

I congratulate the Christian Nation upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

It gives me sincere pleasure to join with so many others in commending the Christian Nation. I like it not only because of its varied interest as a paper, but because of its loyalty to the Lord Jesus Christ, and because of its vigorous protests against all forms of iniquity.—Bishop Nicholson, Philadelphia, Pa.

The Christian Nation is conducted with ability in all of its literary and news departments.—A. W. Pitzer, D. D., Washington, D. C.

I regard the Christian Nation as one of the most potent facts in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

The Christian Nation is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. John.

"The very name of your paper is a watchword for us all."

—Frances E. Willard.
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.

EDITORIAL BRIC-A-BRAC.

A Reform Assembly will be held at Lakeside, Ohio, Aug. 21 to 30, 1889. This Assembly will be composed of members of the National Reform Association, which of course includes all other reforms, such as Temperance, Woman Suffrage, Sabbath Observance, Social Purity, Jail, Prison and Hospital Work, Scientific Temperance Instruction and Hygiene, Bible in the Public Schools, etc. The speakers who have been engaged are: Rev. W. J. Coleman, Professor of Political Science in Geneva college, Pa., Revs. J. P. Mills and T. P. Stevenson, Mrs. H. L. Monroe, Mrs. Ohio W. C. T. U., Mrs. J. K. Trego, Supt Bible Readings for the State, Rev. S. B. Sprecher, D.D., Rev. S. A. George, Rev. H. W. Bennett, D.D., E. C. Beach, Esq., Mrs. J. C. Bateman, Rev. Francis E. Maren, Dr. Tracy the Stereoptican Talker, Rev. J. M. Sturtevant, D.D., Rev. Irving W. Metcalf, Rev. F. A. Gould, Rev. G. W. Pepper, Dr. Sperry, Rev. Geo. K. Morris, D.D., Rev. J. B. Holwieg, D.D., Prohibition candidate for Governor of Ohio, Dr. E. W. Hill, Mrs. E. Foster Mills, Mrs. H. B. Wijner, Miss Jessica A. Morgan, Mrs. Sarah M. Perkins, Mrs. Zeraldia G. Wallace, mother of Gen. Lew Wallace, Rev. Anna H. Shaw and "Mother" Stewart. Prof. E. C. Greenlee will conduct the music. We urge our readers to attend this Assembly feeling assured that a great treat is in store, as we know many of the speakers personally, and consider them possessed of the brightest intellects, and among the most earnest workers for Societies in Philadelphia, has attracted wide attention, not only in the religious but in the secular world. The Philadelphia allies gave many columns every morning to the details of the meetings, and they pronounced it "the largest delegated religious convention that ever assembled in America." They also abolished editorials commanding the work, and praising the niggling people for their zeal, devotion, and good sense in all their terences. The Convention took high ground on the themes of the Downing Law, which makes it obligatory upon the Judge to revoke the license of any one found guilty of violating it.

The Catholic Total Abstinence Provincial Council of New York and Brooklyn held a meeting in this city recently and adopted a series of resolutions commending the Brooklyn Commissioners of Excise for their "ill-advised and indiscriminate" granting of licenses. The proposition was discussed of forming a diocesan union to further the work of temperance, but the majority were in favor of making their power felt at the ballot-box, irrespective of former party affiliations, by refusing to vote for or countenance a candidate who is in any way identified with or who favors any kind of liquor traffic.

In Liberty county, Ga., a colored child was butchered and incinerated by its parents as a sacrifice. They were disciples of the false Christ, who preached frequently of human sacrifice, but who is now an inmate of an insane asylum. His followers are either incited by it to go home and beat his wife and children and break up the furniture.

The President expects to be present at the laying of the cornerstone of the Soldiers' Monument in Indianapolis, Aug. 23rd.
A REFORMER FOR GOVERNOR.

Dr. J. B. Helwig, gubernatorial candidate of the Ohio Prohibitionists, is a native of Ohio, and was born in 1833. There is a mixture of German and English blood in his veins, his father being of German descent and his mother English. A very good race mixture we believe in his case. He worked his way through Wilmington college, Springfield, Ohio, and afterward became President, in which capacity he served it for eight years. He has preached for longer or shorter terms in Bellfontaine, Akron, Springfield, and other points. He is at present pastor of a large English Lutheran congregation in Springfield, Ohio. He is large and powerfully built, physically and intellectually, and is capable of giving the liquor traffic telling and stunning blows. He expects shortly to take the field against the foes of God and home and native land. He is a fearless and powerful speaker, and will no doubt make a spirited campaign this fall in Ohio.

His political principles are of the soundest. This we judge from the fact that we have heard him give expression to them in National Reform conventions, where he declared the foundation of all political action to be the divine law; and also from his declaration in his speech accepting the nomination, to the effect that the government of this nation will not be right until it is laid upon the shoulders of Jesus Christ. It would be refreshing to see a man with such principles of action in the Governor's chair of Ohio, or of any of the states.

The Prohibition platform of Ohio contains the usual good things. The only trouble about these good things is that in the present state of political morals, it is very hard to elect a man who stands upon them as the basis of his political action. The country seems not to be ready for it yet. The people, at least the great majority of them, seem to be shy of too much religion or even common morality in political confessions of faith. It is kind of honest too not to put into your platform what you don't intend to practice.

The Ohio Prohibition platform starts out with the declaration that "God is the source of all power and authority in human government." This is good and true, but it is denounced as un-American. Crowds of people throughout the country do not accept it as true. They say the people is the source of power; we say, "the people under God," and we are glad the acknowledgment has been made.

Then follows the declaration of a number of principles for which our brethren in Ohio will contend this fall.

1. The security of home, government, etc., demands a non-sectarian party. 2. Revenue from the liquor-traffic is criminal in its nature, and is contrary to fundamental principles. (We omit 3, 4, and 5.) 6. No citizen shall be deprived of the right to vote on account of sex. 7. Sabbath and all other laws should be faithfully enforced, and officials who nullify the laws by neglect or failure to enforce them should receive the severest punishment.

11. Asks for such a just and gradual revision of import duties as will relieve the masses of the people from excessive taxation, yet not endanger business by sudden and unexpected change.

The platform contains many other good things, and is an advance on former platforms in the matter of woman suffrage.

A CONFERENCE OF WOMEN.

A Conference of W. C. T. U. workers, from the counties of Kings and New York and from Staten Island, was held at National Prohibition Park, Port Richmond, Staten Island, on Thursday and Friday, July 25th and 26th.

The Conference was preceded by devotional exercises, conducted by Mrs. Ella A. Boole, Cor. Sec. of New York State. Prayer was offered by Miss Julia Colman, National Superintendent of Literature.

An election for a President and a Secretary to serve during the Conference resulted in a unanimous vote for Mrs. E. A. Boole for the former and Mrs. Harriet S. Pritchard for the latter position.

Bible Readings were given by Mrs. Boole, Mrs. Tobias, Pres. of No. 5, Brooklyn, and Mrs. Sarah Collins, State Superintendent of Peace and Arbitration.

An excellent paper was read by Mrs. Ellsworth, of Brooklyn, on the Bible and Temperance, showing how the Bible condemns the licensing of the liquor-traffic. Another splendid paper, on Scientific Temperance Instruction, was read by C. E. Eberman, Pres. of Castleton Corners Union, which led to a discussion of the work. Among other facts brought out was a statement of the work now in progress by the Women's Prohibition Party League of Kings Co.; Mrs. Bramin president; the statements coming from Mrs. Mintonoye, chairman of the League's Committee, and Mrs. Pritchard, Secretary of the League. The statement was to the effect that a committee of gentlemen had been appointed to ascertain if scientific temperance instruction were given in the public schools of Brooklyn, but they failed to do this, and so these two gentlemen had requested the ladies of the League to do the work and report to them, so that they could visit the School Board. The League appointed a committee and at the next meeting the committee reported sixty-six schools visited and only six schools having text-books, and even in these schools it is only taught in the third grammar grade. The League decided that inasmuch as the men had failed in the first place, the ladies had better act further, and so the Secretary was ordered to send a report of the committee's work to the gentlemen, and also to prepare a paper to be presented to the Mayor of Brooklyn, giving him at the same time some abstracts from the School Laws wherein scientific temperance instruction is made obligatory in the public schools, especially with references to the effects of alcohol and narcotics on the human system. This was prepared and read to the Mayor, who promised to place men on the new Board who are in sympathy with the work, and kept his word by reappointing the old Board! The League has authorized the committee to call upon the Board during the second week in August, and if not satisfied to call again in September. They are determined to push this work until the laws are observed. Mrs. Boole and Mrs. Burgess stated that efforts are being made to have this same line of work brought before teachers institutes.

Mrs. Mariner of Brooklyn gave an address on Evangelistic Work, reminding of the Saviour's commission to go out two by two, and also His direction of the churches, when and how to work. She gave a good account of the work done by Union No. 1, especially in the mission and jail work, and told of one prisoner who, through the efforts of the women, is now a preacher of the gospel.

Mrs. Douglass spoke feelingly of hospital work, telling of the numbers in the hospitals by reason of the liquor habit, recommending the bringing of the gospel and temperance to them.

Mrs. Cynthia Leonard recommended coffee and tea stands close up to every saloon, with such drinks supplied for a penny, at the same time giving each poor person a bit of a cracker or a piece of bread with the drink, the food to be solicited from the public as donations. She also spoke a word for woman suffrage. Mrs. Boole replied that she believed the women present were all in favor of suffrage, and she did not think that Prohibition will succeed until women have the use of the ballot.

Mrs. Braham, State Superintendent of Evangelistic Work, was introduced, and suggested to the ladies that while talking about the practical side they must not forget the closet part of the evangelistic work, which she considered the most important part. In order to do efficient work we must "wait upon the Lord." By being thorough Bible students. Thousands of souls are now singing in heaven who have been saved by the efforts of our women who have been called to this work. Each effort is like a wave caused by a pebble being thrown into the water, the ripple of which never ends."

Miss Colman presented the Literary line of the work,
urging us when going out to missionate in any line, to carry and distribute tracts, bearing on the work that we expect to talk about. When people discover a fire in a building they use every means to put it out immediately, but the fire caused by alcohol sometimes burns twenty years. So people must be taught that it is no less dangerous on that account. This is best done by Scientific Temperance Instruction. Mrs. Boole recommended the hanging up of the wall sheets, "Buy your own cherries," as being very good.

Questions were asked Miss Colman concerning certain kinds of tracts which were answered in a satisfactory manner.

Mrs. Vanderhoef gave an eloquent address on organization, showing that the great thing needed among our workers is more cooperation in temperance work. It is not enough to be a Christian and temperate, we must consecrate ourselves anew to the work. Mrs. Vanderhoef is President of Kings Co. W. C. T. U. Mrs. Boole said Mrs. Vanderhoef had struck the keynote.

Mrs. Goff, State Superintendent of Legislative Work, gave a graphic account of her struggle to have the Police Matron Bill passed at Albany, of her visit to the Legislature and afterwards of her visit to the Commissioners. She told of her visit to the State Convention, two years ago, trying to get the women to work, of her struggle at Albany, then of her visit to the Board of Estimates, and to the Mayor of Brooklyn trying to have an appropriation made for this useful work; of the way the Bill was cut up at Albany; how Brooklyn is not mentioned in the appropriation; of her efforts to have it amended. She asked that some effort be made to have the state paper come out at a certain time each month, so that it will be of use in the work—matter to be received by the editor as near the time of publication as possible. Mrs. Boole made announcement concerning the state paper.

Mrs. Burgess, Pres. of Ulster Co., gave an address on Peace and Arbitration, showing how we must work for Peace first in the Home, and also in every place and position in which we are placed, denouncing the cruelty of war, and showing that if we wish to usher in Christ's kingdom, it must be by ushering in the time of which the angels sang, "Peace on earth, good will to men." We heard Mrs. Burgess several months ago, and she is constantly improving. She speaks in such a persuasive and yet convincing manner, she held the audience spell-bound for about three-fourths of an hour, speaking for the reign of Peace. We would fain give a better report of her eloquent address but space forbids.

Mrs. Margaret Patterson stated that she had opened an old Welsh church in New York City that had been closed for twenty years, and that a congregation and Sabbath School was rapidly forming, and she intended having a Welsh W. C. T. U. in a short time. She is an earnest brave woman.

Little Emily Boole, only seven years of age, who cannot read, recited the "Martyred Mother" in a manner particularly remarkable for so young a child. It would have been pronounced very fine for a person fifteen years of age, but for her, it was wonderful! She is certainly talented in a high degree.

Miss Minnie Boole presided at the organ during the Convention. Mrs. Wells, daughter of Dr. Leonard, formerly of Ohio, charmed the audience with her singing on Friday afternoon.

Thursday evening a Contest was held for a Demorest Medal, conducted by Mrs. Boole before an immense audience. The contestants were the Misses Annie Ludy, Emanu Proux, Elizabeth Proux, Carrie Borke and Mr. Harvey Wygand. Rev. Mr. Boole stated that at the last contest held in that place the judges sat at the back of the audience and did not wish to be known, which gave rise to talk that there were no judges but Mr. Boole.

He announced the judges for this contest to be Mrs. Julia Colman, Mrs. Flattery and Mrs. H. S. Pritchard. The contest was a very close one each contestant deserving a medal. There was but a point of difference between three of the contestants, and in a spicy speech by Rev. Mr. Boole the medal was awarded to Harvey Wygand amid the applause of the whole audience.

Attention was called to two crayons, one of Gen. Fisk and one of Miss Willard, drawn by the proprietor of the hotel on the grounds which are pronounced by Vedder to be very fine.

Mrs. Boole is a fine presiding officer. Her remarks after each address gave evidence that she was fully acquainted with the work in all its lines, and her cheerful, affable manner did a great deal towards making this Convention what it was, a great success, At intervals during the convention prayer was offered by Mrs. Prindle, Mrs. Burgess, Mrs. Morris, Mrs. Boole, Mrs. Wing, and Miss Julia Colman.

The Park is a fine one, including a beautiful grove, a spring of water containing iron, the cottage of Reverend Dr. Boole, a hotel and many acres of land to be used for cottages. The meetings were held in an immense tent which was beautifully decorated for the occasion.

The Outlook.

The saloon keepers of Cincinnati have banded together, held a mass meeting, and about two hundred names have been signed to a paper in which they declare to keep open saloon on the Sabbath day, in defiance of the law. Any one closing the front door and opening the side door will be punished by the rest of the saloons keepers. It is to be in utter defiance of the law. It was also resolved that all who may be arrested shall meet at Turner Hall, and march in procession, with music, to the police court. Mayor Mosby says the police force will be strengthened if necessary to enforce the law.

Eighty tons of provisions and supplies have been sent from Chicago to the starving, locked-out coal miners of Spring Valley, Ill. The train was received with great demonstrations of joy. Their poor pinched faces, bare feet, and clothing scarce enough that the poorest quality, all denoted their condition which was bordering upon the verge of starvation. There are about two thousand idle miners, which with their families amount to about six thousand persons.

A hired man on the farm of Henry Hoffman, near Hobart, Ind., descended a well to get some meat which had been hanging in it to keep cool, but had fallen to the bottom. He was overcome by foul air, and fell into the water, when a neighbor, Michael Hafner, descended on a rope to help him out, and was also overcome. The well was 42 feet deep, and the bodies were not recovered for several hours.

A recent fire at Luchow, China, continued for twenty-three hours, and destroyed 87,000 dwellings. Over 1,200 perished in the flames, and 400 others were killed. Nearly 170,000 people are shelterless, and are dying at the rate of one hundred a day from want and exposure. The Government is providing relief with all possible haste.

At Nyack, N. Y., July 22d, broker O. M. Bogart, who is deaf, while the woman did the noble deed.

Some labor men are trying to have the Kings County, N. Y., Commissioners removed on account of their continuing to give labor to convicts in the penitentiary after the contract has expired that existed with a New York factory.

The large Empire livery and boarding stables, this city, were destroyed by fire on the 23d inst., 122 horses perishing in the flames, together with 125 vehicles.

The Rev. J. Crosslett, a missionary in China, died June 21st on shipboard, between Shanghai and Tien-Tsin.
PARTING WORDS.

REV. G. S. SHAW.

"Only fear the Lord and serve Him in truth with all your heart, for consider how great things He hath done for you."—I Sam. 12:24.

After the victory over the Ammonites at Jabesh Gilead, Saul was accepted as king by all the people. Even those who had despised him as a man and had lightly regarded his abilities as a statesman and general, now aquiesced in the nation’s choice. They dared not oppose the current of popular feeling. Without a dissenting voice being heard anywhere in Israel, the people gathered at Gilgal to make Saul king.

We can imagine that it was a great day in Israel, a day that would be hailed with joy and filled with rejoicing, "A day to be golden letters to set, Among the high tides of the calendar."

Very early in the morning visitors would begin to pour into the city, till the streets would be crowded. Bands of music would fill the air with melody. Processions would pass and repass along the avenues. In the high place sacrifices would be heaped upon God’s altar, and from morning till night the incense of the nation’s peace offerings would ascend to God. Such a day had never been in Gilgal or even in Israel. They had desired a king, God had granted their request, and to-day Saul, of kingly stature and bearing, with the laurels of victory on his brow, is king. Surely God is good to His people, and this is the dawn of a glorious period in the nation’s history.

The ceremonies of the day are not to end with crowning the king. There is a prophet there, an old man, for many years the leader of the people. There cannot be two leaders in Israel. If Saul is to be king, Samuel must cease to be Judge. The hour has come for the Seer to lay aside the emblems of judgeship, that all honor may be given to the crown. The music is bidden to cease, the procession to stand still, while the people listen to Samuel’s parting words.

It is to these we are to listen; but first let us notice an occurrence that marred the joy of the people that day, and cast a shadow over the prospects of the kingdom. It was had for the Prophet to bring his auditors to think of serious things. Their eyes were dazzled with the prospect of national glory. They could think of nothing but Israel’s greatness. When the Seer spoke to them of sins that they had committed and of evils which threatened them, his words did not accord with the spirit of the day. If the people were to be led out of themselves and back to God, it was necessary that a judgement in a miracle should come upon them. In answer then to Samuel’s prayer the sky became black with storm-clouds, the mighty voice of the thunder shook the earth and the sweeping rain leveled the fields that but a half hour before had been filled with standing golden grain. The storm meant a present judgment, and a lesson concerning the future. It meant that God who brought on a thunderstorm at the time of wheat-harvest, was able to visit the nation with judgements even during that period that seemed so bright now at its dawning.

I will ask you to notice three of the leading thoughts in Samuel’s parting address.

1. Great men are subject to the common law. There are those who think that a high office confers certain privileges and exemptions; chief among which is the right to do wrong things in defiance of public sentiment. They are the ones who lie, steal, kill, and defraud or oppress; they are the liars, slanderers and dishonesty in other men; but think to do these same things themselves with impunity. They are persuaded that the eyes of the world are so dazzled by the brilliancy of their greatness, that none will discover their sins. There are those also who stand as a body-guard around these great ones; and they tell us that these must be judged by a standard different from that which we apply in the case of other men. It is a mistake. There is only one standard by which God judges men, and He has taught the universal people to use the same and judge likewise. This one standard is the divine law. It says: "Thou shalt not steal," and the common verdict is that a man is a thief who has stolen, whether his name be Achaz or Annanias, whether he has taken an armful of the spoil of battle, or has absorbed half of an estate. I am led to make these remarks by the words of Samuel when he called upon the people to testify regarding the character of his past life. It seems to me that if any man might be excused from full compliance with the rigid requirements of the law, we might overlook some failings in the aged priest and judge. Samuel, however, does not ask any exemption. He says, "Judge me as you judge other men; look into my private as well as my public life. Whose ox or ass I taken, whom have I defrauded or oppressed, or of whose hand have I received a bribe?" Had Samuel been like some men he would have said, "You must not dare to look into my life, or criticise my actions. You do not comprehend the high and holy motives which have prompted me. You are not qualified to judge me. If you must intrude upon your criticisms to my public life. When did God refuse to answer my prayers for Israel? When did any of my words fall to the ground?" Let no one deceive himself. Whether we would have it so or not, the common people will sit in judgment upon our words and acts, private as well as public. It has been established beyond question, that a man’s influence for good in office is of little worth if his private life is defective. If an officer in the church, for example, has been discovered by his neighbor to be untruthful or dishonest, his influence is broken no matter how well he may have discharged the duties of his office. No man however high his office or successful his official career is exempt from the criticisms of the people and the application of the law.

2. One sin does not necessarily entail a course of evil and a disastrous end. Israel had sinned in asking for a king. Samuel declared that it was a great wickedness, the storm attested it and the people acknowledged it. Yet the prophet encouraged Israel. He told them that if they would obey the voice of God and not turn aside from following Him, their king and their kingdom would still be blessed. As the storm cloud that day passed over Gilgal and the clear sky again appeared, God’s displeasure would pass and bright days come. The one thing necessary was that the nation remain true to God. The form of government was not an essential, God could and would bless a God-serving monarchy as certainly and as abundantly as a God-serving republic. Besides it was not impossible to change the form of government again and return to the old way of administering the laws. On the same principle it is possible for a church to take a wrong action, and still enjoy the blessing of God. The most notable instance of this that I recall, is found in the history of the Israelites who were scattered through the hundred and twenty and seven provinces of the Medo-Persian empire in the days of Abasuaers. A call came from God for Israel to return to their land and at length a few departed; but the greater part remained in Chaldea. These seem to have had but little claim on God; still in His mercy He watched over them and marvellously delivered them out of the hand of Haman, their enemy. A Synod may enact an unjust law, or give a wrong delivery; still we are not justified in considering this as an irrevocable step toward ecclesiastical ruin, and in raising the hue and cry that the church has moved off from its historical position. Bad laws may be repealed, wrong steps retraced, reformulation is always possible. The one thing that is always necessary is the fear and service of God. "Only," says the prophet, whatever else you do or do not do, "Only fear the Lord and serve Him in sincerity with all your heart." Of this same people at a later date it is written, "They feared the Lord and served their own gods." They had a knowledge of God, they made some confession of Him in church ritual and public prayer, they recognized His hand in many of their mercies, they trembled when His judgments come upon them; but the talents, the wealth, the power of the nation went to other gods. They said that Jehovah was God, but they served Baalim and Ashhtaroth. We call true a Christian land, but whom does the great body of the people serve? Ask the people of Pennsylvania, "Who sent the flood upon Johnstown and its neighbor villages?" and they will tell you it was God; but bring them to the polls and ask them "Who is on the Lord’s side?" and by 200,000 majority, nearly, the same people of Pennsylvania will side with the devil. We must not only fear God, but serve Him in sincerity and with a whole heart if we would enjoy His blessing.

3. The teachings of history should be kept in remembrance. Samuel reviewed the history of Israel that day in Gilgal. He spoke of Moses and Aaron as well as of God himself, of the peril met with in the wilderness and also of the dangers that beset the nation in Palestine. In doing this he followed an old custom of Israel. Over and over again we find public teachers from Moses to Stephen recounting the gracious acts of God. At every passover feast the question was put to the people in the words of Moses, "Tell me, how the Lord your God leadeth you these forty years in the wilderness, and what signs and wonders did He wrought in the land of Egypt, in the Sea, and in the wilderness, from Egypt even to this place?" It was by the teaching of such men that the people were kept from the sin of grumbling against God.

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In the Sabbath School

Lesson VI, August 11, 1889.—Samuel's Farewell Address—Samuel 12:11-15.

Analysis.

Rev. J. S. T. Milligan.

Golden Text. Only fear the Lord, and serve Him in truth with all your heart; for consider what great things He hath done for you. I Sam. 2:4.

I. Introduction. 1. All Israel addressed. 2. He had hearkened unto their voice. 3. Made King over them. 4. The man is submissive to his inspection. 5. His people submitted. 6. His address unpretentious. 1. His age, and grey hairs. 2. His wisdom and their knowledge of holiness. 3. His character and administration. 4. His wisdom and their knowledge of holiness. 5. He challenges criticism and impeachment. 6. The divine tribulation is the one to which He appeals. 7. Saul as anointed King is also recognized. 8. He denies covetousness and fraud, oppression and bribery. 9. He is fully exonerated from defrauding, oppression or bribery. 10. He charges selfish with injustice to him in superseding him when he had not become a reproach. 11. The Lord is witness against you. 12. He was astonished in witness. 13. They themselves concede the matter. 14. He subdues to many important matters of history. 1. Moses and Aaron God's style of man. 2. God's deliverance from them Egypt. 3. The righteous acts done to them and their fathers. 4. The deliverance wrought by Moses and Aaron. 5. Their numerous sins and misfortunes. 6. Their confession of sins and promises. 7. The deliverer He raised up. 8. The case of Nahash especially alluded to. 9. Their demand for a king too absolute. 10. Jehovah the only King. 11. The limitations. 12. They had been fairly gratified.

II. The limitation was mild. 1. But the Lord, 2. Serve Him. 3. Obey His voice. 4. Not rebel against His commandment. 5. Thus they and their King might follow the Lord. 6. Otherwise they would incur divine anger.

COMMENTARY.

Rev. T. H. Acheson.


Introduction.—In our last lesson we had Saul's important visit, though he did not understand its importance at first, to Samuel, by whom he was anointed before he left. We will refer to only a part of the historical connection of these lessons. Samuel called the people to Mizpeh. By some measure, the use of the lot or in some other way, it is ascertained for the people that Saul is to be the king. He had not yet been publicly revealed as king. Now he is. He is brought before the people. They say: "God save the king." Saul does not yet, however, take up his regular work as king. He went home to Gilgal. A band of men whose hearts God had touched, went with him. Certain ones are ill-afflicted, towards him. Soon an occasion arises for him to assume himself and establish himself more firmly among the people. Nahash king of the Ammonites offers reproachful conditions to the men of Jabesh-gilead. Saul calls Israel forth, and marches against the Ammonites, whom he defeats and scatters. The people say unto Samuel: "Who is he that said, shall Saul reign over us? bring the men, that we may put them to death." Saul says this shall not be: "For to-day the Lord hath wrought salvation in Israel." Samuel seems to think this to be an auspicious time to have Saul formally made king. He proposes that they go to Gilgal, and renew the kingdom there. The people go to this place, and there they make Saul king. They sacrifice sacrifices of peace offerings before the Lord. "And there Saul and all the first of Israel rejoiced greatly." The lesson of to-day now follows in the Bible narrative. These words of Samuel are spoken at this same place.

The Lesson worded, "Holy, holy, holy,..."

1. And Samuel said unto all Israel. It is evidently at this same time and place, Gilgal. Gilgal was not far from Jericho and the Jordan river. The lesson is Samuel's farewell address; and in a sense, at least, it is a valedictory. But while Saul succeeds him as the chief ruler, according to 7:15, Samuel judged Israel all the days of his life. He may have retained some civil power; or it is possible that the word "judged" in the passage referred to has a religious meaning: "Behold, I have hearkened unto your voice." See ch. 8:4, 5, 19, 20.

2. And now, behold, the king walketh before you. "Saul was now king." The idea here is, either, the king publicly appears before you; or, the king goes before you to lead you. Both ideas, of course, may be included in the phrase, "walketh before you." And I am old and grayheaded. See 8:1. Perhaps he was over sixty or seventy years at this time.

And, behold, my sons are with you. He may have meant that the people could judge how far he was responsible for the improper official acts of his sons. Perhaps these sons would be retired from office by the change in civil matters, or shortly after it. And I have walked before you from my childhood unto this day. The words, "walked before," may have the double meaning previously suggested. Samuel had been from childhood in a public place; and before he left that period of life he may perhaps have been a religious teacher. See 19:10. He had led a noble life. 'We must not look upon him as a monarch that did God's work.' He preferred to act well.

3. Behold, here I am. There are some public officers who could not at all present themselves honestly, on such an occasion, in such
a manner as Samuel does. Witness against me before the Lord. A solemn position for Samuel to occupy. Yet innocent, integrity, were his, and before his anointed, i.e. before Saul. Whose ox have I taken? Or whose ass have I taken? He had not used his office to take away work animals from the people. This may mean that he had neither impressed their animals for part, or all, of the time to his service, and that he had not used his power to deprive them of their proper ownership of such animals. Of whose hand have I received any bribe, etc. The Pulpit Commentary says: "Bribe should be rendered 'ransom.' Literally, it signifies a covering, and was used of money given by a guilty person to induce the judge to close or ' blink his eyes,' and not see his sin. It does not mean, therefore, any bribe, but only that given to buy off a guilty person." This idea seems the more probable when we think of the meaning of the word "ransom." The R.V. prefers the word "ransom" and puts "bribe" in the margin.

4, 5. Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. Thus the people reply. Samuel's integrity required this answer. They are honest and fair enough to give it. It was quite an honor thus to receive the approval of the people in this direction. He is witness. So the people reply to Samuel's words in the first part of the fifth verse. Samuel can feel that he has been acknowledged innocent of having anything found in his hand.

6. It is the Lord that advanced Moses and Aaron. The connection appears to be of this nature. The people respond that God is witness, and Samuel carries out the same idea in an impressive way. It is the Lord that advanced Moses and Aaron, etc., who is witness. Observe the hand of God in the leadership of Moses and Aaron. The R.V. uses "appointed" for "advanced." Brought your fathers up out of Egypt. God had sided them before they came into Canaan. They did not come out of Egypt by their own efforts alone. How mightily God interposed.

II. SAMUEL REVIEWS SOME OF THEIR HISTORY (7:13.)

7. Now therefore stand still. He wishes careful attention. His words are solemn and important. The righteous acts of the Lord. These would seem to include both the kindly and the severe acts of God toward them. The judge of all the earth always does right. It is a good thing for us in more than one way, to review the past. The past is a wonderful teacher; but we need to think of it.

8, 10. Your fathers cried unto the Lord. In Egypt there was need for such crying. They were in severe bondage. Then the Lord sent Moses and Aaron. This was a kindness in the past worthy of grateful remembrance. God can raise up a leader just whenever need for such crying. They were in severe bondage. Then the Lord sent Moses and Aaron. This was a kindness in the past worthy of grateful remembrance. God can raise up a leader just whenever he thinks best. Brought forth, etc. They came from Egypt and bondage to Canaan and liberty. And when they forgot the Lord, notwithstanding his past deeds. He sold them into the hand of Sisera. See Judges 4:9. "He had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." God can use his enemies to do his work. Into the hand of the Philistines: Judges 10:7, 13. The king of Moab. Reference evidently to Eglon. Judges 3:12-14. Ehud was the deliverer in this case. He wished a king. It is possible that they were really in need of a military leader. Saul was brought forward by the Lord.

III. TWO WAYS SET BEFORE THEM. (14, 15.)

14. If ye will fear the Lord, etc. Samuel in these two verses gives them most important counsel. The fear of God in man's heart is one of the vital conditions of true success. And serve him. We are God's servants. And obey his voice. They had knowledge of His law. Then shall both ye and also the king, etc. Perhaps better as in the R.V., still keeping in mind the word "it" from the first part of the verse: If ye will fear, and both ye and also the king that reigneth over you be followers of the Lord your God, well. Heavenly wisdom and divine promise are wrapped up in these words. 15. But if ye will not. Another possibility. How sad that men not only are liable to disobey God but do disobey Him! But rebel against the commandment of the Lord. This was possible. Men can become and do become rebels against God. Perhaps all sin is not included here and in the general idea of rebellion against God. Then shall the hand of the Lord be against you. Pix'in words. He who will be loving to the obedient, will be severe to the disobedient and rebellious. If the hand of Jehovah be against us, what can we do to resist? As it was against your fathers. As God treated them, he will treat you. Take warning by the past. Look at its sinful mistakes. Look at the afflictions that came.

THOUGHTS TAUGHT OR SUGGESTED.

1. A public life of integrity is honorable and noble.
2. It is well to study the past.
3. God's acts are righteous.
4. Sin brings punishment.
5. Obedience to God is a wise course.
6. It is not wise to overlook God's hand in history.
7. It is important also to remember that man is a free agent and responsible.

AMONG THE CHURCHES.

REFORMED PRESBYTERIAN.

SALEM CONGREGATION.

The Sacrament of the Lord's Supper was dispensed in Salem church of Salem congregation on June 30th, 1889. Prof. W. P. Johnston, of Geneva College, assisted our pastor in the services, and the divine messages of which he was the medium came as words in due season. Nor was it from the pulpit only that his influence was felt. In hours of social enjoyment his cordial manner insured friendship. Three new members were admitted to church privileges. We felt that the Holy Spirit was with us. God's favor was also manifested in outward things. The frequent showers gave the farmers abundant leisure to attend the services each day, yet the showers came at such seasonable hours as to disc on mode no one, in their journeys to and from the church. Truly the Lord is ever mindful of his own.

The L. M. S. met on Saturday, and were very much encouraged by addresses from our esteemed pastor, Rev. H. W. Temple, and his assistant. Reports from officers and branch societies showed that work had been accomplished during the past year, while plans there divulged, bespoke a determination to perform still more in the future.

On the 4th last, the Salem branch held a festival and cleared $47 (forty seven dollars). The Bethel branch anticipates a similar movement on the 16th. Object in view, the furnishing the churches, or improving parsonage.

"T. T."

ALMONT, ONTARIO.

June 23d was Communion Sabbath in the Ramsay R. P. Congregation. On the preceding Sabbath, the Pastor, Rev. E. M. Colomer, preached from Psalms 51:17. On Thursday, Rev. Mr. Pinkerton of Ryegate, Vermont, preached from Hebrews 2:16. On Saturday, from John 14:9. On Sabbath from John 19:5-14, "Behold the Man," "Behold the King." On Monday Mr. Pinkerton preached a rousing sermon on the great National Reform Motto, "Thy Kingdom come." Here Mr. Pinkerton was seen at his best, as he showed in eloquent language some of the obstacles to the coming of the kingdom, such as the Roman Catholic Religion, the body destroying, soul damning liquor traffic; secretism with its murderous lodge machinery, and civil governments instead of being a terror to evildoers, say by their acts to the Lord and His Anointed, "Let us render break their bands and cast their cords from us." Mr. Pinkerton lectured on Temperance on Monday night. I did not hear the address, but have no doubt it was worthy of the immense audience that greeted him in the Almonte Melb-
outist Church. Two were added to the church, of whom one an old woman with hair as white as snow, reminding us of the words, "The Kingdom of God suffereth violence and the violent take it by force." As she stood up to be baptized many hearts were full, as we thought of "Jesus Christ who before Pontius Pilate witnessed a good confession." On Monday two new elders, Jas. M. Waddell and Thos. Bowes, and one deacon, John A. Bowes, were elected.

Morning Sun, Iowa.

The following clipping is from the Morning Sun News: "Twenty-five years have elapsed since the marriage of Rev. and Mrs. Trumbull; fifteen years of that time Mr. Trumbull has been pastor of the R. P. Church of this place. For some time it had been in the minds of the congregation to give them some token of their appreciation of their labors in the years gone by. This plan was perfected during the pastor's attendance at Synod. Accordingly on last Friday baskets were heavily laden with good things which the ladies prepared, and shortly before noon the corners of the streets were dotted with people, awaiting the procession which formed in the south part of the town, which when it came along was swelled to a large company and which almost filled the yard at the minister's residence. The ringing of the door bell called forth Mr. and Mrs. Trumbull. The expressions of their faces at this moment was worthy of the study of a philosopher. Rev. James McElhinney explained the meaning of the invasion; it was because they loved their pastor and his wife for their labors of love, their kindness to all in health and sickness in the years that were past.

Mr. McElhinney then presented in the name of the congregation an elegant gold watch and chain to Mr. Trumbull, and a box of silver ware to Mrs. Trumbull, as a slight token of regard from people to pastor and family. Tables were then placed on the lawn and the feast began. The visitors were put up as though by magic and one week after the fire most of the families were present and added to our enjoyment. After dinner we gathered in the front parlor, and yard under the trees, and spent till five o'clock in singing college songs, revival hymns, giving recitations, rehearsing tricks and incidents of boyhood days, and making impromptu speeches in which every one took part, and closed by singing Psalm 133—and prayer by father.

We laughed and we cried as Memory went back into the past, and imagination and hope went out into the future. We lived over again the days of our childhood when we "knew no care," in the old home in Harrison Co., O., and the years when we ripened into manhood and womanhood in Logan Co., O., and hopefully we looked over the river into the Heavenly Home, and thought of a final reunion where they are neither "married nor given in marriage," but where God is Father and Christ is elder brother, and we are all children together. N. M.

Bloomington, Ill.

Our pastor Rev. Mr. Shaw returned from Synod, accompanied by Rev. J. R. Latimer, who stops on his return home to visit his parents and friends in this vicinity.

Rev. Latimer conducted the services on a Sabbath afternoon.

The congregation are under consideration some improvements on the interior of their church building, in the near future. Money to the amount of one hundred and ten dollars has already been subscribed, but the style of finishing the walls, has not, as yet, been fully determined.

Mr. Charles McCaughan, our senior elder, was suddenly taken quite ill, some few days ago, but at present it is thought that he will recover.

Miss Clara Smith, one of the younger members of our congregation, recently graduated from High School, taking the First honors of her class, and was awarded a free scholarship in the State University, which is located at this place.

Hoptkinson, Iowa.

Communion services were held here on the third Sabbath in May, Rev. T. A. H. Wyile assisting. There was an accession of eleven.

The Ladies' Missionary Society is working the first six months of the missionary year for the Indian Mission. The children are being interested and are also at work in aid of this mission.

Our church has been newly and tastefully papered. Various improvements in and about the building are in progress.

Seattle, W. T.

The "Queen City of Puget Sound" is "slightly disfigured but is still in the ring." In a few hours, on June 6th, the entire business portion of our beautiful cit was reduced to ashes. All E. R. depots, all wharfs, excepting two, all banks, all wholesale houses were swept away. There was but small loss of life. Only four are known to have perished, one being a fireman, who was seen applying a brand to a building, and being pursued entered the building he had fired and never came out. The loss of property was large, the finest and most expensive buildings being destroyed.

But nevertheless, no man is found sitting disconsolate, among the ashes; there is but one expression from all—"A great loss but it will prove a blessing to Seattle. And every business man, even those who have been the heaviest losers, have taken hold again and are rapidly rebuilding the burnt district. Tents and temporary frame buildings were put up as though by magic and one week after the fire most of the firms were again supplying the wants of their customers. Capital from the East is flowing in rapidly. All the streets in the burnt..."
district are being widened. Nothing but brick and stone will be permitted to be used in rebuilding. Brick blocks are the order of the day, and the prospects for the future of our city are brighter than ever. Now one is in the least bit discouraged. Western grit has shown itself most admirably.

I have received letters from several persons who were looking forward to locating here, asking as to what effect the fire will have on the city and especially on our mission. The effect on the city will be beneficial. The fire should not prevent any one from coming to Seattle. Rather it should be an inducement. As to the Mission, I think it will not materially injure it. Two of our members were burned out of their business, but are starting again. The Y. M. A. Rooms, in which we were holding services, were burned and we were out of a place of worship. The first Sabbath after the fire I occupied, by request, the pulpit of the First Baptist church, the pastor being absent from the city. Since then we have held services in a hall on the second floor of a building out of the centre of the city. This is not at all suitable, and it is very doubtful how long we may be able to obtain the use of this hall. What we will do if put out of this building we cannot say, but a committee is at work, and if nothing else can be done we will secure a tent and hold services in it. As to the ultimate success of our Mission there is no doubt, but at present we are laboring under difficulties. Through the burning of our place of worship and the excitement occasioned by the fire, we have lost several of those who usually attended our services, but we hope to soon regain them. We need and must have a church building of our own, to do satisfactory work. Our members here are all earnest Christians and energetic workers, but small in number and have not abundance of gold and silver. They will do all they are able, but we will have to look to our friends in the East for aid in building a church. If those men who have been blessed with means could see the need and opportunity for evangelistic work in this city, and could be brought to realize the large return an investment in that line made today would be certain to bring in a very few years, they would not withhold what the Lord has given them. But our members here are not discouraged in the least. We will do our work faithfully and with divine help, we shall succeed. We are now looking forward with anticipation to our organization and the celebration of our first sacrament which will be on the first Sabbath in August.

S. DELL JOHNSTON.

Necrology.

Captain James M. Shackelford, a well known retired mariner, and an elder of the Reformed Presbyterian Congregation of Baltimore, Maryland, died very suddenly of cancer of the stomach, at his country residence near that city, July 18, 1889, aged 80 years. Although his disease had been accomplishing its deadly work without detection for some time yet his death was but of a few days' duration. If he suffered, he never complained, and passed peacefully away conscious of his condition and with trust in the blood of Jesus.

Capt. Shackelford was born in Baltimore, March 10, 1819, and was baptized in the Episcopal Church. In early boyhood he left the paternal home with a blessing to follow the vocation of his choice upon the high seas. For many years he was master of Baltimore merchant vessels in the South American trade. His first command was the brig "Good Return," a French vessel, engaged principally in the West Indies and Brazilian trade, but trading at Africa and other foreign countries. Previous to the war of the rebellion he was owner of several vessels plying in the Gulf of Mexico and Florida rivers, two of which were destroyed during the war. At the breaking out of the war, he returned to Baltimore, retired from business, bought the beautiful country residence on Harford road, in the suburbs of the city, where he spent the remainder of his long and honored life.

He connected with the Reformed Presbyterian Church, May 14th, 1874, and was chosen a ruling elder, November 8, 1889. He is well known how faithfully he performed all the duties flowing out of these relations, and how conscientiously, punctually and attentively he walked upon the ordinances of grace. As his last pastor I wish to bear my testimony to his character and worth as a man and as a Christian. He was humble, mild, peaceable, magnanimous. He never caused any one a pang. He was reserved in his manners, but entertaining and most hospitable in his home. He was not always demonstrative as to his religious experience, but he spoke volumes for Christianity by his silence and evident sincerity. He manifested his faith by his works. He was a most liberal supporter of the Baltimore Congregation, and bestowed of his wealth upon every worthy cause. Many can point to Capt. Shackelford as their benefactor. None knew him but to love him. Many of his traits of character are worthy of imitation. His faith in Christ was saving, and he passed away into that blessedness prepared for those who die in the Lord, while his influence and works follow him an immortal legacy. The funeral services were conducted by his nephews, Revs. David Jamison and W. M. Glasgow, with prayer by Mr. T. H. Walker, from the house of his brother in law, Mr. J. S. Mullen, in the city. Among the numerous and beautiful floral offerings, was a design of the vessel "Good Return." He leaves a widow, but no children, to mourn his loss, but she does not mourn as one who has no hope. The vocation of Capt. Shackelford was a beautiful illustration of what his life really was. Early in life upon the stormy seas, often at the mercy of the deep and more than once losing parts of cargo and crew, he at last conquered the sea as a good mariner, returned to his native port, and spent the residue of his life within the bosom of his family and within the pale of the church.

Likewise was he cast upon the troubled seas of life, battling with angry billows of sin which strove to engulf him, yet his faith in Christ triumphed, and with a "good return" he has at last gained the heavenly port to spend an eternity within the bosom of the redeemed family of God, and within the pale of the church triumphant. Good cheer, noble sailor, you have at last entered in safety the harbor of the river of life, and the anchor is cast within the vail! Blessed are the dead which die in the Lord henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

W. M. GLASGOW.

In Memoriam.

Resolutions adopted by the L. M. S. of Eskridge on the death of Mrs. Sarah Curry.

WHEREAS, God in his providence has been pleased to remove from us by death, on Dec. 18th, 1888, our sister, Mrs. Sarah Curry, and whereas, our departed sister by her Christian deportment and consistent life, afforded evidence that though called away suddenly, she was "ready to depart and be with Christ which is far better," therefore,

Resolved, That as death has separated us for a term from one we loved, and has deprived us of her companionship, yet do we bow in submission to his will, who doeth all things well.

Resolved, The unexpected death of our sister admonishes us to be diligent in our Master's service, and be prepared to meet the Bridegroom when he cometh.

Resolved, That we extend our heart-felt sympathy to the bereaved friends, assured that "their loss is her eternal gain."

Signed by Mrs. A. J. Johnston, Mrs. M. Thrushby, Mrs. M. Martin.

UNIVERSAL PRESBYTERIAN.

Butler Presbytery directed its congregations to pay all salaries to pastors promptly. This was not done. Now the Presbytery "Resolves" that congregations be requested, and if this is not heeded, the Clerk of Presbytery is to write to the congregations and advise them to pay up!

Two new church buildings are in process of erection in Kansas City. An Annual Picnic for the congregation and Sabbath School has become a settled fact in some parts. Most of the churches in and about Pittsburg, of a description, have the picnic.

Another, and very promising congregation has been organized in Des Moines. The new one has most of the life of the old one from which it was organized.

Rev. J. D. Brownlee, pastor at Indiana, Pa., has been seriously ill. Revs. R. J. Miller, E. S. McKillop, A. G. Wallace, M. G. Kyle, and perhaps others, are recent travelers to Europe.
July 31, 1889.

Rev. T. W. Anderson, now pastor for a short time in Charles street church, New York, has been called and is expected to go to W. 25th street church in same city.

The last Moderator of the Assembly was an excellent parliamentarian and well fitted for the place, but he was a young man and without the D. D. The latter however has not lagged far behind the Assembly, both Monmouth and Muskingum colleges doing themselves credit in bestowing the title.

Dr. W. G. Moorehead is writing Bible Studies for the Young Christian.

Dr. Jas. A. Grier is writing on Inspiration in the United Presbyterian.

Prof. J. H. McMillan, of Cedarville Ohio, has been promoted from principalship of the Monmouth Preparatory department to the chair of Latin and Hebrew in the same college.

Westminster college reports 250 students in attendance during the past year, and Monmouth reports 378.

On July 4th, at Springfield, Ohio, Mrs. Clokey, widow of the long revered, and now deceased Dr. Clokey of the Xenia Seminary, died.

A constitution is in process of formation for The Young People's Societies of the church. A committee on a Young People's paper will report in September.

The new minutes of the Assembly of 1889 are a presentable and careful showing of the work of a year, and are now being sold and read throughout the church.
ed her brood. And then there were three weeks more, at least, before the young ones could fly.

Mr. Corliss visited the nest frequently, not with any impatient to have the robin and the young ones out of the way, but with a genuine interest in their growth. The old birds had all the time they wanted; and when, at last, they had sternly helped the clumsy, reluctant youngsters over the edge of the nest, and they showed themselves able to get about on their own hook, orders were given to resume the building operations, and the dull boom of the gunpowder, tearing the rocks apart, was heard where the birds had peeped.—Our Paper.

SIX LITTLE PIGS.
BY ERNEST GILMORE.

There was a new servant-girl in the kitchen of the Belmont mansion. She was a very green girl, and deplorably careless. She was always blundering; but I have only time to tell you of the funniest blunder she ever made.

One day Mrs. Belmont was told by a dear friend of hers a story that made her heart quake with fear. The lady's son, a beloved and finely educated young man, had become thoroughly dissipated. With tears in her eyes, she told Mrs. Belmont that she traced her son's downfall back to the brandy peaches which had been eaten at his own mother's table.

"And my own little boy, only ten, is too fond of brandy peaches, I verily believe. I should not wonder at all if that is what caused his headache. We have so much company that the peaches have been on the table frequently of late; but they'll never be on my table again," Mrs. Belmont said decidedly.

So she began her work of reform by emptying all the brandy-peaches she owned into a pail for refuse.

"I'll not give them away, because then they might set some other mother's boy's feet slipping; but I will throw them away, and then they will do no harm to anyone," she said, mentally; then aloud to Ann she said:

"Now, Ann, remember to empty this pail into the ash barrel, and not into the stall barrel."

"Yes, sir," Ann said, paying no attention, as was her habit.

So when Ann was ready to empty the peaches, she did what she was told not to do; she emptied them into the stall-barrel and went back to work, unconscious that any harm was done. Very soon afterward Jerry, the hired man, fed Dick Belmont's six little pigs with the contents of the stall-barrel.

An hour later little Dick ran into his mother sobbing as if his heart would break.

"Mamma, O mamma!" he cried, "my pigs are dead—my six little precious pigs."

There was a grand rush for the pen. Yes, there lay the six little pigs on the banks. What a disappointment!

Suddenly a brilliant thought entered Mrs. Belmont's mind. She ran to the barrel and stirred it at the bottom, where she saw some slices of peaches.

"O that stupid, provoking Ann," she said, laughing in spite of herself.

"Was it that horrid Ann that killed my pigs, mamma? Was it?"

"Yes, Ann, remember to empty this pail into the ash barrel, and not into the stall barrel."

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"Was it that horrid Ann that killed my pigs, mamma? Was it?"

Dick asked, with clenched hands.

"The pigs are not dead, Dick, they're drunk, became drunk on brandy-peaches," she answered soberly, for little ten-year-old Ernest came up just then and stood watching and listening. The pigs finally recovered, but lay stupid for a long time.—Youth's Temperance Banner.

BEAR IN MIND
WE GIVE AWAY

THE LIFE AND WORK OF DR. SLOANE,

(Publishers' Price, $2.50.)

FOR FIVE NEW SUBSCRIBERS
AT $1.50 EACH.

12 (460)
A SUMMER SHOWER.
I never can learn all that," sighed out a little one. And it was really quite a long column. Just then her eyes rested upon an ant tugging along with a big burden. She forgot the lesson to look at the busy ant. What hard work it had to drag that dead beetle! It would pull and rest, pull and rest, but at last got home. The little lass took up her book and the spirit of the ant came into her. One pull at a time, one word at a time. She hung on to her lesson as the busy ant to its load. After a while she sung out: "I know it; it isn’t hard at all."

Unselfishness.

A gentleman visiting a lighthouse said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid. We never think of ourselves here."

Little Faults.

Ah, it is the foxes small
Silly climbing o’er the wall,
That destroy the tender vines;
And it is the spark of fire,
Brightening, growing, curling higher,
That across the forest shines;
Just so, step by step, does sin,
It uncheck’d, a triumph won.

Vouchsafe, O Lord, to keep us this day without sin.

Value of Silence.

In one of Dr. Burton’s Yale lectures the following advice was given to the young ministers: "When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a long letter and sent it and wished I had not. In my later years I had another commotion, and wrote a long letter, but life had rubbed a little sense into me and I kept that better in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur."

Aspiration.

"Make my mortal dreams come true
With the work I paim would do;
Clothe with life the weak intent,
Let me be the thing I meant."

A Cloud Verse.

Of late I watched a cloud in bluest sky
Which grew, first small, then smaller, and at last
Melted and disappeared before my gaze:
Nought leav’d to record that it had pass’d.
Then came there to me a sweet voice of love,
"Trust on, despair not, look from earth, above
This cloud has vanished ere the close of day,
Thy cloud of doubt, as it, shall pass away."

Rest in the Lord.

You have prayed to God about your distress—now be silent and be at peace. Your affairs are his affairs. If you have tried to live as his servant, and to do all things to please Him, He is your partner in business, and the real head of the firm. He can protect you from all forms of injustice, and our hearts may rest while we are maintaining a strenuous conflict with difficulties. It is a child against God; your father. Rest in Him; his love is wonderful, his power is marvellous. The life he lives is the reach of storm and of peril, though he cares for us in all our cares. Think of him if you can, rather than of the calamities by which you are menaced.
The Liquor Dealers Protective Association of Louisville, Ky., is making an effort to defeat the movement to hold a convention to revise the State constitution. A circular has been sent to liquor dealers throughout the state urging them to work and vote against the calling of the convention.

John L. Sullivan, the prize fighter, has been arrested by the Mississippi authorities and taken back to that state for trial. If he were locked up for a couple of years it might put a stop to some of the brutal contests which turn men into mere animals.

Hundreds of persons daily attend the religious meetings at Ocean Grove. On July 28th five thousand people attended the morning service.

CINCINNATI'S STRUGGLE FOR THE SABBATH.

The liquor war in Cincinnati is assuming a new phase. It has blossomed out into open rebellion and defiance of the laws of the State. On Thursday, July 25th, the rebellion was organized at Turner Hall. About 1,200 saloonists, nearly every one a German, assembled at the above named hall, and by resolutions pledged themselves to keep their saloons open on Sabbath, July 28th. All the speeches and resolutions were in German, which is a significant fact in this connection. In the meantime the city officials stood firm, determined to enforce the law against open saloons on the Sabbath. The majority of the saloonists, seeing this, in spite of their stiff resolutions and speeches, weakened and kept their places of business closed on the following Sabbath. A few had the hardihood to defy the law and were quickly arrested.

What will be made of their cases when they come to trial remains to be seen, as it is hard to get a jury in Cincinnati that will convict a liquor seller of violation of liquor laws.

This incipient rebellion shows the spirit of the liquor power—a spirit that will submit to nothing but force. It displays an insatiable greed that counts as its own every day in the week, and every man, woman and child upon whom it can fasten its grip. Its spirit is essentially lawless and anarchistic, and nothing but the stern unyielding hand of the law can make it obedient. It is hoped that this display of the true inwardness of the devil's business will teach the people of Cincinnati, both as private citizens and as partizans, a much needed lesson. It is dangerous, however, for political ends, to encourage and condone in its law-breaking a power so utterly devilish.

SIGNS OF THE TIMES.

The great trouble and sorrow caused of late years by earthquakes, famine and pestilence seem to be approaching a climax in the terrible calamities that have come upon the world during the present year. When one reads of the earthquake in Japan and the death of thirty persons it arouses our sympathy, but when we read of the number of sudden deaths, from natural and unnatural causes, of false Christs, of the vast army going to drunkards' graves, of the defying of law by the saloon and the anarchist, of the persecution and slaughter of Christians, and of such loss of life in one year as the world has not known since the days of Noah, by fire and flood in China and our own country, we can not refrain from asking one another, Can it be that we are near the end of the world? Is this the beginning of sorrows foretold by the Saviour?

The calamities of Johnstown and Seattle were heartrending, but the Spoiler is still at work, and property and provisions are being destroyed to such an extent that suffering and loss of life must follow. Mountain streams have become rivers, and rivers raging torrents, east, west, north and south; indeed it might be safe to say that almost every state and territory has been visited by storms of wind and rain, some of our larger cities as well as smaller towns being for a good part flooded by water. A beau-
Bradley Beach, one of the chief places of summer resort, burst
its banks on August first, and emptied its waters into the
ocean with a roar that could be heard a mile off.

Railroads have been damaged and destroyed all over the
country.

In all this desolation, why is it that mankind cannot see that
the anger of the Lord is kindled against us? We do not declare
that the Lord causes these calamities to come upon us. No,
but instead of praying to the Father as a Nation for His pro-
tecting care to be thrown around us, we defy His authority
and declare that we rule; the result is, His care is withheld to a
certain extent, and the choicest of men's schemes come to naught
and destruction is seen on every hand.

THE OUTLOOK.

A fireman named Peter McClurkin, noted for his bravery,
died in New York July 29. At one fire he rescued five women
who were almost suffocated by the smoke. Others perished in
the same fire.

Horace D. Phillips, manager of the Pittsburgh base ball club,
has become hopelessly insane. His insanity developed inside of
forty-eight hours.

Jonathan M. Rednour, formerly principal owner of the Indi-
anapolis Journal, is dead.

On Saturday, July 27th, at noon, Princess Louise, the eldest
daughter of the Prince of Wales, was married to the Earl of
Fife. It is said her trousseau, which was furnished for the most
part by the Queen of England, cost about $29,000.

The Czar of Turkey has reached Paris from England, and
the Emperor of Germany has been received in great state by
the Queen of England and all the royal family at Osborne.

From Cairo the tidings come that the advance of the Der-
vishes is continuous though slow. A skirmish has occurred be-
tween Egyptians and Dervishes during which sixty Dervishes
were killed.

A delicate surgical operation was recently performed upon
Herman Carman, in this city, who had a bullet in his brain
who were almost suffocated by the smoke. Others perished in
the same fire.

President Harrison and Cardinal Gibbons dined with ex-
Senator Davis, at Deer Park, Md., on July 30th.

A great deal of trouble is experienced in Indiana because of
the adoption of new text-books under a contract whereby the state
expects to save sixty per cent for the parents. There will be
surrendered and let the Democrats pass the bill. There will be
seventy-five convicts to advance any more money, and so the Trust has col-
A fire covering an area of ten square miles has been raging
for a week in Colorado. A party of ladies and gentlemen only
escaped death by wading through a creek for two miles on their
hands and knees.

The one hundredth anniversary of the storming of the Bastille
was celebrated by the Socialist and Anarchistic societies of
Chicago, July 28. Hundreds of persons listened to and applau-
ded Mrs. Lucy E. Parsons, widow of the leader of the Haymar-
terst massacre. Her address was full of anarchistic suggestions,
and the crowd cheered until the voices were drowned by the
notes of the "Marseillaise."

Cattlemen from the Indian territory say that Texas fever is
playing havoc among the cattle in the Territory. Over forty
head were seen lying dead in one pasture alone, and in others
from seven to twenty-five. Hundreds are dying in Oklahoma,
and it is predicted that there will not be one left there inside of
two months. Reports from other points verify this statement.

A great sugar trust has just failed, because of a desire to
cheat the government out of the duty. They had bought and
stored at Madgeburg 80,000 tons of sugar, which they after-
wards sold to the New York sugar Trust at a good price. But
the contract called for the delivery of the sugar in New York
under 13 Dutch standard, at which grade there would be only a
moderate custom duty; but this sugar was above the grade and
and owing to the risk that would have to be run, the banks re-
 fused to advance any more money, and so the Trust has col-
A State Prison Board of Minnesota has decided not to
put the prisoners to making binding twine, as the necessary ma-
chinery is too expensive. They will put about seventy-five con-

The fruit crop in Pennsylvania will be but half what it was
last year. Vegetables will be plentiful but fruit scarce.

The ninth annual temperance camp meeting of the Tempe-
rance Society held its five day session at Ocean Grove beginning
July 31. It was opened by Rev. Dr. E Stokes, and addresses
were made by John N. Stearns, Rev. Dr. W. C. Steele, Rev. D.
A. G. Lawson, Bishop Cyrus D. Foss of Phila., Edward Carwell
and Mrs. Mary A. Livermore. Mrs. Livermore lectured on
"The Boy of To-day" and "Does the liquor traffic pay?"

The License Bill has passed the house, Rhode Island, at last
without the two parties agreeing in the least. The Republicans
surrendered and let the Democrats pass the bill. There will be
three license commissioners at a salary of $1,200 per year each.
The retail license fee of the cities is $400.
Maryland Prohibitionists have nominated D. E. Stone, of Mount Pleasant, Frederick Co., Md., for controller. A new State Central Committee of twenty-six members was elected. The same platform as last year was adopted with few changes.

John Lee, a young Englishman, has just died in a hospital and been buried in a pauper's grave in San Francisco. He was the son of a brewer who died and left him a fortune of $35,000 about four years ago, all of which he had squandered.

PUBLICATIONS.


W. Heimburg is not as yet widely known in the United States, but it is said that she is very popular in Germany, and that her popularity is increasing. In this novel she gives us a picture of life among the better classes of the German people, and the picture is a very pleasant as well as graphic one. The characters are such men and women as we meet every day, and they are sketched with a firm hand. The story has a healthy tone, and it is well told. The work of translation has been skilfully done. The thoughts of the author are reproduced as we read, and if we are reading a translation; it seems to be a book of an American author for an American public. There is none of the stiffness with which translations are so apt to be disfigured. The translator deserves commendation. It will be of interest to our readers to know that Miss Wylie is a daughter of the late Rev. Dr. S. O. Wylie, of Philadelphia, and a niece of Rev. Dr. Thomas Sprout, of Allegheny, Pa.

The work before us shows that she has, in large measure, the mental and literary qualifications necessary for a successful translator. We are pleased to be able to add that this work has had such a large and steady sale that the publishers have just issued an edition of it in paper for fifty cents. It can be had of almost any bookseller.


This is an able treatise on the question, beginning with the position of Woman before the fall, by the fall, in the Hebrew church, and under the Gospel.

The Author claims that to a very large extent the prejudices against the speaking of women in public was generated, and is now maintained by the attitude toward the Bible taken by the earlier female speakers or the subject. To understand the New Testament he says it is best to saturate ourselves first with the spirit of the Old, and so he goes back to Miriam who as a prophet had her place as Moses and Aaron had theirs. He says to deny that Miriam was admitted to the priesthood is to deny the same about Moses and Joshua. If she was not made a priest, she was not allowed to offer sacrifices. "To deny that Miriam uttered anything in the presence of the mixed assembly is plainly to contradict the story of her triumphal singing at the Red Sea. Whether all Israel heard it or not, it is by the Spirit's direction recorded for all subsequent learners." He then speaks of the children of Israel not marching until she was cleansed of her leprosy, and also of the cloud which was not lifted from over the camp while she was so afflicted, thus showing the estimate that she was held in by both God and his people.

Sarah, Rebekah, Rachel, the daughters of Jethro, and the rest, all met and conversed in a mixed assembly like the rest of us. Deborah occupied precisely the same position as Odeine and Eudah, when they were judges. No obstacle was placed in her path on account of her being a woman. She went and called Barak in the same manner that Moses sent and called for Joshua, when he fought with Amalek.

He gives the reason for Paul's injunctions to the Greek women as being a case of necessity. The Greek women, who were citizens and good women, being held in strict seclusion, either living in their own back part or the upper part of the house, never taking part in any councils or entertainments, having no education, in fact being utterly ignorant, while on the other hand the stranger element who could not marry were permitted the utmost freedom and therefore were very intelligent but in most cases did not control themselves in the least. Hence Paul's way of speaking to the women of Greece, his hearers being of this later class.

He then compares the condition of the Greek women to the Romans. The Roman households being united together owing their condition to the manner in which they kept up the dignity of mothers, the mother holding complete control of her household and having the liberty to attend the councils and banquets of their husbands, being their companions everywhere. For the Greek woman to teach would have been to bring suspicion upon her own character.

Miriam's work, Deborah's ruling, Huldah's prophesying, Ruth's service, Esther's intercession, Esther's prophesying, the Woman of Samaria, Mary and Martha, the women at the tomb on the morning of the resurrection are all mentioned in this work, as also Priscilla's teaching of Apollos, and the labors of Philip's daughters, as prophetesses, and of Anna's telling of Christ to all them that looked for redemption in Jerusalem.

The work of two of the most distinguished missionaries in St. Louis is being a woman. Miss Kaufmann and Miss Mary Curt, and of their being unable to administer the sacraments of God to either themselves or to the native Christians just because these two women were although qualified in every other way according to the decision of the Presbyterian church. They were one hundred and sixty miles away from any ordained minister, the missionaries all being compelled to leave on account of ill health.

Rev. Mr. Hays makes a statement concerning the election of Deaconesses in the Covenant church, but there is an error in the statement; three (instead of two) deaconesses have been not only elected, but ordained: whereas Mr. Hays thinks they are only devoted to the work, charitable, philanthropic and especially evangelical. These Covenant women have taken the vows upon them and are ordained for life to the work.

Altogether we would recommend this book to all lovers of truth and justice and wish it God speed in helping on this great and noble reform.

THE AUGUST MAGAZINES.

"Christian Thought" for August is the first number of volume seven. The magazine under the successful editorship of Charles F. Deems, D. D., LL. D., has placed itself among the foremost magazines. This number contains a most excellent paper entitled "Thoughts on the Discord and Harmony Between Science and the Bible," by Francis H. Smith, LL. D., of the University of Virginia. Prof. Jerome Allen has a most able paper on "The Relation of Pedagogy to Christian Philosophy." The Rev. Anson P. Atterbury writes on the "Five Points in an Evolutionary Confession of Faith," and the Dr. Deems has a most careful review of the article in a paper entitled "Evolution and Development." The magazine is published by Wilbur B. Ketcham, 13 Cooper Union, New York. $2.00 a year. Clergymen $1.50. Single copies, 25 cents.

"The Treasury for Pastor and People" for August is promptly on our table and brimful of excellent matter. There are five full sermons, all of the highest order. The Editorials are timely, suggestive and well put. The Frontispiece is the portrait of President Robert Graham, D. D., of Bible College, Kentucky. There is a sketch of his life, a view of Central Christian Church, Cincinnati, and portrait of the late Isaac Eirett, D. D. Yearly, $2.50. Clergymen, $2.00. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, N. Y.

"Wide Aw" is an open air number, full of things to be done out-of-doors; geologizing (by Prof. Frederick Stair), boating (by Miss Guinery) and the making of wild flower books (by Miss Harris); it is a pity that the bread making, which Mrs. White describes as the Boston public schoolgirls do it, could not be carried on out-of-doors also. The number is largely written by travelers and sight-seers: "Fishing in 'Tweed and Yarrow," with its beautiful engravings of the historic river scenery, is a most readable fishing paper by Andrew Lang, and will set all anglers wild, young and old. There is a touching melodious ballad by Mrs. Harriet Prescott Spofford of that saddest journey, John Howard Payne, the author of "Home, Sweet Home." $2.40 a year. D. Lothrop Company, Publishers, Boston.
"The August St. Nicholas" begins with one of Mary Hallock Foote's inimitable drawings. It contains a full and interesting article by Dr. Jastrow, concerning the late Miss Laura Bridgman, with a portrait—an exceedingly good likeness. George Wharton Edwards's story, "Little Menan Light," will be found to furnish pathos for the girl readers.

Stories of the Pennells,—husband and wife,—who have written about and minutely pictured that gay and thronged resort of boats and boaters. Little and big, there are twenty pictures in this article alone. Mrs. Foote's "Afternoon at a Ranch" has also a midsummer air; and all inland vacationists will find matter of interest in Dr. Weir Mitchell's profoundly illustrated article on "The Poison of Serpents"—a line of inquiry in which he has made important discoveries. Remington, artist and writer, describes with pen and pencil his outing with the Cheyennes; and a group of well known wood-engravers—French, Kingsley, Closson, and Davis—describe in their own language, and with drawings and engravings by each, a wood-engravers' camp on the Connecticut River, as well as the methods of the American school of wood-engraving.

One of the most interesting of the old masters (Fra Angelico) is presented in this number in the Cole-Stillman series, engraved from the originals by Mr. Cole. Three full-page engravings are given from the works of the "angelical" painter.

There is an unusual number of poems in the midsummer Century, including a long one by Robert Burns Wilson—"A Song of the Woodland Spirit"; and shorter pieces by Henry Stillwell Edwards, Mrs. Moalic, Frank Demster Sherman, Celia Thaxter, and others.

**SENATOR INGALLS' FELICITOUS PICTURE.**

J. J. Ingalls, the distinguished Senator from Kansas, has an article in the August Forum on "Prohibition and License." Part of the article is devoted particularly to Prohibition in Kansas. Among other sharp, good things, he says: "Kansas has abolished the saloon. The open dram shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The law that forbids the sale of alcohol, has undoubtedly increased. Malaria, indigestion, and other stomach disorders, have alarmingly increased in localities heretofore considered salubrious and healthful. But the habit of drinking is dying out. Temptation being removed from the young and infirm, they have been fortified and redeemed. The liquor seller, being proscribed as an outlaw, his reputation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumpton of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at 90 per cent; it cannot be less than 75. Since the adoption of the Amendment the people of the state, in four general elections, have repeated their adherence to the principle of prohibition.

The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the state. The period has been one of unexampled growth and development. One of the most significant results is the diminution of crime in the state."

**THE SABBATH PROBLEM.**

Rev. J. M. Foster.

Last week Mayor Mosby issued an order that all common labor should be discontinued in Cincinnati on the Sabbath, excepting works of necessity and charity. This was defined as follows: groceries, cigar stores, meat shops, barber shops, ice cream saloons, and drug stores shall be closed; but street cars, milk wagons, and Sunday papers shall not be interfered with. This order was issued in pursuance of the demand of a secret saloon keepers' league that an old Sabbath law be enforced. They did this as an act of retaliation for the closing of their saloons on the Sabbath. The shop-keepers were delighted, and universally closed yesterday. They want the Sabbath rest. It begins to look like the Kingdom has come when saloons and business places are all closed on the Sabbath.

But the Mayor's exemptions are altogether unjust. The Sunday newspaper has no more right to break the Sabbath than the meat shop. The law that forbids Sabbath buying of food for the stomach, but allows the Sabbath purchase of mental refreshments is unjust. The law that allows street cars to run on the Sabbath for money-making purposes, but closes the drug-store, is an iniquity. But yesterday demonstrated what can be done in this city.

Two weeks ago the Women's Tribune, of Beatrice, Neb., a weekly having a circulation of 9,000, took us to task for condemning the Sunday newspaper. Of course the old stock argument was drafted into service, that the Sunday paper is made on Saturday, and Monday's paper on Sabbath. But all know that Saturday's work would answer for Monday's paper if the Sunday paper were discontinued. A leading daily in Philadelphia and another in Chicago have demonstrated that a six days' paper can be run and give their employees twenty-four hours' rest on every Sabbath. It is also urged that the Sunday paper is "an educational factor of great value." As a moral educational factor it is the very reverse. The Mail and Express of New York has shown that the Sunday papers of that city have from 80 to 112 columns devoted to scandals, gossip, etc., and from one-eighth to three-fourths of a column devoted to religion, and that generally against religion. The Sunday paper is an evil, only evil, and that continually. It should be prohibited as an injury to our social life. By and by it will be forbidden. The land will yet have her Sabbaths.

_Cincinnati, Ohio, July 15, 1889._

Original.

**HIDDEN LINKS.**

By E. J. Wheeler.

Who so would boast, let him not say,
I roam in field or grove to-day.

Pride greets us oft in cloistered room,
When we say, "Come, let us walk,

Good fellow, where the daisies bloom.
Where droops the violet on its stalk.

Where ferns are whispering in the glen,
Where sera's are whispering in the gleam,

But then we find we dare not look
Upon the pebble in the brook.

T'were torture keen to hear one note
That ripples from the bluebird's throat.

But hints to us the vast unseen.

Where droops the violet on its stalk.
The mote in sloping sunbeam whirled
Is linked to every wheeling world.
No shell that gleams upon the bar
But owns its union with the star.
Afar in space the comet glows,
The dew-drop hides within the rose;
Yet each the other's influence knows.
The viewless cords still subtly run
From grain to grain, from sun to sun,
Binding the universe in one.

Wilt thou then say, This thought is mine?
Or, Mine alone this deed divine?
Lo! from thy sire's age-worn grave
The voice shall rise, Thou fool and knave!
The sin thy heart enfolds to-day
Shall sting thy sons when thou art clay.
Dost hope thy vile thoughts die with thee?
Oh, d proposed age shall not see
Thee and thine. And in the place
Of thy sons the world may trace
The damning proof if thou wert base.

Read but one verse of song divine,
And Sappho's heart beats one with thine.
Let two lips breathe in fiery scorn,
Thrill upon thrill world-wide is borne,
As passion-throbs outspeed the morn.
The martyr's song beats back the flame;
The centuries hear it still the same.
What less than death may keep apart
The heart that calls, the answering heart?
All earth may tug in vain to break
The unseen bonds that love doth make.
The life-threads that the swift Fates spin
Are all in one web woven in,
And each to every soul is kin.

Up to the great white throne of God;
Down to the graves beneath the sod;
Back through the centuries' to-day;
Forward as far as time shall last;
Round the wide world where'er a soul
Strives toward humanity's last goal,
The hidden links from each to all
Bind thee and me within their thrall.

CHRIST, THE HEALER OF THE NATIONS.

A nation is an entity, that is a reality, a unity, a living organism, and not an abstraction. It has a life of its own, is healthy or unhealthy, and when it is in the latter state, which is nearly always the case, it needs some healing power to prevent death or decay. Even when healthy it has its diseases, and these need to be removed. The history of France or England, for instance, which have been Christian nations for centuries, have from time to time exhibited disorders of a like nature; but she surmounted them all, and is at the present time greater and stronger than ever; and we may add, more Christian also than she ever was. We may hope that the same divine healing power may be equally active in France, Germany, and other nations of Europe, which at times seem to stand on the brink of an abyss, that threatens to devour them in one general conflagration of war.—The Reformed Church Messenger.

"THE AMERICAN SENTINEL" AND THE SABBATH.

To the Editor of the Christian Nation:

In a late number of the Christian Nation the Editor says:

"The American Sentinel, unable to make any headway in its attacks upon the principle of National Reform, has begun a vicious assault upon National Reformers."

Does the Nation know how widely the Sentinel is distributed? A while ago 15,000 copies were printed every issue. How many of them were for paying subscribers, and how many were distributed gratuitously, I do not know. They are scattered all over the country. They are printed here in Oakland, but they are read in the far East. I have seen them at railroad stations, at hotels, in reading rooms, and elsewhere. North, South, East, West. Probably 30,000 people, certainly multitudes, read it who never read the Christian Statesman or the Christian Nation.

But the Nation is not the only paper that notices the spirit of the Sentinel in its opposition to the Sabbath reform. Here is what the California Voice, a live Prohibition weekly, says of the Sentinel:

"Should a party of reputable men take tickets to Reno and back to San Francisco and say that is the extent of their intended journey, it would be absurdly unjust and wicked to assert that their embarking for Reno is proof positive that they intend to go to New York and then to Rome, Jerusalem and China, simply because they are heading eastward.

"But that is just the way the American Sentinel treats the advocates of a Sunday rest for the hard working people of America. They ignore exactly what they pretend—to put a stop by law to enforced labor and slavery on Sunday, to give people that one day of rest in seven, which the law of God and of nature equally command for man and beast, mill and steam-engine.

"There is no excuse whatever for any Sunday work but the works of necessity and mercy—no motive but greedy avarice. Therefore, it is demanded as a right that tyrant capital shall not enslave labor on that day.

"The Sunday rest advocates make the most complete provision that no one who keeps any other day of rest shall be compelled to refrain from anything but the disturbance of the rest of the 99 per cent of the people.
"The Sentinel always represents them as intending to secure a union of church and State, to establish a state creed, to persecute heresies and all sorts of similar nonsense, without a vestige of foundation or probability, but in face of the fact that they are unanimously opposed to all such measures.

"The Sentinel and its adherents have no sympathy or fellow feeling with the banditti of the rum traffic, the gambling table, the brothel, nor the pagan Anarchists who are endeavoring to uproot what remains of Christianity and good citizenship in this country.

"But in this fight against the Sunday rest the Sentinel is fighting their battle and using the very identical arguments which they have used for 50 years against Christianity and temperance. And that is poor company for the Sentinel published by Christian men leading a sober and God-fearing Christian denomination.

"The leaders of the Sunday rest movement are not a crowd of plotting, self-seeking hypocrites working under false pretenses as the Sentinel Oakland Cal. constantly represents them."

In the Sabbath School.

LESSON VII, AUGUST 18, 1889—SAUL REJECTED BY THE LORD—
I SAMUEL 15:10-23.

GOLDEN TEXT. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king. I Sam. 15:23.

I. Samuel the channel:
1. The word of the Lord came to Samuel.
2. It repenteth me that I have set up Saul to be king.

II. Saul's sinfulness:
1. He is turned back from following me.
2. Hath not performed my commandments.

III. Effect on Samuel:
1. It grieved Samuel.
2. He cried unto the Lord all night.
3. Rose early to meet Saul.
4. Followed him to Gilgal.

IV. Their interview:
1. Saul said, Blessed be thou of the Lord.
2. I have performed the commandment of the Lord, and tell him that bis kingdom shall not continue, and that God had another man ready to be king.

V. Samuel's reproof:
1. Stay, I will tell thee what the Lord hath said.
2. When little in thine own sight made thee head.
3. The Lord anointed thee King over all Israel.
4. Destroy the Amalekites.
5. And fight until they be consumed.
6. Didst not obey the voice of the Lord.
7. Dost not fly upon the spoil.
8. Dost evil in the sight of the Lord.

VI. Saul's reply:
1. I have obeyed.
2. Gone the way sent.
4. Destroyed the Amalekites.
5. The people took of the spoil.
6. The chief of the things to be destroyed.
7. To sacrifice to the Lord the God at Gilgal.

VII. Samuel's reply to Saul:
1. The Lord does not rejoice in sacrifices as in obeying the voice of the Lord.
2. To obey is better than sacrifice.
3. To hearken than the fat of rams.
4. Rebellion is as the sin of witchcraft.
5. And stubbornness is as iniquity and idolatry.

VIII. Saul's Sentence:
1. Thou hast rejected the word of the Lord.
2. He also hath rejected thee as king.

PRACTICAL THOUGHTS.
1. Sin will sooner or later be reprieved.
2. National and official sins prove no exception.
3. The good man and reformer will be the channel.
4. He may do his duty with sadness and regret.
5. He will make it a matter of earnest prayer.
6. He will still faithfully do his duty.
7. Insensibility may be a real feature of sin.
8. It will at least be felt.
9. Ignorance and innocence may not be pled.
10. Privileges and favors enjoyed will be an aggravation.
11. The shirking of responsibility will not be allowed.
12. Nor will the plea of pious intent.
13. Kings and rulers must implicitly obey.
14. Rejection from authority is the righteous of official transgression.
15. In due time and in God's way the rejection will be enforced.

COMMENTARY.
REV. T. H. ACHESON.

INTRODUCTION.—In the last lesson Samuel at Gilgal challenged Israel to show lack of integrity on his part in his public work. His remarks were somewhat of a valedictory. He brought forward some of God's dealings in the past, and gave Israel excellent advice. Sometime is passed over between the last and the present lesson. We see Saul falling in a trying hour to keep God's law. Saul with his army was at Gilgal. The people had been summoned there because of the Philistines. Samuel had agreed to be present within or at the end of seven days. Saul does not seem to have come according to the specified time. Saul presumed to offer the burnt offering; evidently doing it himself, or controlling the matter. As soon as the offering was made, Samuel comes. Samuel condemns Saul's action and tells him that his kingdom shall not continue, and that God had another man ready to be king. These words may have been uttered as a warning in one sense at least, somewhat according to the principle stated in Jer. 18:7-10. Perhaps Saul in this mission afterwards assigned to him against the Amalekites was given another chance; and if he had conducted himself properly in this matter and had shown that he had truly repented of his former sin and wished to follow God wholly, this first assertion, or threat, might not perhaps have been carried out. This does not imply divine repentance as we will see. At any rate Saul's mission against the Amalekites was a test of his faithfulness.

It is necessary to notice, for the proper understanding of this lesson, the first part of this Eleventh chapter. God through Samuel directs Saul to overthrow the Amalekites; to destroy them utterly, man and beast. The reason here assigned is the treatment which Israel coming up from Egypt, had received from Amalek. See also Deut. 25:17-19. The command is plain and sweeping. Saul obeys the command in part; and fails to obey in part.

THE LESSON.

10, 11. Then came the word of the Lord unto Samuel. Samuel was a mouthpiece of God to Saul and Israel. It repenteth me. See Jonah 3:10. This is not to be understood that God changes his purpose, that he makes mistakes, and regrets what he has done. The idea is that he changes his method of action. His purpose is unchanging. He is turned back from following me. Reference here is evidently made to Saul's failure concerning Amalek. God tells Samuel before, in all probability, he has learned otherwise that Saul has fallen. If Saul had kept from evil and had obeyed God carefully and humbly, his would have been a prosperous reign. But he turned away and lost God's favor and support. And it grieved Samuel. The R. V. reads: "And Samuel was grieved." Though the access into power of Saul had in a measure, at least, set Samuel aside from civil duties, we do not find him pleased at the sad news of his successor. With whom, or what, was he grieved? With Saul and perhaps with the course of circumstances. Saul had been favored in being raised up. He had great opportunities for doing good. Now he had done evil, and perhaps both himself and the nation would suffer...
... the consequence. God's cause might be dishonored. All this, and much more, may have passed through Samuel's mind. If there were anything sinful in his displeasure, he was engaged that night in the right kind of work, prayer, to bring him into harmony with God's will. And he cried unto the Lord all night. It was well for Israel that such a man. Nights of distress and prayer are seed times for after harvests. Samuel knew where to go. We see in the man's greatness the hand of God.

12. And when Samuel rose early to meet Saul. It is not a pleasant duty that lies before him. Yet he goes forth, God's old and faithful messenger, to rebuke the sinful king. Came to Carmel. This place to which Saul came was not Mount Carmel, but was in the territory of Judah, southeast of Hebron. He set him up a monument. R. V. "Set him up a monument." Pride seems to have been the reason for this. He was commemorating his victory probably over the Amalekites. And gone down to Gilgal. A place or town near the Jordan and not far from Jericho. In this place, Samuel, it appears, meets Saul. And it was in this same place where he now receives these solemn words of disapproval that he was before made king with joy. 11:15.

13. Samuel and Saul meet. Blessed be thou of the Lord. This may have been a common form of salutation. I have performed the commandment of the Lord. It is hardly the case that Saul's words indicate much truthless assurance and now before concerning God's command for the destruction of the Amalekites. But it is more probable that he knew here, and felt, that he was not speaking the full truth. His conscience may have been smiting him at the time. We know from Samuel's words that his sin was great.

14, 15 And Samuel said, what meaneth then, etc. A penetrating question. It strikes at the heart of the matter. The voice of the animals plainly contradicts the assertion of Saul. And Saul said. He now presents excuse. They have brought. He does not say "we." The people spared the best of the sheep, etc. It is possible that the army desired to keep some of the spoil for themselves. Or they may have desired it for sacrifice only, but perhaps in that case they could have partaken of the offering. We do not know how much the people knew of God's command. Yet Saul was not innocent because of what the people wanted. They may have been clamorous. See 24th verse. But Saul was king and he should have exerted his power more than he did; if he did it at all. Also in the 9th verse he is directly connected with the matter: "Saul and the people spared." To sacrifice unto the Lord thy God. Saul says: "thy God"; perhaps wishing to appease Samuel. If the people understood God's command to exterminate Amalek, man and beast, as they may have done; and really did save some of the animals for sacrifice; it was impious, presumption. Have we any right to disobey God in order to honor him? But some thing here is said against the people, we must not be quick to judge. The rest we have utterly destroyed. Partial obedience is not enough. It implies partial disobedience.

16, 19. Stay. It would seem that Samuel interrupts Saul's explanation. He may thus act because weary of Saul's excuse. This night. God had spoken, then, to Samuel on the previous night. When thou wast little in thine own sight. 9:21 harmonizes with this. The Lord anointed thee King. God made Saul King. And the Lord sent thee, etc. God sent him against the Amalekites. Wherefore then didst thou not obey, etc? Since God made you King, since he sent you on this work, why did you not as his servant do it? Didst fly upon the spoil. Greed is here revealed.

20, 21. And Saul said unto Samuel, etc. Saul reasserts that he has obeyed, that he has gone on the mission assigned him, that he has brought back Agag the King, and that he has utterly destroyed the Amalekites. And he again lays the blame of sparing some of the spoil on the people. His defence has some strength, but he probably felt as he was uttering the words that he was insinuating. He was not the proper kind of a man to rule over God's people.

22, 23. And Samuel said. Solemn and weighty are the words that fall from his lips. Both the Lord as great delight in burnt offerings etc. Would the offering of these animals please God as well as the destruction of them which he had commanded? Oh, no! To obey is better than sacrifice. Obedience is better than forms of worship. Submission is better than sacrifice at the expense of submission. Rebellion, Stubbornness. Samuel uses severe language in intimating the nature of Saul's sin. Witchcraft, Divination. Stubbornness is as iniquity and idolatry. If the R. V. be correct this should read: "Is as idolatry and teraphim." Teraphim are household gods. Rebellion and stubbornness are as bad as these three things, or they are of the same nature. Both ideas may be included. Hath also rejected thee from being King. Saul had been weighed in the balances and found wanting. He does not cease from power at once, but he is not followed with the blessing of God, and finally he dies a suicide.

THOUGHTS TAKEN OR SUGGESTED.

1. The history of God's people reveals the fact that they feel the importance of prayer. 11:2.

2. Even God's people need with disappointment. 11.


4. They whom God destroy are sinners. 18.

5. Honest confession is much better than insufficient excuses. 15; 20, 21.

6. Obedience is better than the observance of ordinances. 22.

7. It is spiritual foolishness to reject God's commandments. 22.

Among the Churches.

REFORMED PRESBYTERIAN:

Star Notes.

••Died, July 7th, 1889, Mrs. Martha Hart, aged 80 years. Mrs. Hart was a beloved and honored member of York Congregation, N. Y. She passed peacefully, triumphantly into the possession of the inheritance of the believer in Christ.

••Rev. C. M. Alford, pastor of Mt. Prospect congregation, Washington Co., Pa., was married on the 18th inst., to Miss Cora A. Worrel, of New Castle, Pa. His father, Rev. John Alford, of Beaver Falls, officiated upon the occasion. Bro. Alford is given a vacation of four weeks by his congregation, and we congratulate him on the favorable opportunity to enjoy it.

Walton, N. Y.

The good people of the Walton congregation are not to be classed among the worst. If you want your dishes, glassware, silver, &c., perfectly clean and bright, wash them with Pearline. Being a powder it is especially convenient for this work—besides it keeps the dish-rag clean, pure, sweet. Put Pearline in sinks and basins, turn on hot water; it will cleanse the waste pipes. Many women use Pearline for these purposes only; they are only half wise. For the laundry, kitchen and house-cleaning, in fact wherever soap is used, try Pearline—it's better, quicker, and saves labor—it has no equal, no rival. It is as harmless as the finest imported castile soap, "Beware of peddled imitations." Pearline is never peddled, but all grocers sell it.
among the idlers in the market-place. In less than two years they have organized and set in regular and efficient operation a Mission Sabbath-school, in the village, in which the Psalms are sung, and the Catechism is taught in addition to the International lessons. The school now has an enrollment of nearly a hundred, while the average attendance is over seventy. Besides this, a lot has been bought and a new chapel 24x30, with basement for storage purposes and belfry, has been built upon it, and all has been paid for. Which of our congregations can make a better exhibit of work done outside of strictly congregational lines than this?

Cincinnati, Ohio.

Yesterday was a Sabbath in contrast with preceding Sabbaths. Last Thursday a public meeting of saloon-keepers was held in Turner Hall, in which hundreds signed a pledge to keep open in defiance of law and officers. They waited on the authorities to get some lenience. They were plainly told they would be arrested on sight, if they opened. Many that signed failed to keep their pledge. Many were open and the streets were filled, as we went to church, with excited crowds. As we returned from church we could scarcely make our way through the crowd that yelled at the police whenever an arrest was made. Wardlinger the anarchist is the leader of the defiant saloon-keepers. A spark would have kindled the flames of riot. But law prevailed. Many arrests were made. The brewers were on hand to give bonds.

It is evident that the liquor traffic will go down in blood. The people of great states have plainly said the murderous system should be perpetuated. God will inquire after the blood. We may as well prepare ourselves for troublous times.

J. C. SMITH.

Hopkinton Hints.

A Mission Sabbath School has been organized in a school district, five miles from the church. The pastor is in attendance each alternate Sabbath.

A recent Sabbath evening Missionary meeting was held in our church under the auspices of the L. M. S. The pastor favored us with an excellent paper on "The Influence of Religious Enthusiasm in Missionary work." Rev. D. M. Gelven the resident U. P. minister, gave a pertinent, practical, pithy address. Subject: "How increase our interest in Missions." Messrs. Morrison, Stevenson, Johnson, Milroy and Wallace responded, by brief addresses, in answer to the following questions: 1st. What are some of the elements of a true Missionary Worker? 2d. Are there any opportunities for Missionary work in our own community? 3d. Can a man perform his full duty in Missionary work without self denial? 4th. What are some of the benefits to our congregation from the existence of this society? A collection of $17.00 was taken. The semi annual meeting will be held in Sept.

Reviewing The Great Debate.

It is proper that the essentials of our testimony as a witnessing church should be well understood, and that we should be united in their maintenance. How sad it is that we should be so divided! Would not intelligent candor unify us?

I hope it is in the interest of truth and for the unity of the church that I resume the review of "The Great Debate.

Elder Hutcheson presented the most scriptural and strongest argument in favor of political relationship with an immoral government which was produced in Synod—namely the cases of Joseph and Daniel. These have been the "Main Ark" of all the ages and issues! The last fortress of all the foes of our testimony! He assumed that they held subordinate political positions in Egypt and Babylon—but with-
Aug. 7, 1889.

The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

Written for the Christian Nation.

Lord God of hosts, to whom creation
Bends a reverent knee,
From palace rich and wild plantation
Song goes up to thee.
All we have sweet, bright, and glorious,
Lord to thee we owe;
For we still by love victorious
Reap where we do not sow.
The sun in glory all refulgent
Warms the rip'ning grain,
Which lifts its head towards heaven's indulgent
God from whom it came.
Flower, and tree, and silent river
Do but ever show
That to thee, Almighty Giver,
They their birthright owe.
And so for gifts of love and beauty
Praise goes up to thee.
Oh let thy love to doors of duty
Be a golden key!
—ROBERT ETHERIDGE GREGG.

Written for the Christian Nation.

WHAT WILL YOU DO?"

These words were spoken by a lady, who sat before her class in Sunday School. The question had been put to all the class, except one bright quiet fellow, who sat at the foot. The boys, as their teacher asked it, answered in rather an indifferent way, as if they had all they wanted as far as this world was concerned, and as for them to go down in the side streets, and ask children and people to come to church and Sabbath School oh, every moment of their time was occupied, base-ball, or some other sport was about all they could attend to. So they got over it, by promising, "I'll see, or I'm too busy." The teacher Miss Miles (sick at heart trying to make an impression to church, oh no ! business was too pressing. It was Friday evening, he thought very little of anyone except his lovely daughter, who he trusted our dear reader, may likewise be on the lookout for some-thing to do, oh that we may all accomplish as much as Ralph Dover.

...
Advice and Example.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.

Christ's Presence.

Where Christ brings His cross He brings His presence; and where He is, none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them using sometimes the very grief itself, and striving it to a sweetness of peace unattainable by those ignorant of sorrow.

God is Love.

Spurgeon relates that he deemed it a strange thing when he saw on a country weathercock the motto, "God is Love," and he asked his friend if he meant to imply that the Divine Love can be as fickle as the wind. "No," said he, "this is what I mean—whichever way the wind blows, God is Love; through the cold north wind, the biting east wind, still God is Love, as much as when the warm, genial breezes refresh our fields and flocks."

Mothers.

One mother, once, when her encircling arm Wove powerless to shield her child from harm, Wove a frail basket of the trembling reed, And, strengthening it with loving art, she laid Him helpless, thus beside the river's brim, Trusting that God would keep and care for him. Since then all mothers, taught by her, have known God's care is larger, better than their own; They weave their trembling faith into an ark, And strengthen with their prayers the tiny bark, And trust their growing children thus to Him Who saved the lad beside the river's brim.

Imitation.

Trying to write, or speak, or move, or look, like some one else, is a poor way of striving for a high attainment. He who would be at his best must be himself. As an eminent art-critic has said concerning imitation in the realm of art, it may also be said concerning imitation in every other realm: "Nothing but peculiarities can ever be repeated, and he who follows will always be behind."

Speak Low.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but are invariably met with the same reply from the Editor: "You must not bring business matters into the editorial pages."

Good Cheer.

Pass along the word of good cheer. If there is rubbish in the way help to remove it. Don't be a croaker. Everybody knows trouble; but it is not necessary to wear such feelings on the surface. Bury your troubles with God, and greet your fellow creatures with a smile, even if it sometimes be through a mist of tears. "I don't have any pleasure in living any more," said a whining Christian. Did God put us here for pleasure? May He forgive the selfish Christian, and help us all to pass a word of good cheer along the line.

Thought.

It is well for us, that when our thoughts must cease, God's thoughts have not yet reached their end.
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.

EDITORIAL BRIC-A-BRAC.

The late atrocities in and before Port-au-Prince recall the stories of barbarous ages. We read of Hippolyte, in presence of the forces, butchermg and shooting prisoners; and of Legitimite retaliating by gagging prisoners and then cutting their throats, in the market place and before thousands of spectators. One prisoner got the gag out of his mouth, and rent the air with his shrieks. This so delighted the people that the gags were removed from the rest, who cried out with pain until relieved by death. How can men be guilty of such terrible cruelty! It is said in the accounts, also, that Christian men stood by and entered no protest. This war will evidently prove to be, to one side or the other, a war of extermination. It is another call for continued and more earnest prayer and labor in the interests of Christian arbitration among nations.

A COMMITTEE at work in North Carolina has secured the names of families of Negroes, representing nearly one hundred thousand men, women and children, who have expressed a desire to leave the state as soon as they gather in the Fall crops. Probably fifteen thousand Negroes have left the State since November last; hundreds of these settled in California, and express themselves as doing well in that state. There are many reasons for this exodus, but they may all be summed up in one word, oppression. No laborers, black or white, are moving into the state, and farmers are suffering for want of help. The Negroes blame their old friends, the party now in power, for their present troubles.

The liquor-dealers of Cincinnati confess their defeat and beg for pardon, promising that hereafter they will obey the law. They asked for a suspension of prosecution indefinitely. They were granted thirty days, and while Judge Ernston expressed a willingness to meet them half way, (although we can't understand why) he also praised the law that restricted a business out of which no good ever came. Now, since no good ever came out of it, evil certainly has resulted, for the traffic is not without results. And why simply restrict a business that is wholly evil in its results? Why give to it the sanction of law? Why not put away with it altogether?

A determined effort is to be made in Chicago "to suppress the selling, lending, or giving away, or showing to any minor child, any paper or publication principally devoted to illustrating or describing criminal deeds." This is the substance of a law passed by the recent Legislature of Illinois. The prohibition covers the exhibition of such publications in any place within the view of a child, and the selling to and employing of children to sell such papers. The penalty is a fine not to exceed $500, and imprisonment not to exceed six months, or both.

The public has been officially assured that the Chinese are falling off in numbers in California, but the fact is that forty thousand Chinese still remain in San Francisco alone, while Chinatown is extending its limits.

BRAVE WORDS--AFTER THE BATTLE.

The Governor of Ohio has written to the Mayor of Cincinnati to "Smite with swift and heavy hand every infraction of the laws." All very good, but why should he be particularly commanded for doing his sworn duty? It is the duty of the Executive, according to the Constitution of Ohio, to see that the laws are faithfully executed. And why did he not write such a letter more than a year ago? There was the same necessity for it, the same infraction of law then as now. The law requiring the saloons to keep closed doors on the Sabbath was openly violated then as now. And now the Mayor and police has succeeded in breaking the back of the saloon keepers' rebellion without the Governor's help. When a year ago he was implored to interfere in favor of law and order in Cincinnati, he indicated that it was not his business to interfere—that the city government was fully capable of managing the affairs of the city without his help. Then he wished to keep himself clear of the muddle, now it is to his political advantage to show his hand and interfere. He knows very well, that while his letter will undoubtedly lose him votes among the supporters of the liquor traffic in Cincinnati, it will gain him many fold more in the rural districts, where the sentiment of the people is largely against the violation of law in the city, and where many Republicans are hesitating between duty and inclination. Hence the high moral stand in favor of law and order at this particular time. A gubernatorial election is coming on and Mr. Foraker is a candidate for Governor.

The point we wish to make by these remarks is, that no moral

An incident from Boston is worth reproducing, since it shows so vividly the utter loss of intelligent consciousness resulting from the use of alcohol. Officer Wells, of that city, testifies that he saw a man named Wm. Cable coming towards him singing at the top of his voice; and on closer approach, he saw that the man's right hand had been recently torn from the wrist, as the arm was mangled and bleeding. When questioned he could not tell how he had been injured. Investigation developed the fact that while drunk he had fallen asleep with his arm across a rail and a passing freight train had torn off his hand. He is but twenty-four years old.

TWO DOLLARS PER YEAR
return can depend upon the professional politician for support, unless such support should further their own interests. And just as soon as their political interests are jeopardized they will drop it without ceremony. Again, there is no class of men in the country more intensely moral and virtuous, when it suits them—They fear the Lord and serve their own gods, like the Samaritans of old. Politics must be wrested from the hands of such men. The people must refuse to elevate the professional politician, with a chronic itch for office, into a place of power and trust. Back of all and lying at the foundation of politics must be a constitution and laws that shall "Smile with a swift and heavy hand" bribery, corruption and malfeasance in office.

We must get rid of the spoils system of politics. It is the curse of the country, and will finally lead to revolution, or something worse. Upon that system politicians feed and fatten. Abolish it and the corrupt politician will soon find his occupation gone. "Smite it with a swift and heavy hand."

**VIEWS AND REVIEWS.**

Tennyson's eightieth birthday has just passed, and the magazines and journals have had much to say of the poet-laureate and his work. Since Alfred Tennyson became Lord Tennyson the American paragraphist has had but little good to say of him. He has been decried of late years as one whose heart no longer beats with the heart of humanity, and whose eyes are no longer open to "the light that never was on sea or land." There is little or nothing in his later work to warrant this, not even in "Locksley Hall Sixty Years After," which met with such a rude reception from the American press upon its appearance nearly three years ago. It is true that Tennyson's later poetry will not compare favorably with his masterpieces; it would be strange if they did. But though Tennyson at eighty is not the equal of Tennyson at forty, he is still far and away beyond all other verse-writers of our day. Take, for instance, his poem already mentioned—"Locksley Hall Sixty Years After." In spite of the ancient and epitaphs of the omniscient paragraphist, no poem of the last ten years, (with perhaps one exception, Atalanta of Calydon, by Swinbourne) has been such an enrichment to English literature. It is full of fire and force, and though it fails to strike as popular a chord as the old "Locksley Hall," it is a worthy companion-piece to the former poem. There is some bitterness in it, some cynicism; but then it is a dramatic monologue, and just such as might be expected from the passionate heart of the former poem with his swift alternations from one extreme to the other. The sentiments expressed, even if not interpreted dramatically, are still full of nobility and dignity. In truth, it is the most forceful protest yet given against the materialism of the age, with its offspring—agnosticism in religion, and "mercantilism" in all the pursuits of man. The poet has not lost his faith in the regeneration of man, but he has lost the faith he had or seemed to have forty years ago in science to accomplish this work. That is the key-note of his poem: "Is there evil but on earth? or pain in every peopled sphere? Well, be grateful for the sounding watchword 'Evolution' here; Evolution ever climbing after some ideal good. Crook and turn upon itself in many a backward streaming Evolution ever climbing after some ideal good.

Such was Hayti of four hundred years ago. Here is an extract from a report to the New York Times, sent from Port-au-Prince July 27:

"Legitime has been cutting the throats of prisoners in the market-place. . . . The idea of offering quarter to surrendering troops has long since died out, and capture now means something worse than death. Hippolyte slain, his brother slain, eighteen men who fell into his hands the other day, and in retaliation the seventeen men of Port-au-Prince a few months ago. The poet has not lost the true hope because of his truer vision:

"Forward then, but still remember how the course of Time will swerve, Crook and turn up itself in many a backward streaming crow!"

Nor is his sympathy with suffering humanity any less apparent; indeed it is one of the chiefest reasons for the magnificent protest he makes in this poem:

"Is it well that while we range with Science glorifying in the time City children soak and blacken soul and sense in city slime?"

There among the gloomy alleys Progress halts on palmed bay Crime and hunger cast our maidens by the thousands on the street."

This is not the roseate poetry of youth! but it is the poetry of a truth-seeing and truth-telling age, still passionate in its love for beauty and divinity. Tennyson is still our Alfred the Great.

By the way, the coming generation threatens to be poverty-stricken as far as poets are concerned. There are no stars anything like first magnitude that are visible on our horizon except the setting stars. In the best of our magazines, a gene line poem, one that captures the heart as well as the mind, is a rare almost as an eclipse of the sun. Most of the verse of to day is but a sort of gymnastic exercise in language—like a broon drill or an exhibition of jugglery, that has no special purpose b accomplish except to excite wonder and, perhaps, extract the shekels. Well, it is Realism's day. The scientific spirit is dominant for the time in all departments of art and literature. The work it is doing is a needed one, and it is being done thoroughly. It is a trying ordeal, perhaps, this searching analysis of everything, our faith, our art, our social conditions; but the world will be the better for it. In the meantime, if the mantle of Tennyson and Browning, Longfellow and Lowell, and Victor Hugo, fall on no worthy successors, why what of it? Does no the true poet live forever?

**The World's Fair is turning all eyes back four hundred years.** One of the most striking things to be noted by this backward gaze is the contrast to be found between Hayti as it now is and Christopher Columbus as we call him, first set foot on its shores. Here is the description given by Peter Martyr, as taken by him from the records of Columbus. (It ought to please Henry George):

"It is certain that the land among these people is as commod as the sun and water; and that 'mine' and 'thine,' the seeds of all mischief, have no place with them. They are content with so little that in so large a country they have rather superfluity than scarcity: so that they seem to live in the golden world without toil, living in open gardens; not intrenched with dykes divided with hedges, or defended with walls. They deal truly with one another, without laws, without books, and without judges. They take him for an evil and mischievous man who taketh pleasure in doing hurt to another.

"Much of this picture," says Irving, "may be overcolored by the imagination, but it is generally confirmed by contemporary historians."

Wishing was Hayti of four hundred years ago. Here is an extract from a report to the New York Times, sent from Port-au-Prince July 27:

"Legitime has been cutting the throats of prisoners in the market-place. . . . The idea of offering quarter to surrendering troops has long since died out, and capture now means something worse than death. Hippolyte slain, his brother slain, eighteen men who fell into his hands the other day, and in retaliation the terrible scenes in the market-place have been enacted. No one of the inhabitants of Port-au-Prince expects the least mercy; accorded him should Hippolyte's men ever force an entrance into the city. This thought has served to bring on a condition of mind little short of distraction; and it now needs but the sounding of an alarm to throw the whole population of Port-au-Prince into a feverish excitement. Despair has seized hold of many of the people, while others await the end with indifferent eye."

Poor Hayti! Once an Arcadia, now a veritable Pandemonium. Can history show a sadder contrast?

**Let Chicago have the World's Fair.** New York has been rather satiated of late, what with Evacuation Days, and Wash
THE OUTLOOK.

The remains of Lazar's CARNOT, grandfather of the President of the French Republic together with those of Dauvergne, audin, and the urn containing the heart of Marceau, were desecrated in the Pantheon in Paris August 4th. Carnot was one of the great heroes of the First Republic. He died in banishment and was buried in Magdeburg, Prussia. The present honor his remains is the greatest that France has to offer.

CHARLES KESSEL, a German machinist working for $8 per day in the Birmingham Iron Foundry, received a check, August 6th, for $2,000 as his portion of his grandfather's estate, who died recently in Germany. He did not expect any money until the check arrived. $15,000 of it he intends to give to his mother and sister.

IF the consent of the Leech Lake Indians can be obtained, 1,000 square miles of the Indians land will be open for settlement, ad one million acres will be allotted to the Indians in severality.

At Buffalo, N. Y., August 7th, the boat house in course of construction by L. B. Crocker, Sup't. of the New York Central Stock yards, in which his pleasure yacht, the Cedar Ridge was stored, as destroyed by an explosion of Naptha on the boat. Miss Leean twenty-eight years of age, was blown into the water, but as rescued. The young son of Mr. Crocker was seen standing in the boat, but although a young man got his face and hands burned in reaching a pole to him, the boy seemed paralyzed and all backward into the flames and was burned to death along with his brother, Lemuel, aged almost ten years, and his sister, almost nine years of age; another daughter aged fourteen years, was thrown into the water but rescued. The mother has seen for some time very ill and this terrible event may kill her. She is father is almost insane with grief.

GEN. Grenfel is returning to Cairo. The Egyptian campaign is over.

SEVENTY-FIVE of the (100) girls who struck at the Reading, Pa. Hosery Mills, have returned to work.

JOHN De Groat killed a bulky looking black snake that he was crossing Midland Ave., Nycack, N. Y., when 100 small snakes, looking like lead pencils, came crawling out of it. Hundreds of people saw them.

At Jamestown, N. Y., August 7th, two women, Mrs. Daniel Riswold and Mrs. N. R. Thompson, received double the number of votes cast for their opponents, two gentlemen, who had been sitting on the Board of Education. The women of the Political Equality Club were busy all day at the polls, and kept a number of carriage-buses busy taking voters to the polls.

At Pas Shan Hien, near Shanghia, China, the proprietor of a public bath, thought if he would eat a child he would be cured of a disease that he had. He bought a child from an old woman and induced a cook to kill it. The authorities found the body of a large child ready to be cooked. All the parties concerned in the murder have been arrested. The viceroy of Tukien and his Minister have been arrested. The viceroy of Tukien and his Minister have been induced a coolie to kill it. The authorities found the body was identified as that of Alexander Hamilton, Jr., a prominent resident of the town. A large traveling satchel, packed with woman's clothing, was on Aug. 9th taken to the room where valables are stored. There was a P. R. R. check on it, and the name Elizabeth M. Bryan was stamped on an embroidered handkerchief.

THE late action of the Dominion Government of Canada should open the eyes of Americans to the grave danger of permitting the servants of the Pope to gain a foothold in this country.

PUBLICATIONS.


This book by one of the editors of "Notes and Suggestions for Bible Readings" is an entirely new collection, "Notes and Suggestions" having reached a sale of 39,000. It was commenced by Mr. S. B. Briggs who died ere he had completed the work. It includes a Biographical Sketch of the Author, by Rev. James H. Brookes, D. D.

It has a splendid "Key to the Word" by the A. T. Pierson, D. D., in which each book in the Bible is given, its Key-word, Key-verse and Divisions. For example, take Genesis. Key-word: Beginning. Key-verse: i. i. Divisions—1. i. xi. From Adam to Noah. 2. xili. From Abraham to Joseph.

It contains an article by Rev. W. W. Clark on "How to Study the Scriptures," which conveys some valuable suggestions to the Bible Student, and also an article showing the Comparisons of the Old and New Testaments, giving some of the prophecies in the Old Testament and their fulfillment in the New, proving that "The New is in the Old contained, The Old is by the New explained." Then comes the "Notes for Bible Readings," which are so comprehensive and yet divided so nicely that one can find any, and it seems to us, every question on the Bible answered with very little effort on the part of the student. Then the attributes of the Christian life are treated in such an able manner, such as Love of God, Grace, Fruit-bearing, etc. A Christian's Relationships are given, and also valuable proofs of the victors' rewards, and also the qualifications for Christian Workers, the relation of Christ to the Christian, and in fact every thing needed to strengthen our faith, love and charity. We feel assured that this book will fill a want that teachers and students of the Bible experience.
GOD'S SOVEREIGNTY IN POLITICS.

To the Editor of the CHRISTIAN NATION:

The resolutions adopted by the Allegheny County Prohibition Convention should find an echo in every Christian heart, and be loyally supported by the Christian voters. The acknowledging of the sovereignty of the Lord Jesus Christ over the State and Nation and the enactment of laws conforming to divine law place the Prohibitionists on a high platform, as a Pittsburgh daily expressed it. The resolution favoring Sabbath observance, the one opposing High License and the one adhering to Prohibition are worthy of the place and timely in their declarations. The resolution requiring emigrants to reside twenty-one years in this country before being granted the right of suffrage should be endorsed by every loyal American citizen. A native born is not allowed the right of suffrage until he attains twenty-one years of age, and a foreigner should not be more highly favored; both should be residents of the United States for twenty-one years. This measure if adopted would work a great reform in County, State and National affairs, in political parties and at the election polls.

The restricting of the ballot to persons able to read without regard to sex, if carried out, would place our country on a high scale of intelligence. Such proposed reform on this line is welcomed received. It is certainly a great disgrace and a greater curse to our country that so many ignorant persons are permitted to vote, and in the majority of the issues before the people, the ballots of the ignorant ones have been cast against the right and in favor of the wrong. Then too there has been great injustice done to that large class of intelligent tax-payers, the women, who have been compelled to submit to laws and measures carried often by the majority vote of the ignorant, non-property holders. Miss Frances E. Willard says: "A horde of ignorant voters, committed to the rum power, fastens the dran shop like a leech on our communities; but let the republic take notice that our unions are training an army to offset this horde, one which will be the only army of voters specifically educated to their duty, which has ever yet come up to the help of the Lord against the mighty."

The capital and labor problem is solved in the abolition of the saloon, and where strikes and disagreements now occur, peace, harmony, and good-will among all classes would prevail if this resolution were effectually at work. We trust that the State Convention which is to meet at Harrisburg on the 28th of this month will keep pace with the high standard of Allegheny County.

The Allegheny County, Pa. Prohibition Convention met Monday, July 29, with over one hundred delegates present, and the following resolutions were unanimously adopted:

RESOLVED 1, That the Prohibitionists of Allegheny Co., in Convention assembled, recognize the Lord Jesus Christ as the rightful sovereign of our State and Nation, in conformity with whose most holy character and will all our laws ought to be made.

RESOLVED 2, That we are in favor of a more conscientious and scriptural observance of the Sabbath as absolutely essential to the welfare of society and the preservation of the State.

RESOLVED 3, That we are unalterably opposed to any possible plan of licensing the liquor traffic as being "vicious in principle and powerless as a remedy," it makes the State an abettor and accomplice of all the crimes of the liquor traffic, and a partner in its guilt. The high license system debauches public conscience, bribes the tax-payers and furnishes the worst opposition to the cause of prohibition, thus prolonging the saloon evil.

RESOLVED 4, That we reaffirm our belief in prohibition, as the only remedy for the evils inseparably connected with the liquor traffic, and that the shameful opposition of old party politicians and papers in the recent non-partisan conflicts has again most emphatically shown that to accomplish a great political revolution, such as the abolition of the liquor traffic, non-partisan movements are uncertain and deceptive and a political party with its own papers and political machinery is absolutely necessary.

RESOLVED 5, That emigration should be restricted and that emigrants should be required to reside twenty-one years in this country before being granted the right of suffrage.

RESOLVED 6, That the right of suffrage should be restricted to persons able to read, without regard to sex.

RESOLVED 7, That in the conflict between labor and capital, the most potent ally of oppression is the saloon, and that its abolition is the first step to the solution of this problem.

THE CAVE DWELLERS OF NEW MEXICO.

To the Editor of the CHRISTIAN NATION:

Up in the Mogollon mountains, which are situated in the western part of New Mexico, and border on the eastern line of Arizona, a traveler finds much to interest him, on his tramp through some of the rockiest portions of this country. After leaving the last drop of the Gila river behind you, and nothing but mountain on top of mountain before you your spirit fails you, but you cannot give up, you still go ahead, on, and on, until those great boulders that are staring you in the face as you go through the Canon, and look as though they were ready to drop on you at any moment, pass from view. Then comes the great perpendicular masses of rock towering up on both sides of you as smooth as glass and from 150 to 600 feet high, and you begin to get interested. Those homes of that race of Indians called the "Cliff Cave Dwellers" come into view; where the foot of the white man has seldom trod there still remain traces of the most wonderful ancient architecture. These were the homes of the Dwellers, a race of people who have passed into oblivion many years before the white man ever thought of making his home in this great Southwest country.

It is seldom a person comes in contact with a more perfect piece of masonry than is seen in the Diamond Creek Canon. The Canon is beautiful in its roughness and you stand admiring one of Nature's grandest works. The creek winds through the Canon like a large serpent, and in ascending the Canon you cross this creek not less than fifty times in ten miles; the further up you get the grander is the scenery. After going up the Canon fifteen miles the dwellings begin. At this point the Canon is almost perpendicular. The dwellings are reached by climbing up the narrow path, out by the Indians. The path varies in width from fifteen inches to two feet, it is very dangerous to go up as there is nothing but masses of rock to hold on to, and if you should slip nothing could save you from being dashed to pieces on the rocks which are below. When you have climbed about 75 or 100 feet you enter the first door of a dwelling. This door is so narrow that an ordinary man could not go through without much squeezing; once through this door you find yourself in a narrow hallway a little wider than the door; going up on this hallway about ten feet there are two doors, one on each side of the passage way; these doors are built in solid masonry like the main entrance and are also very small; going through one of these doors you find yourself in a room almost square, (it is about 14 x 15 feet), the walls of this room are covered with cement, the like of which I have never seen before. They are as smooth as glass, and as hard as flint, the only light the room is furnished with comes in through a small opening, just a mere port hole about one foot square, and the ceiling is pierced with about half a dozen just such holes; the roof (not the ceiling) of the dwelling proper is the mountain itself. Between the roof and ceiling is what looks like an attic, and what makes it more curious is, the front is out of the attic. I think this must have been done for ventilation; the attic has no approach anywhere that is visible; all the rooms are exactly alike, with exception of the rear ones, which have no light at all. The Navajo Indians say the cement is made of blood and cactus plants, whether so or not it is as hard as flint and smooth as glass.

WARREN HUNTER.

BEAR IN MIND

WE GIVE AWAY

THE-

Life and Work of Dr. Sloane,

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Among the Churches.

CONGREGATIONAL.

Last year Rev. R. R. Meredith, D. D., of Brooklyn, was gratified on returning from his vacation to see a new church worth $100,000 awaiting him. This year the congregation is erecting a Sabbath school building which will also be used for receptions, the Doctor's Tuesday evening Bible lesson class, prayer meetings, etc. This building will cost about $80,000. A debt of $40,000 is yet upon the church but will be paid off before the Sabbath school building is completed. Funds for this building are fully provided already. This will be the largest structure for Sunday School purposes in the city.

The South Church of Brooklyn of which Rev. A. J. Lyman is pastor, has begun to partly rebuild their Sabbath School edifice, expending $81,000 upon it, all of which is available. This is one of the finest in the city. The corner stone of the Woodhaven, L. I., church, Rev. W. James, pastor, was laid July 28. The edifice is expected to be ready for occupancy by November.

Twelve hundred dollars have been contributed to repair the church edifices at East Granville, Mass. This congregation was organized in 1747.

The Sabbath School of the First Church of Springfield, Mass., Rev. Dr. Burnham, pastor, has a membership of 750.

METHODIST EPISCOPAL.

The Simpson Church of Brooklyn, of which J. B. Hamilton is pastor, is about to build a new Sunday School building that will cost $20,000, and this school will have an enrollment capacity of 1,200. The first floor will contain lecture room, class rooms, parlors, kitchen and closets.

Bishop Cyrus D. Foss, of Phila., preached July 28th in the morning in the new church at Asbury Park, which was opened in the evening. The dedication sermon was preached by Rev. Dr. Merrill Harburt, of Phila. Several thousand dollars were raised at the services to clear off the debt.


PRESBYTERIAN.

The London Christian World of July 11th says that on the preceding Sabbath three leading divines from America occupied pulpits in that country. Dr. John Hall preached for Rev. B. M. Thornton, Camden road Church, Dr. Cypher preached a temperance sermon from the Regent Square pulpit, and Dr. W. M. Taylor preached for his old friend, Dr. McLeod, in Trinity Church, Clapham.

Chester Presbytery met July 5, when Rev. Thomas J. Sherrard's relations as pastor of Honey Brook church was dissolved. Rev. Orr Lawson was received from Aberdeen Presbytery. Rev. David H. Hall was dismissed to Dallas Presbytery. Rev. T. D. Jester accepted a call from First church of Landown, Pa., and B. D. Hotter, licentiate, accepted a call from Calvary church of Rutledge.

Kittanning Presbytery met July 5, when Rev. Thomas J. Sherrard's relations as pastor of Honey Brook church was dissolved. Rev. Orr Lawson was received from Aberdeen Presbytery. Rev. David H. Hall was dismissed to Dallas Presbytery. Rev. T. D. Jester accepted a call from First church of Landown, Pa., and B. D. Hotter, licentiate, accepted a call from Calvary church of Rutledge. Kittingtown Presbytery met at Indiana, Pa., when Rev. L. Mecklin was released from Elder's and Curries Run and dismissed to St. Clairesville Presbytery. He is called to New Athens, N. B. Kelly was released from Rural Valley and Atwood and called to Elders Ridge and West Lebanon.

Green River (South) Presbytery met in Arcadia, La., July 10. Rev. Wm. McCarty was dismissed to East Texas Presbytery, and resolutions passed favoring a high school and Mr. R. H. Hill received as a candidate for the ministry.

The Japanese Mission Church under Rev. Dr. Harris, formerly a missionary to Japan, received twelve young men in July into membership and at a pervious communion received fifteen. They are earnest and devoted Christians.

Rev. G. H. S. Campbell was installed pastor of the Diaston Memorial church of Toany, Pa., July 25. Rev. Thomas Murphy, D. D., presided and Rev. Dr. Murphy preached the sermon. The Second church at Alexandria, Va., was reopened for worship on July 14. The Society of Bridgesport, Conn., has expended $80,000 for a church, $40,000 for a Sunday school room, and $15,000 for other church purposes.

Rev. A. D. King of Kilmarnock, Scotland, has been called to Cathogue, L. I. The South Park church of Newark, N. J., has called Rev. Lyman W. Allen of the Congregational church in St.

BAPTIST.

The First Church of Mount Holly, N. J., was dedicated July 24, Rev. J. S. James preaching the sermon. The cost of the edifice is $14,872. In 1891 it was organized with a membership of 36, now its membership is 641. Rev. H. L. Wayland, D. D., with several other ministers officiated at the services which lasted all day. The lecture room of Calvary Church, Brooklyn, which is the only part finished as yet, was opened July 21st, and will be used to hold services in until the Auditorium is ready. Seven of the old members who formed the church thirty years ago were present. Revs. S. J. Knapp and R. B. Kelay, D. D., preached the opening sermons. Rev. John Evans is the pastor of the congregation. The Hanover Place Church of Brooklyn is without a pastor.

Rev. J. C. Allen has resigned after four years of active service, during which time 375 members were added and a debt of $40,000 paid. Rev. John Warren, of Bridgeport, Connecticut, died July 26, aged nearly 86 years. The Second Church of this city has filed plans to erect a church building that will cost $25,000, Rev. H. A. Delano, of South Norwalk, Conn., has closed his pastorate.

Rev. C. H. Spurgeon is fifty-five years of age, and his father, who is also a minister, is "hale and hearty." The Baptist Churches in Rangoon, India, have sent $600.38 to help build a chapel in Hammarskov, Norway.

MISCELLANEOUS.

The Missionary Church of Belgium is growing very fast in numbers, but has not enough of money to carry on the work. Calls come constantly for more workers, while some of the young pastors are breaking down under the great strain. The Romanists are trying hard to win back Scotland to their views. The Welsh language is to be largely utilized for the diffusion of Catholic truth by means of both literature and preaching. The Evangelical Society of Geneva labors in some of the most destitute parts of France, where no other religious work is carried on. Its agents sold last year 27,000 Bibles and pamphlets, and distributed 600,000 tracts. Before last Tel El-Amarna on the Bank of the Nile, was found to contain a library of more than two hundred and forty tablets of date 1500 B.C. From these it was learned that before long the time of Moses, writing was well known and a high state of culture existed in Egypt, Palestine and Babylon. The discoveries of men help to strengthen the word of God, proving that what seems poetry turns out to be fact. The late discovery that clouds do not exist where there is no dust, but that every cloud has a nucleus of dust gives the meaning of the words of Nahum 1:3, "The clouds are the dust of his feet." God's facts are the highest poetry.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but property of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but...

" pro hac vice"...
Lesson VIII, August 25, 1889.—The Anointing of David—I

Samuel 16:1—15.

ANALYSIS.

I. Samuel Sent to Bethlehem. (1.)

1. And the Lord said unto Samuel. God reveals himself to man. Both are spiritual beings, and there can be communication of thought. God speaks to Samuel apparently some little time, at least, after the events of the last lesson. How long wilt thou mourn for Saul? A somewhat strange sight in this world where there is so much selfishness! Samuel had been displaced from the chief civil position by the accession of Saul; and now when Saul has been rejected by the Lord, Samuel does not manifest any secret satisfaction, but mourns; and the mourning here seems to be for the man and not for the nation, though Samuel may have felt distressed also for it. Seeing I have rejected him from reigning over Israel. It is wise to mourn for sin, and perhaps God allows us to mourn to a degree when we love something near to us; but we should be submissive to his will. I will send thee to Jesse the Bethlehemite.

Lesson IX, August 25, 1889.—The Anointing of David—II

Samuel 16:1—15.

ANALYSIS.

II. Samuel Observes Jesse’s Sons. (6—10.)

6. When they were come. David does not come with the others. He looked on Eliab. He is called Elihu in 1 Chron. 27:18. We find him with the next two sons, in the next chapter, in the army of Saul. 17:13. Surely the Lord’s anointed is before him. Even Samuel’s judgment may be astray. It would seem from the next verse that Eliab’s countenance and stature were prepossessing, and that Eliab’s judgment may be astray. It would seem from the next verse that Eliab’s countenance and stature were prepossessing, and that Eliab’s countenance and stature were prepossessing.
DAVID ANOINTED.

Judges men by the heart. For it is the heart, and not the appearance, that is the man.

11 V. Ps. 88:70, 71.

But he says: Neither hath the Lord chosen this. God chooses whom he will. Shammah. His name appears in other forms than this. These two and Eliab were in Saul's army afterward. No one of the seven present was the chosen of God.

III. THE YOUNGEST SON BROUGHT. (11-13.)

11. Are here all thy children. Since none of those present are chosen, Samuel thinks the family may not all be present. There remaineth yet the youngest, etc. The very one whose presence was most wanted was absent. Why David was not brought before we do not know. Perhaps some one of the sons would need to remain with the sheep; although it is also true that the others may not have been engaged at that work ordinarily. It seems more natural, however, for the youngest to be absent. We will not sit down till he come hither. The Hebrew means: we will not surround till, etc; but the translation expresses the right idea, for the Jews did not recite at this period as they did afterwards. Samuel would not have the feast go on till he saw all the sons. And he would now, probably, feel that his youngest with the sheep was the coming king; but he may not imply this in these words.

12. David is brought. Now he was . This word "ruddy" is translated from the Hebrew by Gesenius as "Red," and he explains it to mean red-haired. It seems best to understand that David's hair was of this color. The Pulpit Commentary says: "The prophet sees a 'ruddy' boy, i.e. red-haired. Smith says: "With reddish or auburn hair." His complexion may have been fair, for such a complexion often, if not generally, is associated with hair that is red. Without of a beautiful countenance. So both versions translate here, and yet both in the margin give the Hebrew as "fair of eyes." Perhaps the idea is that his countenance was made attractive by beautiful eyes, or by his excellent expression. And goodly to look to. He was pleasant to look upon. This last description may refer to his appearance in general. Possibly he was not full grown yet. This is he. God makes known to Samuel that the right one is now before him. David is a brave man. The uncircumcised Philistine is to him nothing more than the untamed lion and bear that he slew in the wilderness, more than the untamed lion and bear that he slew in the wilderness, his armor on a shepherd boy and sending him out to meet Goliath.

13. Anointed him. He had anointed Saul before. He now anoints his successor. Thus David was set apart to a special work for God. In the midst of his brethren. They would know the act was significant, but they probably knew not its meaning. David even may not have known. And the Spirit of the Lord came upon David from that day forward. God led him on. The Spirit would prepare David for his work. It was not David's efforts alone that made him such a good king: in contrast with the Spirit's coming on David we have the sad fact of the next verse: "The Spirit of the Lord departed from Saul." God in a measure, or altogether, took his Spirit from him now.

THOUGHTS TAUGHT OR SUGGESTED.

1. Let us not mourn improperly. 1.
2. Activity is good for improper grief. 5.
3. Preparations for religious duties is important. 5.
4. Man's judgment often errs. 6.
5. God understands the heart. 7.
6. God can choose men from humble ranks for high positions. 11 v. Ps. 88:70, 71.
7. God will not lack leaders when he wants them. 1.

DAVID ANOINTED.

REV. E. G. SHEW.

"Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

Our Golden Text presents contrasting clauses. Man as a spectator is set over against God. One spectator is limited in his powers of discernment, the other is infinite; one is easily deceived, the other cannot be deceived; one often errs in judgment, the other never makes a mistake. The outward appearance is here placed in contrast with the heart or real character, and these are essentially different. There are wolves in sheep's clothing; man looks on the outward appearance, the sheep's clothing, and may or may not discover the wolf within; but God looks through all disguises and sees the wolfish character. Here is a stone. It is rough and discolored, it has weight and hardness. Thus you describe its outward appearance. The connoisseur in precious stones, however, knowing at a glance its true character, tells us that it is a diamond; and that it can be cut and polished and made to scatter gleams of prismatic beauty. Here is a seed. It is an insignificant, mis-shapen thing; it is without beauty of either form or color; but if we remove the brown husk, we find there the seed leaves of the living plant. Here is a caterpillar. It is a loathsome thing, it crawls on the ground and feeds on the coarsest herbage; but it will soon turn into a butterfly; and then on golden wing it will live among the sunbeams, and drink honey from the perfumed chalice of the flower. Outward appearance is one thing, and heart character often quite another. This principle applies to men as well as to things. It applies in our Lesson. The people of Israel when they would choose a king, looked on the outward appearance and they chose Saul. Now a new king is to be anointed. God will choose for the people, and looking upon the heart He makes choice of David. I suppose that there was nothing kingly in David's appearance when he came to the sacrifice in his shepherd's dress. His cheek is aglow with health, his eye is bright, he is active and strong. One would say: "He may grow up to be a good and a useful man, but there are no elements of greatness in his character; we can find you a hundred such shepherd-boys on the hills of Bethlehem." Now let us look and see what God saw, looking into the shepherd boy's heart. God saw

1. The elements of a brave soldier.

Such a man was needed in Israel. There remained still many enemies to be subdued, and much land to be possessed. As a soldier Saul had been a failure. He was not a brave man. We would have thought that after his brilliant victory over the Ammonites at Jabesh Gilead, he would not have sheathed his sword till Israel had been free; but we find that at the close of the second year of his reign the garrisons of the Philistines are dotted all over the land, and Israel is disarmed. It was in the valley of Elah, however, that Saul's cowardice at last stood out glaringly in contrast with David's bravery. The gigantic Philistine came out and challenged Israel to send a man to fight with him. Was Israel a giant to send to the front? Look through the camp and see. Yes there is one. He stands head and shoulders above all the people and his name is Saul. What is he doing? He is staying in his tent and for forty days morning and evening he listens to the Gittite's taunt. What is he doing now? Buckling his armor on a shepherd boy and sending him out to meet Goliath. David is a brave man. The uncircumcised Philistine is to him nothing more than the untamed lion and bear that he slew in the wilderness, and he comes back with his head. The rest of Israel's enemies fared no better than Goliath did. Read the 8th chapter of II Samuel and you will read a history of conquests unequalled by the bravest of the world's Caesars and Alexanders and Napoleons; for Caesar was killed by Brutus; Alexander died on the eve of his projected campaign into Arabia; and Napoleon went down at Waterloo. David, however, triumphed over all his enemies. God let none stand before him.

2. God saw in David the characteristics of a wise statesman.

The effect of Saul's reign was disastrous to Israel. He turned Palestine into a battle field, mustered the forces of Israel and embroiled the nation in civil strife. For what? That he might take vengeance on a man whom he insanely imagined to be aiming at his throne. The result was a divided people, a tottering throne, the bulwark of morality gone, and the spirit of anarchy prevalent. David came to the kingdom at a time when Israel was surrounded by enemies, and filled with those disorders that necessarily result from years of misrule. To take this people, subdue their enemies, re-write their laws that had so long been a dead letter, required the genius of one skilled in the science of government, and wise to know when to show mercy
and when to impose the heaviest penalty of the law. David succeeded.

He left the throne firmly established, and Israel in tranquil possession of the land of promise.

3. God saw in David the qualifications of a gifted poet.

The people were beginning to grow formal in religion, to dream of temples and to think of ceremonies as well-pleasing to God. Their spirits needed to be lifted up as on the wings of silvery song to those heights of religious feeling on which alone they could worship God aright. Hence the Psalms. David loved nature. The dim aisles of the forest, and the sounding shore of the sea were his delight. They spoke to him of God. While watching his father's flock at night, he had looked up into the heavens and learned to think of them as having been framed by the fingers of God. From the top of the mountain he had watched the coming storm, and thought of God at riding on the wings of the wind and making the cloud His chariot. God led him through varied scenes. We may doubt if there remains a brightness in the Christian life to which he did not ascend, or a depth that he did not sound; but everywhere he went he carried his harp with him and sang a song of the King. David has woven his whole life into song, and set it to cadences that cause all hearts to thrill in sympathy. The Psalms of David will not become obsolete while human hearts are made heavy by grief, or caused to swell with joy and gladness. Their melody will yet be heard in the church universal.

4. God saw in David the excellencies that make the upright man. I can name you brave soldiers, wise statesmen and gifted poets, and in all the list you will not find an upright man. This is a distinguishing honor that belongs to David. He was a child of God, a man after God's own heart. He set the law of the Lord continually before him, and always above his own desire and will. The throne of Israel may be his by right and he may have a band of devoted men at his command, but he will not heed an inscription or lay his hand on the Lord's anointed. He will wait God's time. It is in his heart to build a temple for God; but God says, "No, Solomon shall build it." This does not prevent David, however, from gathering material for the work. The bumbling duty he does as cheerfully as if the higher had not been denied him. But you say, "David did wrong." Yes, he did wrong, but his heart was right. The needle of the compass dips and swings but it always stays pointing north. The upright man does wrong things, but his course is Godward.

Saul has been deposed. The nation, the cause of truth, God...all demand a savior, a better ruler than he has proved David, this rusty shepherd-boy, is coming. "Arise, anoint him." He has the heart of a king, he shall rule Israel.

QUESTIONS ON LESSON VIII.

BY UNCLE ROBERT.

How does Samuel feel over Saul's rejection? Is he left undisturbed in his mourning? Who breaks in upon his grief? What does the Lord say to him with respect to it? Why, do you suppose, did Samuel mourn for Saul? Does this language rebuke him? In what way? Does this require him to cease? Are our emotions under our own control? What consideration has great influence in assuaging grief? What does Saul need to relieve the mind of any unusual burden? Does God give Samuel anything to do? What does he direct? What reason is there for this? Was Samuel mind completely relieved at once? Why not? Was his fear reasonable? Is he relieved from this duty? How then is he to perform it? How does God plan his work for him? How is this course free from culpable deception? How many sons had Jesse? Did he tell him which one was to be anointed? How was he to know? What difficulty only did the plan meet? Are we to expect to know everything that we must do? What is the usual way of procedure?

Was Samuel satisfied with this arrangement? What is said about him? Where is Bicheno? Do you remember anything about this place in connection with previous lessons? Was the coming of Samuel of any significance to the town? How is this seen? Were not the inhabitants of this place naturally of an emotional nature? (Ruth 1: 19). Why should they trouble at Samuel's coming? What is their question? How are they answered? In whom does he take personal interest? How were they sanctioned? What was the significance of this? Is everything corresponding to this abolished now?

Were all gathered to one place? Is it likely that all knew of the more important business? How did Samuel proceed with his work? Whom did Jesse first present? How was Samuel impressed with his appearance? What did he say? Was this spoken aloud, and to whom? What made Samuel say this? What answer does God give? So Samuel did not know God's will any better than others only just as he had direct revelation; and so was liable to mistake. Whom did Jesse next present? What is he told this time? Who next? How about him? How many sons did he thus present? Were any of them chosen? What did Samuel say about them? What question did he ask Jesse? Why? What answer did he receive? What did Samuel say then? What did Jesse do? What is the description of this young son? What is his name? What word does Samuel receive from the Lord now? What did Samuel do? Did this anointing constitute David King? Was he afterward so anointed? Were his brethren present? Were the elders present? Was David not sanctified? Did he eat alone? Did he himself know why he was anointed? What is said about him after this? When Saul had fulfilled his mission, what did he do? Are we not to suppose that he took part in the feast? There seems to be room for many difficult questions. Now, if we could understand that the anointing took place during the purification, it would relieve at least some of the difficulties. It seems to me worthy of notice that the narrative is occupied with the chief event and that the other subject is more mentioned. Perhaps some of our writers will be able to arrange a satisfactory chronological order of events. Other interesting questions must be omitted.

PERFECTLY SAFE.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the Sixteenth page. The manufacturers find by experience that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find any one who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap with accompanying goos will be forwarded at o. c., to be paid for at the cash price, $6.00, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, isn't it? One should, however, mention the fact that he saw the advertisement in the Christian Nation. Address your postal card, J. D. Larkin & Co., Buffalo, N. Y.

PAINLESS BEECHAM'S PILLS, WORTH A GUINEA BOX.

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach,rick Hands, Cold Feet, Loss of Appetite, Loss of Strength, Cold Chills, Coldness and Giddiness, Fevers, Coughs, Catarrhs, Pains in the Back, Kidney, Headache, and all Nervous and Pelvis Diseases, Ac. The PILLS ARE EFFECTUAL in the cure of these Pains, and should be acknowledged to be a PAINLESS MEDICINE. Worth a guinea a box.

WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.
"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

THE VOICE OF THE FLOOD.

There is sorrow on the hillside;
There is terror in the vale:
Many now are born to Death's door
Midst the water's maddening gale.

From the storm-cloud, burst the freshest,
Whilst the lake, extinct for years,
Leaped o'er the falling barrier,
'To create a flood of tears.

Floods aloft their voice have lifted;
Lo, I come! For Death prepare!
Yes; prepare for soveraih-home-ties—
Thy fair house I will impair.

Fly! fly before the deluge:
Quickly seek the mountain height;
On a multitude of waters
I am coming in my might.

Wild it came. Amidst its surging—
Its enraged and deaf'ning roar,
Sad and weary helpless victims
Death or Sorrow's impress wore.

Oh they shriek, they call for succor;
But the debris' crashing sound,
Seems to mock the wail of sorrow
From bereaved, howe'er profound.

All the warning unregarded
"I'll the flood came with its freight:
Yet the Scripture's voice unheeded
Will insure a sufferer's fate.

Canst thou note therein a portrait
Of the Saviour's warning voice?
Wilt thou slight the kindly notice?
Or with rescued ones rejoice?

THE GRACE OF RECEIVING.

"It's very pretty," I said to Mrs. Newton, the friend in whose house I was visiting, as she held up a daintily perfumed chair back, of China silk and perfectly matched ribbon, in the newest shades. "Yes, it's pretty enough," she replied, "but I wish she hadn't sent it to me," and her tone expressed annoyance.

"Why do you say that?" I asked, astonished that any one could be displeased with so pretty a gift. "I thought you liked Miss Abercrombie."

"I do like her very much, but I don't wish to be under obligations to her. Now I shall have to rack my brains to think of something to send it with grateful love."

"To create a flood of tears."

"No man liveth to himself." So long as we are grouped together in families, in neighborhoods, in villages and cities, we must be constantly giving and receiving.

"But, Laura," I remonstrated, "think of how she would feel if she were to hear you say that. You know she loves and admires you very much, but I don't wish to be under obligations to them. If we wish to go to the concert, I'm quite able to buy tickets myself."

As the gentleman was my cousin I ventured to say, "Edward, the Wilders know that you are well able to buy tickets, and you know they do. But this concert is something in which they are especially interested, and it is a great pleasure to them to call your attention to it in this way."

"As for obligation, surely you can't have forgotten your wife's kindness to them when their baby was sick, and they were strangers here. The cost of these tickets is to them a mere trifle in comparison."

"Well, I believe Jennie did go there some, but 'twas nothing more than neighborly kindness,—not worth speaking of, and I don't like to feel under obligations to anybody."

"Then you'll have to get out of this world, I'm afraid," was my laughing response.

These are only two of many cases which might be cited to show the unwillingness which certain people feel in receiving a favor. But are there not two sides to the matter? The Bible says, "It is more blessed to give than to receive," and it is to be hoped that few reach middle life without learning the truth of the words. There is no happiness like that which we feel when we can give without thought of return something that others need or would enjoy.

Shall we lightly deprive any one of such a happiness? When we refuse to receive, we ought to remember that we are depriving the would-be giver of a blessing.

"No man liveth to himself." So long as we are grouped together in families, in neighborhoods, in villages and cities, we must be constantly giving and receiving.

If the right spirit prevails in the giving, why should there be any sense of obligation in the receiving? Is it not a false pride which develops such a morbid sensitiveness?

A neighbor has stood by your side with help and comfort when sickness and trouble had entered your home. She gave freely her help and sympathy at a time when it was invaluable to you. The memory of it is one of your precious possessions. You feel a debt of gratitude which you can never repay.
Could anything hurt you more than to have her say, "I wish this had never been sent me. I can’t bear to feel under obligations to her or anybody else?"

When we find it hard to receive, let us cast away our foolish pride, forget our own feelings, and be thankful that our friends can enjoy the blessing which is promised to those who give.—From the Christian at Work.

CHOICE ILLUSTRATIONS.

God Cares.

"The dear God hears and pities all;
He knoweth all our wants,
And what we blindly ask of Him
His love withholds or grants."—Enlightened.

"For seven years," says D. P. B. Randolph, once a noted, but sub sequently a reformed spirituallist, "I held daily intercourse with that purported to be my mother’s spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul’s confidence, and led me to the very brink of ruin.”—No Idol.

It is related of John Bright that he was the only Cabinet Minister who never knelt to the Queen, which he declined to do on the ground that his conscience forbade him yielding to an earthly potentate that homage which he owed to the Supreme Being alone.

My Choice.

"Rest for the weary hands is good,
And love for hearts that pine;
But let the many habitude
Of upright souls be mine.”—By Name.

What a tenderness of personal attachment there is in that phrase, "he calleth his own sheep by name!” What an intimacy it bespeaks! Every disciple, high or humble, is better known by Jesus than any child by its own mother. All our peculiar weaknesses, all our wants, and griefs, and back-slidings, as well as our peculiar capabilities for his service, are perfectly plain to him.

The valley of death is no new place to him; for he has not only trod it himself, he has led myriads of his redeemed ones through it. On the resurrection morn, we shall find that Jesus the Shepherd has come out of the tomb before us, the "first fruits of them that sleep.” Even into heaven he enters as "Our Forerunner.”

And so all through the believer’s experience his loving Leader is seen going on before; and the whole duty of a godly life is summed up in that single word—following Jesus—Dr. T. L. Cuyler.

Compensation.

The brook ran laughin from the shade,
And in the sunshine danced all day;
The starlight and the moonlight made
Its glistening path a Milky Way.
The blue sky burned, with summer fired;
For parching fields, for pining flowers.
The spirits of the air desired
The brook’s bright life to shed in showers.
It gave its all, that thirst to slake;
Its dusty channel lifeless lay;
Now softest flowers, white-foaming, make
Its winding bed a Milky Way.

Persistence in Godliness.

A philosopher, being asked in his old age why he did not give up his practice, and take his ease, replied: "When a man is to run a race of forty furlongs, would you have him sit down at the nine and thir­tieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening, when it is coldest; but then rather lay on more fuel, that we may go warm to bed.” He that makes the heat of his zeal in old age will go cold to bed, and in a worse case to his grave.
Front of every package of Pearline should be exactly like this cut, or it is a fraudulent imitation.

THE GREAT INVENTION
For Saving Toil & Expense
Without Injury To The Texture, Color Or Hands.
NEW YORK.

DON'T use an imitation of anything, much less imitations of Pyle's Pearline—they are dangerous. Peddlers and unscrupulous grocers will tell you the stuff they offer is "Pearline," "same as Pearline," "or as good as Pearline." IT'S FALSE—Pearline is the Standard Washing Compound to-day—has no rival—no equal—never peddled—gives no prizes—but stands on the foundation on which it was reared—MERIT.

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Ring Buckle at Hip for Hose Supporters.
Tape Fastened Button Collar Edge Button Holes.
Best Materials Homemade.
ALWAYS FIT.

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Of Pure Cod-Liver Oil and Hypophosphites
Almost as Palatable as Milk.

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Almost as Palatable as Milk.

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OF PURE COD-LIVER OIL AND
HYPOPHOSPHITES
ALMOST AS PALATABLE AS MILK.

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Remarkable as a
FLESH PRODUCER,
Persons gain rapidly while taking it.
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437 Shawmut Ave. • • Boston.
A little girl, aged nine, called her father to her bedside the other night. "Papa," said the little diplomat, "I want to ask your advice." "Well, my dear, what is it about?" "What do you think it will be best to give me on my birthday?"

Judge (to aged female witness)—What is your Christian name?

Aged female witness—If you were my husband you would call me dear little Mollie darling.

Conceited Lodger (to the chambermaid)—Bridget, do you wonder that the girls are so fat? But like loves like, and ye' re the safest man in the boarding house, so ye are.

For a bit of bright verse, the editor said, He'd pay me five dollars or more; I wanted five dollars just then; so I fled To my sanctum, and let genius soar.

I wrote the bright verse, and that editor rare, Sent his check like a man for my wit.

Phanomenal success of Celluloid Collars and Cuffs—Factory running day and night—Made for Ladies, Misses, Gentlemen and Boys.

In reality a Linen Collar covered both sides with a waterproof material. These are the only waterproof goods made in durable manner. Destined to be the UNIVERSAL COLLAR of the future. Do not require Laundering; do not wilt from perspiration. Nice, Durable and Comfortable. Especially adapted for Traveling. CELLULOID COLLARS and CUFFS cost no more than linen—look better, wear longer. They are always white and fresh—made in all the leading styles for both Ladies and Gents, Girls and Boys. When soiled, simply wash them off with soap and water. They never cost in a week's wear. Try them.

For a Dissected Lover by Harrison Pilk

Celluloid Collars and Cuffs are as economical and durable as represented. Can always obtain the name, Free of Portage, at the following prices:

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<td>6 for 18c.</td>
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<td>Ladies' Collars, 10c.</td>
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For a dissected lover—Send for illustrated price-list. Single lamps at wholesale price, also table lamp and sell by express.

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For Ladies' & Children's Boots and Shoes.

Highly Advertised Where Ever Exhibited.

None Genuine without Patent Seal on every Bottle. Beware of imitations.
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.

"HELP SHINE AWAY THE DARKNESS."

John W. Pritchard,
Kind Friend:

Your name has the ring of prophecy: The Christian Nation! How our hearts sigh and our heads plan for it, and our busy hands attempt to execute. It is coming as surely as there is a God in Heaven, and an imperishable longing for Him implanted in humanity. Upon His shoulder the Government shall be, and He shall reign whose right it is, King of Nations, who is now their universal, but, alas, how often unknown, "Desire."

The Woman's Christian Temperance Union will do all it can to help shine away the darkness; to help "overcome evil with good." Give us your sympathies and prayers.

Yours with best wishes,
FRANCES E. WILLARD.

EDITORIAL BRIC-A-BRAC.

The fate of ex-Judge D. S. Terry is an object lesson to us, of the teachings of the Scriptures, that "All they that take the sword shall perish by the sword," and in a less shocking but often a more painful experience that "the way of the transgressor is hard."

Judge Terry had all the qualifications that go to make a leader among men, with the exception of loyalty to God and truth. He was educated; had an entree into the foremost society of the land, but his heart was wayward, he did no good, but chose his seat among sinners instead of among those who choose to do well.

From boyhood he had been engaged in war; when not in the army his brutal nature would not be controlled, but asserted itself in his domineering, quarrelsome manner, toward all with whom he came in contact. After the war he studied law and at last he was made a Chief Justice of California, on the Know-nothing ticket. He was a supporter of slavery and slew Senator Broderick in a duel in 1859, who had been challenged by him on account of Broderick's opposition to slavery. His wife was brought prominently before the public in the Hill-Sharon Divorce Case. Her name was Sarah Althea Hill, and Judges Field and "Sawyer" both considered her side of the case to be one of black-mail. For contempt of court at that time, Miss Hill and Judge Terry were both sent to jail, and Terry's death on August 14th in Lathrop, Cal., was the result of an attack made upon Judge Field on account of this. Deputy Nagle warned Terry to stop striking and when he went to strike again, shot him dead. Judge Terry and Deputy Nagle have both been arrested, but Deputy Nagle was but obeying orders, in protecting Justice Field.

Mr. Thomas Edison, accompanied by Mr. Russell Harrison, ascended the Eiffel Tower, Paris, Aug. 13, and took luncheon at the summit. A number of artists from the Opera were present and sang into a phonograph, which afterward produced their airs.

It is stated that the Queen has dispatched Col. Gourand to Paris to present to Mr. Edison a phonograph into which she has spoken, warmly congratulating the great American inventor.

King Humbert has appointed Mr. Thomas A. Edison a grand officer of the Order of the Crown of Italy.

The saloon keepers of Elizabeth, N. J., are happy, the Board of Excise having dismissed all the charges against numerous dealers for violating the Werts law in selling beer by measure in quantities less than a gallon. The Board ordered the police to report all offenders, but when the latter were arraigned for punishment dismissed the complaints. Hence the rejoicing among the dealers. The growler will now be rushed more vigorously than ever, the police being powerless to interfere.

Ramabai has nine pupils in her school in India. Miss Demnaun her assistant has established a sewing class, which means a revolution of the custom of centuries, and Ramabai has accepted an invitation to lecture before a conference at Poonah; subject, "America and American women." God is surely blessing Ramabai.

The Southern Journal says: "Under whisky liberty in Shelby county, Tenn., one out of every 374 citizens makes the most of life in the State prison. Under Prohibition, in Union county, not a single convict out of 10,260 citizens peers out of prison bars."

Mrs. Leavitt, the round-the-world missionary, of the W. C. T. U., received a warm welcome upon her arrival in London.

The division at the Meeting in London of the County Council, on motion in favor of women councillors, was carried by 48 against 22 votes.

The Wesleyan Conference of South Australia passed a resolution, that the National franchise should be given to women.

Maria Mitchell has left one thousand dollars to Vassar College.
"The Path to Wealth*" is the title of a book which is a discussion of God's money laws, or the relation between giving and getting cash and Christianity. It is written by a Blacksmith.

The Introduction, by Rev. J. H. Vincent, D. D., L.L. D., Bishop of the M. E. church, is one of the most beautiful articles we have read, describing the selfish person as being a whirl-pool burying it all, never to be resurrected; while the liberal person in society, drawing everything within his reach to himself, and IS compared to a fountain, showering the blessings which are come within his reach and influence. The discourses by the blacksmith were first intended only for a discussion in which a few were expected to participate, but the audience which at first met around the forge grew to such an extent that the Baptist church could not hold all the people who wished to listen. The discussion calls first for the reading of the third chapter of Malachi. "Bring all of the tithes into the store-house," etc. God will give us both material and spiritual blessings. Instead of believing that "poverty and piety" go together, believe what Christ says, "The meek shall inherit the earth," and what Paul taught, that godliness is equally good to make money with, or to take a man to heaven. There is more promises in the Bible of a material nature to those who obey God, than there are of a spiritual nature. He promises to give us houses, and lands; to fill our barns; to make our business successful; to protect our families, and in every way blessings of a temporal character are promised to those who will pay the ten per cent required by God's law, to his cause.

We read of the tithes being first used by Abraham on returning from a victory over Chedorlomer, a heathen prince, from whom he brought great spoil. He gave a tenth of the prize to Melchizedek the priest of God: and whether this was done on account of a command of God or not, the Bible does not state; at some rate, from that time we read of the law being incorporated in the Jewish statute books; commanded by the prophet, kings, and all who were in authority over God's people. We read of Jacob's vow to give a tithe or tenth of all he would earn to God, when he was fleeing from Esau, and dreamt he saw the angels descending the ladder that reached from earth to heaven; and how under all difficulties God greatly blessed Jacob in worldly things, as well as spiritual. God afterwards told Jacob that the abundance was the result of his taking God as a partner, when he was a refugee. In Lev. 27th chapter we read of God's command to give one tenth; and again in Deut. The Old Testament is full of directions how to give this tenth, and in II Chronicles 21st chapter we read of the blessings that were given in return, during the reign of Hezekiah. The sum of this proves, that tithing was a commandment, and was for all the people, and was gladly kept by the children of Israel, they tithing everything, and still having a great store. Again in to withhold the tithe from God is robbery, and God punishes such action by sending pestilence in various forms; withholding his blessing from our efforts to make money, which is absolutely necessary to our success. When the Jews withheld their tithes, calamities came upon them, but God invited them to return to Him and bring their tithes, and whenever they did so, they were blessed with prosperity. And even yet the Jews are more prosperous, according to their advantages, than any other race of people, and the secret is,—they always remember their tithes.

Again, this command is just as binding upon the Christian. God's laws are eternal; they are like Himself, and He is the same yesterday, to-day, and forever. All the laws of the Old Testament that are applicable now, are equally binding now, even though there may be no re-affirmation of them in the New Testament. Though people tell us about being "free from the law," it does not mean the moral law, for each commandment is just as binding to-day as when first given. There are certain ceremonial laws that typified the coming of the Lord Jesus, which are now done away with, because Christ fulfilled that of which these were types; all that are in Christ Jesus are free from the curse of a broken law, because Jesus became the curse for them. There were also certain laws which had only a local application, which are no longer applicable, and therefore no longer binding.

No person can say that ten per cent of the income of God's people was needed more at any time than it is needed at present. The world is now open for the missionaries of the Cross, and millions are crying, "Come over and help us," and their hearts cry, "Men and brethren, what must we do to be saved?" There are very few churches carrying on even their present home enterprises with the voluntary contributions of the people, and none can enter all the doors that are continually opening to them. The missionary field is restricted, the field of labor is limited, all because the means are not forth-coming, to carry on God's work. And how many churches pay all their expenses by voluntary giving, but in order to pay them have tea-meetings, bazaars, concerts, and what is still more abhorrent, kissing-parties, voting, lotteries, dumb socials, neck-tie parties, and all sorts of schemes to raise money; while the vast majority rob God of His tithe, and hypocritically sing,

"Were the whole realm of nature mine, That were a present far too small, Love so amazing, so divine."

God has so arranged in nature, that all the needs of nature are met by adequate supplies: shall God make less provision for His church? Matt. 23:23. "Woo unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith: these ought ye to have done and not to leave the other undone." He tells of the Pharisee and Publican; the former not condemned for what he did, but because he expected salvation thereby. He tells of Christ as being a priest after the order of Melchizedek. If He stands in place of that priest, then we in place of Abraham must bring tithes. This should bind the conscience of all. To the question "Who are under obligations to tithe their incomes?" the answer, "All are obliged to," is met with objections; one saying, that a man with $4,000 per year could more readily pay $400 than a person with $400 could pay $40. This is met with the question, If a man getting $4,000 a year stops work on Sabbath, must a man getting only $400 a year go on working in order to keep his family? The answer comes: It is necessary in order to do efficient work on six days of the week, to rest on the Sabbath, and this law of paying the tenth to God is just as binding on us as the fourth commandment, and in order to have a blessing attend the nine-tenths, we must pay God the tenth that rightfully belongs to him.

Time is money, and if six days' wages does a man more good than seven days' wages by breaking the Sabbath, so $600 will go further than $400 if the other $40 is given to the Lord. He quotes from the "Sower that went out to sow." "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully." Paul urges on the Corinthians that he that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully. God will bless them with money, in proportion as they give money to his cause.

Even if a man is in debt, he should give one-tenth to the Lord, for why should he use what does not rightfully belong to him to pay his own debts with. Then again, this money that he gives to God, is the same to him as seed is to the farmer; it could be wrong for him to use it, and have no means left wherewith to pay the rest of his obligations. This tithe is really sowing seed for a bountiful harvest. God's Word says in this connection "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." The widow's cruise of oil is an illustration of this, and proves that fortune thus used increases, instead of diminishing.

Rich men are under obligations to tithe their incomes. The rich have really more care than the poor, but what a comfort it would be if they would all take God in as a partner. How He rich have really more care than the poor, but what a comfort it
tithed, what an amount of good would be accomplished. The ignorant
would be educated, the poor be fed, and the heathen brought to
the feet of Jesus! How it would gladden the heart of Jesus. God says, "Riches take to themselves wings and fly away." A
gentleman wrote a circular letter to every clergyman in America
asking them for their experience on this point, and there was
not a single instance reported of a man becoming a bankrupt,
who had systematically tithed his fortune; they all increased in
wealth. The question comes, "Will a man rob God?" Yet we
rob God in our tithes and offerings, and as a result, His cause goes a-begging.

THE OUTLOOK.

Prof. Loomis, for thirty years past Prof. of Astronomy at Yale
College, is dying at New Haven.

The Augusta Orphan Asylum in Georgia was almost destroyed
by fire August 11. The children escaped unhurt.

Preparations are in progress for celebrating the one hundred
and third Anniversary of Davy Crockett's birthday on the farm
where he was born near Limestone.

At Piper City, Ill., Mrs. N. M. Premen and her eldest daughter
while out riding August 11, were instantly killed by lightning,
while a baby in Mrs. Premen's lap escaped unhurt, and is being
cared for.

Mrs. Elizabeth Hiff Warren, wife of Bishop Warren, of the
Methodist Episcopal Church, has given the trustees of the Uni-
versity of Denver, Colo., $100,000 for the endowment of a School
of Theology.

Judge John Irwin, of Bellefonte, Pa., died last week of pa-
rusis, aged eighty-one years. He was one of the oldest iron mas-
ters in the vicinity and was an Associate Judge of Centre County
several years ago.

The Law and Order League of the city of Newark, N. J., is
getting ready for a crusade upon violaters of the Sunday Law.
The Essex County Prohibitionists intend to make a warm cam-
paign this Fall.

Ex-King Milan of Servia refuses to allow his son, King Alex-
ander, to meet his mother, ex-Queen Nathalie. She is determined
to visit Belgrade and see her son. Russia is anxious to force
Milan to leave Servia.

Ex-President Cleveland and wife have been spending some
time past in Mass. They have visited some of the works and fac-
tories in that state and Mrs. Cleveland took an active part at a
church fair, acting as postmistress.

John Yeldel, alias Rev. Flemon, who was taken to South Caro-
lina from Pittsburgh, Pa., to be tried for murder, has been ac-
quitted and returned under a strong guard to Pittsburgh. There
is great rejoicing among the colored people over his acquittal.

They slipped away in the forenoon, and soon got lost and were
not found until they had trudged over twenty miles from home

Frank Leslie's Magazine says: "Rum in the United States
makes more than 1,200 funerals of inebriates every day, and you
help pay for the coffins and grave diggers— you pay for the board,
washing and clothes of the men who stagger out from the rum-
saloon to fight, or shoot, or debauch society, and are imprisoned."

Mrs. Lucas, sister of John Bright, presided at the reception
to Mrs. Leavitt by the British Women's Temperance Associa-
tion, which has four hundred branches, and thirty thousand mem-
bers. Mrs. Leavitt, during her 5-y. tour around the world, ad-
dressed thirteen hundred meetings in Australia, India, Africa,
China, and Japan.

The report of the assessors of Boston shows the valuation of
the city to be $735,110,700, of which $935,810,400 is real and $201,6-
06,300 personal estate. This is an increase of $30,797,100 in
real and $167,000 in personal estates. The rate is fixed at 12.90
per $1,000, against 13.40 last year. The number of polls is 123,3-
35, a gain of 2,536; women, 310; loss, 149.

John Sately, a brakeman on the N. J. Central R. R., while at
work in the yard, Jersey City, saw some children playing on the
track in advance of an approaching locomotive. He ran to them
and succeeded in pushing them out of danger, but could only lie
down between the tracks himself hoping in this way to escape,
but the pilot of the locomotive caught his body, rolled him on the
track and mangled him to death. This occurred August 10th.

Recently Premier Greenway made the announcement at Win-
nepeg, that his Government would at the next session of Parli-
ament abolish the grant for the maintenance of Catholic schools
throughout the country, and abolish dual languages, doing all
public printing in English alone, instead of English and French,
as at present.

Ever since the announcement the French and Catholic people
have been greatly excited, and finally the French members of the
Cabinet decided to resign. It is understood they have placed
their resignations in the Premier's hands.

Ex-Judge Terry was shot, at Lathop, Cal., August 14th by
Deputy Marshall Nagle, Justice Field's officially appointed body-
guard. Judge Terry assaulted Judge Field, striking him from
the back, while sitting in the dining room of the station, and
although the Deputy ordered him to stop, he was about to strike
again when the deputy fired, killing him instantly. Mrs. Terry
had left the room to obtain a pistol.

A little girl Minnie Deering, twelve years of age, whose father
is a saloon keeper at the corner of Marcy Ave. and Floyd St.,
Brooklyn, was sent to the house of refuge last week at the re-
quest of her father, who stated that she was an habitual drunk-
ard and would not obey him; but when he ordered his bar-keeper
not to let her have any drink, she would stay out at night and
get it. She had lain drunk in the horse stables of the city over
night.

We are always glad to hear through the press of Mrs. Parting-
ton, Corresponding Secretary of the Woman's Prohibition Party
League of Kings County, N. Y., for we never hear but good news
of her; of her always being engaged in good active service for the
Master. On July 27 Mrs. Partington presided at a children's meet-
ing in the afternoon, and the next afternoon delivered her
lecture on "Sowing and Reaping," at a temperance Campmeet-
ing held at Island Grove, Freemansburg, Pa., before a large audi-
ence. On Aug. 4 she superintended the Sabbath School in the
afternoon and preached in the evening, her subject being "Mind
your own business." This was in Yarlington school house, Pa.
And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen. Mark 16:20.

The risen Saviour identifies himself to His astonished disciples. He gives them a new commission which should eventually fill the world with His name: “Go ye into all the world and preach the gospel to every creature.” In the 20th verse, we have the practical application and the effectual working of this commission. They went. They preached. The Lord worked, confirming the Word. The foundations of the New Testament Church were laid deep and wide. Nations were permeated through and through with the Gospel of the Son of God. The Apostolic Church had remarkable evangelizing power. Her success was glorious. It would seem that then was fulfilled those prophetic words of Isaiah, “Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” (40:4.) The Church being the same to-day as eighteen hundred and fifty years ago, the same divine pattern end attended by the same blessed results. It may be designed to convert, but does it instruct? It is the same Gospel which this Church witnesses to and proclaims. It will be admitted that it is, in this denomination, a greater number of saints, according to the membership, than in others. This is our conviction after years of observation. These things testify to the presence of the Head of the church. The denomination is, therefore, girded with the armor of God for the work of evangelization.

II. Is Evangelistic Work Done? The denomination may be designed and fitted to instruct in the Gospel, but does it instruct? It may be designed to convert, but does it convert? Is the Reformed Presbyterian church doing evangelistic work? It is necessary that there should be clear thinking here. According to Webster's definition of “Evangelistic,” churches which preach the truth, and regularly maintain the ordinances, and bring souls into the kingdom, are evangelistic. From this point of view, all the congregations in the denomination are doing evangelistic work. And the fact that a new congregation is built up every thirty-three years (a generation) and that this process has been going on for seventy-five or an hundred years, where congregations have been established so long, shows that the denomination has been successful in doing the work designed. More still: the number of congregations now as compared with fifty years ago, shows that the denomination has had a healthy and strong growth. New congregations have been formed all along the line. If even the Reformed Presbyterian Church could keep up this pace as in the last fifty years, it would be only a question of time until the world would be converted, and not so long a time as might at first be supposed. The training of these souls and generations for heaven, converting them through the Gospel, sanctifying them through the Truth, causing them, in turn, to take up the burdens of others, marching them in the army of the Son of God, is a work of vast importance and attended by everlasting results. It testifies that the denomination is doing the work designed.

But look at what is being done outside of congregations, and beyond their reach. As a basis to all work, there must be contributions. Nothing can be done without money. The amount of money contributed is a good measure of work done. Among the denominations, not one in the matter of contributions so far as learned, stands up with the Reformed Presbyterian Church, which gives $19.75 per member. With this presumption in favor of the church under consideration, look at the field of operations. Through this the evangelistic work of the church is seen. In the foreign field, it is no longer a question of opportunity but the number of men the church can send. The open doors and the Macedonian cry have become the astonishment of even the missionaries themselves. A good, honest look at the churches mission and preaching stations and schools in Syria and Asia Minor, should revive the drooping spirits of those who think the Covenanter church is not designed to convert and is not converting! In a most bigoted nation and in the face of the most determined opposition, these results have been achieved. In the Latakia Mission, they have 186 native members. They had an increase of 37 communicants last year. How many congregations at home can report a like increase, and with a nominally Christian
community all around them? They have 25 schools in that district. They have 735 pupils. They have 18 Sabbath Schools with an aggregate of 643 scholars. The Mersine district, although occupied but a few years, can give figures equally favorable for length of time. God is blessing the work.

With change of name, like things can be said of the Southern Mission. Half-dozen ministers could be placed in most advantageous positions, with most encouraging surroundings, and with most promising outlook. The prayer of the workers is, "give us more men." They want more reapers, for the harvest is ripe. A congregation of fourscore, grown out of nothing, in a few years! And by converting a people whose strong inclination would be to reject truth which they have espoused! That a congregation of eighty can be gathered in fifteen years, and be held to their duty amidst all the political excitement of the times, is remarkable! It establishes the proposition under discussion in these pages.

What need of further witness? But no doubt some who wish to throw off the distinctive principles, under cover that we can't evangelize, holding them, will say, "Yes, but they are only colored people!" Very true: and it is only while people who, having been raised under the most favorable circumstances, reject such plain evidences.

Take a hasty glance at the mission among the Chinese, and the mission among the Indians. The tide is against the former in that they have to do with a people without a fixed habitation. But with this discouraging feature, there is marked progress in winning souls. Every now and then, a Mongolian, whose ancestors, for an hundred generations, licked the dust of idolatrous superstition, and rendered unquestioned devotion to their sense, less rite, turns his back forever upon idols, and seeks baptism--repentance and forgiveness through the blood of the Son of God.

What cause for thanksgiving! Let God be praised, blessed be His glorious name!

The Indian mission, so lately located, has had, as yet, no opportunity to reap. But the devoted missionary and his less devoted wife to this great cause, has already fringed with gold the dark picture of Indian degradation. There is most encouraging and promising outlook. The obligation to the Red man resting on the Covenanters church, is beginning to be discharged.

May God smile upon the auspicious beginnings and forward the Gospel among the Aborigines of America!

Once more: look at National Reform work pushed so energetically by the Covenanters church. Look at the Secretaries in their indefatigable labors. Look at the doors wide open and the willing ears to hear. What denomination is evangelizing the nation with the great truths of Christ's mediatorial dominion, spending men and money, as is the Reformed Presbyterian? The burden of that work still rests upon the church under consideration. The great proportion of the money comes from it. It contributes the seed necessary. It has faith in the righteous cause.

Of this work we say two things: 1st. No denomination is evangelizing the nation with these truths as is the Covenanters. It began and carries the work forward. 2d. The life of that work depends upon the continued existence of the Reformed Presbyterian church.

Whatever tends to destroy faith in the distinctive position of the denomination in reference to governments which reject God and disown His law, tends to eventually stop the work of National Reform. If the denomination's work outside of its congregations, was confined to this one effort, the end of that work would be marked.

In fine (for we cannot notice particulars farther) look at the Sabbath School work of the denomination. It is as efficient and successful as in any. Look at the schools in connection with congregations. Look at the number of mission schools sustained by congregations. Look at the preaching in connection with these. We are prepared to say that the Reformed Presbyterian Church has as efficient Sabbath Schools, with as large per cent. of mission scholars, as sister denominations; probably more. These schools do good work and bring many into the church. Mind comes in contact with mind. Thoughts and life are moulded. Souls are saved. This department of church work is practically without limitation. And any failure to improve the opportunity is the fault of the workers which would follow them into whatsoever denomination.

The suggestions made on the various lines through which the operations of the church are conducted, remove all reasonable doubts, and put the question beyond successful contradiction, that the Reformed Presbyterian Church is an evangelistic church. There are more doors than can be entered; more calls than can be answered. The three thousand who stepped out in '33 were converted through the instrumentality of the Covenanters church.

In the following generation, the denomination was the instrument in converting three thousand to make up this loss, and three thousand more to replace the dead. Here is a net gain of an hundred per cent. in a generation. The dropping away sister denominations during the years does not argue against the converting power. None more quickly than those who have made their spiritual home elsewhere, would resent the implication that they were not converted. But, if converted, it was through the instrumentality of the mother church. They should, therefore, deal very kindly with the denomination which God honored in rescuing them from the pit.

A brother whose long acquaintance with the field entitles his opinion to consideration said, in substance, that if all the Covenanters had remained in the church, in New York City, there would be seven large congregations. This is probably true. And it shows that God blesses the denomination as a converting instrument. Why these leave and go elsewhere, after being born into the kingdom, is another question which will come up for solution farther on.

If there be no difficulties with which to contend but those without, no hindrances to meet but those which the unconverted present, the denomination has great reason, standing in the midst of such blessed opportunities and with such evidence, up to the present, of God's favor, to go joyfully forward with ever abounding faith.

The Hidden Manna.

"Man shall not live by bread alone," said the Saviour when he was himself tempted. Man needs food that is higher than the daily bread for which he is taught to pray, something that will feed and support his soul; and the promise is that those who overcome their temptations to sacrifice duty to worldly pleasure, wealth, power, ease, shall be fed inwardly by the hand of God with hidden manna. So Christ was fed. When he had resisted temptation, "behold the angels came and ministered unto him." And so thousands who have overcome the temptations of the world, the flesh, and the devil, denied themselves, and taken up their cross and followed Christ, have been fed with the hidden manna from heaven. Christ has meat to eat which his disciples know not of; and all his true followers may have the same nourishment, for he said: "To him that overcometh I will give to eat of the hidden manna." We may have a perpetual feast on the hidden manna in the midst of poverty, want, sickness, bereavement, for no earthly disaster can touch the heart of that life which is hid with Christ.

Nothing, if we so will, can come between the soul and God to prevent the ministrations of his Spirit and deprive us of the hidden manna. It is the inalienable wealth of the soul, and the only satisfying portion.

Enjoyment.

Enjoyment is good for its own sake, and Providence wishes us to have it. But it is good because, if rightly regulated, it assists us in all our useful work. He who has a cheerful spirit, who can laugh and sing, who has a soul open to the beauty and charity of the world, has an endowment that is worth more to him than gold.

ILLUSTRATIVE APPLICATIONS.
By H. Clay Trumbull.

Let no man's heart fail because of him (v. 32). It is not because the opposing giant does not look big and strong and formidable, but it is because God is known to be greater and stronger and more powerful than any human opposer, that the child of faith is full of confidence, and is ready to go out single handed against him who is defying the Lord's host of timid and trembling soldiers.

Saul clad David with his apparel, ... on a helmet of brass, ... a coat of mail. ... His sword upon his apparel. ... David said, ... I can not go with these; /or I have not proved them. And David put them off of mail's strength, the learned man's learning, or the exalted man's position, as his dependence in the hour of struggle for the right. All of these things are of no account to one who is God's servant, and whose trust is in his Master. They might be well enough in their way, if they were one's own, and had been proved by one for himself and found useful in God's service; but in and of themselves they would be more likely to prove a hindrance than a help.

He took his staff in his hand, and chose him five smooth stones out of the brook; ... and his sling was in his hand (v. 40). It is just what one has, not what some one else has, that God is ready to make use of in the hands of one who trusts him. If one has only a twenty-five cent Bible, he can so use that for the study of his Sunday-school lesson as to be a better teacher than he could be made by all the thousands and one lesson-helps which are advertised on every side of him.

When the Philistine ... saw David, he disdained him; ... for he was but a youth (v. 49). To the eye of sense, the giants are on the Devil's side, and the Lord's champions are insignificant looking fellows. Ten out of twelve of the men whom Moses sent into Canaan, said that they felt like grass-hoppers in comparison with the huge men whom the Lord's people would have to battle. Every great reform in the world's history has been championed at the start by some single-handed little David pitted against a whole army of Goliaths.

Am I a dog, that thou comest to me with staves? (v. 43). What petty agencies the Lord does seem to choose for his work! To think of a horde of Sunday-school workers undertaking to influence the moral destiny of a nation! As if the great political parties of this country were to shape their policy at the whine of the temperance women! Shall the Young People's Society of Christian Endeavor really do a work that has not been done by all the churches in their organized capacity hitherto?

Come to me, and I will give thy flesh unto the fowls of the air (v. 44). The Devil's giants don't have any doubt about their final success. They are all the time naming the time for the bone-picking of the last champions of orthodoxy. Goliath proposed to finish up David that very day. It has been a common thing for Goliath's successors to put the date of assured victory about fifty years ahead. "Fifty years hence, the Bible will only be valued as a curiosity;" "Fifty years hence, Christianity will be remembered among other old time fancies." That is the way that the eye of flesh looks at it.

The battle is the Lord's, and he will give you into our hand (v. 47). He who has faith in God has no fears for God, or for God's cause. It matters not who is on the other side, or what agencies or influences are at work against God. He knows that God cannot be worsted. He is not afraid that the "rum power will triumph," or that the "Sabbath will be lost," or that "the family institution will no longer be a glorious and powerful force." He quietly gets his sling and stones, and puts himself at the Lord's service for a part in the finishing up of this business. And he is just as sure that the Lord's cause will triumph, as he is that there are enemies arrayed against the Lord's cause. That is the way that faith looks at it.

David prevailed over the Philistine with a sling and with a stone. ... And he slew him, and cut off his head (vs. 50, 51). It makes no difference how big the giant is, or how much armor he has, or what weapons he uses; if he is over against the Lord's side, he is sure to come down.

When the Philistines saw that their champion was dead, they fled. If one of the Lord's champions goes down, the Lord's people are not routed. They often fear the disappearance of the young convert who has some leader's fall; but the result always proves that there is hardly a break in their line through such a misfortune. But when a champion of the other side falls, his followers are scattered like the autumn leaves. And there is a good reason for this. The Lord's cause depends on the Lord, and not on any champion of the Lord. Those who have trusted the Lord under one leader, still have the Lord to trust when that leader is gone. But those who trust to an arm of flesh, have nothing left when that arm fails them.—Sunday School Times.

DAVID AND GOLIATH.
Rev. S. G. Shaw.

"If God be for us, who can be against us." Rom. 8:31.

In to-day's Lesson we have a familiar story. We have heard many times of David and Goliath. In fancy we have often seen the giant with his brazen helmet and coat of mail and sword and spear, coming down into the valley to meet the shepherd boy without defensive armor and carrying only his staff and sling. We have listened to Goliath's scornful words and David's quiet expression of confidence in God; and we have beheld the end of the combat, the Philistines flying before Israel, and David standing in Saul's presence with the gory head of the Gittite in his hand.

Goliath is dead; but there are giants in the earth still. They are harder to destroy than the champion of the Philistines. He thought a giant of only flesh and blood, while we wrestle against principalities and powers. Worldliness, unbelief, intemperance, infidelity are some of the giants that defy the armies of the living God to-day. We have listened to their taunts for more than forty days. We have seen those who ought to have accepted their challenge trembling and dismayed because of them.

Can we learn anything from the story of David and Goliath that will be useful to us in to-day's conflict with giant wrongs? Let us see.

1. David resolved on immediate, personal action.

Saul and the men of Israel feared the giant. They had observed the height of his stature, and had taken the measurement of his spear, and there was not a man in all the camp brave enough and resolute enough to fear the champion. I can fancy that it was often said during those forty days, "Some one ought to take away this reproach from Israel." Saul very early in that period offered a large reward to the man who would accept the giant's challenge. Even Saul could say to David as he placed his helmet on the shepherd-boy's head, and bent down to buckle his heavy armor upon him, "Go, and the Lord be with thee," but it took David to say, "They servant will go and fight with this Philistine." David's name was not on Saul's mustered-roll. He was only a visitor in the camp. It would have been no disgrace to him had he returned to his father's home as one who had not heard the giant's taunt. David, however, was both a brave soldier and a true patriot. He seems to disregard alike the enemy's warlike appearance and the King's munificent reward. He sees an enemy of his nation and his God, and he says, "I will go and fight with him." A resolve like this is often half the battle. It is often the foreboding of approaching victory. When Esther said, "I will go in unto the King," that hour the Jews that were scattered abroad throughout the hundred and twenty and seven provinces of the Medo Persian empire were saved. When Lincoln, after the battle of Antietam, resolved to finish writing the Emancipation Proclamation, and to publish it to the world, then the bell of destiny began to toll for the death of the confederacy. When we are as ready to meet the giant wrongs of our time as David was to meet Goliath, that hour they will begin to fall before us.

2. David strengthened himself by recalling former experiences.

He tells Saul about the lion and the bear that he slew in the wilderness. Thus looking back he saw many dangers safely passed through. The howling jackals had followed his flock and the cruel eagles had watched their opportunity to carry away the young, the drought had consumed him by day and the frost by night, the rushing torrent and the sudden storm had threatened to destroy both sheep and shepherd. God had delivered him out of all these perils. Now faith took up the theme
and it spoke of the unchanging character of God and His abiding faithfulness. Suppose that the character of the danger is different from the dangers met in former days; suppose that Goliath is even stronger than the bear and more savage than the lion, still God is to be trusted. Faith asserts this and reason adds its testimony saying, “He is to be trusted till He fails.” When memory reminds us of six troubles safely passed through, both faith and reason exhort us to trust God for the seventh. We forget the past too readily, when we stand in the presence of danger. We are so overcome by the giant’s towering stature and terrible aspect that we forget what God has already done for us. We ought instead to encourage ourselves by saying, as David did, God who delivered me in former days will deliver me now, and this Philistine will be like yonder lion and bear.

3 David went forward using the best means at his command. He said God would deliver him; but he took his staff in his hand and his sling, and chose him five smooth stones out of the brook, and so went on to meet the enemy. I think that David’s quick eye discovered the giant’s vulnerable spot, and he knew that a stone slung with sufficient force and skill would bring him to the ground. If this be true he must have had his plan of action decided upon before he took one step to go to meet the champion of the Philistines. He will not wear Saul’s armor. It will hinder the free swing of his arm, and it will impede the rapidity of movement that may be necessary in making possible needful changes of position. Besides, he does not intend to fight the giant at hand to hand, when he will have the advantage of his strong defensive armor; but from a distance where the long range sling will still be effective. He carries his staff and thus throws the giant off his guard, appearing not as one who goes to meet a man of war, but like a shepherd who would drive away a dog. We must use means to accomplish our purposes and weapons in attacking our enemies. But anything that anybody, even those who wish us well, may advise, is not, therefore, to be adopted by us. It is hazardous to fight the enemy with his own weapons. We must be “wise as serpents.”

4. David met Goliath in the name of God. If David had regarded only the giant’s enormous strength, perfect equipment and boundless confidence, he too would have had good reason to flee from him, as Israel did. He regarded him, however, as an enemy of God. He calls him, “this uncircumcised Philistine,” and says he has “defied the armies of the living God.” David does not feel that he is to fight a duel with Goliath, or even as the champion of Israel is he to contend with the champion of Philistia; he feels that the battle is to be between the false religion and the true, between Jehovah and Dagon. This thought was an enabling and encouraging one. It lifted this combat out of the sphere of merely earthly and material bloodsheddings, and made it a battle worth fighting. It made it such a battle as Cromwell’s Ironsides once fought in England and the Covenanters in the lovely glens and upon the purple heather of Scotland. They fought not for glory but for God, and not for conquest but for Christ.

We have almost lost sight of the Golden Text; which this story so beautifully illustrates. “If God be for us, who can be against us.” This in Latin used to be the legend on the bell of the little Dutch church in Sleepy Hollow, and I think of that bell it is still swaying in the old tower, as ringing out an expression of the faith of the whole church of Christ.

“There are giants yet to kill, Wrong unshivered, But the God of David still Guides the pebble at His will; And the battle to the strong Is not given, While the judge of right and wrong Sits in Heaven.”

QUESTIONS ON LESSON IX.

BY EUGLE ROBERT.

Golden Text.—If God be for us, who can be against us?—Rom. 8:31.

About whom is the lesson to day? Who is Goliath? When do we first hear of him? Can you tell us anything about him; his size, armor, what he did to bring him into Bible history? How long did he defy Israel? What was the nature of his challenge? Who commanded the army of Israel? How was this challenge received by the army? Did anyone accept it? Who? Did he belong to the army? How did he come to be there? What happened while he was there? What did he think about it? What did he learn from the men about him? What does he now do? Who overheard him talking in this way? What did he say to him? Why should he be so severe? What did David answer? Did anyone else hear of David’s talk? Who? What did he do? For what purpose did he seed for him?

What did David say to Saul? Did Saul feel very much encouraged by this? What did he say? Did this discourage David? What was his reply? Is David boasting when he says this? How does he show Saul that he is not? In what spirit then does he talk of fighting Goliath? Does he seem to be in any doubt as to what will be the result? How does he expect to be preserved and to overcome? What grace does he thus manifest? Should we learn anything from his example? What is it? (Heb. 12:12.) Are we likely to show any stronger faith now?

Did this answer satisfy Saul? What did he say to David? Was Saul a pious man? Why should he speak in this way? Did he do anything more than wish him well? What help did he give? What did David put on to fight with? Had he ever been in a battle? Was he used to such armor? Do you suppose that he thought of fighting with the giant with these weapons? Did he try how he could get along with them? Was he satisfied? What did he say to Saul? What did he do? Did this show a lack of faith? Was he not depending upon the natural means? What is it that reliable the natural means used the greater the faith? What should we learn from this? How then did David prepare for the conflict? Why did he take more than one stone? Was that lack of faith? When all was ready, what did he do? What did the Philistine then do? Was any one with him? What was that to? What did he do when he saw David? What was the reason? Did he say anything to him? What was it? What more did he do? What did he then tell David to do?

Did David say anything to him? What contrast did he draw between themselves as to the way they were armed? How had Goliath defied God? What next does he say with regard to what he would do? How does he say, will he be able to do this? Why will the Lord deliver the Philistine into his hand? What does he say will be the moral impression made upon all who witness this? Why is he so confident?

When the Philistine came to meet David, what did David do? Did not that show good courage? Who began the fight? In what way? What was the result? Did this decide the matter? What made the victory seem the more wonderful? What had David threatened that he would do with the giant’s head? Had he any way of doing this? Did he carry out his prediction? How? What effect did this have upon the Philistine army?

Do you not admire David’s bravery? What was it that made him brave? Has not every young man good opportunities to show as much moral courage now? When we engage in any work, how should we prepare for it? Does faith permit a choice of means? Discarding this fact practically, what do we have? [Fanaticism.]

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God; God is Lord in Light,” and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord’s Day—Popular statesmanship “knows no distinction in the days of the week;” Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship exalts and places a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God’s law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to “the law of revelation,” upon which, says Blackstone, with “the law of nature,” should “depend all human laws.”—Editorial, 1869.
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* * *

A call for a pastor is to be moderated in Bovina to-day.

* * * Rev. S. G. Shaw was in town last week. Came here for the final operation on his foot. He expects to hang up his crutches very soon.

* * * Lakes Presbytery will meet at Southfield, on the second Tuesday of October, at 7:30 p.m. Rev. J. McCracken and his session are to prepare subjects for conference.

* * * Rev. F. M. Foster and wife have been resting in the mountains of Pennsylvania. Mr. Foster returned to the city for each Sabbath save one, when the church was closed for repairs.

* * * Mr. Joseph Bowes was an office visitor last week. He says the Baltimore congregation is the first best and staunchest in the body. So say we all—of our own particular congregation.

* * * Speaking of first things reminds us that the Rev. J. S. T. Milligan was the first National Reform lecturer. He was appointed, says Glasgow, in 1855, to lecture on Bible Politics.

* * * Prof. J. L. McCartney has been supplying the pulpit of the Second church, this city, during the pastor's vacation. Mrs. McCartney is in Scotland, and the Professor will sail for that beautiful country this week.

* * * Moses Greenburg and J. R. Dill are still in Delaware Co., N. Y. The former is canvassing for Senator Blair's book on "The Temperance Movement," and the latter is lecturing on the various phases of moral reform.

* * * We have no lesson article this week from Rev. T. H. Acheson, who is visiting in Colorado. "Uncle Robert's" Questions for two weeks were lost in the mail, and Mr. Milligan's Analysis for this week seems to have shared the same fate.

* * * Brooklyn church is in the hands of a contractor, who is to deliver it back to the people Sept. first, about fifteen hundred dollars different from its condition of yore. Re-arrangement of seats, removing of side galleries, etc., is the work under way. Meanwhile the pastor and wife are resting, and the people are fed spiritually in the chapel by John A. Burnett.

* * * The Sabbath Schools of the Third and Fourth churches of this city are enlarging their libraries. This moves us to say that there are three books which we believe ought to be in every R. P. Sabbath School library, viz.: the Life of Dr. Sloane, Glasgow's History of the Church, and, 'Gathering Jewels,' the story of two consecrated Covenant missionaries and their work in New York city, during the early days of the church. We unhesitatingly pronounce it one of the most valuable contributions of the century to the literature of missions. It is spiritual and inspiring to a degree that is indescribable, and has all the elements of interest that centre in a well told story.

McKeesport, Pa.

During the week past, eight new names have been added to the congregation's roll of membership; three being by certificate from other R. P. congregations; three by certificate and examination from other denominations; and two by profession of faith. This brings the number of membership up to fifty-five. The half hundred line has been passed and work for the second fifty is now in order.

The Sacrament of the Lord's Supper will be celebrated in this congregation the 3rd Sabbath of Sept., Rev. E. M. Milligan of Parassus assisting.

The meetings of the Young People's Society of Christian Endeavor are being well attended, and the interest shown by those attending indicates that in them they are profited. An hour spent in a prayer meeting of young people and children, in which each and every one is expected to take an active part, is profitable to any one, old or young.

Professor Dodds will soon move from Christy Park to the city. His new location will be much more convenient to his work in both Church and School.

Although there has been some sickness of late among our members, God in his mercy has not visited us in death, and all at present are rapidly recovering.

Baldwin, Ill.

Last month was spent among the "hoosiers" in Gibson County, Indiana. I was preaching to the congregation in Princeton of which the Rev. D. C. Martin was formerly the pastor.

I had heard Mr. Martin and his family speak of the people in such high terms that I expected a cordial reception and very kind entertainment; but I was not prepared for such overwhelming kindness as I received. Their hearts are so full of Christian affection that their kindness seems to be unbounded.

Gibson County is said to be the banner county of the state, which I can readily believe it is. I question if any better farming land can be found in the world. Wheat and maize are the staple productions. Wheat produces from twenty to fifty bushels an acre.

The county is neither hilly nor level but a beautiful champagne.

The people of the Princeton congregation are longing for a pastor to go out and in before them and to break the bread of life, and I could scarcely imagine a more inviting field of labor for one desirous of doing effective work for Christ.

I was delighted to find in what high esteem Mr. Martin is held, not only by the people of whom he was formerly the pastor, but of all the people in the vicinity. His praise is on every one's lips, as is also the praise of his wife.

Their names are "as ointment poured forth." This is because of their humble consistent following of Jesus.

B. R. DODDS.

Sterling, N. Y.

We are all in our usual health here, with the exceptions of Mrs. John Hunter and Mrs. Hugh Crockett.

Mrs. Hunter's health has not been good for most of the summer, but by placing herself under the care of one of the leading physicians of Syracuse, she has rapidly recovered, and we are glad to say that she is herself again, and ready to greet her friends in the same old friendly and cheerful way.

Mrs. Crockett has been suffering for a few weeks with erysipelas, but is recovering, and we hope will soon be restored to her former health.

Prof. J. R. Dill, of Burdette, Kansas, was with us upon two different occasions. His first lecture was given Friday evening, July 5th. His subject was "A Night in Rum's Art Gallery." He showed a number of striking pictures that will not soon be erased from our minds. His second lecture was given Sabbath evening, July 28th. His subject was "The Sabbath for Man." He presented many strong and powerful arguments in favor of Sabbath observance.

In this lecture he paid a high compliment to those secular journals, that have the back door for him and bless him with success in the grand and important work in which he is engaged.

J. C. B. F.

PRESBYTERIAN.

Dr. Nicolls of St. Louis has been preaching in Dr. Cayler's church Brooklyn and Dr. Van Dyke's pulpit in New York. . . At New Rochelle, N. Y., Dr. Wilson Forner for three successive Sabbaths gave an account of his tour among the foreign missionary stations. The pastor is Rev. Wm. B. Waller, formerly of Scranton, Pa. . . Portchester, on the sound, has a new pastor, Rev. Dr. W. Y. Brown. . . It is believed that Rev. L. W. Allen of St. Louis will take charge of the South Park Congregation in Newark, N. J. . . Rev. J. P. Hunter, of Newtonville, Mass., has accepted the call to the second church of Newark. . . At the re-union of the border states in 1870 the membership of the Sabbath Schools was only about two-thousand more than the membership in the churches, now it is about 80,000 more, and the candidates for the ministry in that time have increased from 541 to 124. The increase in membership has been more than a quarter of a million, and in money collected more than three millions and a half. This news should have a quickening effect. . . The Central Church of Wilmington, Del., is improving its building by spending $2,500 in repairs. . . Mr. James Marshall has accepted a call to the Lower Branchwine church. Five members were added to the First church of Wilmington at the July Communion. . . Rev. George
Aug. 21, 1889.

**Methodist Episcopal.**

Dr. Bayliss, editor of the Christian Advocate of Cincinnati, died at Bay View, Mich., last week, aged forty-five years. Rev. D. J. Miller has been appointed delegate from London to the American Conference, and Rev. W. McMullen delegate to the Canadian Conference. The interior of St. Stephen's church, Germantown, Pa., is being repaired. The congregation is growing so rapidly that more seating capacity is required.

**Lutheran.**

The corner-stone of the new St. James' church, at Altoona, Pa., was laid Aug. 4. Rev. H. H. Lomme is the pastor. The congregation numbers over seven hundred confirmed members. Rev. C. G. Gardner of Mauyunk, Pa., received a call to a professorship in a college in St. Peter, Minn. He has declined the call. Rev. A. Stewart of Chambersburg, Pa., has been appointed Secretary of the General Synod Board of Home Missions.

**General Synod.**

The Fourth Reformed Presbyterian Church of Philadelphia has resolved to sell its old edifice and erect a new church and Sabbath-school building. Rev. David Steele, D. D., was installed pastor of the church in 1862 after a union of what was then known as the Sixth Reformed and Fourth Church had taken place. During Dr. Steele's pastorate one thousand five hundred and ninety-six persons have joined the congregation, the present congregation numbering seven hundred and fifty. During the last four years $28,000 have been collected and a site for the new church has been purchased. The auditorium of the new church is to seat five hundred and eighty persons.

**Baptist.**

At White Plains the ladies of the First Baptist Church have bought a lot on which a parsonage is to be erected. Rev. O. W. James has received a call to Albany. Rev. C. H. Spurgeon recently visited the Island of Guernsey in the English Channel. He preached four times during the day and although admission to the services was only by ticket, nine thousand applications were made. The whole Island seems to be spiritually awakened. The Church of Gloverdale has secured pledges for over twenty thousand dollars for the erection of a building to cost from $35,000 to $40,000. The church has a membership of over seven hundred. Rev. Mr. Colwell will preach his farewell sermon Aug. 18th in the church of Mount Vernon, N. Y. of which he has been the pastor for four years.

**Congregational.**

Mrs. Ormiston Chant has been invited to preach the anniversary sermon and write the hymns for the Congregational Church at Oxford, England, next October.

**Protestant Episcopal.**

Rev. Dr. Reginald Heber Starr, of St. Thomas' church, in this city, has accepted a unanimous call to the rectoryship of St. Paul's church, Dedham, Mass. His resignation here will take effect Oct. 1.

The St. Clement's church in Brooklyn, whose services have been conducted in a hall by Rev. H. M. Scudder for a year, is now strong enough to secure a home and has bought a site on which to erect a structure, to cost $10,000.

**BEAR IN MIND**

*WE GIVE AWAY*  
*THE LIFE AND WORK OF DR. SLOANE*  
*(Publishers’ Price, $2.25)*

**For Five New Subscribers**

*AT $1.50 EACH.*

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For Nervous and Nervous Disorders, such as Vind and Pain in the Stomach, Sick Headache, Giddiness, Fainting, and Swelling after Meals, Blisters and Broomstick, Cold Chills, Gooseflesh, Loss of Appetite, Shortness of Breath, Constipation, Scars, Ulcers as the Result of an injured Knee, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This preparation is so efficacious that it is hardly necessary to try it once. BEECHAM’S PILLS, taken as directed, will quickly restore females to complete health. For a limited time only, BEECHAM’S PILLS, taken as directed, will quickly restore females to complete health. For $0.50 a Box.

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Some say they can’t do it, but our Pills will do it moreover. The secret is... *BEECHAM’S PILLS* contain a chemical compound that acts on the lining of the stomach and intestine, stimulating the production of gastric juice and improving digestion. They are gentle and soothing, without harsh side effects. For complete healing, *BEECHAM’S PILLS* are the answer. *Sold by Druggists generally.*

**WILL MAIL BEECHAM’S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.**
The Old Armchair

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

Written for the CHRISTIAN NATION.

THE LORD'S PRAYER.

Our Father, who in heaven art,
Hallowed be thy blessed name,
May we thy everlasting fame
Forever let thy will be done
Throughout creation's mighty sum.

Beneath thy shadow's sheltered care,
Like angels, on thy errands run.
All men and angels still adore.
And let thy kingdom come.
And men in spirit of sweet love,
And like a sea of glory roll.

Oh, love us, 0 Lord, food for this day;
Heavenly, men and angels still adore.
And men in spirit of sweet love,
And like a sea of glory roll.

A Tablespoonful of Pearline

in a pail of water, will convince a woman against her will

that it washes everything; best and quickest—
injures nothing; coarse or fine—
just the reverse—by doing away
with the rubbing it saves the very thing which ruins the
most clothing—especially fine things. It takes the drudg-
iness away with soose of those early apples, " Dear, my heart'. I have
been a target for the folks ever since I can remember, and I suppose
I shall be until I die." Did our friend ever go to church, you will ask?
Oh, no, never. Many, many times the good old minister had called,
but always had to turn away, for the door of the house was shut and
bolted as was also the door of Mr. Ford's heart. "A sad and terrible
state of affairs," people around would say, but no one ventured near
him to even try to better them. But it was here we just met Victor,
he went there with a light heart, hoping to gain entrance and assure
his elder friend, that an opportunity to help him would give both his
kind hearted mother and himself a great delight: but driven out as he
was, disheartened indeed is he as his mother meets him and says,
"Well Vic, what luck?" Could you expect anything from such a
person as Mr. Ford? No, he actually demanded me to leave his yard
and never come on it again, and I don't know as I ever shall," replied

Woe to the person who talks big, pues it is the same as Pearline. ITS FALSE—they are not, and
besides are dangerous.

Manufactured only by JAMES PYLE, N. Y.
Victor, earnestly. "Victor Pond," said that hopeful mother, "I am really surprised! disheartened! giving up at the first attempt; is that the way you are going through this life of struggle? Supposing when I was left with you alone, and this little home of ours was only half paid for, I had become discouraged, unhopeful, and given all up, would this house have been standing now, with us to enjoy the thought, that it is ours, and all paid for? Oh, no! hope and trust, for 'where there's a paid for, I had become discouraged, unhopeful, and given all up, would this little story may be encouraged to drop more and more of them, for what a kind word did for him, and he earnestly hopes that the readers of this man, who had not been spoken to so kindly since his dear old mother had gone, into a cute little room, used as a sitting room; two windows facing the east, those like crystal, as our friend sits down in a comfortable rocker near the window. A few very pretty pictures hang on the neatly papered wall, near is a table on which is a lamp, some books, papers and a vase of such pretty flowers, which throw their odor all through the room. The furniture, though old, is placed about with much taste, a tidy here and there, add very much to its looks, and there's the work basket in one corner, with some stockings hanging over neatly mended; and as Mr. Ford looks upon them, he quickly the years gone by come before him, how plainly he can see his mother, and he shared by her side, listening to those stories that he used to love so. Yes he seems almost to be dreaming, when Victor enters. He walks right up to his elder and shakes hands with him and with a pleasing voice says, "I am real glad to see you, Mr. Ford." "Yes, yes, my boy," is the quick reply, "you were at my house yester­day, weren't you?" "Yes sir." "Well I feel a little conscience stricken at the way I treated you. I'd like to know is there anything I can do for you?" (Conscience stricken, thought Victor, I didn't think he had any conscience). "Yes, Mr. Ford, I did want to see you very much," replied Victor, bracing up, "I did not want any help from you, but I wanted to assure you that mother's and my own heart and hands were ready and willing at any time to help you." Tears were trick­ling down the old man's cheeks; he tried to speak but couldn't, the heart that was so hard, was softened now; the victory, that seemed so hard at first, was gained, and all through a kind word.

From that moment forth, Mr. Ford has been a changed man. A new light seems to beam from his eyes, and we trust has also reached his heart. The minister never has any more trouble in seeing him, but tried to be as polite as possible."
LIGHTER READING.

Bobby (who has been sitting patiently half an hour)—Mr. Boomer, I wish you would pop the question to Bella. Bella—Robert, you naughty boy, what possessed you to make such a request? Bobby (stiffling)—Well, anyway, my mother said if he did you'd jump at the chance, and I want to see you jump.

Dude—"Wemember, I'm very particular about me things, you know—want them to fit neatly over the collar-dochers!" Tailor (with malicious intent)—"y don't fit the colt you need't take them."

"I say, Jenkins, can you tell a young chicken from an old one?" "Of course I can." "Well, how?" "By the teeth." "Chickens don't have teeth." "No, but I have."

In referring to Prince Bismark's "pacifio intentions" the German press doubtless means his South Pacific intentions.

"Is this the Adams House?" asked a stranger.

In reality a Linen Collar covered both sides with a waterproof material. These are the only waterproof goods made in this style and manner. Destined to be the UNIVERSAL COLLAR of the future. Do not require Laundering; do not wilt from perspiration. Neat, Durable and Comfortable. Especially adapted for Traveling and Home Life. When soiled, simply wash them off with soap and water. They save their cost in a week's wear. Try them.

A WORD TO HOUSEKEEPERS.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home-life. There is no more expensive way of living than to run to your corner grocery for every article as it is needed, and in nothing is this more true than as regards that indispensable factor in the household economy—SOAP. Messrs. J. D. Larkin & Co., Buffalo, N.Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places nothing is this more true than as regards that indispensable factor in the household economy—SOAP. Messrs. J. D. Larkin & Co., Buffalo N.Y., are selling direct from their factories (thus saving to the purchaser all intermediate expenses) an extra fine quality of Soap for toilet and ordinary uses, Perfumery, Tooth Powder, Shaving Soap and Boraxine; and the moderate price of the entire box, which contains all these, places it within the reach of every one. Thousands of letters have been received by them testifying the delight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a catalogue free. Address, GEO. CLEMENT & Co., 33 East 22d st., N.Y. City.

THE GLADSTONE LAMP.

A "wonderful lamp" it is indeed. Never needs trimming. To smoke nor breaks chimneys, never "smells of the oil," no spitting up, no leaking, no spattering, no dimming of the light. A lamp of this kind gives as much light as any lamp the house, for half the price. A lamp intended for the home, not for the parlor.

Send for Illustrated Price-list. Single Lamps at wholesale prices, cased and sent by express. EF Get our prices. "Seeing is believing." Address GLADSTONE LAMP CO., 10 East 44th St., New York.

CELLULOID.

Phenomenal success of Celluloid Collars and Cuffs—Factory running day and night. Made for Ladies, Misses, Gentlemen and Boys.

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Now Genuine without any Lard or other Unwholesome Fat. No such Dressing on the market. A dressing of true Parisian flavor which has been vouchsafed to the American public by none other than Mr. A. A. Marks, the originator of the celebrated French Dressing.

I gave the same dress to my customers for machines. Circulars free. Address, A. A. MARKS, Mankato, Minn.

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PANELED METAL CEILINGS. The best for Church Decoration. Handsomely patented and patent ceilings. Send for catalogue. Give names for estimates. H. S. NORTHROP, 18 ROSE ST., NEW YORK.

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TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in this paper.

ARMS & LEGS.

With Rubber Hands & Feet. The Most Beautiful, Comfortable & Reliable over 5,000 in use. New French & German Improvements. Illustrated book of 400 pages and instructions for measuring each pair. A. A. MARKS, 701 BROADWAY, NEW YORK.

$20.00 for Circular & Wire fence machine for a 100 feet lot. Other sizes made by order. Wire Wire and other fencing material at wholesale. Samples of all kinds of metal, cellular, cat-elastic, cast iron, etc. Address, S. H. GABRETT, Manhattan.

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My improved system of fitting glasses by very careful and skillful eye-examination on the newest instruments, gives the best results and avoids any possible error. Persons who have difficulty in getting on table glasses will find it to their advantage to give me a trial. I make no charge for trying the sight, and would be pleased to show the use of the instrument to any one who may call.

W. H. EINHAUS, Optician, 22 Maiden Lane, 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.

"HELP SHINE AWAY THE DARKNESS."

Evanston, Ill.

JOHN W. Pritchard,
Kind Friend:

Your name has the ring of prophecy: The Christian Nation! How our hearts sigh and our heads plan for it, and our busy hands attempt to execute. It is coming as surely as there is a God in Heaven, and an imperishable longing for Him implanted in humanity. Upon His shoulder the Government shall be, and He shall reign whose right it is, King of Nations, who is now their universal, but, alas, how often unknown, "Desire."

The Woman's Christian Temperance Union will do all it can to help shine away the darkness; to help "overcome evil with good." Give us your sympathies and prayers.

Yours with best wishes,
FRANCES E. WILLARD.

When the Governor entered the cell, occupied by Mrs Maybrick, in London, to notify her that the sentence of death was commuted, it is said that she was so weak, that the only sign of thankfulness she gave, was merely to reach out her left hand to him, without uttering a word. Her sentence has been changed to imprisonment for life, but the committee that secured the change are now at work, trying to gain a pardon for her, on the ground that the Home Secretary acknowledged that there was a reasonable doubt as to her guilt. Brierly, the man who professed such love for the woman, left England on a vessel bound for Boston, not even waiting to learn the fate of the woman, while it is said that he remained hidden from sight from the time of the woman's arrest until she was sentenced.

At Big Flat Creek near Knoxville, Tenn., a terrible accident on August 22d resulted in many persons being wounded while three men named Andrews, Reeder and Powers were killed. Two men named Seymour and Barker will be compelled to have their legs amputated, while Alderman Barry cannot recover, and it is feared that Judge Maloney will die. Chairman of Public Works Young is also dying. Knoxville subscribed $225,000 two years ago towards the construction of a railroad to run from Knoxville to Louisville, and while the first excursion was on its way over the road this fearful accident occurred, and no reason can be given for it.

A debate was held in the House of Commons August 23, over the prison's note, Mr. Blane claiming that prisoners were never sent to the hospitals until they were dying, and that the closets were in a filthy condition with vermin. Mr. Parnell said that the doctors tried to hide the fact of the existence of fever under the medical name of tuberculosis, and that the Derry prison required to be rebuilt, and that he had seen in the older part of Kilmainham jail the liquid sewage leaking through the foundation of the walls and bursting into the very yard. He also claims that the prisoners in the Irish prisons were half starved.

The Prohibitionists of this State will hold their Convention this year on Sept. 4th and 5th, in Shakespeare Hall, Syracuse. We feel that if Shakespeare himself were there, he would be inspired by meeting with such a notable gathering of this nation's noblemen, to write as he never wrote. All the rail-roads will grant them one and one-third fare. This should encourage representatives from other parties to go also and hear the exchange of pure thoughts. Mrs. Helen M. Gougue, of Indiana will address the meeting on the evening of Sept. 4th.

Four men were executed in New York city, on August 23, for murdering women, while a fifth, who had been sentenced to die at the same time, was given a 60 days' reprieve by the Governor. Three of those who died expressed a deep repentance for their sin and said they deserved death. The fourth, although proof positive was presented against him, claimed to be innocent. They were all Roman Catholics.

It is terrible to contemplate the extent to which mothers will try to cover up the guilt of their children with excuses. A young man, 19 years of age, named McElvaine, of Brooklyn, killed a grocer on the night of Aug. 23, by stabbing. The grocer had caught him in the act of burglary. The young man's mother says he is insane, while the father admits his utter worthlessness and says the mother had him, the father, sent to jail for twenty-one days at one time for poisoning the son.

A cyclone of thirty minutes' duration passed over Winthrop Tuesday afternoon. The sky was obscured by dense black clouds which hung very low, and was followed by the tempest in all its might. The oldest inhabitant cannot recall such an experience.

Chae Chang Ping attempted to land in San Francisco, but was arrested, his case tried in the United States Supreme Court, and he was returned to China on the steamer Arabic.
TO AVERT THE DANGER.

It is the mission of the Christian Nation, in its humble way—along with its respected co-workers—to endeavor to inject a little morals into politics—to purify the political atmosphere—that men may carry with them, into the political arena, the same principles of honesty and square-dealing which they feel bound to carry into the sphere of business and every day life. This nation can never become a Christian Nation, in any true sense of the word, until the men who carry on the government are honest and trustworthy. An honest, earnest struggle, between political parties, is to be expected, and is not out of place where there are honest and earnest convictions in regard to principles and duty, and the policy to be applied to the conduct of government. But who believes that in these days the struggle between the two parties is honest? The great majority of the members of these parties is willing to confess the same, and indeed, in many cases boast of dishonesty and trickery. They fear the fallen foe, cast down by bribery and corruption. The fallen foe tried to overcome by the same means, but was beaten with its own weapons. It swallows its disappointment with the best grace possible, under the circumstances, but will fight again with the same weapons.

Men cry high tariff, and low tariff, all for the same purpose—to form a wave of political opinion, upon which they may ride into high power and pelf. That false and dangerous maxim, that, “all’s fair in politics,” is chargable with much of the mischief. Then that other equally false and dangerous idea, that politics and religion must be forever divorced, takes all conscience out of politics and so destroys all sense of accountability.

Still another, and perhaps the most prolific cause of this corruption, is the defect in the National and State Constitutions, which makes it easy, by making it legal, for the vilest men to elevate themselves to high places. It is our determination, by God’s help, to call attention to the dangers menacing our nation from such corruption, that a public sentiment may be formed which will demand the insertion in our Constitutions of Government, of safeguards against the impending evil.

THE OUTLOOK.

A conductor on the Chicago, Milwaukee and St. Paul Railway shot a Chicago crook on August 22d during an encounter with a party of them who had boarded his train.

Mr. Thomas Edison, the electrician, has been presented with the insignia of a Grand Officer of the Crown of Italy, by order of King Humbert. Mr. Edison in this way becomes a Count and his wife a Countess.

The Government has sent a circular note to the Governors of Provinces throughout Spain instructing them not to take part in the movement to induce the Pope to reside in Spain, and to do everything possible to discourage the project.

John L. Sullivan’s trial for prize-fighting in Mississippi resulted in his being sentenced to prison for one year. But his case was appealed, and he was released by giving bail for $1500, pending the result of a new trial.

Mr. Jacques Damas, husband of Sarah Bernhardt, died last week of cerebral congestion. They were married seven years ago. He was a Greek actor and had played in her company for some time past. He was a handsome man, of forty-two years of age.

Some thieves entered the pest house at Ft. Wayne, Ind., some time ago and stole some clothes belonging to 300 small pox patients. These were sold to workingmen in various places. Eight persons in one family in which these clothes were bought are stricken with the disease.

Princess Margaret, fourth and youngest sister of the Emperor of Germany, is betrothed to Prince William Alexander, the only son and heir of Duke Adolph of Nassau and heir to the Grand Duchy of Luxembourg. They were both born on April 22, but he is twenty years her senior, she being 16 while he is 36 years of age.

The plan for the Brooklyn Soldiers’ and Sailors’ monument has been selected from among thirty-six designs in all. It is to be about one hundred feet in height, the width including the shafts will be one hundred and twenty feet. It will probably be placed near Prospect Park and will cost a quarter of a million dollars.

In Alabama a craze pervades the Negroes, which is almost, if not as bad as that of the followers of the Anti-Christ who is languishing in jail. An old Negro named Tobias Jackson claims that he is Daniel, and that a furnace where iron is melted, in the vicinity, is the furnace of Nebuchadnezzar, and that any one entering it can pass through it, as did the Hebrew children of old. Before any one could prevent, three young colored men entered and were burned.

Rev. Mr. Spurgeon has expressed his willingness to sign a petition for the release of Mrs. Maybrick and will commend to his congregation the advisability of doing likewise. Home Secretary Mathews is awaiting further medical reports before coming to a decision in the Maybrick case. The Parliamentary petition in behalf of Mrs. Maybrick has been signed by ninety-one members of the House of Commons.

The New York Herald of Aug. 24th says: Guthrie (Oklahoma) was four months old yesterday. For an infant of that age who will undoubtedly compare with any town twice as old on earth. The town site now comprises 16,000 acres, embracing East Guthrie, West Guthrie, North Guthrie, Capital Hill and Guthrie proper. Six “wild cat” banks are doing an immense business here. The Bank of Guthrie on the evening of the 22nd of June, when the present city was but a few hours old and at a time when everything was in a turmoil here, had in its vaults over $150,000. At first this bank was on the open prairie, then in a tent, and now its new building on Oklahoma avenue, near Division street.

Four daily papers are published to-day in Guthrie. The Guthrie News, Oklahoma Capitol, Daily Herald and Daily Optic, all of which are neat, respectable looking sheets. The weekly editions are too numerous to mention. The city water works have been in operation for three months. The Guthrie streetcar and electric light company is a chartered concern, and will have its different lines in operation soon.

Gambling has never been suppressed to any extent, as yet, and one can easily witness games of all kinds where from $500 to $2,000 is at stake. The great rush is completely over, though the different towns are steadily becoming cities. The capital undoubtedly be placed at Guthrie or Edmond.

It is strange to realize that American girls of education and position can forget the love of liberty, that should inhabit the hearts of all Americans, and should bow their heads, and plate with gold and even inlay with precious stones the shackles of thraldom that must be placed across the shoulders and wrists, of the one who would accept a title from the “nobility” of the Eastern continent. Yet scarcely a month passes but we read of such cases; young American ladies, ple媚 with education, good looks, position, and surrounded with every luxury, surrendering their freedom and in most cases their fortunes, into the care of men, often old enough to be their fathers, penniless spendthrifts and fortune-seekers, all for the sake of a title that brings nothing with it but responsibility and a sense of thraldom. This week we hear of a Miss Huntington, daughter of the many-mil-
louen magnum of railroad fame, about to marry Prince Hartz- 
feld, who is regarded as a black sheep. He is deeply involved
in debt six years of age.

TEMPELANCE NOTES.

Bishop Hurst in the Century, shows that under the "Old Still"
system the increase in revenue in India is nearly twenty per
cent in five years, but it is counterbalanced by the output and consumption,
which in Bengal is 135 and in some districts 180 per cent,
proving that the distillers are rapidly becoming a nation of drunk-
ards. The increase in the output of the distilleries is three times
what it used to be. The Government of India wants to grind
money out of the vice, not to pulverize vice.

Arthur T. Halliday, son of Rev. S. B. Halliday, former assis-
tant pastor to Plymouth Church, has been sent to Amityville
Islands Asylum, having got his mind on a bottle of strong drink.
He owned the Bodega, a wine-room in New York City, and his
aged father constantly blames it as the cause of his son's over-
throw.

Politicians claim that "Iowa is ruined by Prohibition," and yet
she paid the final dollar of her state debt, $90,000, last month,
and now her taxes are to be reduced one-fourth. Decrease of crime and pauperism owing to the decrease of drink has brought
about this happy result.

Mrs. Herbert Ward (Elizabeth Stewart Phelps) is regarded by
the fishermen at (Honecker, Mass., as one of their best friends,
from the fact that she has established several coffee rooms and a reading-room in that city.

Kihana, chief of Bechuanaland, has officially forbidden the tra-
ders to sell or give strong drink to his people. There is no
liquor made, bought or sold in that part of Africa, and hence
there is no drunken ness.

Prohibition and every other line of the W. C. T. U., work has
reached an advanced stage in Australia. In that country the
women have no doubt of the near approach of the day when Pro-
hibition shall reign.

From New Zealand we hear good news of Miss Jesse Ackerm-
man. She has succeeded in stirring up the dying unions to ac-
tive work, and many members have united with the W. C. T. U.
through her efforts.

At the Missouri convention of the W. C. T. U., a salary of $1,306
was offered Mrs. Clara Hoffman, President of the State Union,
which she declined, saying her services as President were free as in the past.

Mrs. Murrow, of Atoka, Indian Territory, Sec. of the Territorial
W. C. T. U., succeeds in getting every pastor to preach one
sermon per quarter on the subject of temperance.

The School of Methods at Pacific Grove, Cal., presided over
by Mrs. R. R. Johnson of Oakland, State President, was a grand
success.

The Spirit of the Age is now a prohibition paper, where for-
merly it advocated the whiskey interest.

LITERAL NOTES.

Fowler & Wells Co. will publish this Fall a volume of Geo. J.
Manson on the Choice of Occupation by young men, under the
title of "Ready for Business," in which will be shown the advan-
tages afforded by a dozen or more professions, trades and occupa-
tions.

Dr. Geo. E. Pentecost, evangelist, has been working in Great
Britain for the last year with marked success. His "Bible Stud-
ies" on the Sunday-school Lessons had a wide circulation in this
country in 1888 and 1889. "Bible Studies" for 1890 will be
ready for the coming year early this fall. Superintendents and
teachers will do well to examine it before selecting their helps on

Prof. John A. Payne, who wrote an article on "Pharaoh the Op-
pressor, and His Daughter," which attracted wide attention when it
appeared in The Century two years ago, contributes to the Sep-
tember number of the same magazine a fully illustrated paper on "The Pharaoh of the Exodus, and His Son." He endeavors, by
a search among the monuments, to fix the identity of this famous
king, and to clear up the mystery of the smiting of the first-
born son.

Wallace J. Gladwin, the editor of the India Watchman and the
Banner of Asia, who has returned after eighteen years' absence
in mission work in India and Ceylon, is prepared to give address-
es on the following subjects: The Women of India, Mission
Work in India, Prohibition in India, Antichrist in India.

George Bowen: Forty years missionary in Bombay. Addresses
on other subjects, missionary, evangelistic, etc., will be given if
desired. Mr. Gladwin makes no charges,—only requesting expen-
ses to be met. Address, Wallace J. Gladwin, Miles, Iowa.

The Treasury for Pastor and People for September comes to our
doors with all its excellence in Sermonic matter, Theolog-
ical articles, Critical Essays, Discussion of Questions of the Day,
Help in Pastoral Work, Sunday School Work, Christian Edi-
fication, Evangelical Work in Roman Catholic Countries, and
also suggestive editorial brevities, with a great variety of other
helpful matters. The illustrations are a portrait of Dr. R. Terry
of the South Reformed Church, New York City, and a fine view
of the church building. E. B. Treat, Publisher, 5 Cooper Union,
New York.

A remarkable chapter of Napoleonic history will appear in the
September Century, consisting of British officers describing Na-
poleon's voyage to Elba, also to St. Helena. The first of the arti-
cles is a letter written by Captain Ussher who commanded the Un-
dunted, which took the exile to Elba; the last part is by Lieu-
tenant Mills, of the Northumberland, and consists partly of a
diary which the young lieutenant kept while on the way to St.
Helena in the same ship with the ex-emperor. Napoleon talked
quite freely about some of his plans,—especially with regard to
the French navy,—told a number of stories, and explained va-
rious points in his own career.

The Statesman, "the busy man's magazine" is promptly on
hand. The August number is peculiarly rich, and deserves a
thoughtful reading from beginning to end. The article on "Post-
al Savings Banks" elucidates a most important subject, which
should receive immediate attention. The second article is a plain
setting forth of the Single Tax theory, and will help to a correct
understanding of the scheme. Perhaps the article on Local Option
will excite the largest measure of question. It makes some startling
assertions, but who is prepared to say they are not true.

We wish every parent could read and ponder the article on
Moral Purity in Children. A grand number of a grand Magazine.

WORK AMONG THE FREEDMEN.

To the Editor of the Christian Nation:

The American Missionary Association will resume work in a
school in Selma this fall. Wherever they establish a mission they
do a good work. Their school will be in the building known as
the Barrell school. We do not know what provisions will be
made by the city for a school. Some provisions should be made for
the instruction of the children of Selma. As to what Knox
Academy will do in training these, one cannot even conjecture.
Last year the plans for admission of pupils to the Academy were
not fully carried out, but this year those in charge insist on their
rigid enforcement.

The plan is that none but Reformed Presbyterian children or
members of the Sabbath School shall attend the school. Out-
siders will construe it to mean that no others are wanted to at-
tend the church. So far, this plan has been the cause of driving
people away from our church. This is not obeying the command
"To go and preach the gospel to every creature." The desire
of the church is to spread its work, but this plan will never do it,
it only stifles it. It virtually says, I am holier than thou.

The children of all denominations should be taught without
compelling them to leave the Sabbath School of their choice to
receive instruction. We trust God will overrule all hindering
causes to the good of his own work.

G. M. Elliot,
Selma, Ala., Aug 9th, 1889.
Enlightened Statesmanship.

To the Editor of the Christian Nation:

When I was appointed by the Executive Committee of the National Reform Association to visit the Territories of the Northwest, engaged in framing constitutions, I began studying geography as I had not done for years. The trip would take me through a great deal of new and very wonderful country, and I wished to make the best of it. But for a number of excellent reasons I can say but little of the country. First the mission on which I was sent forbade all sight seeing, except from the car window, for "the King's business required haste." Second, the atmosphere was so smoky, by reason of great fires in the mountains and the result was a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation." Upon which, says Bleeketons, with "the law of nature," should "depend all human laws."—Editorial, 1884.

A TRIO OF TRIUMPHS.

To the Editor of the Christian Nation:

When I was appointed by the Executive Committee of the National Reform Association to visit the Territories of the Northwest, engaged in framing constitutions, I began studying geography as I had not done for years. The trip would take me through a great deal of new and very wonderful country, and I wished to make the best of it. But for a number of excellent reasons I can say but little of the country. First the mission on which I was sent forbade all sight seeing, except from the car window, for "the King's business required haste." Second, the atmosphere was so smoky, by reason of great fires in the mountains, that but little could be seen from any point of view. Not even grand old Tacoma, Hood and Rainier were visible, by reason of the dense atmosphere. I will confine my remarks therefore to the people I met and the work done. I visited the North Dakota Convention in session at Bismarck, the Montana Convention at Helena, and the Washington Convention at Olympia. My impression is that the North Dakota Convention is superior to the others, in point of morals. Washington ranks next, and Montana comes in at the foot of the class.

The North Dakota Convention is the only one that gave me the opportunity of addressing them. In Helena and Olympia my work was chiefly of the nature of interviews with delegates. I find the secular theory of government to be very prevalent. Even those who favor the acknowledgment of God, don't do it on the right basis. I am convinced that this secular theory will have to demonstrate its own weakness and falsity in the history of our country, and what the result will be, no prophet among us can tell. But it will be National judgment in some form, and then the answer to the prayer, "Thy Kingdom come."

All the new constitutions contain acknowledgments of God, in some form. Bitter opposition was presented in each convention, but there is a prevailing belief among the people that God rules Nations and that National prosperity is dependent upon the divine will. Whether the words of your correspondent had any weight in the minds of the members he is unable to say. But he is convinced that he never before did so important a work in the line of National Reform, and never enjoyed it so much. Although Idaho was not authorized by congress to hold a convention, a convention was held all the same and a constitution framed. It also contains a recognition of God, but it is marred by one very grave defect. It forbids the reading of the Bible in the public schools. It is to be earnestly wished that Idaho will not come in under such a constitution. We trust that the people will defeat the constitution at the polls; or, failing in that, we hope that Congress, for good and sufficient reasons will require Idaho to wait a little longer.

After finishing my work at Olympia I took the steamer "Fleetwood" for a sail across Puget Sound to Seattle. It was the dream of my boyhood to visit Puget Sound some day and sail upon its placid waters, and now my dream was realized. There was just one drawback—the smoky atmosphere. Nothing could be seen for the smoke.

At Seattle I met the Rev. N. M. Johnston and his son S. D. Johnston, and spent two days most pleasantly with them. After weeks of labor it was refreshing to talk to each other, see the work and go a-fishing on the Sound. How we drew in the "Flounders," the "Tom Cods," and especially the "Bull Heads!" There were more Bull Heads than anything else, and we wondered if this were true on land as well as sea. However we were fishing for salmon, but not a salmon did we catch. It seems strange that in this land of fish and fruit, we find so little of either on the tables at Hotels and Restaurants.

Seattle is a wonderful city. It is rising like a Phoenix from its ashes, and will be grander and richer as a result of the fire. Property is away up and still going higher. Whoever wants to go to Seattle either to invest in property or for any other purpose, ought to go soon. There is a grand opening here for those who choose to enter.

S. D. Johnston is doing excellent work here in building up a Congregational church. He will surely succeed, for the Lord is with him. Congenial's desire to locate here will find him an earnest, warm-hearted, active, able and efficient man and minister of Christ. I was sorry not to be able to remain for his ordination and the organization of the Seattle congregation; I would have met Prof. McClurkin and Bro. N. R. Johnston had I done so. But duty now calls me home, my route however is via San Francisco. A day in Oakland with Bro. Patton of the R. P. Chinese mission, and at the home of Mr. Johnston was delightfully spent. Mr. Patton and wife, together with their co-laborers are doing excellent work, and they deserve the sympathy, prayers and support of the brethren everywhere.

Boarding the train on Thursday evening I was soon speeding my way homeward. But to see Salt Lake city induced me to make a stop there, from Saturday till Monday. In an election held a few days previous to my arrival the Mormons were out-voted by the Gentiles. The latter of course were jubilant. Many believe that the Mormon problem will soon be solved. With its political power broken, polygamy will soon be given up as a matter of necessity. In truth I was informed by a very intelligent Mormon that no polygamous marriages are now contracted, by reason of outside influence.

Mormonism as a religious system will live on for years, but the influx of a non-Mormon population, now rapidly going on, is destined sooner or later to wrest political power from the hierarchy, in the whole territory. May the Lord hasten it in his time.

Yours truly,

Ray, Indiana, August 17th, 1889.

R. C. Wylie.
of their number, whom they unaninmously choose. Accordingly they draw up a declaration of righ's, agree upon rules of conduct, define the penalties for their violation, and delegate to this chosen representative the executive power. All these colonists unite their powers for mutual assistance. Every one now has twelve times as much protection as he had before, with none of the cruel suspicion, care and selfishness, and with a far wider sphere of selflessness and happiness. How much power has he who is selected head or rules? Just as much and no more than the hundred had to give him. Such is civil government. The Lord has a moral government over all his creatures; a moral law for them, i. e., the ten commandments—with power to enforce their obedience under penalties which in his own time will be inflicted. It is sufficient for civil government to touch in any way God's government, compelling men to obedience. God himself does not do this. Now let us stop, and look at this. What if the twelve men were not unanimous? What if they were divided six against six? What if two or three would not accept "the declaration of rights"? Could the remaining nine or ten compel them? According to what law would the children be bound by the compact? Mulford says: "The contract, if it were allowed, would be obligatory only upon those who deliberately and voluntarily entered as parties into it, and, unless renewed, it would expire with them. It could form only a temporary obligation, which could be suspended; and only a joint concern, which could be closed up to go into the hands of a receiver. Then any number of individuals could separate or withdraw, and there would be no power inherent in society to justify its prevention." "The association of individuals, however numerous, is not the state; and the stipulations of the contract, however wide, have not the majesty of law; the concession of private rights, however extended, is not the institution of public rights."

The writer concludes thus: "It was in view of the fearful results of uniting civil with ecclesiastical power in New England, that the far seeing, noble men who framed the Constitution of the United States, purposely left out of it all mention of God or his majesty of law; the concession of private rights, however extended, is not the institution of public rights."

SABBATH REST CONVENTION.

Rev. M. A. Gault, Dis. Sec. American Sabbath Union, writes: A most enthusiastic convention in the interest of the American Sabbath Union closed last evening, Aug. 7th, at Nortonville, Kan. It was designed to organize the First Congressional district as well as to combine its best talent for the discussion of the Sabbath issue and thus prepare the way for a state convention in the same interests to meet at Wichita about Sept. 20th, in which Rev. Wilbur P. Crafts and others will assist.

The convention was enlivened with two stirring addresses by Rev. Dr. A. B. Leonard, of New York, formery the prohibition agent of Ohio, and also with addresses by Rev. D. H. Coulter, of Winchester, and Rev. W. J. Gillespie, Chaplain of the Soldier's Home at Leavenworth.

During each of the four sessions the large Presbyterian church was crowded to overflowing.

In the exercise of Christian courtesy the friends of the Sabbath gave place for Rev. J. W. Morton, of Chicago, a strong representative of the Saturdayarians, who occupied 45 minutes in presenting his arguments against the Christian Sabbath and in the afternoon session he was given 35 minutes to present his objections to the Sunday rest bill. Rev. J. S. T. Milligan, of Denison, Kan., occupied in both cases the same time in presenting the affirmative arguments. This was followed by a general discussion engaged in by Dr. Leonard, of New York, Rev. W. L. Gorges of Nortonville, Rev. P. H. Wyile, of Sterling, and others. The discussion was of a very high order and conducted in a kind Christian spirit and left a strong impression in favor of the first day Sabbath and the Rest bill.

A carefully prepared paper was read by Rev. Thomas Scott on
"The Sunday Newspaper." Rev. P. H. Wylie showed that the Sunday Rest bill did not tend to unite church and state. Rev. D. H. Coulter was elected permanent chairman and Rev. E. L. Thomas, of Winchester, secretary of the first district.

Nortonville, with its five churches, and cultured, hospitable people, was just the place for such a convention.

Nortonville, Kans., Aug. 8th.

IN THE SABBATH SCHOOL.


JESUS, A BETTER FRIEND THAN JONATHAN.

REV. S. G. SHAW.

"There is a friend that sticketh closer than a brother." Proverbs 18:24.

The Bible is full of Christ. The Old Testament ceremonial, the prophecies, the Gospels, the apostolic epistles and the apocalyptic visions, all concern the King. One who knew best what the Bible contains said, "Search the Scriptures. . . for they testify of me." Our Golden Text is taken out of that casket of wisdom's gems that we call the book of Proverbs. We find it at the end of a chapter that treats of the duties of men in social life. "A man that hath friends must show himself friendly. That we understand. "And there is a friend that sticketh closer than a brother." What does the wise man mean? Had he said, "There are friends that stick closer than brothers," we might be able to verify his statement out of our own experience; but he says "a friend." Who is this whose friendship is so surpassingly tender and constant? Christ. This is the only answer. We little thought to find Christ in Proverbs. Our Lesson brings before us the character of Jonathan as a friend. If we needed anything to discover to us in this gem of history a semblance of Christ, we have it in the text. Now I want to show you that the friendship of Christ for us, surpasses the friendship of Jonathan for David. I will try to do this by submitting four points of comparison.

1. It is less merited.

There was nothing at all unusual in the fact of Jonathan's friendship for David. There were two things that led to it; one was the unselfish, appreciative and affectionate character of Jonathan, the other was the real worth of David. Jonathan had found David a worthy object on which to bestow his affections. David first appeared in the royal palace as a musician. An evil spirit from God troubled Saul; but when David played on his harp, the king had rest. Jonathan had listened with rapture to the sweet and thrilling tones that dropped from the minstrel's fingers, and from loving music he naturally came to love the musician. At least we may think so. Again, Jonathan was in camp that day when David went out to meet Goliath, and he had joined in the shout of triumph that went up from the army of Israel when the giant fell. Jonathan could not but esteem and love the youthful soldier and patriot. Do these two things enter into the friendship of Jesus? No, only one of them. His unselfish and affectionate nature none can deny; but there is no merit, no worth in us, nothing to call out his friendship; but rather everything to repel Him, and to inspire feelings of aversion in his breast. We were beings of a lower sphere, we were sinners, we hated him. Still he loved us and became our friend. We ever understood Jonathan's friendship, but that of Jesus

"No tongue of mortal can express,
No letters write its loveliness.
Alone who hath thee in his heart,
Knows, love of Jesus, what thou art."

2. It led the friend to make greater sacrifices.

Jonathan made but few sacrifices for David's sake. He remained still in the king's courts, enjoying his advantages as heir-apparent to the throne of Israel. A nobler type of friendship would have induced him to leave his father, and link his fortune with the persecuted David. He exposed himself to death but once in his loyalty to his friend. He died fighting not for David, but for Saul, and against the king's enemies. I will ask you to notice these two things, in regard to which we cannot but remark a great difference between the friendship of Jonathan and Jesus. Jonathan never left his father's house, and the luxuries of the king's palace were his, all through the period of his friendship for David. Jesus left His Father's house and the joys of the heavenly kingdom, not simply to live as a companion of men and to suffer like things with them; but He came to earth to suffer deeper wrongs, to sound profounder depths than any man. Jonathan indeed imperilled his life; but he did not die by the javelin of Saul as he interceded for his friend. Jesus died for us. He died, in a sense, fighting for men against God. It was God who said, "Awake, O sword, against my shepherd," and the shepherd was Christ. Jesus has braved all dangers, suffered all losses, endured all sorrows, even the pains of death, the darkness of the grave and the hiding of the Father's face, "In his love and in his pity for us."

3. The friendship of Jesus affords the befriended greater advantages.

We must not overlook the fact that the friendship of Jonathan was of great advantage to David. Being admitted to the king's councils, this friend at court could intercede for David; and, if intercession failed, he could give him timely warnings of danger. As proof of this we have the scene at the rock Ezel. Jonathan having sounded his father and having learned that evil was determined against David, came out and told him that death confronted him there and that safety depended upon immediate flight. "Is not the arrow beyond thee? Make speed, haste, stay not." So ran the cipher language agreed upon by the two friends. At another time we read that Jonathan went out to David into a wood, in the wilderness of Ziph and strengthened his hand in God; reminded him of God's purpose to make him king, and recalled the scene of the anointing at Bethlehem; encouraged him, and increased his faith. As a prince having power with the king and as a godly man having power with God, Jonathan's friendship was of value to David; but Christ is a prince who has power with the eternal King, and prevails. Him the Father heareth always. "Ask of me," are His words when the Son would plead for men. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The friendship of men may be helpful to us; but the friendship of Christ secures to us salvation; salvation from the dangers of time, and salvation eternal. "What a friend we have in Jesus!"

4. The friendship of Jesus lasts longer.

Jonathan befriended David right valiantly all his life; but his friendship died with him on Mt. Gilboa. Over many of the friends of former years we may have cause to take up David's lament over Jonathan, and say, "I am distressed for thee, my brother." Or we may have to complain of false friends as David did when he spoke of his familiar friend lifting up his heel against him. Or it may be that although we have true friends yet living, we may pass beyond their power to help us. We all know that at least when we have to pass through the dark and troubled waters of death, we must leave all our earthly helpers on this shore. Now I ask you to notice that Jesus is a true friend. Having loved his own He loved them to the end. His promise is sure, "Lo, I am with you always, even unto the end of the world." There is no battlefield on which, like Jonathan's, His friendship will perish. He lives forever. He "only hath immortality." His "locks are bushy and black as a raven." We shall never go beyond the reach of His help. His hand has described, with the golden compasses of destiny, the sphere in which we are to live and have our being. He will go with us through the river of death. His rod
...and His staff will comfort us. He who has conquered death, and him who holds the power of death, will bring us out of the conflict with this, the last and great enemy, conquerors and more than conquerors.

"This is my beloved, and this is my friend, O daughter of Jerusalem."

**ILLUSTRATIVE APPLICATIONS.** BY H. CLAY TREMBULL.

**David.**... said before Jonathan, ... What is my sin before thy father, that he weepeth my life? (v. 1.) It is hard to be at variance with those who are dear to our dear ones. It is hard to have the friends of our friends hostile to us without a cause. It would be so pleasant to have the loving regard of all who are linked lovingly with those whom we love. With this world as it is, it is not always within our power to be on pleasant terms with the family and friends of those whom we prize most highly. The best we can hope to do, is to be without blame when we are found fault with or are hated by those who are near to our dear ones.

He said, ... God forbid; thou shalt not die; ... why should my father hide this thing from me? it is not so (v. 2). It is sometimes hard for one who loves us very dearly to believe that his loved ones are set against us immoveably. Because our friend loves us, he is inclined to suppose that others love us; least of all does it seem probable to him that those whom he loves can hate it in their hearts to hate one who is known to be dear to him. And this is one of the chiefest trials in many a sacred friendship. It brings not peace, but division, into the circle entered by it; and it forces suspicions and doubts between those who were before in loving oneness. But because a sacred friendship is a source of such discomforts, it does not follow that the friendship has not God's approval, nor that it ought to be disallowed of man.

David said, Thy father knoweth well that I have found grace in thine eyes; and he saith, Let not Jonathan know this lest he be grieved: but truly as thy soul liveth, ... there is but a step between me and death (v. 3). When we must be explicit in disclosing to a friend important and unpleasant facts concerning those who are dear to him, let us do it tenderly, and with a careful considerateness towards his loved ones. Let us refrain from suggesting that those whom he loves have not been true to him; and let us see to it that so far as may be the blame of the trouble is ascribable to our own unloveliness. Above all, let us beware of seeking to make a breach between our friend and those to whom he is bound by ties of affection and kinship. There is no real friendship where there is not a readiness to do all this.

Then said Jonathan unto David, Whatever thy soul desireth, I will even do it for thee (v. 4). A friend who is a friend can be depended on to the uttermost. And he is all the truer friend to his friend when he is true also to his own family. Friendship may, indeed, bring hatreds where they ought not to be; but friendship brings no justification for any lack of loving fidelity in any relation of life. It is the charm of a sacred friendship that it makes him who is true as a friend truer also in every sphere, and to every responsibility, trust, and relation.

If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for it is the yearly sacrifice there for all the family (v. 6). If what David here said was true, there was no lie on Jonathan's part in repeating it. But if it was a lie, it finds no justification in the fact that David and Jonathan were willing to use it as an expedient in their dilemma. With their Oriental training, they may not have known any better; but with our Christian training we ought to know better. A lie is none the less a lie, nor any more to be approved, because of some hoped-for gain through its telling. David and Jonathan are an example to us so far as their course is a correct one; but they are a warning to us so far as they failed to do right in any particular.

David said, ... If there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? And Jonathan said, Fair be it from thee: for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee? (vs. 5-9). A true friend can unhesitatingly trust himself to a true friend, even when there is a family quarrel over the friendship. No friend need ever say to a friend, Choose between me and your father; or, Your father hates me, therefore, if you love me, you must hate him; but he can say confidently, Look into all the facts of this case, and, if I am at fault, cut me off, or cause my ruin. Nor need the other say to him, Because my father hates you, therefore I must leave you to yourself. I cannot be true to you and true to him. Friends can be true to one another in a sacred friendship, and they will be, without being untrue to those who disapprove their friendship, or who love the one of them and hate the other. And this it is that makes a sacred friendship such a blessing unspeakable.—*Sunday School Times.*

**THE FRIENDSHIP OF JESUS.** THEO. A'KEMPIS.

When Jesus is present, all is well, and no labor seems difficult; but when he is absent, the least adversity is insupportable. When Jesus is silent, all comfort withers; but the moment he speaks again, the soul rises from her distress. Thus Mary rose hastily from the place where she sat weeping for the death of Lazarus, when Martha said to her, "The Master is come, and calleth for thee." Blessed is the hour when Jesus calls us from affliction and tears, to partake of the joys of his Spirit!

How great is the hardness of the heart, without Jesus! how great its vanity and folly, when it desires anything good beside him! Is not the loss of him greater than the loss of the world? for what can the world profit without Jesus? To be without Jesus, is to be in the depths of hell: to be with him, is to be in Paradise. While Jesus is with thee, no enemy hath power to hurt thee. He that finds Jesus, finds a treasure of infinite value, a good transcending all that can be called good; and he that losteth Jesus, loseth more than the whole world. That man only is poor in this world, who lives without Jesus; and that man only is rich, with whom Jesus delighteth to dwell.

It requires skill to converse with Jesus, and wisdom to know how to keep him; but not the skill of men, nor the wisdom of this world. Be humble and peaceful, and Jesus will come to thee; be devout and meek, and he will dwell with thee. Without a friend, life is unenjoyed; and unless Jesus be thy friend, infinitely loved and preferred above all others, life will be to thee a desolation. It is madness to confide and delight in any other: rather choose that the whole world should combine to oppose and injure thee, than that Jesus should be offended at thy preferring the world to him. Of all that are dear to thee, let Jesus be the peculiar and supreme object of thy love. Men, even those to whom thou art united by the ties of nature and the reciprocations of friendship, are to be loved only for the sake of Jesus; but Jesus is to be loved for himself. Jesus alone is to be loved without reserve, and without measure; because, of all that we can possibly love, he alone is infinite in goodness and faithfulness. For his sake, and in the power of his love, enemies are to be dear to thee, as well as friends; and let it be thy continual prayer, even for thy enemies, that all men may be blest with the knowledge and love of him.

Desire not to be admired and praised for the goodness that is in thee, as if it was thy own; for the praise of being good is the prerogative of God: his goodness alone is absolute and undervailed. Thou art good only by the communication of that goodness which, from eternity to eternity, dwells essentially in him. Aspire after such inward purity and freedom, that no affection to any creature may have power to perplex and enslave thee: Have a heart divested of all selfish affections and earthly desires, "stand still, and see the salvation of the Lord." Indeed, to this exalted state...
Among the Churches.

REFORMED PRESbyterian.

"A good Church paper in every family of a congregation is the most potent helper that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to facts of the Church's work, they already have some knowledge of what he is talking about, and both parties are helped."—Christian Intelligencer.

The Christian Nation is the only church paper in the Reformed Presbyterian church in America.

Star Notes.

** Rev. W. M. Glasgow will occupy the Rochester pulpit during September.
** Pittsburgh Presbytery will meet in the R. P. Church, New Galilee, Pa., on Tuesday, Oct. 8th, at 9:30 A. M.
** Rev. J. W. F. Carlisle spent a portion of his vacation at Moody's Northfield school, and afterward a few days at Ocean Beach.
** The Rev. John Teaz has asked the Central Board of Missions to release him from further charge of the Kansas City congregation.
** M. M. George, son of Dr. H. H. George, is manager of the Northwestern office of the Keystone Driller Co., located at St. Paul, Minn. He writes that there are some half-dozen other Covenanters there, and they desire to start a mission station. Any of our readers who may hear of Covenanters removing to St. Paul, are requested to notify Mr. George at 371 Sibley street.
** Rev. John Graham, of the first church, General Synod, Philadelphia, is editor of The Ensign, the first issue of which is at hand. It is a very handsome bi-weekly of eight pages, three columns to a page. The paper is issued in connection with his church work, but is designed and suited for general circulation; its aim is to do good. We wish it the largest measure of success.
** The fourth annual meeting of the Woman's Missionary Society, of the Iowa Presbytery. R. P. church, will be held in Sharon church, Wednesday, Sept. 4th. Reports from various persons, Bible readings, essays and papers will be read, and several addresses by prominent persons given. The names of persons expected to take an active part are, Mrs. R. W. McElhinney, Rev. Dill, Mrs. Folger, Sharon mission band, Miss Mary Wilson, Rehoboth Band, Mrs. J. E. McKeen, Catherine Murphy, Miss Lyde Cowie and Mrs. Jno. Guilt. The names of officers of the society are, Mrs. C. M. Robb, Pres.; Mrs. S. G. McLean, Sec.; Mrs. M. M. Wylie, V. Pres.; Miss Lizzie Hay, Treas., and Miss Laura Tromball, Cor. Sec.

Mercer, Pa.

We are enjoying a charming summer season, in our beautiful town of Mercer... The pastors of our "seven churches" have the vacation fever to such a degree, that, when an old lady died a few days ago, there was not one found to address the funeral assembly. They may possibly find that their respective congregations have been having a vacation too... Our Societies of Christian Endeavor have been working with usual interest, and bearing the burden notwithstanding the heat of the day! May they always be a means of grace and support to very many of our churches... A delegation have just returned from our annual Sabbath School Convention of Pittsburgh Pres. at Rock Point, expressing great pleasure and profit as a result of attending the same. One fact seemed to impress itself on all present, viz.: that the mothers in Israel are being aroused to the necessity of seeing to it, that their own vineyards are kept, and their flocks are tended... Having recently lost one of our honored leaders, Elder McClelland, we bow in submission, and desire to show our appreciation of his labors among us, by carrying on the work he has left us to do, with the same zeal and earnestness he manifested... The homes favored by the weekly coming of your most excellent paper, The Christian Nation, are by it inspired to greater diligence and zeal in the cause of our Lord and Master.
Hastie is pastor. Rev. C. W. Ray has resigned his charge of the third church of Camden, N. J., after a pastorate of fifteen months.

Is the Reformed Presbyterian Church an Evangelistic Church?

Rev. F. M. Foster.

But just here we meet the movement popularly known as "evangelistic work" in the churches at the present day: and it is quickly asked "does our church do this work?" In the first place, let me say, these popular evangelistic movements are not the solid, lasting work of the church. The lasting work is found in the lines mentioned above. These are the deep, quiet stream which bears on its bosom the great multitude of souls to the throne of God. And when you find anybody condemning as too slow and out of date these tried and useful and successful methods, you may be sure he is taking to shallow water. Enthusiastic admirers of new and gushing methods (they should read an article contributed to the Interior, by Rev. Geo. P. Hays, on this subject) sometimes lay the blame of partial failure on the truth the church holds, or our manner of worship. At the last Synod, the version of the Psalms which had sung seven generations of the church holds, or our manner of worship. Accurate statistics, earlier than 1859, are not at our command. From the division up to this date, however, there was a strong, healthy growth, probably about an hundred per cent. From 1859 to 1869, the denomination increased from 5,912 to 8,242, a net yearly growth of 241. From 1869 to 1879, the increase was from 8,242 to 10,475, a net yearly growth of 233. From 1879 to 1888—nine years—the increase was from 10,475 to 10,970, a net yearly growth of 55. In the year just past, there has been a net decrease of 153. These statistics present a problem worthy of consideration. It is this: with the evangelistic spirit more intense during the last ten years than at any time since the division of '33, why has the per cent. of growth decreased?

Accurate statistics, earlier than 1859, are not at our command. From the division up to this date, however, there was a strong, healthy growth, probably about a hundred per cent. From 1859 to 1869, the denomination increased from 5,912 to 8,242, a net yearly growth of 241. From 1869 to 1879, the increase was from 8,242 to 10,475, a net yearly growth of 233. From 1879 to 1888—nine years—the increase was from 10,475 to 10,970, a net yearly growth of 55. In the year just past, there has been a net decrease of 153. These statistics present a problem worthy of consideration. It is this: with the evangelistic spirit more intense during the last decade, why has there not been corresponding growth? Why is it that in the decade of intensified evangelistic zeal, the average yearly growth goes down three-fourths, from 223 to 55? As was said before, true evangelistic spirit has been in the denomination all along. But during the last decade, it has developed. There is some little unrest with old and tried and successful methods. A few here and there think these too slow. They want the sowing and the reaping at the same meeting. We would not in any way wish to stifle this intensifying desire to bring men and women into the kingdom of Christ. The desire is all right. Let it grow until it becomes overpowering; until the thrice repeated prayer of Knox, "give me Scotland or I die," be your prayer and mine. There are but few churches in which special meetings of one form or another have not been held. Permanent missions are being established where the Gospel is preached. This is to be heartily commended. May the Lord bless all these efforts put forth to the glory of His name. There are times when God specially blesses His church, and the Covenant church should now be receiving special evidences of God's favor. And since He has given the more intense desire to reach souls, and the effort is being made, it is strange that the growth has not far outstripped the decades of the past. That it should fall three-fourths is remarkable. The question is one of serious importance as its solution is difficult. Shall we go on until the principle be established without perdurevance of the greater the cry, "we must be evangelistic," the less the denomination grows? Rather let the hindrances be sought out and removed "that the Word of God may have free course and be glorified."

1st. Let it be said once and for all that the difficulty is not with true evangelistic spirit. This should be cultivated more and more (as above).

2d. The difficulty is not with the distinctive principles of the church. The denomination has held these principles since its organization at the Reformation. It has held them through all its history in this land. When growth was at the highest yearly rate, these same principles were energetically, courageously and consistently held. It is not supposed that any will seek to account for the growth then by saying the principles were toned like rain upon the mown grass; until He shall have dominion from sea to sea, and from the river unto the ends of the earth; until they that dwell in the wilderness bow before Him, and his enemies lick the dust." But it is in place here to say that we have no sympathy with means often used "to draw" to evangelistic services. These proceed on the theory, "get the people there by any means, then do them good." So the Sabbath is desecrated by the drum and the horn, stereopticon views, an amusing programme, etc., all intended to "draw." There is but one way to "draw" to Christ. It is not "flowers around the pulpit or in the sermon" (so says Dr. Hall;) it is not attractive music, nor anything that entertains. As true as the truth of God, it is in this, "and I, if I be lifted up, will draw." That is plain. The extent, "all men unto me," "O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not feared; say unto the cities of Judah, Behold your God!" (Is. 40:9.)

III. With the evangelistic spirit more intense during the last ten years than at any time since the division of '33, why has the per cent. of growth decreased?
down and discipline was carelessly enforced. No. Those were days of heroes in word and deed, who believed the truth and labored to bring men to accept it. They fought mightily for God and their efforts were crowned with success. The church grew and multiplied. If distinctive principles be a hindrance now, they would have been then. The brethren who divided the church in thirty-three by cutting away the will of God, and substituting the will of the people in civil government, thus rejecting one of the most important principles of the denomination and one which is supposed by many to hinder, have demonstrated and proved that full churches and large increase in membership expected have not been realized. They have grown but little in the fifty-six years, while the mother church has grown from between 3,000 and 4,000 to about 11,000. It is strange this demon, stratification is overlooked or cast aside. God's truth does not hinder any more than the seed hinders the harvest. It is to be admitted that now and then persons are met who say they would join were this and that not in the way. But what denomination has not exactly the same experience? At a meeting in this city, a prominent Presbyterian divine said, "their doctrines and bold forms were keeping their young men out." Hence the effort to change the Confession of Faith. It is the same story wherever you go.

Our own experience is that in the large majority of cases the assigned reason is but an excuse, as they do not join the denomination which they claim corresponds to their belief. At all events we could get the whole Presbyterian and Methodist Churches were not for our distinctive principles. But that would be no good to them and a harm to us. It would not add one to the number of God's family: nor make a single soul better. But it would take away the power of the truth which we, as a denomination, hold. If truth which sanctifies hindners, then our principles hinder. If it brings souls nearer to God, then our principles do not hinder. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ec. 11:6.) The theory that any truth hinders the work of grace, proceeds from a superficial view of conversion. The correct view is this as contained in these two passages of Scripture, "Go preach the Gospel to every creature." Not part of the Gospel, as blinded human intellect may suggest; but the whole counsel of God. This is man's part as an instrument in God's hand. He thus speaks by man's mouth. To fail, after God has made known the truth, is treason against heaven. It is withholding from men what God intended they should hear. The agent has not such right. It is not for him to sit in judgment on the message of the Most High. The second passage is God's part in conversion, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is the Spirit that carries conviction and produces conversion. The Spirit and the message never come in conflict.

It is the Spirit that carries conviction and produces conversion. The Spirit and the message never come in conflict. The Servant of the Word is no less divinely sent than the Word of God itself. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ec. 11:6.) The theory that any truth hinders the work of grace, proceeds from a superficial view of conversion. The correct view is this as contained in these two passages of Scripture, "Go preach the Gospel to every creature." Not part of the Gospel, as blinded human intellect may suggest; but the whole counsel of God. This is man's part as an instrument in God's hand. He thus speaks by man's mouth. To fail, after God has made known the truth, is treason against heaven. It is withholding from men what God intended they should hear. The agent has not such right. It is not for him to sit in judgment on the message of the Most High. The second passage is God's part in conversion, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is the Spirit that carries conviction and produces conversion. The Spirit and the message never come in conflict. But through the Spirit, "the Word of God is quick and powerful, sharper than any two edged sword; piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Given: the Spirit quickening a soul into life, the truth as held by the church, the quickened soul. The more truth, the stronger is that soul against evil. Covenanters, holding more truth, are being sanctified from participating in godless civil government: from corruptions of divine worship: from the pollutions of secret oath bound societies, etc. God is blessing the very truth, in the sanctification of the members of the church, which some would have us believe has become a stumbling block to the work of the Spirit in converting men. No, the hinderance to the growth of the

church in these last years of special evangelistic desire and effort, cannot be laid at the feet of Jesus by saying, "It is His truth!"

3rd. We explain the low rate of growth during those years of special evangelistic interest and work by the loss of convictions. There is not that whole-souled belief in the distinctive principles there was a generation ago. There are doubts and doubts. Ministers, elders and laymen are not so sure. This being true, and which will not be questioned, several marked effects follow.

[TO BE CONTINUED.]

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**A Moment Improved.**

It is but a minute,
And then it is gone;
But put something in it,
And that will live on.
And thus made immortal,
Thy moments shall be.
The arch of a portal
Of triumph for thee.

---

**The Old Arm Chair.**

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

---

**Written for the Christian Nation.**

**SUN OF MY SOUL.**

"Sun of my soul!
Thou Saviour dear!
Shine through the gloom;
Bid doubts and sorrows disappear.
Jesus, one word
From thee is peace;
At thy command.
All earth born cares and griefs will cease.
Friend of the sick,
The weak, the poor;
I know that thou
Hast blessings great for me in store.
Yes, thy dear love
Will never cease;
It is a sun
Whose rays a thousand times increase.
Jesus, my Lord,
I trust in thee;
For this I know,
What'er thou wilt is best for me;
When I would fail;
Where'er I stray,
Blest Shepherd thou dost me recall.
When storms arise,
Lord, calm my fears;
And with thy grace,
Oh, melt my stubborn heart to tears!
I know; I feel
When death shall come,
That thou wilt hear
Me hence unto thy own dear home.
Sun of my soul,"
Aug. 28, 1889.

**Christian Nation.**

Thou Saviour dear,  
Evening is more,  
And night is day, when thou art near,  
Let foes combine,  
Let tempests rave;  
I know that thou  
Wilt hear and heed, wilt bless and save.  
---ARTHUR E. SMITH.

### IN HOLIDAY TIME.

In a lonely stretch of the Jersey coast there lived a few years ago, old Grandmother O—, with her unmarried daughter. A few fishermen and farmers occupied the houses that stood at long intervals along the coast. Even in the winter there were frequent merry makings among the young people, and even the older folk. Hetty's compatriots had their tea-drinkings and quiltings; but dear old grandmother, who was nearly eighty, had not left the chimney corner for years. A few women who had been her schoolmates in childhood still lived here and there in these farm houses, but their journeys, like her own, were only from the bed to the fire place. They were so far removed from the present busy life about them that when they talked, as they did incessantly, of the companions and frolics and events of their youth, it sounded to the young people like the whispers of ghosts looking back into a world long since forgotten.

Hetty O—, coming home one day from a holiday merry-making, thought her how sad and solitary her grandmother's life was.

"Why should she, too, not have a party," she said, "of her own companions? There shall not be a young woman among them. People of eighty need society and pleasure as well as at eighteen."

She carried out her idea. Seven of her old friends were invited to spend the afternoon. It was singular to see the excitement which the proposed party produced.

The invited guests, who had been invited nowhere for years, forgot their orches and ailments, and were more eager and happy than children. Every family joined in preparing its special "grandmother" for the festivity, and as with every new idea that is whole and sweet, everybody said, "Why did we never think of it before?"

The midwinter day arrived, and proved to be sunny and clear, to the delight of the many dim, anxious eyes that watched for it.

A comfortable family carriage, with shaws draping it inside to keep out every draught, brought the guests at noon. There were eight feeble old women, whose lives had been passed near together, who had many interests in common, but who had not met for years.

You can imagine the keen delight of such a meeting! Suddenly to pass out of the death in life of old age into gay youth age, to be for one brief day, not "grandmothers," tottering on the brink of the grave, but "Mollie" or "Jenny" with those who are supposed to know how bright your eyes were and how rosy your cheeks, and to whom you will never grow old!

Hetty gave them two hours of talk together, and then brought them into a comfortable dinner.

After dinner was over, they were seated, each in her arm chair, around the great fire, and fell again to talking of old times.

"You had the best voice among us, Peggy," said Grandmother O—, to a feeble old woman of seventy. "Sing something."

She sang one of Wesley's hymns, and all the trembling cracked voices joined in it.

An hour before sunset they prepared to go home.

"We shall never meet again, girls," said the oldest of the party; "and I think we should be much happier for the rest of our lives if we could pray together."

So the old friends who were nearing the "better land" so fast, knelt down side-by-side while they prayed in silence.

Then they were driven safely to their homes.

It was a simple matter, but it lighted up the dull, sad, quiet hours of her last days, for each of these poor souls with a loving, friendly cheer.

Is there any sad, solitary life fading out of your own hearth into which you can bring happiness? If so, cheer that soul during the Christmas holiday, and you will be happier yourself by so doing.

---Grace Denin Litchfield.

### CHOICE ILLUSTRATIONS.

**The Burial of Moses.**

A Welsh minister, speaking of the burial of Moses, said: "In that burial not only was the body buried, but the grave and the graveyard. This is an apt illustration of the way in which God's mercy buries our sins."

---God Careth.

**One of the sweet old chapters,**  
*After a day like this,*  
The day that brought tears and trouble,  
The evening that brings no kiss,  
No rest in the arms I long for,—  
Rest, and refuge, and home,  
Grieved, and lonely, and weary,  
Unto the Book I come,  
To one of the sweet old chapters,  
To the love that blossoms through  
His care of the birds and lilies  
Out in the meadow dew.  
His evening lies soft around them,  
Their faith is simply to be,  
Ah, hushed by the tender lesson,  
My God, let me rest in thee.  
---S. P. Bartlett.

**The Word "wife."**

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of femme. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means "weaver." You must either be housewives or house-moths; remember that. In the deep sense, you must either weave men's fortunes, and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses celled with cedar or painted with vermilion—sheding the quiet right for those who else are homeless. This, I believe, is the woman's true place and power.

---Ruskin.

**Good by.**

We say it for an hour or for years;  
We say it smiling, say it choked with tears;  
We say it coldly, say it with a kiss;  
And yet we have no other word then this,—  
"Good-by."

We have no dearer word for our heart's friend,  
For him who journeys to the world's far end,  
And scars our souls with going; thus we say,  
As unto him who steps but o'er the way—  
"Good-by."

Alike to those we love and those we hate,  
We say no more in parting. At life's gate,  
To him who passes out beyond earth's sight,  
We cry, as to the wanderer for a night—  
"Good-by."

---Grace Denin Litchfield.

---

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LIGTER READING.

"It is better to live fifty years with one woman than one year with fifty women," sapiently observed the Shah, in speaking of Mr. Gladstone's golden wedding.

"Do you know of anything more ridiculous than a woman walking along the shady side of the street with her parasol raised?"

"Well, yes."

"What is it, pray?"

"A dandy in a shower without an umbrella but with a cane."

Gus—"I say, Fred, you remember those jokes you dashed off on paper at the house last night?"

Fred—"Yes, I came away without them."

Gus—"Well, the dog got hold of them shortly after you left and chewed them all up."

Fred—"I'm sorry about that."

Gus—"So am I. The dog is very low."

Wife—"I am a thousand times obliged to you, George, for this beautiful diamond ring."

Husband—"No, not at all. The ring cost $300, but I'll get the money back in a short time."

"In what way?"

Fred—"Yes, I can get the money back."

Gus—"Well, the dog got hold of them shortly after you left and chewed them all up."

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"In what way?"

Fred—"Yes, I can get the money back."

"For a disorderly liver

"OR BY MAIL FOR 25 CENTS IN STAMPS.

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HIGHEST AWARD WHERE EVER EXHIBITED.

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Popular Down-town Restaurant.

For Ladies and Gentlemen, 118 Maiden Lane, New York.
Many things of importance have occurred in our national life since September first, 1884—five years ago. The first number of the Christian Nation was issued at that time, and its pages since that time have been used to show the moral and religious significance of those events, and to help its readers to clearer visions of duty:

"God works in all things; all obey His first propulsion from the night. Wake thou and watch! The World is gray With morning light."

The final demands of the strikers in London are 6d. an hour for a regular day's work and 8d. an hour for overtime, counting from 6 P.M. until 8 A.M. as the overtime hours: under the contract system the pay to be 8d. during the regular working hours and 1s. for overtime, nobody to be employed for less than four hours. The manifesto is signed by all the Labor organizations, including the Stevedores', Sailors' and Firemen's Unions, numbering 60,000 men. It is thought that if the companies are willing to compromise the men will consent.

The Scottish members of Parliament declare the Presbyterians and freekirkers rub their eyes at the proposal to flaunt the scarlet woman. The attempt to endow an Irish Catholic university in Dublin will rally under one banner all the forces of the enemies of denominationalism. Mr. Edmund Robertson, member from Dundee, says such an act, if carried out, will cause a hard struggle to endow all the coal property along the Monongahela river, and control the river coal business. It is estimated that in this way $250,000 per year will be saved in the expenses of mining and shipping coal. William P. Shinn, of New York, it is thought, will be President of the Company, with headquarters in New York, and managers and superintendents under him.

At Kingston, N. Y., Aug. 30, the special school meeting that was held accomplished nothing, the school remaining in the hands of the three Franciscan brothers as it has been, and the teaching will be carried on in a sectarian manner as hereto-fore. The matter will be carried by the tax-payers before the Department of Public Instruction at Albany.

An appeal has been sent out by the School Directors, at Johnstown, Pa., asking for aid to build and conduct their schools, as the money heretofore given for the aid of the sufferers cannot be used in this way. All contributions will be received by E. E. Higbee, Supt. of Public Instruction, Harrisburg, Pa., who will appropriate it to the different districts.

Thousands of men are on strike in all departments of work in London. The military are held in readiness, for fear of an outbreak. Mutton is rotting by the thousands of pounds, for want of men to handle it, and the biscuit factories have stopped work for want of flour. The trouble has reached a critical point.

The Christian Nation enters upon its sixth year today. If subscribers whose names were entered on the roll of honor at the outset—and there is a noble army of them—will renew very promptly, we will be strengthened to begin our fall work. Let us see how many will do so within a week.

The Committee on Site and Building of the World's Fair are actively engaged in visiting places suggested about New York City but have not as yet decided on a place. Some of the principal cities of the Union are busy casting reproaches on this great city for its former parsimoniousness.

Judge A. M. Wilson, of the Cherokee Commission, claims to have found a record of the Cherokee Legislature for 1873 in which there is an act authorizing the sale of Cherokee lands west of the Arkansas river, which he thinks will hasten the negotiations with the Indians.

September is suggestive of cold weather and holiday time. It is our purpose to provide a list of very attractive presents, suitable for holiday season, and furnish them to our readers on such terms as will surprise every beholder. Wait and watch.

Judge Field was exonerated from all blame by the Court in California, in the case of the death of Judge Terry. The case of Deputy Marshall Nagle will soon be brought up and attended to.

Emperor William declares the existing laws for the protection of laborers in Prussia are deplorable. They are insufficient to protect workmen from the greed of capitalists and reform is needed.

It is reported that a number of high Chinese officials petitioned Prince Chun to have all Americans employed in China expelled from the empire and that Prince Chun has consented.

The camp meetings, religious, temperance, and prohibition, in and about New York state, have been unusually well attended this year.

Fred. Douglass has not started for Hayti as yet, and there are many doubts as to whether he will be sent.
THE STEPS OF SIN.

It is said to contemplate the steady march of wrongdoers to destruction; each step paving the way for another step, while the taking of one step forward seems to destroy the path o'er which they have trod, so that, when they would retrace their steps, if that time ever comes, they see so many "lions in the way," such as exposure, the opinion of the world, etc., they generally plunge forward on the dark road, utterly oblivious of the experience of those who have gone before, of the cries of warning from friends and Christians around them, until they are finally lost.

We have examples of this, in the cases of Sheriff Flack, of this city and Robert Ray Hamilton, for eight years in the New York Legislature, and son of Gen. Schuyler Hamilton. The destruction of both was brought about by their acquaintance with women of no character.

The downfall of Sheriff Flack began by his practicing deception towards his wife; making a companion of a low, bad woman, instead of his wife; living with her under an assumed name, becoming a perfect slave to her will; afraid of her vulgar scolding to such an extent, that he abandons his wife; through her son he obtains his mother's signature to certain papers, without her reading them, which prove to be papers agreeing to a separation; other papers are forged, a divorce is obtained in secret, and the opinion is, that he went through the form of a marriage with the other woman; all before his wife knows anything about it. But vengeance begins here. The first divorce is annulled, the whole affair is made public, he loses his position in society, and now all parties in the transaction are quaking with fear of the law and the wronged wife.

In the case of Hamilton, he belonged to one of the most respected families of the nation; he was a man who led other men, helping to make the laws by which we are governed; with a private income of from $35,000 to $10,000 per year, he takes a downward step, becomes a slave to a bad woman, void of morals or education, who is perhaps the wife of another, takes her to California; but she longs for the man who is left behind, a half-witted, brutal looking character, and insists on returning and taking this creature and his mother and sister into her care, and while arguing at Atlantic city with Hamilton about returning to New York city, and to her former relations with this Joshua Mann and her mother, she becomes so enraged while under the influence of liquor, that she gives, what at first is believed to be a death thrust, of a knife, to her husband, who had repeatedly tried to make peace between them. She is thrown into prison, but still Hamilton accompanies her, her slave as much as ever, although during the last two years he has spent about $120,000 on her, having mortgaged his estate in order to get the money; declaring that he is married to her; not seeking to know what claim the other man may have upon her. She is said to have an unenviable temper, to be addicted to strong drink, and a perfect slave to the morphone habit.

When or where the end will be, God alone can foreseee. One step at a time, has led those naturally gifted men down to destruction.

A third example of how easy it is to go down step by step, while it is utterly impossible to retrace those steps, is found in the story of Henry S. Ives, who by scheming, in five years time, from being a mere lad earning six dollars a week as a clerk becomes President of a railroad. This from an outside look at the man, but, looking at his real character, we find him, from a boy earning six dollars a week, becoming a worse thief than any New York pick-pocket, for he first of all made friends with his victims, and then without the slightest scruple, he betrayed their trust and ruined them; in some cases, morally, as well as financially. Without any capital for years he made people believe him to be a banker; by buying some stock in two railroads he sold stock to men, crediting the sales in his own name, until he appeared to own the greatest share; thus getting control of the stock he over-issues and over-issues until the pit he dug for others engulfed himself, a swindler to the extent of $20,000,000.

THE OUTLOOK.

The eightieth birthday of Oliver Wendell Holmes was celebrated, in a charming way, at his home, at Beverly Farms, Mass. Floral gifts were seen all about the home, carriages filled the driveway and a great many visitors were received. A great many letters of congratulation were received; among them were letters from John Greenleaf Whittier, Charles Eliot Norton, and George William Curtis. Dr. Holmes enjoys the most excellent health and is as congenial and witty as forty years ago.

A charming gift was that of a silver, gold-lined tankard from friends and classmates, bearing this inscription and a cauplet from one of Dr. Holmes's poems:

"Aug. 29, 1889.—Oliver Wendell Holmes. The Pledge of Friendship." 

"'Tis the heart's current lends the cup its glow

What'er the fountain, whence the draught may flow." 

The incident of the day was a visit in the morning from the school children of Beverly Farms. They were about twenty-five in number and marched in pairs to the Holmes cottage to congratulate the doctor upon the attainment of his eightieth birthday.

The girls wore white dresses, and all of the children bore in their hands a spray of flowers, the last little tot in the line having a bunch of hydrangeas. They were met by Dr. Holmes, and he shook the hand of each child, and offered some kind word. Every one of the little ones as they met him said, "I wish you a happy birthday, Dr. Holmes." The eyes of Dr. Holmes danced joyously at this greeting from the children, and he seemed delighted with their visit.

They were invited to the summerhouse, where they were served with ice-cream and each was presented with a box of bonbons, upon which were postage-stamp vignettes of Dr. Holmes.

A great many of the afternoon callers were children, and these Dr. Holmes seemed delighted to see, patting the little ones lovingly and speaking to each some word of kindness.

President Harrison exercised the executive clemency toward two men on August 30th, one whose wife and six children depended on him for support, and whose term would expire Sept. 23. The other had been sentenced to the penitentiary for thirty years, had served nine years, and was dying.

Frederick Schulta, the explorer, states that he has found thousands of cliff dwellers in Northern Chihuahua in the Sierra Madra Mountains, which he believes to be the same tribe that was driven out of Arizona by war-like tribes.

On August 29, the great camp meeting closed for this year. Much good has been accomplished, the yearly report showing 500 conversions, 300 of which were among the young people. 3,000 persons were specially helped. Thirteen were converted at the consecration services, 75 at the twilight meeting, fifty at the public services, 100 at the children's meetings, while several were converted in the quietude of their rooms. Brief addresses were made at this last meeting, final farewells and shaking of the hands, the Ocean Grove salute was given by waving the handkerchiefs, three taps to the bell were given and President Stokes declared the great religious camp closed. One half of the tenters have left the Grove already.

The young man who thought he saw burglars in the cellar of Dierling's grocery-store in Brooklyn the night after the Luca murder, had another fright Aug. 30, and declares he had an encounter with three burglars in the store. He has had several attacks of convulsions. The doctors say he is in a critical condition; suffering from nervous prostration, and that he only imagines he met with burglars.
Ten thousand French workmen will make a pilgrimage to Rome at the end of October from Paris.

Granny Boston died at Murphy, N. C., last week, aged 121 years. Her body weighed only fifty pounds.

Four persons were drowned near Fishville, R. I., by the bursting of the Spring Lake Reservoir, Aug. 25. The gap is between sixty and seventy feet long.

Captain Henry Crawford, the oldest steamboat captain on the Delaware river, died of pneumonia and heart disease on the 26th. He was born in Baltimore in 1816.

An eagle, measuring seven feet from tip to tip, was shot, on Monday, at Eagle Lake, Ontario, by Hon. Roswell P. Flower, who intends to present it to Tammany Hall.

Mrs. Maybrick was removed to the Woking Prison, Aug. 29, wearing the usual prison garb. She looked to be in good health. She can only see her friends once in two months.

The cornerstone of the Rufus Story Memorial Hospital at Bayonne City, N. J., was laid Monday, Aug. 26. Mrs. Alice Story Rowland and Miss Abbey Story, of Bergen Point, will defray all the expenses.

On a farm in Windsor, Conn., an ancient silver coin has been found dated "New England, 1692, VI." (shillings). This is supposed to be one of the first coined of what was known as the Pine Tree shillings.

A game of base-ball was permitted to go on for a short time, Aug. 25, at Cincinnati, O., between the club from that city and the Brooklyn Club, when eighteen of the players were arrested and each was fined $8.85, making a total of $159.30.

Last week an earthquake was experienced in the village of Kientouk, on the Russian frontier, which resulted in 129 persons being buried alive. Throughout Greece an earthquake was also felt, a number of houses being wrecked. The cable in the Gulf of Corinth was broken.

Charles D. Chambers, just released from the penitentiary, went to Lancaster, Pa., Aug. 24, and boarding a train tried to rob the passangers. The porter, Charles Mark, struggled with him and was shot and injured seriously, but the trainmen overpowered Chambers, and he is now in prison again.

Gov. Wilson, of West Va., and his aged father-in-law, Dr. Cotton, were out driving Aug. 24, when the horses became frightened and backed over an embankment thirty-five feet high. The Governor was thrown out and saved himself from the fall, but the Dr.'s shoulder was broken and he may die.

Strenuous efforts are being made on the New Jersey Central Railroad to rid the road of gangs of tramps, who have been troubling the employees of the road for some time past. Some encounters have taken place, and shots have been exchanged, and within ten days sixty outlaws have been arrested. Among them is one prisoner named Reed, who is thought to have wrecked a train, near Dunnellan.

The funeral of the grocer Luca, who was murdered in Brooklyn, took place on Sabbath, Aug. 25, and was attended by several thousand persons. The three daughters attended the funeral, but the widow is in a precarious condition and almost crazed with grief. The inquest resulted in McElvaine being held as principal in the murder, and Quinlan and Dennin as his abettors and aiders. A number of stolen articles were found in McElvaine's room.

For five new subscribers at $1.50 each.

Life and Work of Dr. Sloan

(Publisher's Price, $1.28.)

Temperance Notes.

Col. John A. Willard, President of Granite Falls Bank of Granite Falls, Minn., was sent last week to a retreat for inebriates on account of his becoming a slave to strong drink. It is feared by some that the drink has impaired his reason.

Frederick Feiseler, a boy of nineteen, in East New York, attempted to commit suicide August 25 because his father refused to permit him to buy a pint of beer. This shows the power that the appetite for strong drink has in enslaving the reason.

The News Democrat, of Canton, O., Aug. 6, gives an enthusiastic account of a visit that Mrs. Mary A. Woodbridge, World's Sec. of the W. C. T. U., made to that city, and of an address on "Peace and Arbitration" that she delivered while there to a large audience. After a complimentary description of the lady and her address, they tell of her reception in that city in these words: "Mrs. Woodbridge arrived in the city on the Monday morning train from the east, and was met at the railroad depot by a detachment of the 76th Reg't Loyal Temperance Legion. She was escorted to the rooms of the Woman's Christian Temperance Union, where she was received and greeted by scores of earnest, large hearted workers in the temperance field. After introductions and handshakes and a word of thanks to the L. T. L., those present to the spacious dining room, where the table was laden with the goodness of life. After an hour or more of pleasant conversation, mingled with songs by the children, those present left feeling thankful for the privilege of meeting so gifted and noble a woman as the Secretary of the World's and National W. C. T. U." They afterwards give a synopsis of her lecture, which proves that slavery could have been abolished in a far better way than by war.

The Democratic Press, of Barefa, O., Aug. 21, also has an account of a reception given to the home friends by Mr. and Mrs. Woodbridge in their beautiful home in that city at which two hundred persons gathered to greet the charming hostess, amid bowers of rich fragrance and bloom.

She will deliver eight lectures in Ind. in the beginning of Sept., and devote the rest of the month to lecturing on prohibition in South Dakota, where they are struggling for a prohibition clause in the constitution. Thence she goes to make the annual address at the meeting of the Nebraska W. C. T. U. After a few days rest at home on her return she will come East and lecture until the 1st of December, when she will visit her home once more. Surely we can safely say there is no more faithful laborer among God's servants, nor one who uses more valiantly the weapons of love; whose voice is heard from shore to shore throughout this fair land, striving to usher in Christ's kingdom of Peace, than Mary A. Woodbridge.
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week!" Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffick. Enlightened statesmanship, in a short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1854.

PUBLIC AND PAROCHIAL SCHOOLS.*

THE HON. JOHN JAY, N. Y.

The Common School is recognized at home and abroad by intelligent people of all creeds and classes as the chief basis of our Government, and the chief source of our strength and prosperity. The hereditary convictions of the people on this point had made them indifferent to the attacks on the System, but that indifference had been overcome by the political deals and Jesuitical methods resorted to for obtaining illegal grants and unconstitutional concessions, and by the hostile policy of Rome; and the extent to which the public school appeals to the sympathies of the people had been illustrated by the recent uprising at Boston and the overthrow of a municipal government which was thought to have betrayed American principles.

A preliminary attack was made on the school by the attempt to exclude the Bible on the ground that the version so regarded by them as heretical, and after a partial concession on that ground the Freeman's Journal declared that if the passages read in the schools were selected by their own theologians from their own version, it would not in the least lessen their objection to the Schools.

Horace Greeley said giving up the Bible would only weaken the schools and excite new and inadmissible exactions. Webster denounced "the infidel argument" that the great religious truths believed by all Christians—the existence of a God, the immortality of the soul, the divine authority of the New Testament—could not be taught without Sectarianism. President Adams, of Cornell, had expressed the same opinion. Cardinal Manning's erroneous assumption that the State knew nothihg of Christianity and could not teach even morality, was corrected by extracts from Prof. Dwight, President of the Columbia College Law School, stating that it was "well settled by the decisions of the leading States of the Union that Christianity is a part of the common law of the State;" from Dr. Woolsey on the Christian virtues inculcated in the public schools, and from a recent decision by Judge Bennett, of Wisconsin, that no court had hold the reading of the Bible in the public schools unconstitutional.

The new proposition for Denominational Schools, to be supported by the people, coming when a tidal wave of emigration, which has already overwhelmed our larger cities—New York having 80 per cent of foreign birth or foreign parentage—with the creation of new States—the Dakotas, Montana and Washington—with others soon to apply—Utah, New Mexico, Idaho, Wyoming and Arizona—and perhaps looming in the future Canada, Mexico and Central America—was the utmost reason for wise vigilance in securing a system of education that will harmonize and Americanize all the diverse elements. On this point we knew well the wisdom of learning from our enemies. We had gained useful ideas and information from Dr. Brownson, Father Hecker, Dr. McGlynn, Arch-Bishops Keach and Parsell, Bishop Cosgrove, the Catholic Review, the Freeman's Journal, from Gregory XII, Pius IX and Leo XIII, from Antonelli, Lord Acton, Cardinals Newman and Manning, the Civitas Catholica, and especially the Syllabus, whose political bearings should be studied by Americans, with Burke's reminder that a nation may lose its liberties in a day and not discover it for years. We could therefore, turning from the secret deals of politicians, whether clerical or lay, welcome in the open the eminent representatives of the Court of Rome, who came to avow and justify before the American people their views and aims, and who could appreciate and reciprocate in this distinguished presence the frankness blended with courtesy that lead so much of grandeur and dignity to public discussion between American gentlemen. After a glance at "the Early American Spirit and the Genesis of it," so brilliantly sketched by Dr. Siorrs in his Centennial oration, and as illustrated in the age and the men which "interlink our annals with those of the noblest time in Europe and make us heirs to the greatness of their history," a tribute to the Christian founders of the public school in New-England was quoted from the Catholic World, and it was shown that similar credit was due to the other colonists—Huguenots, and Hollanders, Walloons from Flanders, the Vaudois or Waldenses, Protestants from Germany and Scandinavia, the followers of Huss and Zwinglius, and Christian reformers of every race who had brought with them the open Bible as the sure foundation of civil and religious freedom. The era of our Revolution was that when Clement XIV., in suppressing the Jesuits, in Mr. Gladstone's words, "levelled with the dust the deadliest foes that mental and moral liberty has ever known." The movement for religious liberty by separating Church and State began simultaneously in New York, Virginia, and Pennsylvania. New York in 1777 abrogated such parts of the common law as might be construed as maintaining any particular denomination of Christians or their ministers. Kent, Story, Webster, and other jurists were quoted on the foundation of the Government on Christianity. Reference was made to the first amendment to the National Constitution, in 1789, that "Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof."

The immigration that followed our civil war and circumstances which led Grant and other American statesmen to see the occasion for extending that prohibition to the States led to the constitutional amendment for that purpose offered in 1875 by the Hon. James G. Blaine. The National Reublican Party at Cincinnati recommended an amendment "forbidding the application of any public funds or property for the benefit of any school or institution under sectarian control."

The National Democratic Party at St. Louis reaffirmed its "faith in the total separation of Church and State for the sake alike of civil and religious freedom," and in regard to the public schools, resolved "to maintain them without prejudice or preference for any class, sect, or creed, and without largesses from the treasury for any." The House of Representatives on the 4th of August, 1876, passed the amendment by a vote of 180 to 7. In the Senate it was defeated by a vote of 26 to 16, not two-thirds, and the defect was stated in the Senate 15th February, 1888, by Senator Blair—as a matter of history—to have been brought about by the Jesuits. The vote in both houses, including names the most distinguished of both parties, showed the deep conviction of the American people that the amendment should be passed. It is again pending before Congress.

As to the provisions of our Constitution, the decisions of our own courts compel us to reject the interpretations proffered for our acceptance by the Italian Council of the Vatican, and when they point to our schools as having made an irreligious people, we may quote the counter-opinions of distinguished experts. Dr. Brownson, who is pronounced "the most original and philosophic writer that America has produced," said that our civilization is "the highest the world has ever seen, and comes nearer
AMONG THE CANADIANS.

REV. DAVID G. WYLIE, PH. D.

Traveling in this age is getting to be delightful. It is not only getting to be delightful, it is delightful.

What can be more pleasant than to board one of our fast trains and hurry away through the Hudson valley toward the setting sun, at the rate or forty to fifty miles an hour?

The Hudson at “the gloaming” is a sight not soon forgotten. Looking out of one’s car window he sees the magnificent, swift vessels, for which the Hudson is famed, heavily laden with tourists or excursionists. Numerous “white-winged” vessels also flit hither and thither, giving the whole scene the appearance of real life.

How rapidly our cities are growing. One can scarcely keep pace with their wonderful progress. It is necessary to consult the statistical tables frequently as they soon become antiquated.

In passing from New York to Lake Ontario the express now goes thundering to the bottom. But the vast volume of water rolls on, and the incident is soon forgotten.

In view of the antagonism of the Roman teachings, as contained in the Syllabus, to American principles: of the subjection of the sovereignty of the people to the Pope: of the invalidity of marriage sanctioned by the Pope, reducing American wives to concubines and American children to the position of bastards, breaking up our family life and placing estates at the disposition of the Pope: recognizing the supremacy of the ecclesiastical power, and its right to use force and to abolish liberty of conscience and of worship, of speech and of the press, and to arrest at once our popular government and Christian civilization; the proposition seems to be answered by the question, why should the American people commit such an act of National suicide?

But apart from that question comes the fact as stated by Judge Cooley (Constitutional Limitations, page 409) that the States have no constitutional right to connect Church and State, to tax for religious institutions, to compel attendance on religious worship, to restrain the free exercise of religion, or to restrain expression of religious belief.

Then comes also the fact that, while the Roman Cardinals and Bishops who make this proposition may represent the Roman Catholic citizens who hold to the public schools, and who will send their children to the parochial schools, even under threats of violence, used to prevent the enjoyment by a citizen of the advantages of the public schools, constitute in the eye of the law undue influence: and the just claim of a loyal citizen, native or naturalized, to protection from interference with his rights by a foreign prince, crown or potentate claiming his allegiance, is an elementary principle with the American people.

The manly traits encouraged and developed by the training of the American Common School, the broad Christian ethics, unmixed with human dogmas and denominational differences, self respect, and the feeling of personal responsibility, self-control, honest ambition, justice and kindness to our fellow men, the mental vision enlarged, the understanding invigorated, the foundation laid of American thought and character, all fitting the scholar for the healthy life and progress of this Republic, were contrasted with the characteristics of the parochial school as described by Roman Catholics themselves.

“They do not,” said Brownson, “educate the people to be at home and at their ease in their own age and country or train them to be living, thrifty, energetic men. * * We educate not for the present or the future, but for the past,” and he complained that they brought foreign manners, tastes and habits and a foreign civilization, and that it was their object to perpetuate a foreignism antagonistic to the American idea, and injurious to our national advancement of civilization.

Dr. Brownson in the North American Review, Mr. McGurrin in the Independent, Mr. McElrion in the Independent, and others. Father Hecker was also quoted as having shown in his last work (The Church and the Age 1887) that the downfall of the Roman power in France, Austria, Italy, Spain, Bavaria, Baden, South America, Brazil, which were controlled by hostile minorities, was due to the habit of personal dependence required for the defence of the Church, “at the expense necessarily of those virtues which go to make up the strength of Christian manhood,” and here was the explanation why fifty million of Protestants have had a controlling influence for a long period over two hundred millions of Catholics in directing the movements and destinies of nations.”

New force has since been given to the national conviction of the necessity for extending and perfecting the common school to counteract foreign associations as little in harmony with American institutions as the Clan-na-Gael. And the question arises how far the national peace and safety will be promoted by a Roman University at Washington.

The clear presentation by Father Hecker of the reason of the contrast strikingly drawn by Levasseur, and presented to the English speaking race by Mr. Gladstone, between the effect of Papal and Protestant civilization on the character and destiny of nations, is confirmed by official statistics of illiteracy pauperism and crime. Roman Catholic papers like the Tablet admit the large excess of crime resulting from Parochial education, and that fact, with the explanatory and philosophic views of Dr. Brownson and Father Hecker, have a direct bearing on the proposition for Parochial schools now made to the American people and attempted to be forced on reluctant Roman Catholic citizens. Slavery was anciently said to take away half a man’s worth. Parochial education as we are now assured by the highest authority confirmed by history, deprives him of three-fourths of the strength of Christian manhood. Threats, temporal or spiritual, used to prevent the enjoyment by a citizen of the advantages of the public schools, constitute in the eye of the law undue influence: and the just claim of a loyal citizen, native or naturalized, to protection from interference with his rights by a foreign prince, crown or potentate claiming his allegiance, is an elementary principle with the American people.
with the Hudson River and Grand Trunk Rail Roads. The distance across the end of the lake is about thirty miles, and the time necessary for the journey about two hours—or, if the water happens to be rough, nearly three hours.

It was my privilege recently to take a run out into Ontario to Woodstock. This is a beautiful town, sixty years of age, situated on the Grand Trunk and Canadian Pacific Rail Roads. It does not yet boast of being a city, but will attain to that honor in a few years.

This town prides itself on the possession of a dozen churches and a population of near nine thousand. There are two Presbyterian congregations, the Knox and the Chalmers; the pastor of the first being Rev. Dr. McMullen, ex-moderator of the General Assembly of the Canadian Church, of the second, Rev. Mr. McKay. Dr. McMullen has been pastor of the Knox church for thirty years.

There are several large manufactories in Woodstock. Among them may be mentioned the chair, wagon and glue factories of Hay & Co.; the agricultural implement manufactroy of Patterson & Co.; and Kar’s Organ Factory. It’s very interesting to visit such a beehive of industry as the Messrs. Hay own and control, and see them turning out chairs from the rough wood in the log. They employ 400 men and manufacture 1,000 chairs daily, to say nothing of wagons, baby-carriages, and glue. It should also be said, in this connection, that the people of Woodstock are hospitable, and delight in entertaining strangers. If I may be allowed to testify, I would pronounce them adepts in this science. And what is pleasant to the stranger and pilgrim than an open door and a word of welcome from a Christian family.

While at Woodstock it was my privilege to meet not a few of its citizens, and also Bro. James Chambers, of New York, and family, who are at the present time spending the holiday season in the vicinity.

A closing word or two may be said. The country is rolling, and fine farms may be seen in every direction. Oxford county boasts of being one of the best farming counties in Ontario. This year the crops are excellent, and the husbandmen rejoice and give thanks to God. The fruit crop however, is a failure, as a severe frost visited this part of the Dominion in the month of May, destroying all the buds and blossoms which gave promise of an abundant harvest.

Ontario is a younger county than the Empire State. The trains are slower, the barns and farmhouses are yet in an inferior condition, part of the country is not yet cleared of the stumps; but the soil is good, the people are industrious, thrifty and frugal, and a quarter of a century more will bring it into close competition with our oldest States. I reserve my impressions of Toronto for another short sketch.

IN THE SABBATH SCHOOL.


ANALYSIS.

REV. J. S. T. MILLIGAN.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good. Rom. 12:21.

1. The place. 1. Wilderness of Engedi. 2. In a cave.

II. The circumstances. 1. David and his men in the cave.

2. Saul is in pursuit of David. 3. Enters the cave to rest.

4. David and his men remain in sides of the cave. 5. Saul falls asleep. 6. David’s men advise his death. 7. David cuts off the skirt of Saul’s robe. 8. David’s heart smites him for even this.

III. The principles involved. 1. His duty to return good for evil. 2. To love hisenemy. 3. To preserve the life of his sovereign.

IV. The course pursued. 1. He restrained his servants. 2. When Saul departs he follows. 3. And calls after Saul. 4. Salutes him as his ruler and sovereign. 5. Bows himself and does obeisance. 6. Expostulates with Saul as to his persecution. 7. Vindicates himself against foul and false aspersions. 8. Shows the proof of his regard in the skirt cut off. 9. Disclaims evil or transgression. 10. Appeals to Jehovah to judge. 11. Reproves the King’s wicked malice. 12. Shows the rude folly of his pursuit. 13. And prays the Lord’s deliverance.

V. The effect. 1. Saul relents and call David his son. 2. Weeps aloud. 3. Acknowledges David’s righteousness. 4. His reward ing good. 5. His own evil course.

PRACTICAL THOUGHTS.

1. Wickedness and malice designs and desires the worst.

2. It may control in seats of authority and command thousands of soldiers.

3. It may seem ready to culminate in success.

4. Divine power may seem to provide for revenge.

5. Human judgment may seem to coincide with Providence in this matter.

6. Genuine principle and loyalty will dictate the wiser course.

7. It is a thousand times better to win than slay an enemy.

8. Even cruel and malignant persecution may not invalidate kingly authority.

9. It may be confined to a single instance and instigated by false representations.

10. It is a thousand times better to win than slay an enemy.

11. Even an unconverted malicious and passionate man and monarch may be conciliated by kindness.

12. Saul never appears so grand as in his weeping confessions of fault to David.

13. David is the honored illustrator of Christ-likeness and of doing good to a persecutor.

14. Herein he manifests the highest qualities of character and capacity for a ruler!

COMMENTARY.

REV. T. H. AGISDON.

INTRODUCTION.—In the last lesson we saw something of the harmony between David and Jonathan. The character of Jonathan’s treatment throughout of David is beautiful to contemplate. Considerable of the record is omitted between the last and the present lesson. When the King sits at meat on the first and second day of the month, David’s place is empty. Saul shows his animosity toward David. Jonathan warns David by the arrows. They have an affectionate meeting. Then we have David coming to Nob, to Ahimelech, the priest. Here he receives the show bread and the sword of Goliath. He goes to Achish, King of Gath; but being afraid, he feigns himself mad and is not hindered from departing. Then he goes to the cave of Adullam. Perhaps some went with him, but others also assembled to that place. About four hundred men are with him. We will follow only the steps of David briefly and not all the intervening history. Next we find him in Moab, and then in the forest of Hareth, which was probably in the land of Judah. He goes to Kielah and amites the Philistines with a great slaughter. He leaves this place, however, lest the inhabitants deliver him into the hand of Saul. We see him again in a mountain in the wilderness of Ziph. Saul is seeking for him. The Ziphites assert their willingness to co-operate with Saul in the apprehension of David. Then we have David in the wilderness of Maon. Saul pursues him, but leaves off because he hears of a Philistine invasion.

David afterwards dwells in strongholds at Engedi. This was near the eastern shore of the Dead Sea. Saul after he returns from following the Philistines learns of David’s whereabouts, and with three thousand chosen men proceeds after him. He comes to a certain cave and enters, perhaps to sleep. The object of his search is near by. David and his men are in the sides of the cave. In these circumstances the lesson of to-day begins.

THE LESSON.

I. SAUL SPARED. (4–7).

4. Behold the day of which the Lord said unto thee, etc.
does not appear that there is any recorded promise to David of this nature. It is not necessary to suppose from what the men here say, that God had made such a promise. Rather, these men improperly remembered, or misinterpreted, what God had said concerning David. Then David arose, and cut off the skirt of Saul's robe privately. His idea may have been to show his lack of Ulness against Saul; for he uses the piece of cloth for this purpose afterward.

5. David's heart smote him, because he had cut off Saul's skirt. He had not slain him, nor injured him. He had only lightly raised his hand against him; but now his conscience reproves him. He feels that he has shown disrespect to the anointed of the Lord.

6. And he said unto his men, The Lord forbid that I should do this thing, etc. David shows great forbearance. He may have had respect for Saul simply because he was King; but the prominent reason, at least, was that he was the anointed of the Lord. He brings up this point afterwards in reply to Abishai, when Saul is once more in David's power. 29:3. He refers to it again. 2 Sam. 1:16. Why should not David have slain Saul? Saul was after him. It would have been an act of self-defense, although not immediately so. Also David probably knew that he was to be the future King. It may also have been the case that Israel was not prospering under Saul's reign. Yet David's course of forbearance seems to have been the one God would have him follow. There is a time when self-defense and revolution are proper, but it does not appear that David had the right to slay Saul and ascend the throne. He perhaps ascended the throne all the stronger because he waited till in the course of events he became the chief ruler.

7. So David stayed his servants with these words, etc. It may have been the case that the men were desirous to put an end to the life of their leader's foe. But David does not allow them to do what he will not do himself. He is the chief. He feels that he must not destroy Saul, and he checks his men. Saul rose up... went on his way. Unconscious of his exposure, he says he had an opportunity to slay thee, but he did not. Isn't this an instance. I remark, that God's people, when they are in the right, can see what is going on. Yet David here continues, concerning David. Then David arose, etc. David's revealing himself when he did not need to do so, his respectful language to Saul, his bowing himself, and his exhibition of the remnant of Saul's robe, all speak in his favor. The R. V. reads: " Bowed with his face to the earth, and did obeisance." And David said to Saul. He now begins remarks of some little length to Saul. He is honest enough to confess it. He may refer to David's treatment of him here, or in general and to his treatment of David in general. These words are true of the life of David as a whole contrasted with the life of Saul. Saul here continues, after the limit of our lesson, to speak, and he speaks excellent words. He acknowledges David's forbearance. He says he knows that David shall surely be...ing. He asks David to swear unto him that he will not cut off his seed after him, and will not destroy his name out of his father's house. David swears unto David and himself, if his repentance had been more permanent.

III. The Effect Upon Saul (16, 17).

16. Is this thy voice, my son David? Saul has listened to the words of David. These words, confirmed as they are by the circumstances, produce quite an effect upon the King. He is overcome. He lifts up his voice and weeps. It had been better for David and himself, if his repentance had been more permanent.

17. Thou art more righteous than I. Saul sees this truth. He is honest enough to confess it. He may refer to David's treatment of him here, or in general and to his treatment of David in general. These words are true of the life of David as a whole contrasted with the life of Saul. Saul here continues, after the limit of our lesson, to speak, and he speaks excellent words. He acknowledges David's forbearance. He says he knows that David shall surely be...ing. He asks David to swear unto him that he will not cut off his seed after him, and will not destroy his name out of his father's house. David swears unto David and himself, if his repentance had been more permanent.

THOUGHTS TAUGHT OR SUGGESTED.

1. Let us not be too quick to take vengeance.
2. Let us reason with our foes.
3. Let us trust God for help from man.
4. It is a good sign when a man is willing to submit his difficulties with another to the decision of God.
5. Temporary good feeling is not sufficient.

OVERCOMING EVIL WITH GOOD.

Rev. 8. G. Shaw.

"Be not overcome of evil, but overcome evil with good." Rom. 12:21.

We have not yet reached the time predicted when the sword shall be beaten into a plow-share and the spear turned into a pruning-hook. We have not yet reached the time when the scenes of war no longer meet our eyes and rumors of wars no longer reach our ears. A cannon-ball and a handful of grape-shot lie on my desk as I write, they were picked up off a Southern battlefield; and almost the last newspaper that I laid down referred to the war-cloud, dark, threatening, hanging low over Europe. It is not to such battles that our Golden Text refers. There are battles fought out of the sight and hearing of men; in which contending principles are the forces in action, and the battlefield is the heart. Of such a battle as this our Lesson is an instance. I remark,

1. There are battles in which we must all contend.

We have already seen David going out to meet Goliath; here we have the account of another battle that David fought. Saul had sought the life of David for a long time. He had thrown his javelin at him, he had thought to make David fall by the hand of the Philistine, he had spoken "to Jonathan his son, and to all his servants that they should kill David." Now after two or three years of pursuit, David and his men are hiding in a cave on the cliffs of Engedi, and Saul enters. He is at the
mercy of David. Sisera was not more at the mercy of Joel when he slept in the tent of Heber the Kenite. Moreover David did not need to slay him with his own hand; he had a determined band of men at his command, any one of whom was ready to say as Abishai said a little farther on in the history, “Let me smite him.” David had only to allow it and Saul would have been slain, his wanderings over, his sufferings ended, his way opened to the throne of Israel. On the other hand Saul was David’s king, the Lord’s anointed; to save his life he had been compelled to desert the King’s service; but up to this time it had not been necessary to take the sovereign’s life, even in self-defence, nor was it now. To slay him would be murder. Thus a multitude of thoughts would array themselves on this side and that and there would be a confusion of clashing voices heard within, some crying “slay” and others “spare;” some urging David to take the law into his own hands, and others pleading with him to leave it with God. It was a battle though no blood was shed, and men heard only the announcement of the victory, “God forbid that I should do this thing.” Similar battles are being fought every day and everywhere, and sometimes right principles prevail and sometimes wrong.

2. These moral battles have to be fought through to the end. David had to act in the instance that is before us. He could not escape the responsibility. Neutrality was impossible, passivity was impossible. He had either to allow his servants to kill Saul, or to stay them that they should not rise against him. There was no room even for a compromise with wrong. David cut off the skirt of Saul’s robe; but his heart smote him afterward for doing this. He did it simply that he might have wherewith to prove his loyalty to the King, and his innocence before the law; but it looked like a dishonor done to Saul, a thing that David never meant. In the moral battles that we have to fight, there is no discharge; and we should avoid even that which has the appearance of a bias toward the wrong.

3. In these battles there is danger of being overcome. The Apostle speaks in the text as one who realized the moral jeopardy of those to whom he wrote. A year after this, when writing to the church at Corinth, he told them of his fear lest he himself should be a castaway; and four years later still he expressly declared to the Hebrews that it was impossible to renew those again unto repentance who had fallen away after having once tasted of the heavenly gift and been made partakers of the Holy Ghost. He knew that right principles in the heart of man are like rare exotics, that need constant care and nurturing; while principles of error resemble the weeds that flourish in spite of the gardener’s efforts to destroy them. He knew that grace was the current of one’s life flowing along a new channel, and that there is always danger lest in the sudden storm of temptation, the old nature asserts itself, and the stream breaking over all barriers goes rushing down the old channel again. He had seen too many like Demas whom love for this present world had led to forsake the Christian life. Even if we do not realize our danger we ought to realize God’s concern for us, seeing that in so many places He commands us to “watch and pray.” These battles we have sometimes to fight alone. Then all that is evil within us strives against the good, and we have no help but what we may obtain from God. Sometimes we are not alone but have companions with us whose influence is against instead of for the right. There is danger.

My soul be on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing hard
To draw thee from the skies.”

4. There is a way to obtain the victory. “Be not overcome of evil, but overcome evil.” David had only to place himself on the side of God, and to stand there and the issue of that moral battle at Engedi was in no real sense doubtful. Sinful inclinations and evil influences had to fall before him. There is danger always but defeat is never necessary. God never suffers His people to be tempted above that they are able. He never gives them over into the hands of the Great Adversary as captives subject to his will. The causes of defeat are found with men not God. We do not arm ourselves with the panoply of God, we do not stand upon our watchtower to espy the enemy from afar and to prepare for his coming, and thus we are overcome of evil. We have little assurance of the justness of our cause and the fitness of our weapons, little confidence in the fidelity of our comrades in arms and in the ability of the Captain of Salvation; therefore our battle lines waver and is broken in the shock of the conflict, and in the crisis of the fight, instead of standing firm and signalling help from the skies, the first thought is to retreat and every man save himself as best he may. If evils are lost and churches die, the fault is with men. God is not to be blamed. Armed as he directs and obedient to His commands, defeat is impossible and victory is sure. “Then watch and fight and pray,
The battle never give o’er;
Renew it boldly day by day
And help divine implore.”

5. In these battles we are to fight evil with good. Thus David contended with Saul and overcame him. Recall the story. Saul lifted up his voice and wept, when he heard the words of David and saw the proof of his loyalty. David might have killed Saul, but it would have been a dead enemy who lay at his feet. He might have ordered his servants to seize and bind the king and carry him away into the hidden recesses of the mountain, but Saul would have remained his enemy, overpowered indeed, but unconquered still. I can imagine no other means than those which David adopted whereby Saul could be made to weep and to call David his son, and to acknowledge that he was less righteous than the man he persecuted. Some of you may say that Saul was overcome only for a season, that he afterward renewed the persecution of David. Yes, this is true, Saul was not wholly conquered in this battle. He renewed the conflict; but David the second time defeated him with the weapons of goodness. From the encampment at Hachilah he took away the King’s vesture and spear. With this Saul’s persecution ended. We read that David went on his way to the throne of Israel, and Saul “returned to his place” as leader of the national forces and not long afterward he died fighting the enemies of his country at Gilboa. As David overcame Saul, we are to overcome; and if the first battle secures us only a partial victory, we are to renew the fight with the same weapons and in the same way.

QUESTIONS ON LESSON XI.

BY UNCLE ROBERT.

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

When David fled from Saul, where do we first find him? What occurs there and what consequences do the priests suffer for aiding David in his flight? Of what was this massacre working out a fulfillment? Was Saul on that account excusable? In what other places do we find David? What kind of a life did he live? How is he supported? What is Saul’s attitude towards him? Can you mention some incidents in his exile life? Is our lesson taken up with one of these? Where does it occur? What is it called? What do we know about Saul and his presence there? Where are David and his men? What occurs to place Saul in David’s power? Was this a surprise to David and his men? How did they regard this situation? What do they say to David? What did they likely expect him to do? Did David seem so to understand it? What did he do? Was there anything wrong about that? How did he feel about it? Why so? What does this show? How did his men feel about it? What did David say to them? What effect did his words have upon them? Why should they have such power? Was David doing what
was right and best? Would it seem from this that the spirit of revenge had been instilled into his mind by the influence of the Old Testament economy? Can you repeat some New Testament precepts in approval of David's curse? What are we taught with regard to taking vengeance?

Did Saul discover David and his men? If he had found them, what would he likely have tried to do? What did he do? What did David do after that? Did Saul hear him? What did he do? What did David do then? What did he mean by this? What did he say? What division was made of this address? What is the object of the first part? What three distinct points does he make in it? What is the object of each? What is the object of the second part? What points does he make in it, and how do they bear on the more general object?

Did Saul permit David to finish what he had to say? When he was done, what did Saul say? How was he affected? Why should he be so much overcome? After gaining some relief, what more does he say? Is this a genuine repentance? Is David under necessity to remain in exile? What remark does Saul make in the nine-tenth verse, which shows that he appreciates David's magnanimity? Repeat some Bible precepts with regard to the treatment we should give our enemies? The best way to remember a precept is to put it in practice.

REFORMED PRESBYTERIAN

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Star Notes.

* J. A. Burnett has been preaching for the Rev. R. H. McCready during the latter's vacation.
* Rev. W. M. Glasgow has been called to Bovina; salary $900, payable semi-annually in advance.
* Miss Lizzie W. Wilkin, of Mull, Pa., has accepted the agency for the Christian Nation in her neighborhood.
* Prof. J. R. Dill is in Western Pennsylvania lecturing on National Reform. He is well received and is doing a good work.
* Prof. J. H. Hyslop, Ph. D., a graduate of Geneva, has been elected to a Professorship in Caledonia College, this city.
* The Rev. Dr. David Gregg, of Boston, has been very ill, but we are glad to be able to add that his recovery is now considered certain.
* Rock Point Convention (Pa.) was a success. There were present seventeen ministers from Pittsburgh Presbytery, six students and four licentiates. Dr. Metheny and Rev. Lyons were also present. Altogether there were over fifteen hundred people.

The Indicr, of Bellefontaine, Ohio, says: "A fine audience assembled in the U. P. church last Tuesday evening to hear Rev. T. J. Allen deliver his lecture on the Tabernacle and Camp of the Israelites. He has a splendid object lesson, and makes excellent explanation of this wonderful history."

* At seventy-six years of age, Elder W. F. Bell, of Brooklyn congregation, is blessed beyond most men with health, strength and a host of friends who love him, and who love to feast upon the wisdom of his ripened years. Tuesday, Aug. 27, his 76th birthday was celebrated by a family party, at his residence, 233 Franklin Ave. There were present two brothers, David and James Bell, two sisters, Mrs. E. Whitten and Miss Mary Bell, and four nephews and nieces, James A. Bell (of Park, Bell & Co., N. Y.), Mrs. James A. Bell, Mamie Bell, Jennie Whitten, and one grand-nephew, Harold A. Bell.

A sumptuous repast was served, such as Mrs. W. F. Bell so often provides for her friends. Master Harold Bell presented his grand-uncle with some choice flowers, which adorned the table. Owing to the sickness of Mrs. David Bell, she was not able to be present.

This has been the first reunion of the family in twenty-four years, which was held at the home of Mrs. E. Whitten, Franklin Ave. There were then present five brothers, two sisters, their father and nearly forty nephews and nieces.

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred hearts
Is like to that above.

The Christian Nation offers congratulations.

IS THE REFORMED PRESBYTERIAN CHURCH AN EVANGELISTIC CHURCH?

REV. F. M. FORSTER.

First: But little effort is put forth to make men see and believe these distinctive principles. It requires convictions, even in worldly things, to produce convictions in others. Times of reformation have been times of intense convictions. Look at Luther as he stood alone with God at the ecclesiastical tribunal which claimed the power of life and death. His deep convictions uttered in those memorable words, "Here I stand: I cannot do otherwise: so help me God!" were a rock as he breathed the storm of popish hatred and opposition. See the power of the truth which he, under such convictions, uttered! Look at Knox and see on his battle-flag those heroic words, "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whose list." There was whole-souled belief in the truth which he proclaimed. See his success! Look at the apostles. Thoroughly convinced of the truth of their message, proclaim it they would and proclaim it they did, even unto death. What was the effect? This same spirit was caught up by their followers all along the line. They stood by the truth as a mother overboard clings to her babe. Multitudes saw and believed. The Covenant entered into in Grayfriars' church-yard, where the intensity of zeal found expression by opening veins and adding the signature with the writer's own warm blood, has moved and swayed the generations from that day to this. But where convictions are wanting, there follow opposite results. Disinterestedness is fatal to a cause, no matter how good and worthy. If we lose interest in the truth which gave us birth as a denomination, and which continues our separate denominational existence, we will speedily become extinct. We believe we say the truth when we affirm that in this day, the distinctive principles are not graven on the conscience as they have been. This is followed by its natural result, viz.: diminished effort to make men see and believe them. "I went by the field of the slothful, and by the vineyard of the man void of understanding: and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it and received instruction!" (Prov. 24:30.)

Second: Losing faith in what was once believed acts on the whole system of grace. It may seem a small thing to speak against truth professed and covenanted. But it is as sad as it is destructive. Destroy a young man's faith in the Word of God as set forth in any truth, and you have pierced his soul. You have cut his anchor and set him adrift. He may drift into some other church. He may drift upon the rocks. More probably the latter. By some the distinctive principles are neglected as if they were not. But others, they are lightly spoken of. By others, they are ridiculed. This is hurtful to the growing generation. If a general should on the eve of battle
thus address his soldiers, “Men, your position is bad; your powder is bad; it is a bad cause any way and defeat is sure.” What would be the effect on the army? This well illustrates the conditions under which the Covenant church is laboring to-day. Practically, just such addresses are being sent all along the line. Is it any wonder that the deserters are almost as many as the recruits? No amount of zeal for evangelistic work will stave off for a moment the loss of convictions. Without ball, the gun is useless, however heavy the charge of powder or loud the roar.

4th. We explain the low rate of yearly growth, in this decade of special evangelistic interest, by the new theories which have been, and are being, instilled into the mind of the people of the denomination. They can be summed up in one sentence, viz.: distinctive principles should not be made terms of communion. Sometimes those who hold and teach such theories seem to say that distinctive principles should be made terms of communion for officers only. At other times, you would suppose they mean that it is wrong to make them terms of communion for any body. We have not, in this connection, to do with these new theories further than to show that they hinder the growth of the church, and paralyze the special efforts put forth to bring converts into the denomination. The brethren who maintain these new theories seem to think that these righteous distinctives should be held unrighteously by the church, and that requiring them to be accepted by candidates is unwarranted by divine authority. The denomination is put in something of the position in which Moses and Aaron were placed when Korah and his company said, “Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them.” They would explain the low rate of yearly increase because the acceptance of these principles is required. But forty years of splendid growth successfully contradicts the explanation. The gospel and truth of God may not be crucified to shield the harmful effects which their own mistaken theories are producing. It requires nothing more than a fair measure of common sense to understand that if a young man, who has some notion of connecting, should, by unfortunate providence, have his attention called to leading articles and editorials in literature which has circulation, he would probably decide for some other denomination. A young man is not so likely to grow into these, and accept them in the public profession of Christ, if they are assailed as unwarrantably exalted, and their profession unrighteously required, by those who have been standard bearers for years. There are no better young men than those reared in Covenanter families. Fostered and nourished, and more than likely converted while in the families of the church, it rightly expects their help, and we do most earnestly stand these detrimental influences is not only conserving the best interests of the denomination, but looking to the preservation of its life. The remarks made under this head are what we feel to be the true explanation of the low rate of growth in this decade of special evangelistic interest and work.

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The Old Arm Chair.

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

Bairnies, Cuddle Doon.

The bairnies cuddle doon at night,
Wi’ muckle faucht an’ din;
O, try an’ sleep, ye wairk’fite rogues,
Your faither’s comin’ in.

They never heed a word I speak;
I try to gie a froon.
But aye I hae them up, an’ cry,
"O, bairnies, cuddle doon."

Wee Jamie, wi’ the curly he’d,
He says, "Sleep next the wa’,
Banged up an' cries, "I want a piece!" —
The rascal starts them at.
I run an' fetch them, pieces, drinks,
They stop below the door.
Then draw the blankets up, an' cry,
"No, weanies, cuddle doon!"

But ere five minutes gang, wee Rab
cries out, "I'm nae the class,
"Mither, mae 'Tam give oot at ance,
He's kittlein' wi' his tees."
The mischief's in that Tam for tricks,
He'd bother half the town;
But aye I hap them up an' cry,
"O, bairnies, cuddle doon."

At length they hear their father's fit,
And, as he sticks the door,
They turn their faces to the wa',
While 'Tam pretends to more.
"He's a' the weans been guite?" he asks,
As he pits off his shoon.
The bairnies, John, are in their beds,
An' lang since cuddled doon.

An' just before we bed oorsel's,
We look at our wee lambs,
Tam has his ain roun' wee Rab's neck,
An' Rab his ain roun' Tam's,
I lift wees Jamie up the bed,
An' as I strik each croon,
I whisper, till my heart fills up,
"O, bairnies, cuddle doon.

The bairnies cuddle doon at night,
Wi' mirth that's dear to me,
But soon the big warl's cark and care,
Wi' quaten doon their glee.

Yet, come what may to iltka ane,
May He who rules aboon,
But soon the big warl's cark and care,
Wi' quaten doon their glee.

An' if I straik each croon,
An' Rab his airm roun' Tam's,
We look at our wee lambs,
Fust an' last. He's all an' ebery ting to me; my Saviour, my friend,
My brudder."

Not a sound was in the room but the tick of the clock;
And not a sound was there outside but the moving of the leaves of the elm tree.
The Earnestness of old Betsy had affected the girl, and throwing the knife that she was using into the bowl, she wiped her fingers upon her apron, and kneeling beside old Betsy's chair she exclaimed, "Take me in, Granny, give me the watchword, make him my friend!"

Old Betsy opened her arms to gather the girl with her love; and over her face there came such thankful love as the angels would lean over her face.

OLD BETSY'S WATCHWORD.

Before you turn up the lane to go to the mill, just at the corner under the elm tree, you will see a wee cabin. It is grey with age; paint has not been even brushed over it for many years; the shingles on the roof are broken and some are gone; but over them to hold them together are great green patches of moss. Two rooms on the first floor are all that the walls enclose, excepting a little room under the peak of the roof, to which access can be had only by a ladder whose rungs are worn by the tread of many feet during the years that have passed since it was set up against the square hole in the floor above.

The boys who had climbed that ladder on many a night had grown to be men, and men with families; and one by one they had gone out into the world to form homes of their own. Old Betsy would have been left alone if one of them had not lent one of her granddaughter's to her. The little cabin was neat to a degree, and old Betsy looked as tidy as it did. She was to be dressed in her homespun gown, to have a gingham apron fastened about her waist, to have her a few sentences, these were all of the old woman's requirements. She had taught her. It was a love song, and the sentiment touched her.

She felt so guilty that a deep red color spread over her light brown skin.

"Hi! what's de matter? Blushing, is ye?"

"Guess 'tis," said Angelina, as she poured some water into the tin basin where she had put some potatoes to make soup for the noon-day dinner.

"Yes, Granny," the girl replied, as she took up a potato and began to pare it. Fifteen years had gone over her head—fifty years were beyond all calculation with her.

Old Betsy watched her as she took off the skin of the potato. "Cut thin, child, the best of that in near the skin; cut thin." One potato was prepared, and laid in some fresh water to keep it from browning. Her grandmother watched her curiously, glad to see that she was doing the work so much as she had taught her to do it. "That's right, Angelina, that's jess like me, jess as yer gran'ma used to do. So it's fifty year since Joe's a baby, fifty year."

Angelina was humming a little song that her friend Meta Brown had taught her. It was a love song, and the sentiment touched her as it had never before done, for she remembered how Richard Price said the same words to her the night before, when he gave her a rose that was far prettier than the bud that granny was watching. Old Betsy's eyes roamed from the rose bush to her granddaughter's face, and the girl, fearing that the love in her breast would be readable, felt so guilty that a deep red color spread over her light brown skin.

"Hi! what's de matter? Blushing, is ye?"

This made matters worse, and Angelina was about to run away from the room, when with the forgetfulness of age, old Betsy lost her astonishment, and over her black face there came as it was a shining light. "An' I tell ye, Angelina, I neber had no watchword but one; an' I neber need no other to carry me ober."

Glad to divert attention from herself, Angelina asked, "And what is it, Granny?"

"If! Ain't I tole ye a tousand times!"

"Perhaps," replied Angelina as she flicked the drops of water from the tips of her fingers.

"Dere ain't no perhapses wid me, gal. My watchword's Jesus only. Fust an' last. He's all an' ebery ting to me; my Saviour, my friend, my brudder."

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There is an excellent paper published in this city under the name of the Christian Nation. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good warfare.

A New Plan.—We are willing to pay liberally for the services of every one who will help to swell our subscription list. To this end we have prepared a list of valuable premiums for club agents, which will be found on pages fourteen and fifteen. To this list we will add later on such articles as we find to be desirable. None may turn away unsuited. Books, household articles for utility and adornment, or cash. But certainly the most attractive offer made is the gift of a handsome ninety dollar parlor organ and a sixty dollar sewing machine (both) for only one hundred new subscribers, and that too at the reduced rate to new subscribers.

Without an equal.

The school troubles at Kingston, N. Y., have reached a crisis. At the last mass meeting, five in number, held in the Roman Catholic church Sept. 1st, the building was crowded. Father Pendergast spoke on the attempt of the people to deprive the congregation of the privilege of conducting a sectarian school on the church premises at the expense of the tax-payers of School District No. 3. At present the Roman Catholic religion is taught in the public school there, as the majority of the voters are Catholics; but the tax-payers, most of whom are Protestants, declare they will refuse to pay another dollar of school-tax until this state of affairs is remedied.

The Brooklyn Grammar School for girls is so inadequate to the needs of the city that last week about three hundred girls had to be turned away. None may turn away unsuited. Books, household articles for utility and adornment, or cash. But certainly the most attractive offer made is the gift of a handsome ninety dollar parlor organ and a sixty dollar sewing machine (both) for only one hundred new subscribers, and that too at the reduced rate to new subscribers.


The Prohibition State Convention of New York, in session at Syracuse Sept. 4 and 5, nominated the following excellent ticket: Jesse H. Griffin of Westchester for Secretary of State, Joseph W. Bruce of Canastota for State Treasurer, Benjamin L. Rand of Niagara for Controller, Alpheus B. Kenyon of Allegany for State Engineer and Surveyor, Colderidge A. Hart of New York for Attorney General, and Walter J. Farrington of Dutchess for Judge of the Court of Appeals. A splendid platform was adopted, and Mrs. L. C. Partington, Cor. Sec. of the Woman's Prohibition Party League of Kings Co., made an address urging the large number of women who were present to organize with the sisters of their districts for party work. The preamble to the platform is as follows: "The Prohibition Party of the State of New York in convention assembled, acknowledging God as the source of all power in government," etc. That is a strong foundation upon which to erect a political platform.

The Rev. Dr. T. L. Cuyler and wife were among the passengers of the Sericia, which arrived here from Liverpool Sept. 1st. He had a delightful visit in Europe, but thinks it is the last one he will make to that country. He was for a time the guest of Gladstone, of whom he speaks in glowing terms. He says that Spurgeon takes but thirty minutes in which to prepare his morning sermon, this time being occupied in looking up references to whatever text he proposes to use. That would not be a very wise plan even for Spurgeon were it not for the immense amount of studying done at other times. He would not pretend to say that a half hour's examination of references constitutes his entire preparation for any sermon.

It is said that six hundred men have been drafted from the southern settlements of Utah to Salt Lake City for the double purpose of hindering the coming of so many Gentiles and also of increasing the Mormon vote at the next election.

Iceland, a country of Lutheran Protestantism, of seventy thousand inhabitants, has no theatre, no prison, needs no police nor police justice. So much for being free from Romanism and infidelity.

Five hundred per month of the Japanese are being converted to Christianity.
THE FLOOD OF DEATH.

Along the Conemaugh river, below Johnstown, after the terrible flood, there might have been seen, day after day, men and women, searching for something—searching in the driftwood which had collected in the beds of the stream or against the trunk of some fallen tree, digging in the sand and gravel and mud, where it had been swept together by the surging waters. What were they searching for? They were looking for human bodies—the bodies of loved ones swept away by the relentless waters. Every shred of clothing was closely scrutinized. It might perhaps be part of the dress of a friend—father, mother, brother, or sister, or dear child. Imagine the anxiety and suspense; the sorrow pictured on many countenances. Sometimes the search was rewarded, and friends had the melancholy satisfaction of laying away in mother earth the mortal remains of loved ones.

A more fearful flood than the Johnstown deluge is sweeping through our fair land. A flood of fiery alcohol, which not only destroys the bodies of its victims, but drowns their souls in destruction and perdition; has been doing its deadly work for generations. High license and low license are the flood-gates through which this dreadful flood issues upon our country. Johnstown's victims are not for a moment to be compared, as far as numbers are concerned, to the number of victims of this fiery deluge. Men are almost petrified with horror at the fearful and sudden destruction of life in the Conemaugh valley; yet many look unmoved upon the greater destruction of soul and body by the flood of intemperance. Men, too, will flee in terror for their lives from the flood of waters, but with a strange infatuation they will recklessly plunge into this flood of death. Shut the gates. It ruins and destroys life and property wherever it flows. Shut the gates. It wastes our material resources and burns up our fair earthly inheritance. Shut the gates. It corrupts our politics and politicians, and burns the life out of religion in our churches. Religion, humanity, morality, and every consideration of earthly happiness and prosperity, and every prospect for happiness in the world to come cry, Shut the gates.

DO YOU FOLLOW THE DIVINE PATTERN?

What constitutes a Christian? is a question often asked both by Christians and anti-Christians. That depends very much upon the age and time in which the subject of the question lived. If he lived in Antioch, when "the disciples were first called Christians," it would have meant faith in the Redeemer, zeal and diligence in preaching all the doctrines of Christ Jesus, a missionary spirit, separation from the world, and an active, earnest interest in every good work. The gospel in the disciples' day was a gospel of work, just as it is now, but certain lines of Christian work were not developed or indeed demanded then as they are now. If he lived in our day we would expect of him, first of all, to believe with his heart and confess with his mouth the Lord Jesus, and passing by many necessary things, we would expect him to be a temperance man in church and state, in religion and politics, and show his faith by always doing and saying the most effective thing in its favor. We would expect him to be a temperance man in church and state, in religion and politics, and show his faith by always doing and saying the most effective thing in its favor. We would expect him to vote for the best man and the best cause, irrespective of party ties and affiliations. We believe Paul would have done that, and Paul is not a bad example to follow. We would expect him to favor the interests of public and private morality, and irrespective of his own individual interests, labor his best for it. We believe the Apostle James would have done so, if we are to judge of his conduct from his Epistle. We do not mean that a man, in order to be a Christian, should endorse and further every ism and hobby. In that case, he would get nothing effective done during his short life; but there are certain great causes that deeply concern the interests of men, both for time and eternity, questions that bear upon the well or ill-being of nations, and a man must be found on the right side of these, else he is fighting against and not for Christ the author of Christianity. To be a Christian is to be like Christ. How did he live? What did he do, and how did he do it?

LESSONS OF AN HISTORIC DUEL.

The failure of Saul and his army to defeat Goliath of Gath and the Philistine army behind him, has for the Lord's army to-day some useful lessons. Let us look at one or two.

It was not because the army of Israel was organized and equipped. Saul, the brave and courageous, was at its head. Captains of hundreds and captains of thousands led the people. They had a comfortable and safe camp—too safe and comfortable perhaps. They knew something of the art of war. They had swords and spears and armor. What more did they need? They had God's promise that he would stand by them as long as they stood by him, and give them the victory over all their foes. This he had done in times past. Why should he not do it now? But notwithstanding all these advantages they were cowardly—they lacked courage. When the giant came toward them and howled and brandished his spear, and made believe he was mighty dangerous, they took to their heels like sheep fleeing from a dog. They could not stand before their enemies. They sought the safe seclusion of their fortified camp and waited, like Christians often do nowadays, for "something to turn up." Something did turn up, but it wasn't much to their credit. A boy, by faith in God, was able to accomplish what a whole army failed to do. They lacked courage, because they lacked faith in the God of Israel. And this lack of faith arose from too great confidence in their earthly king, strong and brave though he was, God would teach them, and teach us all, that confidence in the flesh—human means—must in the end fail. That faith in God's promises, zeal for his honor and cause, and the proper use of the simple means he has appointed, are the true weapons of the soldier of the Lord. The simple sling and stone in the hands of David are far more efficient than the sword and armor of Saul, when faith is behind them. The word of God is "mighty through God to the pulling down of strongholds."

In former days the giant, Slavery, shook his grizzly mane and howled, and the Church stood aghast before it. In these days, another giant, the liquor-traffic, defies the army of the living God, and good people, the devoted friends of God, have not the courage because they have not the faith to use heaven appointed means for his overthrow and destruction. Tax, license—high or low—the sword and armor of Saul, will never cut off his head.

LET THE TRUTH PREVAIL.

One of the greatest hindrances in the way of National Reform is the false American idea of civil government, the theory, so largely carried into practice in all national affairs, that civil government is a mere secular institution. God has nothing to do with it, they say. It depends entirely upon expediency both as to its form, democratic, monarchical, or some other convenient form, and as to its policy and mode of operation. So we find it operated for the most selfish and corrupt purposes—for the purpose of protecting and fostering slavery in days gone by, and now to uphold and perpetuate the traffic in strong drink. It is likely to be just as it suits the corrupt interests of men.

Such a false idea of the nature of civil government must always stand in the way of all true reform. If men had true ideas in regard to civil government as an ordinance of God for his glory and the highest moral as well as physical good of mankind, they would soon see the utter wickedness and inconsistency of the liquor-traffic as carried on under the sanction of government. We should not have to wait long to see all Sabbath traffic prohibited as both unnecessary and hurtful to the best interests of the state. God's law in regard to divorce would be more nearly complied with. In these and other
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matters men would inquire first of all, What is God's will; what is for the best interest of the state? We have no reason to believe that any of these reforms would be permanent unless they are secured through the influence of this idea and are engrained in the fundamental law of the state.

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**THE OUTLOOK.**

A severe shock of earthquake in Persia resulted in a village being engulfed. One hundred and thirty-six lives were lost.

About forty Negroes have been killed in the race war in Mississippi, while four of the ringleaders have been hanged.

The police fired upon a crowd of strikers in London, Sept. 4th, and fatally wounded one man. In Liverpool the strike is ended, the employers conceding the advance demanded.

About the middle of this month a celebration will take place in Baltimore to commemorate the defence of that city in the war of 1812 when Key wrote "The Star Spangled Banner."

Mrs. W. H. and George W. Vanderbilt have each subscribed $1,000 to the Washington Memorial Arch fund, which now reaches $49,110.

The forest fires in Montana have been extinguished it is said by a fall of snow which was six inches deep. The fire lasted six weeks. The snow fell Sept. 2nd.

A. C. Staley, Pres. of the Staley Woolen Mills Company of South Bend, Ind., on Sept. 3rd took some morphine that was given him by a druggist instead of quinine, and all efforts to restore him from the stupor produced by the drug were unavailing.

In Paris, a Russian girl, eleven years of age, now resides. She is six feet six inches in height, her waist measures three feet one and three-quarter inches and she is three feet eleven inches round the chest. The rest of her family are of the average size.

The Protestant Alliance has resolved strenuously to oppose the government's proposal to establish a Catholic university in Dublin. Mr. Michael Davitt denounces the action while Joseph Chamberlain upholds it.

Superintendent Darwin A. Henry, of the East River Electric Light Company, accidentally came in contact with the electric current, Sept. 2nd, while trying to fix some machinery, and was instantly killed.

At Mount Sterling, Ky., Sept. 6th, Miss Ida Williams, stepdaughter of ex-United States Senator John S. Williams, snapped a pistol in the face of a burglar and frightened him away. A diamond ring is missing.

The Del., Lack and Western train from New York struck a carriage at a crossing at Brick Church, N. J., Sept. 5th. Mrs. Willis of Newark, and the driver named Marshall, were seriously hurt, while the baby of Mrs. Willis, wrapped in a shawl, was carried on the engine about fifty feet and escaped injury.

Miss Nora O'Sullivan landed in New York Sept. 1st, from Ireland. She is fifteen years of age and is one of a family of twenty-five children of whom three sisters are triplets and two brothers are twins. The whole family will probably come here in the spring.

Rev. Father Dent has brought suit in the Brooklyn courts against Bishop Ryan, of Buffalo, for slander, claiming that he has been persecuted for many years by the Bishop. He says that Archbishop Corrigan and Bishop Ryan are in collusion, and that Ryan's power extends to politics and business, as well as being at the head of the diocese, and that all Catholics fear to incur his displeasure.

At Lexington, Va., Sept. 1, the funeral services were held of Mrs. Julia Jackson Christian, daughter of "Stonewall" Jackson. The entire population turned out. Many battle-scarred veterans of the Confederacy, with bowed heads and in tears, watched the remains laid to rest beside those of her father. Choice floral offerings were received from many places.

Within the past two months five persons have died under the faith cure treatment near Bluffton, Ohio, the last being a boy, Bert Williams, seventeen years of age, who bruised his leg by running against a stake while playing. After a doctor had dressed the wound the faith curists undid the stitches and restored to prayers. Gangrene set in and the boy died.

At the laying of a corner stone of a parochial school in Jersey city, the Rev. Father Donohue of Brooklyn declared that it is unjust to tax Catholics for the maintenance of Public Schools, as the Protestant religion is taught in them. There was a large crowd present, bands of Hibernians parading the streets before the ceremony.

The project of Mr. Balfour to establish a Catholic University in Ireland, while drawing some of the Catholic support to the Tory side, causes so much dissatisfaction among the Protestants that together with the Royal Grant agitation it may cause such an uprising in England as will tend to the overthrow of the present ministry.

Mr. Gladstone has the finest library in England at his home at Hawarden. It numbers 20,000 volumes, and is free to all who wish to read on condition that a borrowed book is returned inside of a month. Mr. Gladstone thinks that what is good for himself is good for his neighbors and treats them to his choicest literature.

The District Court of Decatur, Texas, was recently the scene of an odd occurrence. The room on Sabbath is used for divine service. The jury in a certain trial for horse-stealing did not bring in a verdict until Sunday morning, and services were temporarily suspended. The prisoner was brought in, the jury gave its verdict, and the prisoner was sentenced. After which services were resumed, and completed without further interruption.

Samuel C. Showalter, aged sixty-nine, of Dayton, Ohio, died Sept. 2nd, from having submitted to an injection of the alleged elixir of life three weeks ago. Immediately after the injection his legs began to swell and his whole system was permeated with blood poison. Gangrene set in, his body became putrid, and large flakes of flesh fell off before he died. His sufferings were terrible.

The will of William Thaw, the dead millionaire railroad king, has just been probated. It occupies thirty-six pages of type-written foolscap, and was made July 5th of the present year. His estate, except his coal lands, is divided into sixteen equal parts. The coal lands are to be held until all his minor children become of age, when they are expected to be worth $13,000,000. His wife gets three-sixteenths of the estate, his ten children one-sixteenth each, and from the remaining three-sixteenths are to be paid a large number of private and public bequests. Among the larger public legacies are the following: Western University of Pennsylvania, $100,000; Presbyterian Board of Home Missions, $20,000; Foreign, $20,000; College Board, $50,000; other Presbyterian boards, $30,000; American Board, $5,000; Pittsburgh hospitals, an aggregate of $100,000, both the Protestant and Catholic institutions being remembered. All debts to him of dependent friends are canceled.
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship guards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction to the days of the week."

Enlightened statesmanship knows no difference which of the various denominations shall have the preponderant influence in the church attendance during the month of August, the number must be very large in the cooler months of the year. The people are thrifty and industrious and consequently well to do. Both the people of Toronto and of Ontario in general are healthy. This fact attracts many persons who desire to find homes. One is impressed with the fact that this fair city is one of homes. The leading streets are crowded with comfortable and in many instances beautiful houses.

The comparative cheapness of rent, and the possibility of possessing a home of one's own, must make Toronto a land of promise to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1847.

IMPRESSIONS OF TORONTO.

REV. DAVID G. WYLIE, PH. D.

A ten days' sojourn in Toronto gave me some impressions of that city which may possibly be of interest to your readers.

The city is well located. It has good water communication with the great cities below and above, and by means of the St. Lawrence has open access to the Atlantic. Its locationdestines it for a first-class commercial center. It is also in closest communication with the States. It requires but three and one-half hours to travel by boat from Lewistown to Toronto, and if one prefers the steam car the time is shorter. The distance from the Suspension Bridge is only fifty to sixty miles.

The city is a healthy one. This fact attracts many persons who desire to find homes. One is impressed with the fact that this fair city is one of homes. The leading streets are crowded with comfortable and in many instances beautiful houses. The comparative cheapness of rent, and the possibility of possessing a home of one's own, must make Toronto a land of promise to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1847.

A closing word as to "sights and scenes" in and around Toronto. The following churches are worthy a visit: St. James Cathedral (Episcopal), St. Michael's Cathedral (Roman Catholic), the Metropolitan church (Methodist), St. Andrews' church (Presbyterian). In addition to the churches one will be well pleased with a trip to the Lieutenant Governor's house, Upper Canada College, Osgood's Hall, Queen's Avenue and Park, University Buildings, Trinity and Knox colleges, the Industrial Buildings, and Han-}

WHICH SHALL IT BE?

A tidy little home for Betsy and me
With just enough room for one, two, three?
Or a tumble-down hut with a broken gate,
And a sad-eyed woman toiling early and late;
Which shall it be
For mine and me?
A five-cent glass of beer for me,
Or a five-cent loaf for all of us three?
Beer or baby—wine or wife,
Which do I hold more precious than life!
Which shall it be
For mine and me?
Potatoes and salt with a crust of bread
For the best little woman the Lord ever made.
This shall it be
For mine and me.
Tatters and rags for my little one,
My fair, comely baby, my own darling son,
While the rum-seller's children go warm and well-clad
On my earnings, wrested from my bonny lad;
This shall it be
For mine and me.
Well, man, d'ye think me a whole-eyed fool,
Blindly to serve as the rum-seller's tool?
Ahh! how can I hesitate which to choose,
When it's all to gain—or all to lose,
For mine and me,
For mine and me.

Christian Nation.

VOL. 14, NO. 27.
IN THE SABBATH SCHOOL.

LESSON XII, SEPT. 22, 1889—DEATH OF SAUL AND HIS SONS—I

ANALYSIS.

REV. J. S. T. MILLIGAN.

I. The occasion. 1. The Philistines fought against Israel. 2. The men of Israel fled before them. 3. Gilboa, r. mount, was the scene of defeat and slaughter.

II. The immediate circumstances. 1. The Philistines pursue Saul and his sons close by. 2. The battle went sore against Saul. 3. The archers hit him. 4. He was sore wounded. 5. His three sons fell. 6. Saul asks his armor bearer to kill him. 7. This he would not do. 8. Then Saul fell upon a sword and died. 9. His armor-bearer then fell on his sword and died. 10. Saul, Jonathan, Abinadab, Melcishua and Saul's armor-bearer all fell the same day.

III. The effect of Saul's death. 1. Upon Israel. (1.) They forsook their cities. (2.) And fled. 2. Upon the Philistines. They came and dwelt in cities of Israel.

IV. Saul found and dishonored. 1. It was on the morrow. 2. The Philistines came to strip the slain. 3. They found Saul and his sons slain. 4. They cut off Saul's head. 5. Stripped him of his armor. 6. Sent to publish the news in Philistia, his head and armor. 7. Put his armor in temple of Ashtaroth; and 8. Fastened his body to the wall of Beth-Shan.

V. His and their honorable burial. 1. By inhabitants of Jabesh Gilead. 2. All the mighty men. 3. Came by night. 4. Took bodies and burned. 5. And buried bones at Jabesh. 6. And fasted seven days.

PRACTICAL THOUGHTS.

1. The day of doom and ruin comes at last to all the wicked. 2. They involve good men and whole nations in their disaster so far as temporal death is concerned. 3. It is because they have been partakers in their sins. 4. This disaster and death are not penal but chastisement to the righteous. 5. The wicked are overwhelmed with both temporal and eternal despair. 6. Their death is often in some sense suicidal. 7. It is thus marked as the death of a reprobate. 8. The influence and example of the wicked is often ruinous to others as well as themselves. 9. Barbarous men are the chosen agents of retributive judgments. 10. Generous and grateful men do not soon forget a kindness nor fail to return a recompense. 11. Generous deeds of even bad men are compensated on the earth. 12. The worst men may have generous traits and the darkest sunsets a simmer of light. 13. A heathen cremation in regard for the body is a poor compensation for the loss of the soul.

COMMENTSARY.

REV. T. H. ACEHSON.

INTRODUCTION.—The following part of this book is omitted between the last lesson and this one : from chapter 24:18 to the end of chapter 30. Among the events of this omitted part are: David's experience with Nabal and Abigail; Saul's again seeking David; David's again sparing Saul's life; David's going to Achish, king of Gath; Saul's visit to the witch of Endor; the Philistine princes objecting to David's going forth with them against Israel; and the Ziklag matter.

In this lesson we see the end of Saul's life. It is not many Sabbaths ago since he was first brought before us in this quarter. He began with fair opportunities for himself, as well as the kingdom. The close of his life is dark for himself, and misfortune has come upon the people in the present defeat, if not before. There were some pleasing and promising events in the early part of the record of Saul's life. We see his at least ostensible modesty in chapters 9:21 and 10:22. God gives him another heart; 10:9. We see also manly self assertion, 11:13. But by and by he offers sacrifice when Samuel does not appear. Then he commits what was perhaps even a more vital mistake in the matter of the Amalekites. Presently we read that the spirit of the Lord departs from him and an evil spirit from the Lord troubles him. We see his treatment of David. Apparently not far from the close of his life, where the Philistines gather themselves together for battle against Israel, Saul enquires of the Lord in this hour of need, but God's voice is silent, there is no answer, not by dream, nor by Urim, nor by prophet. Saul then weakly resorts to the witch of Endor. Finally his life goes out on the field of battle as he is pressed in conflict. It is at least doubtful that he died a Christian. He was not what he might have been. Much of his opportunity was wasted.

THE LESSON.

I. SAUL AND HIS SONS MEET DEATH. (1-6).

1. Now the Philistines fought against Israel. The Philistines were historic foes of Israel, and caused them much trouble. They lived in the southwestern part of the land of Canaan. And the men of Israel fled from before the Philistines. God was not fighting with Israel this time. Their leader was not what he should be. Perhaps they themselves had forsaken God more or less. And fell down slain in mount Gilboa. The margin of both versions reads, "Or wounded." This mount was southwest from the sea of Tiberias and not very far from it. Perhaps Gilboa was a range or a number of mountain tops, rather than a single height.

2. And the Philistines followed hard upon Saul and upon his sons. They would be more desirous to seize or slay such prominent ones as the king and his sons. The enemy is predominant. And the Philistines slew Jonathan, etc. The noble Jonathan falls as well as his less noble father. It would seem that here the innocent suffered with the guilty. Yet for Jonathan something better was in reserve. Also his death may possibly have prevented complications as to the throne. Jonathan was the oldest son of Saul, and one so noble as he might easily have been preferred by some of the people, yet his excellence of character might have prevented trouble of course. Two other of Saul's sons are here slain. There was at least one more son, Ishboeth, whom Abner afterwards makes king in Mahanaim over a part of the people.

3. And the archers hit him. The margin is: Heb. shooters, men with bows. The revised version reads for the latter part of this verse: "And the archers overtook him." This is perhaps better. The king of Israel is in sad straits.

4. Draw thy sword and thrust me through therewith. Saul does not think there is much chance of escape. His life will be taken sooner or later and he prefers to die without meeting abuse also from the Philistines. Lest these uncircumcised come and thrust me through and abuse me. He seems to have been afraid of torture or mockery; perhaps both. Perhaps the Philistines would have thus inhumanly treated their slain foe. The armor-bearer will not obey. For he was sore afraid. He may have been afraid to use thus the person of Israel's king. Therefore Saul took a sword, and fell upon it. Even though death seemed so certain, and though he feared abuse, suicide even here does not seem justifiable.

The eighth commandment refers to our own life as well as that of our neighbors.


7. In this verse we see results of the defeat. The men of Is.
rael that were on the other side of the valley. There seem to have been those who lived on the other side of the valley. How far the desertion extended I do not know. They that lived beyond this valley. Quite a number of the Israelites lived beyond this valley. Perhaps reference is made to those near the river and not far from the scene of defeat.

II. PHILISTINES SECURE TROPHIES. (8-10).

8. When the Philistines came to strip the slain. Being in possession of the battlefield, they gather up spoil the day after the conflict. Found Saul and his three sons. Perhaps they had not, knowingly at least, seen them fall and by accident came upon these illustrious dead.

9. And they cut off his head. The Pulpit Commentary thinks: "This was probably done not simply in retaliation for what had happened to their champion Goliath but in accordance with the customs of ancient warfare. It may have had no reference to the treatment of Goliath. Sent into the land of the Philistines to publish it. It was an important thing for them. They may not have known before that Saul and his sons were slain. Now they have the additional pleasure of having his head and his armor. Both these things they now publish.

10. They put his armor in the house of Ashtaroth. R. V. "Of the Ashtaroth." They probably intended as one thing at least to acknowledge that their god or gods had aided them in securing the victory. They before this praised Dagon for delivering Samson into their hands. Judges 16:23,24. They fastened his body to the wall of Beth-shan. This place was not very far, according to the map, from the scene of the defeat. It was not far west of the Jordan.

III. THE BODIES RESCUED. (11-13).

11. When the inhabitants of Jabesh-gilead heard. This place was east of the Jordan and not a great distance from Beth-shan. In the eleventh chapter we are told of the important help that Saul had rendered to the people of this place when Nahash the Ammonite came against them. This may have been the return for that, and it then shows a grateful spirit.

12. All the valiant men arose. It would take valiant men to go on such an errand. Took the body of Saul and his sons. Verses ten mentions only the body of Saul. We see here that the bodies of his sons were also thus fastened. We observe also that they went at night, a precautionary measure against the Philistines. And buried them there. One writer says this is the first mention of cremation in the Bible.

13. And they took their bones. Either they were not burned, or remained after the cremation, under a tree. R. V. "Under the tamarisk tree." See also 2 Sam. 21:12-14 as to David's disposition of these bones. And fasted seven days; sign of mourning.

THOUGHTS TAUGHT OR SUGGESTED.

1. The way of the transgressor is hard.
2. The guilty and innocent sometimes suffer together.
3. Let us be careful as to the use and abuse of our physical life.
4. The higher our position the greater our responsibility.
5. Let us not waste great opportunities.

GOD AGAINST SAUL.

REV. S. G. SHAW.

"The face of the Lord is against them that do evil." Ps. 34:16.

No truths are more clearly taught in Scripture than these, that there is a God, that He knows what takes place on earth, that He is interested in the affairs of men, and that He is on the side of the right. With all this reason is fully at agreement. It is only the fool who hath said in his heart, "There is no God," and only the Atheist who has dreamed that "The wild steeds of earth have broken their bridles, and the reins are out of the hand of the charioteer." The face of the Lord are upon the righteous, and his ears are open to their cry;" while "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." We are to take up this text and study it in the light of the closing scenes of Saul's life. God was opposed to Saul. This appears.

1. In the fact of the desertion of valiant men from his service.

Saul had been victorious in battle before this. He had defeated the Ammonites, and the Amalekites, and the Philistines a number of times. The king's prowess as a soldier and leader came to a sudden and inglorious end, however, when he disobeyed God in the matter of Agag and the Amalekite spoil. Thenceforward victory went not after the banner of Saul. The battle at Elah would probably have been as disastrous a defeat as this at Gilboa, had it not been for the presence there of one man, David. Once Saul went out to victory; but after he disobeyed God his successes depended upon David, and without him Saul goes out to be defeated. At Gilboa, David was not with the King. To save his life, he had been compelled to desert the King's service; and was now dwelling at Ziklag and six hundred men of Israel with him. This was the doing of Saul; but the hand of God was with him in it. God had taken His spirit away from him, and an evil spirit troubled him; blinded him to his own advantage; led him to drive out of his service a mighty, valiant man, a man of war, a leader, and a man upon whom the Spirit of God rested and success depended, together with six hundred of the best and bravest men in Israel. So he was defeated.

2. That the face of God was against Saul appears in the fact of Samuel's death.

Samuel was a man of sterling worth in Israel. Saul knew this; and therefore he intreated the prophet at Carmel saying, "I have sinned, yet honor me now I pray thee, before the elders of my people and before Israel and turn again with me." He recognized the prophet's influence over the people, and feared the effect upon Israel if it should be known that Samuel no longer counseled him.

That Saul respected the prophet also as an adviser and coadjudicator is seen in this, that, although he consulted but little with him while he lived, he sought after him when he was dead. Despairing of success in the approaching battle with the Philistines, he left his tent on the side of Gilboa and crossing the valley in which the Philistines were encamped he went on to Endor and besought the woman with a familiar spirit saying, "Bring me up Samuel." But Samuel was dead. Four or five years before this Israel had lamented him and buried him in Ramah. Samuel could no longer exert an influence over Israel on Saul's behalf, or give him a word of council in his distress. God had taken him away from the evil that was to come, away that he might rest from his labors. There is something unspeakably sad here, in the picture of Saul who availed himself so little of the prophet's help while he lived, now seeking in vain for him among the dead. It was a lost opportunity.

3. That the face of the Lord was against Saul is manifest in the loss of all communion with God.

"When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." He prays but gets no answer. He consulted the prophets but they have no word for him from the Lord. There seems to be no eye to pity, no ear to hear, no hand to save. Some think that Saul had a message from God through Samuel at Endor. This is a debated question. I do not hesitate to commit myself to the opinion that there is nothing more in this scene at Endor, than may be found in any cleverly managed seance of modern times. I find nothing in the words of the pretended Samuel that was not either already well known, or might have been shrewdly guessed. Besides I find a halting theology in the words put into Samuel's mouth. He is made to say to Saul, "To-morrow thou and thy
sons will be with me.” This does not sound like Samuel. Saul and he were two very different persons; and a correct Bible theology makes us believe that men differing as these did in character, go to different places when they leave this world. Our Saviour said to the penitent thief on Calvary, “To-day thou shalt be with me in Paradise;” but He gave no such promise to the malefactor on the other side. Even through the land of shade there is a gulf; on one side of which Dives writhes in tormenting flames, while on the other Lazarus rests in Abraham’s bosom. Again the saying is enigmatical. It is like the sayings of the Sphinx. It has an evident meaning, and yet it is capable of an opposite interpretation. “With me” may mean among the dead; but it can be made to mean among the living, upon the earth, at Endor, where the pretended Samuel then was. If anyone offers the objection that it is declared, “Samuel said,” and the plain reading of the incident represents the appearance of the prophet as an actual occurrence, I only say that the affair is described simply as it appeared. The Spirit does not descend, to expose the deception of the spiritualist; but leaves this to the common sense of men.

4. The fact of God’s opposition is manifest in the breaking down of Saul’s character.

The reflecting mind can hardly help but contrast the Saul who summoned Israel to go to the help of Jabshe-Gilead when Bezek with the Ammonite army encamped against it, with the Saul who now trembled and was sore afraid because the Philistines were encamped at Shunem. The laws that govern our mental action almost compel us to contrast the Saul who once stood head and shoulders above the people in the strength and dignity of consecrated manhood, with the Saul who now gropes his way into the cobwebbed cave of the sorceress; Saul upon whom once the spirit of God rested, now bowing abjectly down at the feet of witchcraft. This, however, did not come all to pass in a day. Saul had been coming to this for many a day. As the building without a firm foundation is seen to settle and cracks to appear in the walls, before its destruction comes; it was with this first king of Israel. His character had not the firm foundation of principle. Hear the laugh that goes up when Saul first appears in the robe of a servant of God. “Is Saul also among the prophets?” See him going from bad to worse, and on to still worse. Nothing can save such a man or any man, but the grace of God; but Saul goes on to ruin. It is because the face of God is against him.

5. I can only refer to the defeat and death of Saul at Gilboa as an evidence that God was against him.

To be defeated there, in his own land, on the mountain slopes where his light-armed soldiers had all the advantage and it was impossible for the enemy to bring their war-chariots into action, on the field where Gideon with his three hundred overthrew the Midianites, and Deborah routed Sisera and all his host, this was indeed an evidence of God’s opposition. Crown this defeat, however, with the death of the King by his own hand, let him cast the priceless gift of life back into the face of God, and with a great sin unrepented of, and himself unsummoned let him rush into the presence of the Eternal Judge; and may we not say that here is a man deserted of God and given over to the will of his greatest enemy?

The teachings of this Lesson only emphasize the instruction imparted by the Lessons of the Quarter. The conclusion of the whole is: it is useless to fight against God, man is not strong enough to overpower the Almighty or wise enough to circumvent the All-wise; to be safe and sure of victory we must be on God’s side. This lesson too is taught. “Seek the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord for He will have mercy upon him and to our God for He will abundantly pardon.”

QUESTIONS ON LESSON XII.

BY UNCLE ROBERT.

GOLDEN TEXT.—The face of the Lord is against them that do evil.—Ps. 34:16.

What is the subject of to-day’s lesson? How did they die? With whom were they fighting? Where was the battlefield? How did Saul behave before the battle? What was wrong with him? Why was he so anxious about the result of the coming conflict? How did he try to find out what it would be? Why should he resort to witchcraft? Briefly relate the incidents of this event. What did he learn in this way? Was this really Samuel, and an authentic prophecy?

Who seem to have forced the battle? With what result? Who seem to have borne the brunt of it? What became of them? With whom were they fighting? Where was the battlefield? To be defeated there, in his own land, on the mountain slopes is an evidence that God was against him.

What did the people do when they saw that the battle was lost and that their king was dead? Did the cities remain unoccupied? The teachings of this Lesson only emphasize the instruction imparted by the Lessons of the Quarter. The conclusion of the whole is: it is useless to fight against God, man is not strong enough to overpower the Almighty or wise enough to circumvent the All-wise; to be safe and sure of victory we must be on God’s side. This lesson too is taught. “Seek the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord for He will have mercy upon him and to our God for He will abundantly pardon.”

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REFORMED PRESBYTERIAN.

Star Notes.

Rock Point Convention and Parnassus, Pa.

It was my pleasure as well as profit to be present at the Presbyterian Annual Convention of the Sabbath Schools of the Covenant Church, in the Pittsburgh Presbytery, at Rock Point, Pa., Tuesday, August 20th, 1889.

These conventions are attended by large delegations from the Sabbath schools under the care of this Presbytery. When they all get together, it makes quite a large and enthusiastic convention, numbering from twelve to fifteen hundred. The exercises for the first half hour were devotional. Then an address by Elder W. T. McConnell of Youngstown, Ohio; subject, "The relation of good music to successful mission work." Next, an address by Mrs. Dr. E. J. Blackwood; subject, "Parental training and Sabbath School training." These subjects were then discussed by the convention.

After this we were addressed by the Rev. Dr. J. W. Sprooll of Allegheny, Pa.; Subject, "Sabbath School literature and its place." General discussion. Next, an address by the Rev. Prof. W. P. Johnston of Beaver Falls College. Subject, "Prayer as a power in the teacher's work." General discussion. Question Box, Elder S. M. Orr.

It is hard to discriminate when all are so good; but I must say that the addresses of Mrs. Dr. Blackwood and Prof. Johnston were gems that would shine in any collection. The interest in these conventions and in Sabbath School work seems to be increasing in this Presbytery as is evidenced by the increased attendance.

We have held one communion service in our Parnassus congregation since our pastor was installed over us. We received an addition of three to our number. The entire congregation were blessed by the services and all felt the presence of the Spirit.

Popela, Kansas.

Topeka congregation still lives and progresses. We have recently organized a Young People's Christian Endeavor Society in our congregation with 26 active members enrolled; in addition, we have as many more who attend the meetings regularly and take part in the exercises.

We are much encouraged in our work and hope for and expect grand results.

On the 22d inst., our first Sabbath school picnic was held at Oakland Grove, one and a half miles from the city, which is reached by the Rapid Transit Electric city road. All enjoyed themselves well, old as well as the young, by a feast of good things placed on a long table by the ladies, which was surrounded by all, after which we were favored by speeches from the little ones and also addresses from Mr. John Anderson, Mansfield, Ohio, who was a visitor with us, and Miss Guy, one of our Missionaries from Selma, Alabama, and others.

We are glad to state that we meet new faces almost every Sabbath of some Covenanters who have come to cast their lot among us. We welcome them all, and more than that, we invite them to come and see us and see the finest city of the West, the capital of the greatest state in the Union, great in name, great in temperance and great in morality.

I might add that our pastor has been absent from us four weeks being at Seattle, W. T., in the meantime his place has been filled by Rev. P. H. Wylie, McClurkin, Milligan and Gault.

IS THE REFORMED PRESBYTERIAN CHURCH AN EVANGELISTIC CHURCH?

REV. F. M. FOSTER.

(Concluded.)

IV. Barring these liberal tendencies, what is the outlook? "Watchman, what of the night? The morning cometh!" "Lift up your heads for your redemption draweth nigh." "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen in thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Thou shalt see and flow together, and thine heart shall rejoice, and be enlarged: because the abundance of the sea shall be converted unto moisture, the forces of the Gentiles shall come unto thee." "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, we give Thee thanks, O Lord God Almighty, which art, which wast, which art to come: because thou hast taken to thee thy great power and hast reigned." The outlook? As certainly as the Covenanters rest upon the truth as it is in Jesus, so shall that truth triumph, for the mouth of the Lord hath spoken it. More: we are nearer its triumph than any of the past generations. It is barely possible that we live in the first daybreak of the millennial morning. Those in the past had to struggle on in the darkness. We are encouraged as they were not. The future is full of promise. And when that day does come, and the family of God becomes one in doctrine, worship, discipline and government, no denomination will be found to have more wisely and scripturally directed its course; to have more faithfully stood by the truth as it is in Jesus; to have thrown up a more brilliant light out over the waters, to have more undoubtedly conserved the interests of a lost world; and to have been instrumental in rescuing a greater number, according to the membership, than the denomination whose evangelistic qualities we have been considering. It gives us pleasure to say this for we believe it. We yield to none in our recognition of the effectual work, the consecrated, self-sacrificing devotion of sister denominations. The unnumbered multitudes which, through their instrumentality, do "wash their robes and make them white in the blood of the Lamb," are the joy of earth and the song of heaven. May their past efficiency be but the beginning of a still more glorious future! All honor to those "laborers together with God." But the same, also, to the church of our fathers, and which conserves the Covenanted cause! Give it the honor due it for its valiant work! When others retreated, it stood as the rock in the storm of persecution and death! It stood for the generations to come, and bought their liberty and emancipation from Rome by shedding its blood! It lives and stands on the same platform to-day. It enters the possibilities of the future. With the ever deepening desire to win souls and to reach the masses with the gospel of the Son of God, properly directed and conserved within and without with the truth, the whole truth, as it is in Jesus: with new and gushing methods held strictly under control; with a little more of the fear of God, and a little less desire to please men, above all, with the earnest, important prayer for the baptism anew of the Holy Ghost: and the Reformed Presbyterian church will astonish itself in the work, which, through the Spirit, it shall accomplish for Christ.

"Bear ahead, then, Zion's standard, Crimsoned o'er with martyr's blood, It hath waved through ages of ages, Undestroyed by fire or flood. On the field of bloody conflict It hath waved amid the strife: And our fathers, to preserve it, Peril'd fortune, home and life."
"Oh, I trust ‘Mandy!’ I replied. ‘She is as innocent as the children.’

Perhaps too innocent. Is she often out?’

‘Only Sunday and Thursday evenings. She is a regular little church-goer,’ I answered.

‘Well, look out for her,’ persisted mother. ‘She’s far too pretty for a girl in her position. Keep your eyes on her, dear.’

A year passed, and ‘Mandy seemed quite content in my home. There was little occasion to “worry” the child, had I been so inclined; and I had ceased to have an anxious thought about her. She seemed to have no interest apart from my own, and proved so trustworthy that I had allowed her to assume almost the entire care of the house. After the children were asleep she was free to pass the evenings as she pleased; and, as social duties filled my own time, I knew little of her movements. She had seemed so thoroughly content that when she announced her intention to leave me, I was greatly surprised.

‘Leave me!’ I exclaimed. ‘Why, ‘Mandy, you are as necessary to us as the fire, or the gas! We can’t get along without you.’

But she was firm. She must go home. Perhaps—she seemed not sure—but perhaps she would come back sometime. I saw that it gave her pain to leave us, and ceased to urge her to remain. There was probably some family reason, some trouble that she was unwilling to explain, I told Richard.

‘Perhaps she is to be married,’ he suggested.

‘Oh, no; she has no followers. She is too much of a child to think of marrying,’ I replied.

But there came to me the recollection of the schoolmate whom she had not mentioned during the year she had been with us. Her devotion to the children had probably taken the place of that friendship, I thought. ‘Mandy left us regretted by old and young. Every member of the family bestowed a parting gift, and her own distress, aggravated by the noisy grief of the children, made the parting somewhat painful. Months passed, and ‘Mandy’s name was seldom heard in the house. We had given up all hope of her return, and had ceased to wonder at her silence. One day a note was received asking me to call at an hospital where ‘Mandy Driscoll was lying critically ill. The note was written in a perfunctory way by the nurse of the ward. At once all our former interest in our favorite revived. The children sent loving messages, and even Richard hastened my departure. He looked grave when I mentioned the name of the hospital where ‘Mandy Driscoll was lying critically ill. The note was written in a perfunctory way by the nurse of the ward. At once all our former interest in our favorite revived. The children sent loving messages, and even Richard hastened my departure. He looked grave when I mentioned the name of the hospital, but I had no suspicion of its character until I sat by ‘Mandy’s bedside.

My tears fell upon the wasted hand while I listened to the sad story so often repeated in city and country.

I longed to see you once more, Mrs. Harlow,” she sobbed. ‘I could bear to have you know the truth, if I could only see you again. You know what you said, ma’am, when I engaged with you. I wouldn’t deceive or disobey you after that; so I used to meet James on the street, and sometimes I was out very late when you didn’t know it. It was being in the street that led to the wrong; for when it was cold or wet, James used to take me into some place where it was comfortable, and it wasn’t always respectable, ma’am. I got careless and hardened by what I saw, and that made it easy to go wrong, ma'am, don’t you see?’

‘Alas, yes! I saw it all. I drew from her a pitiful story of suffering during the months that had passed since she left us.

‘Why did you not come to me?’ I asked.

‘Your heart would have been hard against me, ma’am, when I engaged with you. I wouldn’t deceive or disobey you after that; so I used to meet James on the street, and sometimes I was out very late when you didn’t know it. It was being in the street that led to the wrong; for when it was cold or wet, James used to take me into some place where it was comfortable, and it wasn’t always respectable, ma’am. I got careless and hardened by what I saw, and that made it easy to go wrong, ma’am, don’t you see?’

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‘Alas, yes! I saw it all. I drew from her a pitiful story of suffering during the months that had passed since she left us. "


**CHOICE ILLUSTRATIONS.**

*Give God the Best of Your Life.*

Wild excesses in youth are often followed by energy, by zeal, by devotion. We read it in the examples of Augustine, of Loyola, of John Newton. Sudden conversions of character, such as these, are among the most striking points of ecclesiastical history. But no less certain is it that they are rarely, very rarely followed by moderation, by calmness, by impartial wisdom. The especial work of guiding, moderating, and softening the jarring counsels of men is for the most part the especial privilege of those who have grown up into matured strength from early beginning of purity and goodness—of those who can humbly and thankfully look back, through middle age and youth and childhood, with no sudden rent or breach in their pure and peaceful recollections.

A Life of Faith.

Have you ever thought of the life of a child? Why, the life of a child!—the life of a perfect life faith. That little child—what can that little child do? Why, it could not find its way to the street end and back again. It would be lost if you trusted it alone. It could not find the next meal. If left to itself, it would die of want. The little one could not furnish a shelter for its head to to-morrow, but it has unbounded faith in "father" and "mother"—power to do it. It is a life of perfect faith.

*Cultivate Amability.*

It is a sad thing to see a Christian degenerate into a crabbed and petulant state of mind. A sacred church member is an incongruous and hideous spectacle. Sometimes men are found who do not think their gifts and talents have been duly recognized. They have not been selected for prominent positions and important missions. Some have become sour on account of the prosperity of others. Eivy has turned their spirits. Nothing pleases them, for a sour spirit, like a sour stomach, rejects whatever is offered. The worst case is that of a soured minister. One who in other days led his Conference, has fallen behind in the race. He is no longer chosen to prominent position. This change fills him with ugly feelings. To his mind the whole Church is going to wreck. In some cases the unhappy man becomes so thoroughly disgusted that he abandons the denomination altogether, and unites with another, or starts an independent organization, or goes back to the world. Poor soul! Disappointment soured his spirit.

*Mrs. Garfield's Bread.*

In a recent number of a little paper published by the pupils of Hiram College, Ohio, of which General Garfield was once president, appeared an extract from a letter written by Mrs. Garfield to her husband more than ten years ago, and intended for no eyes but his. It fell into the hands of President Hinsdale, who made use of it in a lecture to the students. The extract is as follows:—

"I am glad to tell that out of all the toil and disappointment of the summer just ended, I have risen up to victory: that silence of thought since you have been a way, has won from my spirit a triumph. I heard something like this the other day: 'There's no healthy thought without labor; and thought makes the laborer happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by inevitable necessity to make my own bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?" It seemed like inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before, and the truth old, as creation, seems to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that maybe you will laugh at me for having lived so long without my crown; but I am too glad to have found it at all to be entirely discouraged even by your remonstrance."

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Phenomenal success of Celluloid Collars and Cuffs—Factory running day and night; Made for Ladies, Misses, Gentlemen and Boys.

In reality a Linen Collar covered both sides with a waterproof material. These are the only waterproof goods made in this durable manner. Destined to be the UNIVERSAL COLLAR of the future. Do not require Laundrying; do not wilt from perspiration. Neat, Durable and Comfortable. Especially adapted for Traveling. CELLULOID COLLARS and CUFFS cost no more than linen—look better, wear longer. They are always white, clean and fresh;—are manufactured in all the leading styles for both Ladies and Gents, Girls and Boys. When soiled, simply wash them off with soap and water. Save their cost in a week's wear. Try them.

**TO READERS OF ADVERTISEMENTS.**

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

**CHURCH & PUBLIC BUILDING FURNISHINGS.**

**PANELED METAL CEILINGS.** The best for Church, Masonic and Masonic and Public Buildings. Send for circular. Give measurements for estimate.

H. S. NORTHEM, 16 ROSE ST., NEW YORK.

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STEEL STAMPS, TENCIL PLATES, SEALS FOR AND BRADS OF EVERY KIND. Catalogue Free. S. W. NEESE & CO., 29 CHURCH ST., N. Y.

**ARM'S & LEGS, WITH RUBBER HANDS & FEET.**


**$20 Lighter Reading.**

Brighton B. F. LITREN & CO.

**LAKE VIEW COTTAGE,**

POINT SAGITTAQUA, N.Y.

Opened from JUNE 25th, 1889.

Situation pleasant, healthful and within a few minutes' walk of the boat-landing. First class table and home comforts. Terms $7.00 per week.

Address, Missets Pritched & White.

**EVERY VISUAL Defect CORRECTED.**

My improved system of fitting glasses by very carefully testing each eye separately on a newly designed ophtalmoscope, gives the best results and avoids any possible error. Persons who have difficulty in getting suitable glasses will find it to their advantage to give me a trial. I make no charge for trying the sight, and would be pleased to show the use of the instrument to any one who may call.

W. H. EINHAUS, Optician,

22 Maiden Lane, New York.

**BROWN'S FRENCH DRESSING FOR—**

LADIES' & CHILDREN'S BOOTS & SHOES. EIGHTEEN AWARD WHERE EBER EXHIBITED. None Genuine without Par BLOW OF IMITATION.

Popular Down-town Restaurant,

For Ladies and Gentlemen,

118 Maiden Lane.

No liquors used, either in cooking or otherwise,
AN OUT AND OUT PRESENT
Of a magnificent Parlor Organ and Sewing Machine.

MOZART PARLOR ORGAN.
Price $90

The Celebrated
IMPROVED HIGH ARM SEWING MACHINE,
PRICE $60.

This beautiful Organ and Sewing Machine, with a Six Years' Guarantee signed by the Makers, will be boxed and sent, absolutely without cost (except freight) to any one who will secure One Hundred New Subscribers to the Christian Nation at the reduced trial price of $1.50 each.

As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

Make Your Home Attractive.
THE LONG EVENINGS ARE HERE.

A very desirable Premium will be offered in this space next week. Watch for it!

CASH PREMIUMS.
Competition will close Dec. 15, 1889.

To meet the wishes of any who may prefer to work for cash premiums, we make the following offer:

For the largest number of new subscribers, $30.00
Second largest, $15.00
Third largest, $10.00
Fourth largest, $5.00

Competitors for these Cash Prizes must secure at least twenty-five new names.

In order that all may be fully paid for their services, each competitor may retain 25c. on each new name. The prizes will be awarded in addition to this.

All persons who propose to compete for these prizes must notify us of their intention. Send us names and money every week.
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.

There is an excellent paper published in this city under the name of the Christian Nation. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good war.

**EDITORIAL BRIC-A-BRAC.**

The terrible cyclone that visited the Eastern coast of North America last week, causing such awful devastation, has not had its equal in many years. A signal of the coming storm was received by the visitors at Rockaway Beach on Sept. 8th, when a great tidal wave came up the beach, with such force and rapidity that it was impossible to get out of its way, and two thousand persons were completely drenched, and it was with the utmost efforts of the men present that great numbers were prevented from being carried out to sea. On Monday the storm broke in all its fury, and for the rest of the week the people at the seaside resorts lived in constant fear of death. The cottages near the beach were flooded, while bathing-pavilions and bath-houses of all kinds, music stands, and even cottages and hotels in some instances were either carried away or totally wrecked.

The people along the beach moved into the hotels and cottages, further inland; thousands would have left the seaside but the bridges to the mainland were carried away, and the resorts were for the time converted into islands. The sea surrounding had reached such a height, that a train of five coaches from Atlantic City was brought to a stand-still, the engines having been put out by the water. The train was finally gotten back to Atlantic City by the aid of extra locomotives. A famine was greatly feared for a while, as no food could be gotten to the storm-beleaguered city.

In New York the loss is estimated at about $500,000 in damage to buildings alone, while the loss along the coast is beyond estimating. The railroads are buried in banks of sand, and in some places the rails are twisted into fantastic shapes. It is said that fifteen thousand persons left Atlantic City the first day that connection was made with the mainland.

How impotent is man at such a time! “Man proposes but God disposes.”

In doing the Lord’s work, and fighting the Lord’s battles, let every one do the work and fight the battles in his own way and with his own weapons, provided they are at the same time, the Lord’s ways and the Lord’s weapons. The strippling David did all the better work because he fought in his own way and used the weapons he was most familiar with. He would have been beaten, had he taken Saul’s clumsy sword and armor. We are sometimes asked to use means, in furthering the Lord’s work, which our consciences do not approve. Like David, “we have not proved them;” and so had better discard them for the means and weapons we know the Lord of the battle will approve. David could sling a stone; but he couldn’t successfully wield a heavy sword. One of God’s warriors can do his work best by example and kindly acts, another may best wield the tongue and pen of the learned. Let each act in his appropriate sphere.

Several of our Clubs are overdue, and we have been daily expecting to hear from the agents. We know it is not the fault of the agents that our expectations are not realized—it is because the individual subscribers are slow about paying the agents. It requires a great deal of money to run such a paper as this is, and all this money must be paid out regularly every week, and there is work enough and worry enough connected with the publication of the paper independent of finances. When you are sympathizing with the poor Israelites because they were compelled to make bricks without straw, just remember that they were not left without clay, anyhow. Well, money is both clay and straw in the business world. Now will you be prompt—everybody?

The Young People’s societies of Christian Endeavor in the State of New York will hold a convention at Saratoga, October 22nd and 23rd, 1889. All Pastors are most cordially invited to be present and sit as delegates. Mr. and Mrs. George Stebbins will conduct the music and the Saratoga Union will furnish a chorus. Special rates of boarding have been secured at from $1.25 to $2.00 per day. Railroad rates at one and one-third fare for round trip.

Five delegates to the National Colored Convention in Chicago, III., while passing through Georgia, were attacked in the first class car by a dozen rough looking men who boarded the train, and forced them into the other cars. This is all on account of race prejudice.

Five hundred miners at the collieries of Clarion and Clear Run, Pa., struck last week for higher wages, and it is expected that this week there will be a general strike of all the miners in the vicinity, for higher wages.
"IN PRISON AND YE VISITED ME."

Perhaps there is no jail wherein the spiritual welfare of the prisoners is more anxiously looked after than the Raymond St. Jail, in Brooklyn. For five years Mrs. Mintonys has had charge of the religious work, entering upon it first as a city missionary when the female prisoners were kept in a small brick building, little better than a stable. The prisoners at first repeatedly insulted her, tore her clothing, and did everything less than bodily harm to her; but she kept right on. Shortly after this she was appointed Superintendent of Jail Work by the Kings Co. W. C. T. U., and was aided from time to time by members of the various unions. Last year, at her own request, Mrs. Widnell was appointed in her stead. Sept. of Jail Work, by the County W. C. T. U., while Mrs. Mintonye still attends as a city missionary.

The female prisoners are now enclosed in a large, airy building, apart from the male prisoners, and are very respectful to these missionaries, receiving them with gladness of heart on Sabbath mornings and Thursday afternoons, when they hold religious services, which consist of Scripture reading, prayer, exhortation and singing, in which the prisoners all join. While Mrs. Mintonye holds services down stairs, Mrs. Widnell is engaged upstairs, so that none of the women are neglected. They are privileged, as is every member of the white ribbon army, to take in packages of useful articles to the prisoners; and oh! the wretched condition of some of them. Feet bare, the body but scantily covered and that with rags, shivering with cold in the winter, and in the horrors of drink, for nearly all are there for drunkenness. Some have had babies born in this place, with nothing to cover them, and (the jail authorities furnish nothing there) a drop of milk or nourishment, except the black coffee and dry bread. We have seen children of two or three years of age in with their mothers, and have heard them crying and begging for milk and for food which they could eat. And the coming of these missionary women, with what little relief they can bring, is a practical demonstration of the power of the Gospel of Jesus Christ to bless in temporal as well as spiritual things.

Then these ladies act often as messengers of peace, bringing to the sorrowful families of the prisoners the glad tidings of their repentance, for many have been converted in the prison. They also visit the male prisoners, and standing in the corridors before the doors of their cells they plead with and advise them, often praying with them; they distribute religious literature among all the prisoners, who gladly receive and eagerly read it. Who can say that there is a more blessed work than this upon which the Saviour passed his approval: "I was in prison and ye visited me;" "Even as ye did it unto the least of these, ye did it unto Me."

THE OUTLOOK.

It is expected that all the works in London will resume operation this week.

A terrible whirlwind which tore down several homesteads, was experienced in Victoria, B. C., Sept. 10th.

Henry M. Stanley, the African explorer, is on his way East, and will reach the eastern sea coast about the end of October.

A race war is in progress in India between the Mussulmen and Hindus, and many of the rioters have already been shot by officers.

At Pimlico, Sept. 12th, Vice President Morton and 15,000 people assembled to witness the sham battle, representing as nearly as possible the famous battle of North Point in 1814. It was a splendid reproduction of the battle fought seventy-five years ago.

In Paris, the Indians in the Wild West show are creating the greatest interest, people having to be turned away from every performance.

George Allen, leader of the rioters in Leflore Co., Miss., who shot his own brother because he refused to join the rioters, has been captured.

Congressman Samuel Sullivan Cox died Sept. 12th, at his home in New York, from an attack of acute peritonitis. He was known as "Sunset" Cox. In early manhood he was a journalist.

Gen. Rodney C. Ward of Brooklyn, died at Cottage City, Mass., on Sept. 6th. The remains were taken first to Brooklyn where the funerai services were held and were then taken to Rochester for interment.

It is declared the Pope has abandoned the idea of leaving Rome, the German Government having mediated in his behalf, and assured him that in the event of war, Italy would strictly respect his position.

Queen Margaret, of Italy, has been the guest of Baron Peccoz at Gressoney, St. Pietro, in the Italian Alps, and is said to be a most ardent mountaineer, ascending while there to the height of 9,200 feet up the glacier of Lys.

A new Business Directory for Johnstown, Pa., and surrounding boroughs, contains the names of over five hundred business and professional men. In Johnstown there are thirty-six grocery stores and fifty-one saloons now open.

Bob Younger, the Missouri outlaw, is dying, being unconscious most of the time, in the prison at Stillwater, Minn. His two brothers, who are imprisoned for life, feel very sad about him, while his sister has not left his bedside for two months.

Buffalo, N. Y., Sept. 13th, the Polish Alliance Convention was the scene of an uproar when a proposal was made of a by-law excluding all except Roman Catholics from membership. It was amended so as to exclude only "Jews and infidels," and then adopted.

Dr. Louis Morasse, a practicing physician of Southbridge, Mass., has won the case in a suit against Rev. Father G. Ely Brochu, priest of Notre Dame Church, for damages amounting to $1,720, for denouncing him from the pulpit for marrying again while his divorced wife still lives.

Joseph Kelly, son of Mr. Eugene Kelly, the well known banker, was blown from the platform of a car while enroute to the family home in Orange, N. J., and instantly killed, on Tuesday, Sept. 10th. He was one of the most popular and widely acquainted young men in New York city. His age was 22 years.

In Winchester, Kan., Sept. 8th, a crowd of boys on mischief bent tried to frighten a companion by playing tick-tack on his window. Willie Ray, the object of their sport, thought the boys were burglars, and loading his shot-gun fired into the crowd, killing one boy, fatally injuring another, and wounding another in the arm.

F. W. Gesswein, a manufacturer of jeweler's supplies at 39 John street, New York, was shot and instantly killed, Sept. 13th, in his office, by Christian J. Deyhle, an old man who claimed that Gesswein had infringed upon a patent belonging to him. This is claimed to be untrue, as the patent is worthless. The old man is supposed to have been insane. He claims that he did not intend to kill the jeweler.

Near Golden, Col., Sept. 9, in the White Ash Coal Mine, a ca-
tastrophe occurred. An old mine that runs alongside of the White Ash, had been filling with water for months, and without a moment's warning burst through, filling the White Ash mine with mud and water. Eleven miners are known to have perished but two or three weeks' excavating will be required in order to reach the bodies and ascertain the exact number of miners lost.

It is said that Prince Albert Honore Charles, Prince of Monaco, is opposed to all gambling in his principality, and will stop it; and although it will cost him the great revenue which his father derived from it, and cause taxing of the people to meet the expenses of the principality, it is believed that all these things will come to pass in a short time; and this plague spot will become an earthly paradise, free from the pollution of gambling, murder and suicide.

Near Newton, N. J., Sept. 11th, three men, Noah Maragrum and William and John Lewis, went out hunting and at last treed a large wild cat. The cat whipped the dogs and ran into a cave. The men tried to smoke it out, and at last Maragrum entered the cave, when the cat sprang upon him, clung to his shoulders until he staggered out of the cave, when his companions best it to death with their clubs. He fainted and will probably lose one of his eyes. He is frightfully disfigured.

It is feared that Rev. McHaffee, a well-known Manitoba Presbyterian clergyman, with twenty mill hands who worked at Crow's mills, two weeks ago started across Lake Winnipeg in a sailboat and have not been heard from since. An Indian reached West Selkirk, Sept. 8th, and reports that he found several bodies that had been washed ashore, one of which he recognized as that of James Burkeitt, one of the men who had gone in the sailboat. A storm came up shortly after they sailed and it is believed that they all perished.

John Cronk, a policeman of Paterson, N. J., lately felt a little run down, and persuaded a physician to try "elixir" on him. The physician went to a slaughter house, got the spinal cord of a young lamb, slaughtered before his eyes, took it to his office, manipulated it according to the formula of Dr. Brown-Sequard, and then injected the elixir into the officer's arm. For some days the officer felt all right, then one of his arms began to swell and continued to do so until he called in his own physician, who informed him that his blood was poisoned. He had all he could do to save his life. The officer wants no more of the "elixir."

**PUBLICATIONS.**

Prof. George P. Fisher of Yale University will contribute to The Century during the coming year a series of papers on The Nature and Method of Revelation, in which he will touch upon a number of questions of living interest at the present time, in connection with Christianity and the Bible.

The October issue of The Chautauquan is the initial number of Vol X., and appears in a new form and with a handsome cover of new design. There is no likeness to its predecessors save in name and purpose. The conventional magazine form takes the place of the pamphlet form. One hundred sixty-four pages of matter are given instead of eighty-four. Twelve issues are promised for the volume instead of ten.

The publishers of St. Nicholas announce that that popular children's magazine is to be enlarged, beginning with the new volume, which opens with November, 1889, and that a new and clearer type will be adopted. Four important serial stories by four well-known American authors will be given during the coming year.

Mr. Thomas Whittaker, of New York, has just published a new work by the author of "God in Creation," entitled "Jacob and Japheth," or "Bible Growth and Religion from Abraham to Daniel." It is said to be as brilliant as Macaulay and as picturesque as Renan, whose false theories it explodes with historic dynamite.

"Emma's Triumph," by Jane S. Collins, is a sweet tale, breathing forth the pure spirit of Christianity and Temperance, and portrays the struggles and triumphs of the heroine, Emma Brandt, who seeks the quiet of that beautiful and peaceful seaside resort, Ocean Grove, in order to regain her lost health and strength.

The beautiful daughter of a wholesale liquor dealer, she comes with a stock of liquors stored in her trunk, to use in case of sickness, but rooming with a good Christian girl, Lucy Andrews, who is also a thorough Temperance girl, she is gradually drawn to listen to the gospel of Christ Jesus, which she gladly accepts as a message to herself, and is afterwards led to attend the Women's Temperance meetings, which from the first impress her in a wonderful manner. Afterwards she is rescued while in the act of drowning, by a young lawyer, who is an active, ardent Temperance advocate, and who strengthens, the impressions already made, until at last she confesses to herself that the whole liquor business is sinful, that her father is engaged in working for Satan, and that money made in that way is blood money, and she firmly resolves to try her utmost to induce her father to give up the business, or else make her own living.

She returns to her magnificent home, but her father becomes highly incensed at her because she will not take liquor herself, and even tries to persuade him to give up the business, warning him that her oldest brother is fast becoming a drunkard. The father is alarmed for his boy, but will not give up his business, and the son, a promising young man aside from this failing, drinks more and more until his father is compelled to send him to an inebriate asylum to be treated for delirium tremens. He is pronounced cured, and goes to Ocean Grove to meet Emma, who has been teaching during the winter near Lucy's home, where she boards. He seems all right for some time, but is led away by some gay young men to drink; has another, and worse attack of delirium tremens, and at last throws himself into the sea and is drowned. The father and mother are terribly affected by his death, their business does not flourish and Mr. Brandt becomes involved in debt. The mother joins Emma in pleading with the father to give up the business, pointing to the danger of Willie, the younger brother, following in the footsteps of Fred. Mr. Leighton, who had rescued Emma from death, asks her to marry him, but Emma, for the first time, tells of her father's business and refuses to bring him into temptation.

A cousin from Germany, who is also a saloon keeper, is greatly troubled about her father's failing business, and goes to New York to consult a lawyer about it; chooses Mr. Leighton, who advises Emma's father to give up the business and offers him a respectable situation in New York City. The family all move there, and are happy in the change. The father and mother become conscientious Christians; the cousin is drawn to think seriously about the business, and at last becomes a Temperance advocate; Mr. Leighton is elected to the Legislature and marries Emma; Lucy marries a minister of the gospel who is pastor of the church in which the Leighlons worship, and Lucy and Emma go about together doing good, rescuing the perishing. The father and mother are highly incensed at her because she will not take liquor herself, and even tries to persuade him to give up the business, warning him that her oldest brother is fast becoming a drunkard. The father is alarmed for his boy, but will not give up his business, and the son, a promising young man aside from this failing, drinks more and more until his father is compelled to send him to an inebriate asylum to be treated for delirium tremens. He is pronounced cured, and goes to Ocean Grove to meet Emma, who has been teaching during the winter near Lucy's home, where she boards. He seems all right for some time, but is led away by some gay young men to drink; has another, and worse attack of delirium tremens, and at last throws himself into the sea and is drowned. The father and mother are terribly affected by his death, their business does not flourish and Mr. Brandt becomes involved in debt. The mother joins Emma in pleading with the father to give up the business, pointing to the danger of Willie, the younger brother, following in the footsteps of Fred. Mr. Leighton, who had rescued Emma from death, asks her to marry him, but Emma, for the first time, tells of her father's business and refuses to bring him into temptation.

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Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. “God is Light,” and Statesmanship that is Good is Enlightened, but popular statesmanship is not always Good. Enlightened statesmanship regards the Sabbath as the Lord’s Day—Popular statesmanship “knows no distinction in the days of the week;” Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy of which there is no escape except in obedience to “the law of revelation,” upon which, says Blackstone, with “the law of nature,” should “depend all human laws.”—Editorial, 1881.

To the Editor of the Christian Nation:

During all these years of missionary labor in California I have ever felt that it was “a hard field”—hard for either the home missionary or the laborer among the heathen in the midst of such multitudes of practical enemies of Christianity.

Not to dissuade Covenantors or any good people from coming to California, but rather to persuade them to come here to help to make the people better and to help to save the lost, do I ask you to give an extract from a sermon preached here last Sunday by Rev. J. M. Thompson of the Presbyterian Church. In drawing a comparison between the early settlement of Pennsylvania and that of California the preacher said: “In 1848 and ’49 began the gold fever. The excitement spread in all parts of the civilized world, and the hope of sudden riches brought to these shores a vast and heterogeneous multitude of men. Men came without wives or families; they came for gold. No one thought of remaining here, of building homes or of founding a government. The trend of California was started goldward in the beginning and has so continued. Love and justice marked Penn’s treatment of the Indians—fraud and injustice marked the early settlers’ treatment of the Mexicans in California. There were good, just and godly men here in ’49; churches were organized and devout worshippers walked to the house of God in company, but what were these among so many?

The absence of home life virtually means the absence of true piety. The gathering of all nationalities in a race for gold meant the reign of the saloon, the gambling house and the brothel. Men who neither drank liquors nor gambled found these resorts, with their fascinating music, the only gathering places offering social life. The harvest, after these forty years of growth, is such as might have been looked for.

A crop of infidels, and of those who are entirely indifferent to religious matters; who look upon the Church as a social club, or as an abridgement of personal liberty.

We are reaping a harvest of Lord’s Day desecration surpassing anything imagined in the Eastern States. In no city in Spanish America would you see more flagrant disregard of the divine command regarding the rest day, no more open and wilful breaking down of this bulwark of the home than you could see in San Francisco to-night. Already the baseball grounds have been thronged by thousands of California’s sons; the theaters, concert halls, saloons, billiard rooms and shops are at this hour brilliantly lighted, and with bands of music parading the streets of gay enjoyment from balconies, offering every worldly enticement for the gay promenaders of the street to enter them. San Francisco is nearer Paris every Sunday night than any city this side of the Atlantic.

Social impurity, domestic infidelity, and divorce, and abuse of public trusts necessarily follow in the train of other evils already mentioned. Some of these are common to all States; all of them are peculiarly prolific in this. California stands forth to-day in the unenviable position of yielding the highest percentage of crime of any State in the Union, and San Francisco bears the reputation of being the wickedest city in the world.

The one counteractive needed is Christ—the living Christ lived.

And more than this is needed—an intelligent and earnest testimony, spoken and lived, in behalf of the truth and the right. Christ-like witnesses as well as Christ-like men and women are California’s greatest need. Who will supply the demand? Oakland, Cal., Sept. 5th.

N. R. J.

GOD’S GENTILENESS.

SALLIE MORRISON.

The Psalmist had been thinking, “communing with his own heart,” as he was wont to advise others to do. He had been looking backward and looking inward; and the little yearning of retrospection and introspection had done him good. It had aroused penitence and awakened gratitude. Remembering the way the Lord had led him, he could see it studded over with loving-kindness. A very chequered way it had been, since he left the sheep-cotes of Bethlehem, none the less, the “right way,” leading him to the glorious mount of vision which he then occupied. “Goodness and mercy” had followed him. Even when his steps had strayed into forbidden paths, the God of his life had mercifully restored and forgiven him; and now, in the exuberance of his joy, disclaiming all personal merit, he is fain to ascribe all the successes of his life unto God. This is his joyous song: “Thy right hand hath holden me up; and thy gentleness hath made me great.”

‘God’s gentleness!’ What do we know of it? Is not the expression an unusual one? We hear much of God’s power; we are accustomed to speak of his holiness, and justice, and truth: but seldom do we allude to his “gentleness.” Grander and deeper, David had experienced this. Once in the agony of a great guilt, he has prayed: “I beseech thee, O Lord, to pardon mine iniquity, for it is great.” Unique petition! Strange argument! Who but a God of gentleness would have accepted it? David’s God did! His penitent servant could tell others afterward, of “the blessednesses of the man whose iniquity is pardoned, and whose sin is covered.”

“This God is our God for ever and ever.” “The sure mercies of David” may brighten our lives to-day. Do we fully prize the thought of God’s unchangeable gentleness? At no moment in eternity will we care for or love as much tenderly, than he does just now. Each varied experience alike of goodness and severity is destined to work for good, if we have placed ourselves under the shadow of his wings. We shall be “kept,” “the apple of his eye.” He will pity us as a father, and comfort us like a mother. In every season of sorrow, “his left hand shall be under our head, and his right hand shall embrace us.” “The God of all comfort” will be our abiding companion. We need have no fear that his gentleness will ever fail us. It never can. It rests on a sure base. The beams of our house are cedar, and our rafters of fir.”

Ring Solomon’s charge is “provid’d with love.” Like David, we can sing, in life and in death, of “an everlasting covenant, ordered in all things and sure.”

“For the love of God is broader Than the measure of man’s mind; And the heart of the Eternal Is most wonderfully kind.”
IN THE SABBATH SCHOOL.


Analysis.

Rev. J. S. T. Milligan.


III. The wife's wise and generous effort and brilliant speech.


IV. The effect upon David. 1. He receives her present. 2. Bids her go home in peace. 3. Harkens to her plea. 4. And accepts her person.

V. The results at home. 1. She returns to Nabal. 2. He holds a splendid feast. 3. His heart is merry with wine. 4. He is very drunk. 5. She tells him nothing until morning. 6. He is sobered in the morning. 7. She tells him of his narrow escape. 8. He perceives his folly and becomes insensible with remorse. 9. In ten days the Lord smites him by effect of his sin.

9. Be well acquainted with human nature.

8. A shrewd woman will be posted on current events.

7. A wife's sagacity and prompt generosity and self-sacrifice may save the character and conduct of her husband.

6. Ingratitude, dishonesty, insensibility are legitimate results of drunkenness.

5. The wife's wise management and frugality may save the property for a time.

4. Some rash and unwise course will be sure to follow.

3. A wife's sagacity and prompt generosity and self-sacrifice may for a time avert disaster.

2. A shrewd woman will be posted on current events.

1. Beautiful and virtuous women sometimes marry drunken fools.

PRACTICAL THOUGHTS.

1. Beautiful and virtuous women sometimes marry drunken fools.

2. At least husbands sometimes prove or become such.

3. Drink with natural depravity makes a man a beast and to be despised even of his wife.

4. Ingratitude, dishonesty, insensibility are legitimate results of drunkenness.

5. The wife's wise management and frugality may save the property for a time.

6. Some rash and unwise course will be sure to follow.

7. A wife's sagacity and prompt generosity and self-sacrifice may for a time avert disaster.

8. A shrewd woman will be posted on current events.

9. Be well acquainted with human nature.

10. Be in honest sympathy with right.


12. Be confident of the future of the good and true.

13. Will know when to speak and what to say.

14. Will shew the misfortune of such unhappy relations.

15. And pray and hope for the dawn of a better day.

16. David's prospective success and reign made hope dawn in the heart and mind of the drunkard's wife.

17. So will Christianity's triumph fulfill hope and fill the saddest heart with joy.

18. The death and doom of the drunkard is sad indeed.

19. For the deliverance of such a noble wife we hope and pray.

REVIEW.

For Third Quarter of 1889—July 7th—Sept. 22d.

Rev. T. H. Acheson.

Introduction.—Again we stand at the close of another quarter. Twelve golden opportunities have been presented to us for studying the word of God. Time however, has hurried these opportunities, improved or neglected, away. Some of us have been diligent in the perusal of these lessons, some have not. We are all older now, and none of us can retrace his steps. The diligent cannot go back that they may be more diligent. The neglectful cannot go back to improve squandered time. What should be the cause of these latter, or perhaps all of us? Sincere regret for whatever misimprovement lies behind us, and sincere determination and endeavor for the future. The marred past we cannot change. The future is yet untaught by us.

Some, no doubt, who began this quarter's study were not spared until its review. They have closed their books here forever. Some of them were old. Some were in the strength of manhood or womanhood. Some were from the young folks. And some probably were from the infant class. All of these who left us with a saving knowledge of the Lord Jesus are continuing their studies in a clearer, wider way in the upper school of God. Before the next quarter ends, brother, sister, what may be the change for us? We may be permitted to study here no more. Parents, pastors, teachers, church, and school may be left behind. If so, will it be well with us? Don't evade the question. Has the truth made us free? Are we saved through Christ? "If the Son therefore shall make you free, ye shall be free indeed."

Now as to the lessons of the quarter. All our lessons have been in the First book of Samuel. We have had ideas before us suitable not only for the guidance of personal but of civil life. At least four prominent men have been before us: Eli, Samuel, San, Land David. Let us look at the lessons briefly, each one by itself. Some of the thoughts at the close of each may be rather by suggestion than by direct teaching.

Lesson I.—July 7th.


Lesson II.—July 14th.


Lesson III.—July 21st.

Subject: Samuel the Reformer. I. Sam. 7:1-12. Golden Text: "Cesse to do evil; learn to do well." Is. 1:16, 17. Divisions: I. The ark at Kj's's-jearim, (1,2). II. Reform, (3-6). III. The enemy coming, (7,8). This enemy was the Philistines. IV. The enemy overthrown, (9-12). Samuel commemorates this victory by the stone which he calls Ebenezer, saying: "Hitherto hath the Lord helped us." Thoughts: 1. The sinner needs to return to God, for he has been going away from him. 2. We should come to God with all our hearts. 3. We should serve God only; wicked things should not be served at all, and every­

Lesson IV.—July 28th.

Subject: Israel Asking for a King. I. Sam. 8:4-20. Golden Text: "Nevertheless, the people refused to obey the voice of Samuel: and they said, Nay, but we will have a king over us." 8:19. Divisions: I. They ask for the king, (4,5). II. The Lord directs Samuel, (6-9). III. Samuel warns the people, (10-18). IV. The people persist in their desire, (19,20). Thoughts: 1. A good father may have wicked sons. 2. We are influenced by environment. 3. In seasons of special difficulty let us make it a..."
special point to pray. 4. It is elevating to study noble characters. 5. Warning is a prominent element in the Bible. 6. Wise warning is not always heeded. 7. The highest and best ruler is Jehovah.

LESSON V.—Aug. 4th.

Subject: Saul Chosen of the Lord. I Sam. 9:15-27. Golden Text: "By me kings reign and princes decree justice." Prov. 8:15. Divisions: I. God tells Samuel of Saul, [15-17]. II. Samuel and Saul meet and converse, [18-21]. III. Samuel entertains Saul, [22-25]. IV. Saul departs, [26-27]. Thoughts: 1. God may lead us in ways that we know not. 2. God can reveal the future. His knowledge of the future is perfect. It is extensive and detailed. 3. An exalted position adds not only to our power but to our responsibility.

LESSON VI.—Aug. 11th.

Subject: Samuel's Farewell Address. I Sam. 12:1-15. Golden Text: "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." 12:24. Divisions: I. Samuel approves [1-6]. The people solemnly acknowledge his purity in government. II. Samuel reviews some of their history, [7-13]. III. Two ways set before them, [14,15]. Thoughts: 1. A public life of integrity is noble and honorable. 2. It is well to study the past. 3. God's acts are righteous. 4. Obedience to God is a wise course. 5. It is not wise to overlook God's hand in history. 6. It is important also to remember that man is responsible.

LESSON VII.—Aug. 18th.

Subject: Saul Rejected by the Lord. I Sam. 15:10-23. Golden Text: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king," 15:23. For Saul's commission against the Amalekites see the first part of this chapter. His disobedience to God in this matter is brought out prominently in this lesson. Samuel goes to Saul and pronounces the sentence of God against him. Thoughts: 1. Even God's people meet with disappointment. 2. Circumstances sometimes contradict men's assertions. 3. They whom God destroys are sinners. 4. Obedience is better than the observance of ordinances. 5. It is spiritual foolishness to reject God's commandments.

LESSON VIII.—Aug. 25th.


LESSON IX.—Sept. 1st.

Subject: David and Goliath. I Sam. 17:32-51. Golden Text: "Man looketh on the heart," 16:7. Divisions: 1. David offers to fight the Philistine, 32:37. 2. His equipment, 38-40. 3. The giant's disdain, 41-44. 4. David's words to his antagonist, 45-47. 5. Victory, 48-51. Thoughts: 1. In conflict let us trust in God. 2. We have great foes to contend against. 3. Let us use in God's work the means we know best how to employ.

LESSON X.—Sept. 8th.

Subject: David and Jonathan, 1 Samuel 20:1-13. Golden text: "There is a friend that sticketh closer than a brother," Prov. 18:16. 24. David, because of Saul, flees from Naioth in Ramah and comes to Jonathan; they talk together. We see something of the harmony that existed between these two very close friends. Jonathan is to let David know as to Saul's feeling toward him. Thoughts: 1. Even God's people have at times hardships in this world. 2. God's people should harmonize in feeling and action. 3. Let us aid one another.

LESSON XI.—Sept. 15th.

Subject: David Sparing Saul, 1 Samuel 24:4-17. Golden text: "Be not overcome of evil, but overcome evil with good," Rom. 12:21. Divisions: 1. Saul Spared, 4-7. 2. David remonstrates with Saul, 8-17. 3. the effect upon Saul, 16, 17. Thoughts: 1. Let us not be too quick to take vengeance; 2. Let us reason with our foes; 3. Let us trust God for help from man; 4. It is a good sign when a man is willing to submit his difficulties with another to the decision of God.

LESSON XII.—Sept. 22d.

Subject: Death of Saul and his Sons, 1 Samuel 31:1-13. Golden text, "The face of the Lord is against them that do evil," Ps. 34:16. Divisions: 1. Saul and three of his sons slain, 1-7. 2. Philistines secure trophies of victory, 8-10. 3. The bodies recovered, 11-13. See in connection with this lesson, 1 Chron. 10:13-14; and 2 Samuel 21:12-14. Thoughts: 1. The way of the transgressor is hard. Saul here died because he sinned. His sin against God in the matter of the Amalekites was a part of the reason. 2. Let us be careful of our lives. Although Saul's suicide was more excusable than such occurrences are in many cases, I regard it wrong; 3. Sometimes the enemies of God's people are triumphant.

SEEING MADE EASY.

Do you know what an ophthalmoscope is? If you will stop in at the establishment of Wm. H. Einhaus, the well known optician, at No. 22 Maiden Lane, this city, you may learn what it is. I am a comparatively elderly person, as most of my readers have doubtless surmised, and I have experienced no little trouble in fitting my eyes with suitable glasses. Like some other people of whom I have heard, the sight of one of my eyes differs from the sight of the other. I have consulted many oculists and have paid as high as $10 for a scientific examination of my optics merely for the purpose of enabling me to obtain properly fitting spectacles. I expect to waste no more money in that direction, for I have lately had the good fortune to meet Mr. Einhaus. This gentleman manufactures the finest Brazilian pebble glasses in the world, but, better than that, he is able to guarantee a fit to all eyes. By the use of a newly designed ophthalmoscope he is able to tell a hair just what power and slope of glass is best fitted to any human eye. This ophthalmoscope is a wonderful instrument. I have known experienced oculists to spend a week in determining upon the particular glasses best adapted to the eyes and eyesight of their patients, but Mr. Einhaus is able to fit glasses to any impaired vision in a moment, and no charge is made for the use of the ophthalmoscope, even though the user fails thereafter to make a purchase. In fact, Mr. Einhaus cordially invites all persons, young or old, whose vision is in any way impaired, to call upon him, as he is confident that he can furnish them all with the means of seeing well if anybody can. His glasses are found in all varieties of gold, silver, steel and gutta percha settings, and vary, of course, greatly in price, but I have no hesitation in saying that his establishment is by long odds the most satisfactory place in which to purchase helps for the sight that is to be found in the city.

THE ART OF DRESSING.

Every lady appreciates the importance of exercising taste and judgment in the selection of her wardrobe, so that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsome appearance to the end. No matter what station in life, a black silk or satin dress is conceded to be the most becoming, elegant and, at the same time, serviceable dress a lady can possess, besides being appropriate for all occasions. One of the oldest and wealthiest silk manufacturing firms in the United States are offering to their patrons bargains in this line which have never been equaled, both as to quality and cheapness. They are able to do this because they deal direct with the public and not through traveling salesmen or retail stores. Send stamp with your name and post-office address to O. S. Chafee & Son, Mansfield Centre, Conn., and they will mail you their samples and directions how to order. If you wish to secure a bargain, you have the opportunity now offered you; it should not be neglected.
Sept. 18, 1889.

**Among the Churches.**

**REFORMED PRESBYTERIAN.**

“A good Church paper in every family of a congregation is the most potent helper that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to facts of the Church’s work, they already have some knowledge of what he is talking about, and both parties are helped.” —Christian Intelligencer.

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**Star Notes.**

*Rev. James Kennedy will assist Rev. F. M. Foster at his Communion on the second Sabbath of October.*

*It is expected that the extensive alterations going on in the Brooklyn church will be completed in about two weeks.*

*The Rev. James Kennedy, at his Communion the fourth Sabbath of October, will be assisted by Rev. R. J. George, D.D.*

*The Fall communion of the Hopkinton R. P. Church has been fixed for the fifth Sabbath of September. Rev. E. G. Elsey of Minnesota is to be the assistant.*

*Rev. J. C. K. Milligan’s Communion services were held on last Sabbath. He had no assistant, but the Rev. John F. Carson preached to his people in the evening.*

*The Covenant Mission in Brooklyn, known as the Myrtle Mission, has been wonderfully blessed, and the attendance at the Sabbath evening services is constantly increasing.*

*Illinois Presbytery meets at Coulterville, Ill., on Tuesday, Oct. 8, 1889, at 3 p.m. Coulterville session arranged the following programme for conference: How shall we get the young people to work for Christ? D. G. Thompson. Is our church drifing, and in what direction? E. M. Smith.*

*Rev. G. M. Elliott’s name has been very prominent in the race war in the South. Not because he has had anything to do with it, but because of his great influence with the colored people. “The Council of Five,” in an anonymous letter to Mr. Elliott, laid down a rule of conduct to which he must adhere or suffer the consequences. Mr. Elliott publicly defended himself against all charges, and denounced the authors of the letter.*

*Iowa Presbytery will hold its Fall meeting on Tuesday, October 1, 1889, beginning with a morning session. The meeting will be held in the Hopkintoon church, and is to be opened with a sermon by the retiring moderator, T. H. Acheson; or his alternate, Rev. T. A. H. Wylie, of Washington, Iowa. A conference is to be held at this meeting, and it will probably take place on Tuesday evening. To Rev. J. A. Black is assigned the topic: Our Position of Political Dissent; to Rev. C. D. Trumbull, the subject: The Excellency and Appropriateness of the Psalms for Public and Private Worship; to Rev. T. P. Robb, To What Offices and Work in the Church is Woman Eligible?*
THE TERROF.

Little shoestrings all untied,
That makes the tiny shoes go "flop,"
A hat with half the rim torn off,
A hole that shows the curls on top.

But then beneath it such a face!
All roughness and baby glee,
And dimples that play hide and seek
Around the crimson mouth so wee.

And fingers—but why try to tell
Of all the mischief they contrive?
The doggie "could a tale unfold,"
And kitty, if it were alive.

And he wicked when he swims
Small chickens in the place of ducks;
Or when he sees the buds unfold,
Before the flower comes, and plucks;

Or when he takes his sister's dolls
And pulls the "criers" in them out;
Or runs a pin in papa's watch
To see what little tick's about?

O, mother hearts, you'll take him in,
Because in him you will but see
The picture of your own small boy.

THE ROYALTY OF CHARACTER.

Bishop Fowler in one of his recent sermons, said: "After all, there is nothing in this world but character."

This great truth he illustrated by a graphic picture of the days of the war, when Lee and his generals met in one of the streets of Chambersburg, Pa., and after consultation decided to march to Gettysburg, instead of Harrisburg. A plain farmer's boy heard the conversation from a second story window overlooking the scene below, and then following the column to see that they took the road to Gettysburg, he hastened to a telegraph office and telegraphed to Gov. Curtin, saying that Lee had gone to Gettysburg. Curtin sent for the boy, who was taken to him by a special engine, at the rate of ninety-five miles an hour. As they passed around the Governor said:

"I would give my right hand to know that this lad tells the truth."

A corporal at headquarters knew the boy, and said:

"Governor Curtin, I know that boy. I lived in the same neighborhood, and I know it is absolutely impossible for him to lie! There is not a drop of false blood in his veins!"

In five minutes the news went to headquarters, and fifteen minutes from that time the troops were pushing toward Gettysburg.

Character, said the Bishop, is the core on which the world turns. It is the pivot of destiny. Let us not worry about reputation, but let us see to it that our characters are right. Reputation is the dust at which swine become frightened in the street. Character is the jewel that blazes on the brow of royalty."

WHAT A LITTLE GIRL DID.

A good many years ago a little girl of twelve years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library.

At last one day she was called to his deathbed.

"Little girl," he said, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of those she has helped, six hundred are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name; and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.

"I would give my right hand to know that this lad tells the truth."

"I did not know until to-day that you were whipped at school last week. " Didn't you, pa?" replied the young hopeful, "I knew it at the time."

"Papa, what is a doubtful State?" "Marriage is a doubtful state, my son," replied Mr. Brown, and he glanced toward his wife. "Don't you think so, Mrs. Brown?" "No, I don't think it's a State at all," she answered. "To me it always seemed like a Terrorsory." Brown was silent.

Washing Clothes

or cleaning house with ordinary soap is like rolling a heavy stone uphill; it takes main strength and a good deal of it. The same work done with Pearlme is like rolling the stone down hill—it's easy; quick; true; goes right to the mark; and with very little labor. All dirt must go before PEARLINE. It robs woman's hardest work of its drudgery—a praiseworthy theft, by the way. The question is—does it or does it not hurt the hands, clothes or paint? We tell you it don't—but we are interested (as well as you) so ask your grocer who uses it; you'll find most of them do; the annual consumption is equal to about three packages a year for ever family in the land. But better yet—get a package (it costs but a few pennies, and every grocer keeps it), and try it for yourself—your gain will be larger than ours.

Beware

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlme, or "the same as Pearlme." IT'S FALSE—they are not, and
CHOICE ILLUSTRATIONS.

WORK FOR ALL.—All Christians must work. What would happen in battle if only the officers fought?—James Robertson.

UNSELFISHNESS.—A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

IDLENESS.—He is not only idle who does nothing, but he is idle who might be better employed.—Socrates.

Be CAREFUL.—Stick to the old truths and the old paths, and learn their divineness by sick-beds and in every-day work, and do not darken your minds with intellectual puzzles, which may breed disbelief, but can never breed vital religion or practical usefulness.—Charles Kingsley.

THE BIBLE.—Let me tell your readers who care to know, in the fewest possible words, what it [the Bible] is. It is the grandest group of writings existing in the world, put into the grandest language of the rational world in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome; translated afterward with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate and happy.

And by consultation of it honestly, on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such a business, and be directed perhaps to work more serious than you had thought of.—John Ruskin on the Bible.

A BOY SHOULD LEARN.—To build a fence scientifically; to fill the wood-box every night; to shut the doors in summer to keep the flies out; to shut doors without slamming; to shut the doors in winter to keep the cold out; to do errands promptly and cheerfully; to get ready to go away without the united efforts of mother and sisters; to be gentle to his sisters; to wash dishes and make his bed when necessary; to sew on a button and darn a stocking; to be kind to all animals to have a dog, if possible, and make a companion of him; to ride, row, shoot and swim; to be manly and courageous; to let cigarettes alone; to tell the truth.

ENOUGH.—

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But O, the tenderness of Thine enfolding!
And O, the faithfulness of Thine upholding!
And O, the strength of Thy right hand—
That strength is enough for me.

I am so needy, Lord! and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

PERFECTLY SAFE.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the sixteenth page. The manufacturers find by experience that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find any one who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap with accompanying goods will be forwarded at once, to be paid for at the cash price, $6.00, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, isn't it? One should, however, mention the fact that he saw the advertisement in the Christian Nation. Address your postal card, J. D. Larkin & Co., Buffalo N. Y.

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Sept. 18, 1889.

A couple of good-natured Frenchmen got into a quarrel and challenged each other to a duel. On the morning of the duel they went to the fatal spot, when one of the duelists, the challenging party, tripped and fell. His second helped him to his feet. "I hope you are not hurt," said the other.

"I am well, but the noise of my nose on the ground." "Does it bleed?" "Yes, a little." "Heaven be praised! Blood flows: my honor is vindicated."

"I am well, but the noise of my nose on the ground." "Does it bleed?" "Yes, a little." "Heaven be praised! Blood flows: my honor is vindicated."

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For Seventy New Subscribers.

This Splendid $100 Organ.
The Catholic Mirror declares that the Catholic Congress is to be held in Baltimore, about Nov. 10, will not be a lay congress at all. Although the papers are all written by the laity, no paper can be read that has not been laid before an advisory committee of bishops.

The Mirror urges against this curtailment of the freedom of the laity:

"If the assemblage to meet in Baltimore in November has nothing to do with the matters that properly belong to the ecclesiastical domain, but designs simply to express and emphasize the position of the laity on questions of interest relating to the welfare of the Catholic body at large, there is no need, nor should there be any exercise, of ecclesiastical supervision for the purpose of directing or influencing the deliberations of that body."

"In view of the character of the congress, the rule is in our opinion, ill advised, as it threatens to rob the meeting of whatever force and significance it might otherwise have as a free and untrammeled expression of opinion on the part of the laity.

"If the coming congress is to be what the name purports, a lay congress, t'ee rule investing the advisory committee with power to restrict its freedom should be rescinded."

The Rev. Charles H. Fowler, D. D., of San Francisco, a Bishop of the Methodist Episcopal church, who has been taking a trip around the world, expresses the belief that ten years hence America will pay dearly for her Chinese restriction law, by some of America's best men. He thinks every American should blush for shame at the violation of the treaty with China. "China is not asleep," he says; "They talk little, but they think. In some of the interior towns I met Chinamen who would surprise you by their knowledge. "You loved landee in China?" they ask. "Yes," I replied. "Chinamen no loved landee in Melica," they replied; "why you lowed come here?" One man said to me one day: "Me no Christian or me sendee you way."

"I tell you they are thinking, and trouble is brewing. The greatest Prince in China said to me one day: "We are looking after our home interests now. Ten years will put China in shape as to her interior arrangements; then we will look after her outside interests." They are making great guns and iron-clads, and are manning them. In ten years a country with one-third of the inhabitants of the globe will be ready to ask what we meant by trifling with her treaty."

It is now generally believed that Dr. Cronin's clothes were sent to London immediately after the murder, and that arrangements had been made with agents in London to secure a body there, dress it in Cronin's clothes which would have papers of Dr. Cronin's in the pockets, so as to identify it as that of Dr. Cronin. The finding of the body here put an end to the scheme, but not until the clothes had been shipped, and not until the agent, a grocer, and his wife had departed for London. The man has returned to Chicago, been interviewed by a reporter, but of course denied all knowledge of the affair, although his face turned to a death-like paleness when the subject was mentioned. When the reporter called on the grocer's wife, his mother rushed into the room, ordered her daughter-in-law to 'hold her jaw," adding, "They can't do anything to him anyway." The man is closely watched.

The bewappings and bemoanings of Archbishops Ryan and Fabre in their pastoral letters concerning the Pope's encyclical protesting against the erection in Rome of a statue to Giardano Bruno, are positively amusing. To note them declaring how grieved they are to see the heart of the Pope lacerated by such action, and how indignat they are at what they term his imprisonment and miserable treatment, and then read in the Catholic News of this city the description of the rooms passed through by J. B. R. Laplante and the Canadian delegation on the occasion of their visit to the Pope in the Vatican—of the magnificence and grandeur that surround the Pope on all sides, of his attendants, his throne, and his happy countenance, one cannot help but think it strange that, if his hear is so lacerated, his countenance doesn't show it. Oh, why will these men continue to whine, and practice such humbuggery!

At a meeting of the Board of Education in Newburg, N. Y., Sept. 19, a resolution was presented providing for the purchase of a large American flag for each school-house in the city; the flags to be displayed every school day in the year at opening and closing exercises, by a color-guard made up each month from the boys and girls who are most proficient in studies and best behaved during the previous month, and their names will be published in the Supt's. report. This resolution is being endorsed on all sides and will be acted upon the coming Friday evening.

All the candidates on the free books for school children ticket were elected in New Haven, Conn., Sept. 16, by a vote of nearly three to one, in a total vote of about 8,000. The campaign was very bitter, especially by the Irish politicians.
THE PRESIDENT THREATENED.

The old adage, "uneasy lies the head that wears a crown," seems to find an illustration in President Harrison, whose life, if newspaper reports can be relied upon, is in danger on account of the removal from office of Commissioner of Pensions Tanner. It seems that fears for the President's safety were aroused, and that on a late occasion he was accompanied by detectives from the White House to Deer Park, and that they never left him until he was safe within the walls of his cottage. How much of these reports is to be relied upon, we do not know, but we do know that a great many people are very angry at the removal of the Commissioner. On the other hand many prominent, influential politicians demanded his resignation; so the President was placed between the upper and nether millstone, and was likely to suffer, and may yet. He is said to have remarked that the pension commissioner gave him more trouble than all his other duties combined.

The whole story illustrates two points of danger to the government: first, from the greed and rapacity engendered by the spoils system, the disposition and determination of men to prey and fasten upon the government; and second, from secretism, which works in the dark and does not hesitate to employ even murderous methods in order to accomplish its purposes.

A DESIRED CONSUMMATION.

The one important and fundamental truth that National Reformers seek to impress upon the mind and conscience of this Nation is, that God rules in all the affairs of men and nations. No nation can permanently prosper nor rise to its truest grandeur without his favor. As tending in this direction we rejoice to see in so many of the State and County platforms of the Prohibition party an acknowledgment of Almighty God as the source of all power in civil government. It is an indication that the consciences of men are being quickened, and beginning to be alive to the fact that human enterprises must in the end fail without God's help to add favor. What is more appropriate and congruous than such superstition when men are engaged in the Lord's work? The cause of temperance is the cause of God, because it seeks to deliver the individual, the home, church and state from that which casts a blight upon their welfare and happiness, and clouds the glory of God. prohibitionists may say with a good conscience and with confident faith, "we invoke the blessing of Almighty God."

On the other hand how would such a confession of faith look in the platforms of the old parties? To declare that "Almighty God is the source of all power in civil government" and then proceed to license, tax and protect a business that flies in the very face of his power and destroys all respect for his authority would be, to say the least, incongruous.

The idea of divine being ruling in such politics as this is to them preposterous and ridiculous, and the more widely politics and religion can be divorced, the more easily can the politician accomplish his purpose. The application of the divine law to politics would soon destroy the liquor-traffic, overturn the spoils system, and build up an honest public conscience—consummations, all, devoutly to be wished. Let the law of God be applied.

THE OUTLOOK.


Gold-bearing quartz has been found in the village streets of Irvington, N. J., and the people believe they have found great treasure.

Mrs. Robert Ray Hamilton has been sentenced to serve two years in the State Prison, for assaulting the nurse, Mary Ann Donnelly.

On August 20, in Japan, 10,000 people were drowned by the overflowing of the rivers.

By the will of the late Dr. F. A. P. Barnard, for many years President of Columbia College, the greater part of his estate goes to the College, including his library.

Mr. Thomas A. Edison has gone to Heidelberg. He will, on return to Berlin to exhibit the phonograph, to Emperor William Prince Bismarck, and Count von Moltke.

The British war ship Lily sank off Point Armor in the Strait of Belle Isle, and seven of her crew were lost. The rest are safe on their way to Halifax on the ship Emerald.

A policeman named Gierstung, of Elizabeth, N. J., risked his life by pulling a woman off the railroad track, Sept. 20, just as train was about to strike her.

Chevalier Ira Auber Paine, the best pistol shot in the world, died lately in Paris. His body will be brought to this count and interred in his native place, Hebronville, Mass.

Little Lizzie Kiernan, five years of age, was discovered lying dying in a tenement house, this city, from starvation. Her father earns $4 a day, but both father and mother drunken.

Ex-Gov. John P. St. John of Kansas delivered a sermon on "Gospel Prohibition," in Trinity Baptist Church, East Fifty-fifth street, near Lexington avenue, Sabbath morning at 1 o'clock.

Arthur Halliday, son of the Rev. S. B. Halliday, escaped from Amityville Insane Asylum, and reached his home in Brooklyn last week. He will be confined at Bellevue, as Dr. Searle declares that he suffers from paresis.

The killing of Judge Terry by Marshall Nagle has been declared justifiable by the judicial body, and Judge Sawyer declared the homicide not only to be justifiable, but also commendable. Nagle was released on his own recognizance, the bond being fixed at $500. This was on account of an appeal being made by the state of California to the U. S. Supreme court.

While out hunting at Ship Harbor, Nova Scotia, Sept. 15, tw young men named Mitchell and Webber were mistaken for moose and both were instantly killed by one shot fired by a member of another hunting party.

All the private papers of Abraham Lincoln, and all documents referring to his private business affairs, are in the custody of the First National Bank of Bloomington, Ill., left there by the late Judge Davis, who was Mr. Lincoln's executor.

The greater part of the estate of Prof. Elias Loomis goes to Yale University and the most valuable of his books and manuscripts. His estate has been valued at from $230,000 to $300,000. This is all given in trust. It is the second largest gift ever bequeathed to Yale.

C. J. Sayle has been awarded the administrative of the estate of the late David S. Terry. The order appointing him declares that the value of the estate does not exceed $100,000 and the personal property not more than $10,000. Sayle is required to file a bond of $35,000.

A reunion of the blue and the gray veterans took place, Sept 20, at Crawfish Springs, Ga. The barbecue took place on Chippern battlefield, and after addresses by officers of both parties pipe made of wood from the battlefield were smoked by every present, as the symbol of peace.
The Constitution of the State of Wyoming grants the right of women to vote, and demands that all electors must be able to read English well and must be full citizens. These qualifications debar foreigners and have been fought by corporation men.

The Anniversary of Victor Emanuel's entrance into Rome on Sept. 20, 1870, which marked the unification of Italy, is celebrated by Italians all 'the world over as a fete day. In New York City this year it was observed by two great parades and picnics, the first comprising fifty-six societies and the latter twenty-two societies. In Brooklyn also there was a large parade.

Sir William Ritchie, Chief Justice of the Supreme Court of Canada, and others in authority, have pronounced themselves in favor of a Divorce court like that of the United States, with the exception of its looseness. Some hold that a woman should be granted a divorce from a husband who gets drunk and beats her.

The National Temperance Society of which Rev. T. L. Cuyler is President and George H. Hick is Financial Secretary is in sad need of help to carry on its missionary work. Fifty thousand dollars are needed immediately. Their headquarters are at No. 58 Reade St. and their work extends from Congress to prisons, jails, poorhouses, and to sailors and the colored people of the south.

Two little children were lately killed in New York City; at least one is dead and the other is expected to die. Olive Rogers, the three-year-old child of Rev. Edwin E. Rogers, leaned too far out of an open window and fell six stories to the ground. Prof. Osborne's five-year-old son ran to the open window and fell out, falling three stories. In each case the accidents happened so quickly that no one could save the children.

Herman Harms, of Utica, Minn., since twelve years ago has found it impossible to keep awake, and although he wakes up at long intervals for a day or two, he again relapses into unconsciousness and nothing can arouse him. Every means known has been tried to cure him, but without avail. His eldest son committed suicide through despondency on account of the neglected condition of the farm, and a little later another boy died. The father could not be made to understand anything about these calamities, but sleeps on, while his faithful wife, although aged, takes constant and untiring care of him.

The John Crouse Memorial College for Women was presented to the Trustees of Syracuse University, Sept. 18, by D. E. Crouse, who is a son of the donor of the building, and now dead. The Crouse College Building is pronounced by President Andrew D. White, of Cornell University, to be the finest college building in the world. Mr. Crouse has furnished the college throughout, placing in it the finest organ in the country and a chime of bells. The dedication took place Sep. 18, and was witnessed by a great audience of prominent people. D. E. Crouse presented the gift to the Trustees, and Chancellor Sims accepted it on behalf of the Trustees. Addresses were made by the Rev. J. M. Buckley, LL. D., of New-York, and Prof. J. S. Riggs of Auburn. The Crouse College cost over $500,000.

In Quebec, Sept. 19, thousands of tons of rock slid down from Cape Diamond, at the end of Dufferin Terrace, to Champlain street, 300 feet below, carrying with it the stone and brick homes of the ship laborers, and burying people under a mass of debris twenty or thirty feet high and 300 feet long. At first it was thought that two hundred persons were buried under the mass but up to the time of writing thirty-one have died, eighteen are injured, and twenty-eight are still missing. The city council voted $2,500 to the relief of the sufferers, while the provincial government gives $500 and Premier Mercier $100. It is said that the government is responsible for the catastrophe, which has brought such terrible grief to so many homes.

In St. Louis Sept. 16, a prize fight occurred between Thomas E. Jackson, 18 years of age, and Ed. Ahearn, a light weight champion. By the time eleven rounds had been fought Jackson fell fainting into his seconds' arms, and was carried to a room above the saloon where the fight occurred, and in a short time died, while his mother who was sent for, sat by his side a picture of misery and grief. The family knew nothing of his fighting proclivities, except so far as he would show them in sport. Even this caused trouble with his father a few months ago; but he persisted in keeping bad company and paid the penalty with his life. All the principals in the affair have been arrested and charged with being accessories to murder in the second degree, with which Ahearn is charged. The punishment is not less than ten years in the penitentiary for all parties. The police come in for the strongest censure.

Sleep as a Medicine.—A physician says that the cry for rest has always been louder than the cry for food. Not that it is more important; but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most healthy and efficient. Sleep will do much to cure irritability of temper, peevishness and unreasonableness. It will restore vigor to an overworked brain. It will build up and make strong a weak body. It will cure a headache. It will cure a broken spirit. It will cure a sorrow. Indeed, we may make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm, a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep, otherwise life will be short, and what there is of it badly imperfect.

The Mantle of Love.—

One day before the Emperor Constantine, As in majestic state he sat enthroned, Two bishops came, of grave and reverent mien. One to his side with accusation went; While one before him silent, calm, attant, Stood waiting on those accents silver-toned. And silently the wise, great ruler heard With patience till the story was complete. Then, “Have you done?” was all the august word; And, “Yea, my lord,” the bishop made reply; Then spake the noble emperor, “So must we With patience till the story was complete. And briefly the wise, great ruler heard With patience till the story was complete. Then, “Have you done?” was all the august word; And, “Yea, my lord,” the bishop made reply; When Constantine arose, with haste put by The costly robe for kingly shoulders meet. And covered the accused with scarlet fold. Then to the accuser said, “Where doth he bide?” Then spake the noble emperor, “So must we The sins of others with Love’s mantle hide.”

Bear in mind—

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Enlightened Statesmanship is the art of controlling the affaires of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses immorality and makes divorce easy. Enlightened statesmanship is not to advocate Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day. Popular statesmanship "knows no distinction in the days of the week!" Enlightened statesmanship guards the sanctity of marriage. Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its league of fellows by legalizing the liquor-traffic, Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

BEHIND THE CURTAINS IN MORMONDOM.
To the Editor of The Christian Nation:

Allow me, through the columns of your paper, to thank my many friends who have responded so cheerfully to my request last spring, for papers to distribute among the Mormons. Seven or eight of the Christian Nation reach me weekly fresh from the "mint." And a big supply of the same paper and other Christian papers comes to me known as well as unknown friends. To each and every one, including "ye editors," I send my hearty thanks and a God bless you. Between "L. M. S."—whose articles you read once in a while in the Nation—and myself, has sprung up a friendship not to "come in a night and perish in a night." I would like to tell your readers just who she is and what a good use she is making of her wealth, her learning, and her position. I may some day. She has cheered more than the teacher's heart in the Richmond school.

"Here Mrs. Francis, is a paper with an article in it from the great Joseph Cook, you can read," I said to my next door neighbor one Saturday night. It was the piece you published entitled "The Four New States," in which he gave his opinion of the Mormon problem. Next morning early, my friend presented herself, still donned in her night-robe, dress, and flung said paper on the table saying, "I have read all I want to in that paper. That man Cook calling the Latter-day Saints latter-day swindlers!" Then pointing her finger at me, she added, "When the Ancient of Days shall sit, then we'll see whose right and whose wrong."

She came back later and calmer, when we discussed the piece.

We workers have concluded it is but wasting time to argue with the old Mormons. Our hope is to win the young. The old people among them, see too plainly they are losing ground.

Our country must be given to the Lord. All health-seekers should try Northern Utah. Ogden county, ten miles south, has become an eastern city since it came under Gentile rule last spring. Salt Lake city will certainly succumb at the next municipal election. Already the Mormons must feel their doom is sealed.

Hoping my friends will still manifest their interest in this work for the Master, I remain your friend.

Richmond, Utah.

MARY E. McCARTNEY.

Written for the Christian Nation.

OUR NATION'S MOTTO: "GOD REIGNS."

By J. A. Adams.

[From speech of James A. Garfield, at the Treasury building of New York, upon receipt of the news of the assassination of President Lincoln, April, 1865.]

What means this hour of deep distress, again? These sounds of rushing feet, From Garfield's dying bed. And faces darkness gathering As crowds together meet? Who life and being gives. The people's anger is aroused; Lincoln, their chief, is slain.

Here Garfield stands and counsels them, And all is still again. He bids them put their trust in Him Who life and being gives; "God reigns!" For us the government At W ashington still lives.

Vengeance is mine. Thus with the Lord. All things are in His hand; He will repay; He keeps His word. Upon both sea and land, * * * * The nation's head once more is "God reigns!" For us the government At Washington still lives.

But hark! we hear those words again. Thousands of years shall roll away, And our children yet shall see our country spread from pole to pole As now from sea to sea. Then peace on earth, good will to men Shall reign throughout the land.

The people all shall fear the Lord, And bow to His command. Then shall they shout, and sing to Him Who life and being gives.

Mary E. McCartney.
I. National unity is very important.

II. The corroboration. 1. All the tribes of Israel to David. 2. The elders of Israel came to the King.

III. The reasons for yielding unto David. 1. Kinship—Thy bone and thy flesh. 2. David’s past conduct—Leadest out and brought again. 3. The Lord’s will and promise. a. Thou shalt feed my people. b. Be a captain over Israel.


V. David’s age. Thirty years.

VI. Length of reign. Forty years.

VII. Places. 1. In Hebron seven years and six months. 2. In Jerusalem thirty-three years.

VIII. The securing of Jerusalem. 1. Occupied by Jebusites—Inhabitants of the land. 2. It was very strong—Could be defended by lame and blind. 3. They defied David—Thou shalt not come in hither. 4. Still he took it—David took the stronghold of Zion. 5. Called it after himself—The city of David.

IX. Israel’s occupancy and enlargement. 1. David dwelt in the fort. 2. Called it the city of David. 3. Built round about and inward.

X. David’s prosperity. 1. Went on. 2. Grew great. 3. The Lord was with him. 4. Hiram of Tyre aided him, with carpenters and masons. 5. Built him an house. 6. Called it the city of David.

XI. His own convictions. 1. That the Lord had established him King. 2. That it was for Israel’s sake—and must be for her welfare.

PRACTICAL THOUGHTS.

1. National unity is very important.

2. So also is that of the family and church.

3. The masses should possess the spirit of it.

4. The rulers should carry out their will in regard to it.

5. It should only be hoisted for good reasons.

6. And under a good man.

7. The will of the Lord must be respected both as respects the man and the terms.

8. The form should be a solemn league and covenant.

9. The influence of the Spirit of all grace should be experienced by the ruler.

10. The best of rulers needs brave and efficient helpers.

11. Every investiture fee should be subordinated.

12. Every important point occupied.

13. And these enlarged, beautified and strengthened.

14. Kindly relations should be established with other nations.

15. Heathen Kings may become admirers and friends and helpers of Christian rulers.

16. Their help and friendship may be accepted on proper terms.

17. These must not conflict with the honor of God nor authority of His law.

18. Royal residences should be suited to the dignity and generosity of the ruler.

19. It is the Lord’s blessing that makes kings and nations prosper.

20. The King should always rule for the good of the people.

21. David and his reign were typical of Christ and His Kingdom whose reign is decreed and promised and under whom all tribes shall unite and all nations be blessed.

INTRODUCTION.—To-day’s lesson begins a new quarter, the fourth quarter of 1889. How will we study these lessons? Let us do it in at least three ways: 1. Prayerfully. 2. Regularly. 3. Carefully. Don’t let us leave off the study of them until the Sabbath morning before the school meets. May these lessons cause us to grow in knowledge and grow in grace!

If we do not, in our respective schools, use the last day of the quarter for a temperance lesson, but for review, we have twelve lessons before us. Six of these are to be found in Second Samuel, one in the Psalms, and five in First Kings.

In the last lesson of the previous quarter we were told of the death of Saul. We will not summarize the history between that lesson and the present one. It may be noticed, however, that David is anointed King over the house of Judah.

Almer makes Ishbosheth, Saul’s son, king at Mahanaim over Israel. It may have been that the Philistines held a part of the country for some time. Ishbosheth reigned two years, and was assassinated by two men, who are afterwards slain by David for this deed.

Almer’s change of position before his death, and the death of Ishbosheth, seem to be prominent causes to bring about the transaction related in the first part of to-day’s lesson.

THE LESSON.

I. DAVID MADE KING OVER ISRAEL. (1—3).

1. They came all the tribes of Israel. Everybody in the country did not come. Nothing is said of women being present, though some may have come. Many men of war were there. One hundred and twenty thousand were present from the other side of Jordan. See 1 Chron. 12:33—36. To David. Matters had changed somewhat from the time that he was a fugitive from the face of Saul. Unto Hebron. His capital while he reigned over Judah. It was west of the Dead Sea and south of Jerusalem. Behold, we are thy bone and thy flesh. This is the first reason they give for his being their King. The meaning is that though Judah and we are kindred, we ought to be of the same nation; or rather, since we are akin to David, it is proper for him to be our King. ‘One from among thy brethren shalt thou set king over thee.’ Deut. 17:15.

2. Also in time past . . . thou wast he that leddest out, etc. David had been prominent before. We have some reference to his prominence in 1 Sam. 15:5, 13. See also 18:16. And the Lord said to thee, thou shalt feed, etc. There seems to be no recorded promise in this form to David; but if he did not understand at the time what his anointing by Samuel meant, he had sooner or later before this come to a knowledge of the position God would have him occupy. The Israelites may quote here a promise elsewhere unrecorded.

3. So all the elders of Israel. The elders of Israel had power formal or informal, at various times, if not always, in Israel’s history. Judges 21:16. 1 Sam. 4:1. 1 Sam. 8:4. King David made a league with them. In 1 Chron. 11:3 the word “covenant” is used for “league.” The R. V. in this place of the lesson uses “covenant.” David in this agreement would promise to perform the duties of a king and the people to discharge the duties of subjects. Before the Lord. It was done religiously.

II. THE LENGTH OF HIS REIGN. (4, 5).

1. David was thirty years old. He was this age when he began to reign at Hebron. He had passed through considerable experience by this time, and was the better fitted by it to reign. And he reigned forty years. His was a long and prosperous reign.
III. David Captures Jerusalem. (6-9).
6. Went to Jerusalem. This city had been the scene of conflict before. Judges 1:8. The children of Benjamin did not, or could not, drive out the Jebusites that were in Jerusalem. Judges 1:21. These persons at this time possess part or all of the city. They were descendants of Canaan. Gen. 10:16. Except them take away the blind and the lame, etc. This is the reading of both versions. The R. V. in the margin gives the following as another possible reading: "Thou shalt not come in either, but the blind and the lame shall turn thee away." The meaning we prefer is this: the Jebusites considered their position so strong that they asserted that even such feeble ones as the blind and the lame would have been sufficient protectors.

7. Took the stronghold of Zion. The Jebusites held this. The meaning evidently is, not a stronghold in Zion, but that Zion was the stronghold here referred to. There may have been other parts of the city already at this time. Jerusalem is made by David the capital. It was peculiarly situated. In Milman's history we find these words: "The situation of Jerusalem is remarkably imposing; it stands on several eminences of unequal height, some parts of which slope gradually, on others the sides are abrupt and precipitous. All around, excepting to the north, run deep ravines or valleys, like entrenchments formed by nature, beyond which arise mountains of greater height, which encircle and seem to protect the city. It is open only to the north, as if the way had been levelled, for the multitudes from the rest of the tribes to arrive at the holy city, without difficulty or obstacle. The hill of Zion, on which David's city stood, rose to the south; it was divided by a deep and narrow ravine from the other hills, over which the city gradually spread." The same is the city of David. That is, Zion was the city of David. 1 Kings 8:1.

8. 9. Whosoever getteth up to the gutter, etc. R. V.: "Whosoever smiteth the Jebusites, let him get up to the watercourse, and smite the lame and the blind, that are hated of David's soul." This translation would change the idea somewhat; and is perhaps more accurate. A glance at the margin of the Revised Version will show that in these last three verses there are a number of difficulties as to translation. The "gutter" or "watercourse" may have been a ravine or smaller bed in which water ran, or may have been some artificial arrangement for the city's water supply. One view is: "It most probably means some conduit for water, either into or out of the citadel, which afforded a difficult, but possible means, of reaching the defences." He shall be chief and captain. These words are in italics in our Bibles, because they are supplied in the translation. According to the Revised Version's translation, they are not needed to complete the sense. In 1 Chronicles, 12 chapter we read of David's offering to make him chief and captain, who shall first smite the Jebusites. Josh. goes first up and is chief. Mills. Perhaps a tower or fortification.

IV. The Kingdom Prospereth. (10-12).
10. And David went on and grew great. R. V.: "Waxed greater and greater." How far into his history these words extend I am not sure; but we can be sure that David was a great man. There was one splendid reason why he was great. The Lord God of hosts was with him. God can make any man great. But David was not a mere implement. He yielded to God, and depended upon, and followed him.

11. Hiram King of Tyre. Tyre was a city on the Mediterranean. Hiram probably ruled over more than the city, over the Phoenicians for whom Tyre would be the capital. Sent messengers to David. He was probably desirous to be on good terms with one so powerful as David. Built David a house. He was seeing brighter and more peaceful days than when he was in strongholds at Engedi, or in the wilderness of Maon.

12. David perceived that the Lord had established him king over Israel. God had anointed him by Samuel years before. He had now established him king. God can set kings up and remove kings whenever he pleases. David perceives that God has done this with regard to him. It is well to appreciate God's hand. Had crahed his kingdom for his people Israel's sake. God had his own people in view as well as David. God's providence is not neglectful of the church. God has put all things under Christ's feet, and has given him to be head over all things to the church. Eph. 1:22.

Thoughts Taught or Suggested.
1. God's plans do not fail.
2. Righteous rulers are the best.
3. God can establish or overturn kings and nations when he chooses.
4. God can make men truly great.

5. The Son of David is a higher king than all.

The Blessedness of Brotherly Unity.
Rev. R. G. Shaw.

"Behold how good and how pleasant it is, for brethren to dwell together in unity." Ps. 133:1.

It is with somewhat of a feeling of relief that we pass to the study of the Lessons of the new quarter. We have been so long occupied with sketches of human weakness, misrule and disgraceful warfare, that we are glad to turn to scenes of manliness, wise statesmanship and victorious conflict. It is like the morning of calm and sunshine, after the night of tempest and gloom. It is like anchoring in the mouth of some still river, after days of tossing on the stormy deep. We take breath, we rest. Saul is dead, the northern kingdom has risen and fallen, and David is king in Hebron over all Israel. It is supposed that David wrote the 133 Psalm at this time, and in commemoration of this event. Addressing a reunited nation, brethren once at variance but now reconciled, he commends brotherly unity saying, "Behold how good and how pleasant it is, for brethren to dwell together in unity."

Let us take this text as it bears upon the unity that should exist among Christian brethren. I will ask you to notice two things that set forth its excellency, and two things that are essential to it. The first excellency is its eminent appropriateness. There are many things in the world that are made up of parts, and that possess little either of beauty or of usefulness if even one of these parts is out of its proper place. Detach a single petal from the daisy, and you leave a gap in the rim of white; the symmetry of the flower is marred, its beauty is impaired, its perfection is destroyed. There is not one bone too many in the human body; if you take one away you leave deformity and weakness behind. Now I take it that unity is as much an element of beauty and of strength in the Christian church, as the petal is an element of beauty in the flower and the bone an essential to the full strength and proper working of the body. If you take the element of unity out of the Christian church, you have marred its beauty and impaired its strength. You have taken away that which any one can see ought to be there. If you claim that you have still a Christian church, the figures that Christ and His Apostle used arise as two witnesses to dispute your claim. Christ said, "I am the vine, ye are the branches." There is unity between the vine and the branches. Sever them one from the other, and the severed branches will die. The Apostle compared the church with the body and its members. Here again is unity, intimate and necessary. A congregation whose members are divided into warring factions, is not a congregation. If the different denominations bite and devour one another, they are not all members of the invisible church. Abram said to Lot, Let there be no strife between me and thee, and between my
hersmen and thy hebdmen, for we be brethren. Joseph while prince in Egypt, exhorted his brethren when they left him to return to their father, saying, "See that ye fall not out by the way." Strife, hatred, variance, are so foreign to the idea of brotherhood, so unnatural, that no defect is so glaring as a want of unity, brotherly kindness, charity, among those who claim to be brethren in Christ.

2. The second excellency is the real and important benefits that result from brotherly unity. We live in a practical age. The question of values is being asked continually. We have even heard men inquiring whether the money put into church property will be profitable, no one need hesitate to answer. What progress did Israel make during the forty years that Saul reigned? There was progress for a few years, until Saul through jealousy of David divided the kingdom; but from that time on there was retrogression rather than progress. What progress did Israel make during the seven years and a half that David reigned in Hebron and Ishboesheth in Mahanaim? None, but retrogression again. Observe, however, the striking contrast when the tribes were united under David. Within thirty and three years "the boundaries of Israel were extended twenty-fold, and an empire founded that rivalled Assyria and Babylon in power." How long did Israel's glory and power continue? Just as long as Israel remained a united people—during the reigns of David and Solomon. Afterward, the kingdom being again divided, we have retrogression and decadence. The history of Israel has been repeated many times both as concerning churches and nations. A number of instances come to mind, but there is not space for them here. "In union there is strength." "A three-fold cord is not quickly broken."

In the second place I am to name two things that are essential to unity. 1. The first is oneness of purpose and method. If two brothers set out in life with the intention of gaining wealth and the other resolving to acquire knowledge, it is evident they will drift apart; or if they both seek after wealth, one through honest effort and the other by his shrewdness and close dealings, again they will drift apart. If, however, they agree upon both object and means of accomplishing it, they will go through life side by side. The united tribes of Israel had one object, the establishment and exaltation of the kingdom of Israel; and they had one method, for David was commander and chief of all the tribes and his word prevailed in the councils of war. Apply these principles to the congregation. If any individual member seeks his own personal good and not the good of the congregation, there will be as many different objects sought after as there are members; or if he seeks after the good of the congregation in his own particular way, there may not be so great a variety as in the former case, but still there will not be unity. Apply these principles in the case of the church of Christ made up as it is of different denominations, and again there will be diversity instead of unity. All should have the same object; not denominationalism but Christianity, not creeds but the truth. All the tribes should be united under Christ, influenced by his Spirit, guided by his Word, striving to establish his kingdom and our kingdom in the world; and then we will have unity in every rank and department of the church.

2. The second thing essential to brotherly unity is mutual forbearance. When this ceased in Israel again the tribes were divided. You remember how differently the young men and the old counselled Reboboam to reply to the people when they asked that their burdens be lightened; and how haughtily the king answered the petitioners. What followed? Had there been right feelings between the king's counsellors and also between the king and the nation; had all felt themselves to be brethren in duty bound to respect each other's rights and feel for each other's infirmities, this disaster might not have been. When men begin arrogantly to assert themselves and severely to judge each other, there is always danger of division. We must bear with one another. None is perfect. Everyone is liable to infringe upon his brother's rights. We must confess our faults one to another, and forgive as we would be forgiven. This we may not be able to do without an effort. Your nature and mine do not naturally incline us to do these things; but the present good and the lasting benefit to be obtained thereby make it worth the effort. Endeavor to keep the unity of the Spirit in the bond of peace. My concluding thought is that we may not know the goodness and pleasantness of perfect brotherly unity here: but we shall know it hereafter. Our Savior's prayer will yet be answered, and we shall all be one in Christ and God.

QUESTIONS ON LESSON I.

REV. R. C. ALLEN.

Golden Text.—Behold how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

What did David do when he heard of the death of Saul and Jonathan? Did he show sincere affection for them? Did he immediately succeed Saul in the kingdom? Did he seem to be anxious to ascend the throne? Before undertaking anything in this direction, what did he do? What directions did he receive? What occurred at Hebron? Did the other tribes not in join in with Judah? What did they do? Who controlled and directed them? How long did David reign over Judah only? Through whose influence did he secure the allegiance of the other tribes? Why should Abner transfer his support to David? Did he see the accomplishment of his plans? What became of him? Why did Joab kill? Did David approve of what Joab did? Did he punish him? Why not? Did Joab ever suffer for this deed? What became of Ishboesheth? What did David do with the murderers? What did he do with these? Was his moral effect of his abhorrence of the murderers of Abner and of Ishboesheth?

What occurred after this? What was their purpose in coming to Hebron? What did they say to David? What did they wish him to understand by this? What is their second remark? What did they wish to show by these words? What more did they say? What is their purpose in repeating this? Would it not seem from this that all Israel knew that David was to succeed Saul? Who represented the Israelites at Hebron? What did David do in order to receive their allegiance? Why, and in what way? Before the Lord? What was then done? How often had David been anointed? Slowly but surely God works out his purpose.

How old was David when he became king? How long did he reign? Where and how divided?

Where did David now go? For what purpose? Had Jerusalem ever been taken by Israel? Who lived in it? Did they think it could be taken from them? Did not David likely demand a surrender? How was he answered? Was David successful? What was the name of the stronghold? What proposition did David make with reference to its capture? Who undertook the work? Did he succeed, and was he so rewarded? What proverb grew out of this incident? Can you render this intelligible?

David waited for God's time and it came loaded with many peculiar blessings of which, perhaps, a good conscience was not the least delightful experience.

Where did David fix his residence? Why should he name it for himself? What improvements did he make? What is said about his prosperity and the cause and chief joy of it? What other king is mentioned as paying respect to David? In what way? What lessons did David learn from his prosperity? How came he to infer the latter? Are not the prosperous ready to infer that God prospereth them for their own sake? Let us learn to see that we do not fill God's eye!
Among the Churches.

REFORMED PRESBYTERIAN.

A good Church paper in every family of a congregation is the most potent helper that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to facts of the Church's work, they already have some knowledge of what he is talking about, and both parties are helped."—Christian Intelligencer.

Star Notes.

*Pittsburg Presbytery will meet in the R. P. church, New Gallatin, Pa., Tuesday, Oct. 8th, at 3 p. m.

*The Rev. A. S. Lyons, of Newry, Ireland, is in this city, and will preach for the Rev. F. M. Foster on the third Sabbath of October.

*Mr. S. Carmichael, of the Brooklyn congregation, has returned after a summer's vacation amid the scenes of his childhood in Ireland.

*The first foreign mission of the church was in Port au Prince, the capital city of Hayti; and recently the scene of revolution and slaughter.

*Communion was held in McKeesport Sept. 18. The pastor was ably assisted by the Rev. E. M. Milligan, and ten new members were added to the roll.

*Dr. Metheny will be in this city early in October. He will deliver a series of lectures among the churches before he returns to resume his labors in the foreign field.

*Mr. Geo. L. Crawford was recently elected an Elder in the Cincinnati congregation, and will be ordained on Friday of this week. Communion services will be held on Sabbath.

*The Rev. David McFall, who the physicians say is afflicted with Bright's disease, does not give present outward indications of it. He is looking much better than for a long time.

*W. T. Park, Esq., and family, accompanied by his sister Margaret, and his nephew, Master David William Park, of this city, spent an enjoyable vacation at Delaware Water Gap, Pa.

*Rev. A. M. Milligan has been called to the Reformed Presbyterian church (General Synod) of South Ryegate, Vermont. Our good brothers know where to look for first-class preachers.

*Prof. W. P. Johnston has succeeded Dr. H. H. George as President of Geneva College. Dr. George was a faithful officer, and we are glad to know that he will continue in charge of his classes as heretofore.

*We had intended giving our readers a letter of reminiscences of Northwood and neighborhood in this issue, but we were so moved by the contents of Mr. Carithers letter, that we at once determined to give it the preference.

*The willing hearted ladies of the Brooklyn congregation are adding to their faith, works; in about an hour one evening last week they raised $140 among themselves towards buying a new church carpet. They will put $100 more to it at once.

*Cheung Kit, one of the earlier converts in the Oakland Covenant Chinese Mission, has opened, at Oakland, Calif., in company with two others belonging to other Missions in the same city, a nice store of Chinese and Japanese goods. His many friends there wish him abundant success.

*Communion notes: Oct. first Sabbath, Dr. Matheny will assist Dr. Stevenson, Phila.; second Sabbath, Dr. Kennedy will assist Rev. F. M. Foster; third Sabbath, Rev. T. H. Acheson will assist Rev. R. M. Sommerville, and Rev. F. M. Foster will assist Rev. S. G. Shaw; fourth Sabbath, Dr. R. J. George will assist Dr. James Kennedy, and Rev. T. H. Acheson will assist Rev. John F. Carson.

IS IT POSSIBLE

That our Heroic Missionaries among the Indians Cannot be Helped in the Hour of Their Need?

We do not know whether or not all the assistance possible has been given to our daring and self-sacrificing Indian missionaries. The following touching letter, just received, reveals a condition of affairs that may end seriously if not promptly remedied.

A man so full of hope and courage will not speak as he does here without extreme provocation. Let the Board be supplied at once with an abundance of means. Can any one who has the ability fail to be moved to the giving point by reading this letter? To our mind, a great need at this juncture is an able-bodied, skillful and consecrated layman, to take some of the burden off Mr. Carithers, that he may have at least some time for his missionary work. Let such an one offer himself and we believe the money to send him and support him would be forthcoming.

To the Editor of the Christian Nation:

We have not been doing much letter-writing for awhile, for there has been so much other work that had to be done, that letter writing was crowded out. The school building is slowly rising above the ground. If we could get stone masons we could move faster, but that seems almost impossible. I have one Kansas man, one from Texas, and one from the Indian Territory, and have used all my endeavors for over two months to get that many. Almost all the stone is quarried and on the ground. The lime is burned and sacked and all we need is men to put them together.

The prospect at present is we will do well if we celebrate Thanksgiving Day in the house.

We are living in a poor house, but it has neither windows nor doors, nor dashing although for four and one half months I have been writing for material to fix it.

The chills have struck our camp; two women and two men were sick to-day, and Mary and I had them, but are better.

We have been able to do but little work among the Indians yet; there were several reasons for this, one being we had no place to gather them, another reason was we had no interpreter until lately, and another reason was that when the week days are crowded with anxieties and activities from daylight until long after dark, there is little time for any preparation for Sabbath work.

Everything about the building has to be superintended. The help obtainable is so unreliable that anything the least bit difficult or intricate stalls them, and there has to be a continual pressure exerted to keep the machinery in motion; this might be very easy for some people, but it has kept me in continual anxiety. We have the basement story of the school house about completed. The building promises to look well and be convenient in its arrangement. The season has been very favorable and our field crops promise a very good crop considering the fact that they were not planted until almost the middle of summer. The mission at Fort Sill that claimed the location and caused us to move has done nothing and expects to do nothing this year.

Your Brother,

W. W. CARITHERS.

Fort Sill, I. T., Sept. 19th, 1889.

MEETING OF ROCHESTER PRESBYTERY.—Rochester Presbytery met at Lockhie, Ont., Canada, Wednesday, Sept. 4th, 9:30 a. m.

Six ministerial members and five ruling elders were present. Rev. R. C. Allen was elected Moderator and E. M. Coleman re-elected clerk. Three very interesting sessions were held. The call from Rochester congregation upon Rev. J. M. Foster was sustained and ordered to be transferred to the Lakes Presbytery for presentation. Ramsay congregation was recommended to Board of Church Erection for the sum of $650 in aid of building within or near the town of Almonte. Presbytery decided to draw on its fund for any sum in excess of $6.00 per member for the purpose of defraying travelling expenses to its regular Fall and all special meetings. Presbytery requests the different congregations to take a collection of ten cents per member previous to Fall meetings for travelling expenses. This collection is to prevent the Presbytery fund from being exhausted. Rev. J. C. B. French, retiring Moderator, preached a very appropriate
The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

IGDRASIL.

By the Rev. Joseph Cook.

Onward storms my strong-limb'd race,
Pause for me is nigh;
Long on earth will men have place,
Not much longer I.

Thousand summers kiss the lea,
Only one the sheaf;
Thousand springs may deck the tree,
Only one the leaf.

Gone already earlier leaves;
Lonely on my bough
Cling I whom the wind bereaves,
Rustling rustass now.

’Tis Græn, the Norse mythology, is the Tree of Kiasmo.

SENT BY EXPRESS.

The car was hot and dusty. Half a dozen frisky children chattered and romped, goggleful of their discomfiture, while a few of their elders—a very few—frowned at their noisy play.

There was one little creature in this load of human freight to whom "the time was out of joint." Making the long journey by herself, a little girl of six or seven years, neither asked nor whom 'tis, the time was out of joint." Making the long journey by herself, a little girl of six or seven years, neither asked nor expected recognition or exchanged a kind word with a fellow passenger. Instantly the child sprang to her feet, and began tugging at the window! Finding the heavy sash stubborn, somebody hastened to help her, and immediately a window in the neighboring train was thrown open, and signals of loving recognition were exchanged.

"Oh, Miss Helen, I'm going 'way off out West—to live—with—ahum, ha!" wailed the child.

"I am very sorry, dear; how does that happen?" came the gentle reply.

"Oh, because I must! I have no mamma, now, nor any home—nor—anything." Her voice was lost in tears.

Surprise and tender pity struggled in the teacher's face, her answer reached only the ear of her little pupil, whose next words betrayed its spirit; for the little girl exclaimed:

"Oh, Miss Helen, I do try! I truly do! but I am very naughty. I feel so here," putting her hand on her aching heart.

"If I could—" Before the sentence was finished the trains had parted company, and the dear teacher was lost to sight. With a wild cry, the little one stretched out her hands toward the flying train, then flung herself upon her face and sobbed pitifully. There were no dry eyes among those who saw her. A sweet-faced, elderly woman, who had entered the car at the last station, and now occupied a seat in the section with the child, wept in silence, but not one dared to intrude upon a grief so sacred. So Margaret cried herself to sleep uncomfoteted.

With flushed and tear-stained eyes, she lay crumpled in the corner, like a crushed rose. We hope her unconscious sighs were lightening her home-sick heart. At length she stirred. The sweet-faced woman softly placed a basket with a Maltese kitten in it, close to the child.

"Mew! Mew!" began puss, impatiently. Margaret sat up, rubbing her eyes. "Mew!" and puss poked out a claw.

"Kitty is hungry, dear," pleasantly explained the woman.

"Will you not give her something from your lunch-basket?"

"Yes, ma'am."

"I thought so. Pussy likes cheese," lifting the cover. "Will you give her some?"

Heartstruck though she was, Margaret could not resist the cries of the hungry kitten, so by degrees, she grew friendly enough with both puss and its mistress. When bedtime came, she let her new friend make her ready for the night and seemed content to know that puss would purr until morning in the very next berth to hers. But when she awakened, her sense of her forlorn condition once more took possession of her, and she confided to her companion the dread of her new home, which was now very near. "I had only my teacher and you. She is gone, and now I am going to lose you, too."

"Well, Margaret, what made you love your teacher so?"

"Because she loved me," was the ready answer.

"Then aren't you going to love your auntie, who loves you well enough to give you a home, though she has not even seen you?"

"I don't know."

"Oh, yes! Even pass does as much as that. You feed her, and she purrs her love in return."

"But I don't know auntie. She's an old maid. I suppose she's awfully cross."

"I hope not, dear."

"Must I love her if she is?"

"Shoo is your dear mother's sister. Could you not love her for that?"

"Change cars! This train going to Stockton!" shouted the brakeman.

"Oh, dear! oh, dear! cried Margaret, seizing the woman's hand.

"Try to be brave now; don't cry," drawing the trembling little figure closer. "I think you are already beginning to love your old auntie, for it is she who has come a long way with pussie to meet her little girl. Are you glad, Margaret?"

She sat up and looked through her tears at the woman, her face brightening. "Are you Miss Ann Hinton?"

"Yes, dear." "Are you an old maid?"

"Yes, dear."

"That's funny. I love old maids." —Union Signal.

Work Rather than Talk.—D. L. Moody makes this point in one of his addresses: "It is a great deal better to live a holy life than it is to be talking about it. Light-houses do not ring bells and fire cannons to call attention to their shining—they just shine." Some people spend so much time talking about their holiness that they have no time to live holy.
sermon from Isa. 51:9: "Awake! Awake! put on strength, O arm of the Lord; Awake! as in the ancient days, in the generations of old."

In the Presbytery examination, Rev. Wm. McFarland examined the pastor, Rev. R. C. Allen. Rev. S. R. Wallace, the elder, assisted by Wm. Jamieson. Rev. J. C. B. French, the deacons, represented by Wm. S. Johnson. Presbytery held in its organization, highly commended the pastor and people for their earnest efforts, and gave them the assurance of their hearty co-operation in the Lord's work.

About two hours were spent in conference upon different subjects: 1. "Our duty as church members to abstain from sinful amusements," opened by E. M. Coleman. 2. "Our duty as Christians to abstain from the use of tobacco," opened by W. C. Allen. 3. "The best method of teaching our principles to the young," opened by S. R. Wallace. 4. "The Deaconess," Wm. McFarland. 5. "Organized societies in the church, to what extent should they be encouraged?" opened by J. C. B. French. Presbytery neglected to vote its thanks to the good people of Locohiel for their generous hospitalities; but that it was in the heart of each guest there is no doubt.

Presbytery decided to meet in N. Y. City, first Wednesday of June, 1890, 10 a. m. Adjourned with prayer by the Moderator, Rev. R. C. Allen.

CHOICE ILLUSTRATIONS.

Christ is All.—"Star unto star speaks light, and world to world repeats the passage of the universe to God; the name of Christ, the one great word, will breathe all the language in earth or heaven."

DITSOETENMENT.—The half of our ills are imaginary; we are forever crossing bridges before we come to them, and which, indeed, we never reach. Oh! for the blessing of real contentment!

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LICHTER READING.

A gentleman who knew John A. Logan in Southern Illinois before the war tells us that on a certain occasion young Logan found it necessary to doubt the word of a man, and, told him so without any circumlocution. "Don't you call me a liar, Sir," said the man excitedly; "I have a reputation. Don't you call me a liar, Sir." "I know it," said Logan, "and you are maintaining it every time you tell a lie." Higgins—What are you carrying home that on a certain occasion young Logan in Southern Illinois before the war tells us oepT. -JO, IBOy.

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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.

NOTES ON THE LESSON ARE EXCELLENT.

[There is scarcely a week in which we do not receive commendations of our various Lesson writers. We will publish some of them from time to time.—Ed.]

"Without waiting to mention other good points in the paper, I will say that Rev. S. G. Shaw's Notes on the Lessons are excellent."

Extract from letter by Miss E. J. Croters, Nat. Ref. Sec. among 'King's Daughters.'

EDITORIAL BRIC-A-BRAC.

The fight which the women of Boston made for the public school is to be repeated in New York.

The Central Methodist Episcopal church of this city was, on a recent Monday evening, crowded to its very doors. The occasion was the first public mass-meeting held in New York under the auspices of the Loyal Women of American Liberty. It was a patriotic gathering, and the national colors were everywhere, adorning even the collection baskets.

Mrs. M. L. Shepherd of Boston, the President of the National Association, presided, and in her address related the story of the founding of the order and its object. It was organized in May, 1888, in Boston, for the purpose of opposing the sectarian cliques then in control of the municipal government and schools. Its founders had discovered upon investigation, she said, that the schools were under the control of priestcraft and were being made a mere machine of the Roman Catholic Church. The women of Boston had held the franchise in school questions for five years without using it; but they arose in defense of the public schools and submitted to assessment and enrollment in order that they might vote for school officers. They voted 17,000 strong that day—at least 11,000 of the number for the freedom of the schools—and they saw Hugh O'Brien, the Roman Catholic Mayor of Boston, go out of office under a reverse majority of over 2,000 votes. This the Loyal Women of American Liberty had done in Boston, and what they had done in Boston, they proposed to do in New York.

About the cutest confession, if it was a confession, that we have ever read or heard of, was recently made by an old-time Republican, the Hon. John F. Dravo, preacher and politician of Pennsylvania. At the State Convention of the Union Prohibition League, in Harrisburg, this favorite was called on for a speech. This is in part what he said: "The great question was how to maintain party relations and at the same time accomplish the overthrow of the saloon. He did not see his way clear. He was not a third party man, but the logic that brings us together would land us in a third party, which I do not think best. How to keep out of it [loud laughter] and at the same time accomplish our ends is the question that worries me and is worrying every thoughtful man in this house."

You can't do it Brother. So be it, stop worrying; get to work in a way that will count, and be happy.

On Sept. 20, while a car packed full of people were ascending the mountain near Chattanooga, Tenn., to attend a monster barbecue, the car, when near the top of the mountain, owing to the crowded condition, stopped and began a retrograde movement. The people got so frightened that although the conductor and gripman ordered them to sit still, they sprang from the platform and windows all the way down the mountain side. As soon as possible another car went up the hillside slowly, with physicians to pick up and attend to those who were wounded. Nineteen wounded and six uninjured passengers were picked up. Those who remained on the first car were uninjured.

A good story is told of Bishop Coxe, who is a firm believer in and faithful preacher of the principles of National Reform. The Bishop is the son of the late Dr. Cox, a Presbyterian divine of national renown. The father was stern and austere, a dyed-in-the-blue Calvinist. Great was his disappointment at the son's apostasy to the rituals. He used to laugh grimly and say that the young priest had added an "e" to his name to stand for Episcopalian. And when the son wrote to invite his father to attend the ceremonies of consecration, or "laying on of hands," as bishop, his answer came: "No, my son; if there had been more 'laying on of hands' when you were young, there would be no need of it now!"

The Sunday School is beginning to feel the beneficial influence of the United Society of Christian Endeavor in more ways than one. Not only does the Sunday School Committee in many places do much to enlarge the numbers and increase the efficiency of the Sunday Schools, but the pledge for faithful service in the Society, according to the testimony of many, promotes faithfulness on the part of teachers and scholars, and the use of the Bible, insisted on by the Society, "greatly improves the work of the teachers."

In the matter of the World's Fair, New York has raised a few thousand dollars, and Chicago has pledged $8,000,000. New York has not yet succeeded in providing a site; but Chicago says she will burn down enough houses to clear a site rather than lose the Fair. Seriously, in its claims for the Fair, Chicago is ahead. We don't believe it will remain ahead. Congress will very probably decide for New York.

There was a fierce fight in this city one evening last week. The contestants were men, they were politicians, they were Democrats, one broke the other's jaw, and the fight was in a saloon. Isn't that remarkable.
“ALL SCRIPTURE IS GIVEN BY INSPIRATION AND IS PROFITABLE.”

Scripture history is the oldest history. The oldest secular history is young compared with it. Homer, the most ancient genuine heathen writer, is supposed to have lived near the time when the City of Rome was founded by Romulus, which was about the time of Hezekiah, King of Judah. But his writings are poetic fiction, and do not pretend to be authentic history. Herodotus and Thucydides, the most ancient authentic historians, were contemporaries with the latest Bible historians, Ezra and Nehemiah. “Scripture history is true.” No single point in the divine narrative has been disproved. Take the most ancient events recorded in regard to Egyptian history, and modern discoveries prove the correctness of the Bible narrative, and where profane history comes in contact with it, the authenticity of the Scripture narrative is established.

Scripture history is profitable. Profitable for the individual. Many events in many individual lives are recorded, and we are warned by their sin and its punishment, and encouraged by their virtues and their rewards. “We are compassed by a great cloud of witnesses,” of God’s goodness and sovereignty, and faithfulness. Scripture history is especially profitable for nations. It is largely a history of God’s dealings with nations, and of one nation in particular. It shows us what we may expect from his providence, especially concerning States and Kingdoms. God’s dealings with the Jewish nation plainly teach us that nations are blessed or cursed according as their character is good or bad. When officers and people serve the interests of God’s Kingdom among men, they advance their interests. Individuals are not always rewarded according to their works, good or bad, in this world, because there is a future state of rewards and punishments; but nations have no future existence as nations public bodies and communities of men, and so national virtues are ordinarily rewarded with temporal national blessings, and national sins punished with national judgments only in this world. All history, both sacred and profane, has set its seal upon the absolute truth of the prediction: “The Nation and Kingdom that will not serve thee shall perish, yea that nation shall be utterly wasted.”

THE AMERICAN REPUBLIC OF HEAVENLY BIRTH.

Shall we, with great historians like Bancroft, find her germinal form in the compact made in the Mayflower? Shall we, with others, seek her origin in the pulpit of John Knox in Edinburgh? Shall we, with the great German historian, declare that John Calvin at Geneva was the “virtual founder of the United States of America”? Were the roots of our nationality fastened, as many believe, in the soil of Marston Moor, where Cromwell’s Ironsides broke in pieces the army of King Charles? Or shall we rather not look back of all these, to the holy fields of the New Testament which the sixteenth century opened up to gain to mankind? The eloquent voice of the Honorable William C. P. Breckinridge of Kentucky has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth, that “free America was born of the Bible.” From the Bible came the simpler forms of self-government, in town and church, that have gone with our civilization in its westward march. Hence came the observance of the Lord’s Day, the bulwark of our freedom, and hence the teaching of Biblical truth to the young, which Webster declared “has done more to preserve our liberties than grave statesmen and armed soldiers.”

Hence came our public schools and the long line of Christian colleges that stretch from the ems of Harvard and Dartmouth to the shores of the Brazos and Sabine, and on the Pacific Coast. Hence came also the separation of Church and State, and that soul liberty which Roger Williams learned from Him who said “My kingdom is not of this world.” From the Bible came, as Edward Everett declared, “the better elements of our national institutions.” It was an echo from the Scriptures which Jefferson sounded in the great declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the vastest of corruptions in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. The American Republic is of Heavenly birth. It is no mud-giant,—O shade of Thomas Carlyle! It does not represent to the world “merely dollars and cotton.” Its fountainhead, at least, is far up among the shining hills of God. Remembering the origin of our nationality, and recalling what precious interests and celestial truths it enshrines, we should not doubt its continuance. But it must meet the new perils as it met and conquered the old.—From Dr. Barrow’s Thanksgiving Service in the October number of The Treasury.

ONE KIND OF A MAN.

Courteous to women, young and old should be a part of every boy’s home training. Without it, he is likely to be boorish and selfish; and a rude, overbearing brother and son is in danger of developing into an exacting, discourteous husband. He is likely to belong to the class of boys who come into the house, and say to their sisters: “Here, Mary, you’ve got the chair I always like to sit in, and Katie has the paper I want. Let me have them!” He receives the chair and paper without a word of thanks, and then says: “There’s a button off my overcoat, and I want one of you girls to put it on before morning. Mary run and get my slippers.”

His hat and gloves and overcoat have been thrown down in different parts of the room for his mother or sister to pick up and put away. His mother comes into the room, and he says: “Isn’t supper most ready? I’m half starved.” “It will be ready in a few minutes,” his mother replies. “Well, I wish you’d hurry it up.” At the table he is served first, and always has the best of everything, a course well calculated to foster his selfishness and autocratic tendencies.

In his own house he is a sort of despot. He feels that his personal comfort should be the chief end and aim of his wife’s life. A delayed dinner is an unforgivable offence, and a missing button brings on an acute attack of that disagreeable mental order known as “the sulks.”

Cares and pleasures are alike fleeting that last only a few days; have we not the patience to bear them all? Do not always keep the mind fixed upon the present; look beyond. Days pass into months, months into years, and then we will have done with all that troubles us here, and will have reached that land of peace and happiness that the dear Lord has promised to those who love Him.

Is our life more than a few days of care, of anxiety? We build houses and barns, we sit down to take our ease, forgetting that the few days will soon pass.

“But pleasures are like poppies spread,
You seize the flower—the bloom is shed;
Or like the snow-flakes in the river,—
A moment white—then lost forever.”

—Exc.

GEMS.

Stand your ground, your ghostly foes will fly;
Hell trembles at a heaven-directed eye.

Such as do not grow in grace, decay in grace. There is no standing at a stay in religion; either we go forward or backward; if faith doth not grow, unbelieving will; if heavenly-mindedness doth not grow, covetousness will. A man that doth not increase his stock diminisheth it; if you do not increase your stock of grace, your stock will decay. The angels on Jacob’s ladder were either ascending or descending; if you do not ascend in religion, you descend.
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popularity statesmanship "knows no distinction in the days of the week." Enlightened statecraft guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship excites drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the guidance of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatsoever of right, and the result is a grotesque system of government from the civil destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1889.

AN IRISH ROMAN CATHOLIC UNIVERSITY.

To the Editor of the Christian Nation.

When Parliament closes, and its members give themselves to holiday-making and "stumping" the country, the political news is apt to be brief and uninteresting, and the political utterances in the press and from the platform, a mere threshing of straw. But at the close of the last session of Parliament, almost on the last night of it, Mr. Balfour, Secretary for Ireland, supplied the threshers—I mean the writers and speakers—with a stack of unthreshed grain to exercise their flails upon during the vacation—to wit: the question of a Roman Catholic University for Ireland.

In answer to the complaints of certain Nationalist Roman Catholics upon the subject of Irish Education both in the primary and advanced departments, Mr. Balfour acknowledged that the system of higher education had not given satisfaction to the Roman Catholic population, and expressed the opinion on behalf of the government that the question of a Roman Catholic University should be seriously considered, and intimated that next session the question would receive government attention. The immediate result of this announcement has been to start discussion on the subject all over the country. So far the discussion shows a remarkable division of sentiment among the members of each of the political parties. It is surmised by some that the Chief Secretary's statement was an apple of discord bowled by him into the ranks of his political opponents. And certainly among those who have followed Mr. Gladstone and been favorable to Home Rule there is diversity, even complete antagonism of views. The Irish Roman Catholics, of course, are willing to accept such a boon, even at the hands of those who have most strenuously opposed their national aspirations. The English Radicals, of whose program disestablishment is a prominent feature, object to a return to establishment principles and practice, and may be counted as opposing the scheme.

But if the broad hint of the government's intentions brings to light differences in the opposition it does no less for the supporters of the government. Irish Protestants generally have been opposed to Home Rule, and for that reason have stood by Lord Salisbury and Mr. Balfour. But Irish Protestants will as vigorously oppose the proposal to endow a Roman Catholic University while Scotch Liberal Unionists will in all likelihood take the same attitude. So that the proposal will work as much against the government as against the opposition.

Writing you at the time the present government secured the Pope's disapproval of the plan of campaign and boycotting, I ventured the statement that time would show that his Holiness had not spoken without having the promise of an equivalent for his action; and that the fulfillment of the promise would likely take the shape of some grant or endowment of a Roman Catholic system of education. The Pope does not ban or bless present political and quasi-political movements upon their merits; but as they affect "the Church," or for value received. However spontaneously the present proposal may appear to have arisen, and however skilfully the hand of Rome may be concealed, and the appearance of bargain avoided, the facts of two years ago and the facts of to-day when laid side by side inevitably suggest a bargain with Rome. And to-day we are in the contemptible condition of taking our plan of higher education for Ireland from the Vatican. And the pity of it is that neither your Nation nor any European Nation is in a position to point the finger of scorn at us for such miserable subservience. It would be good for us that you were able to "cast stones" at us. But not being "without sin" yourselves in reference to Rome and education what can you do for us?

Ultramontanism raises the cry here about the Colleges, which it raises about the Common Schools there—"They are godless." No sectarian or denominational instruction can be given in them. And religious teaching that is not denominational seems to lie beyond the comprehension of nearly all. Rome must educate her youth—those receiving higher education as well as the lower—"in religion." And who shall say that the theory is wrong? Is not rather that theory false which professes to educate while ignoring the moral and spiritual nature of students? But Protestants hold that Roman Catholic education in "religion," is not education, the development of moral and spiritual faculties; but instruction in the papal system; and that the system is a bad one—bad for the individual, bad for society, bad for the state. And judging from specimens that have come within my knowledge, where the Romish church had good material to begin with and a free hand and full opportunity to fashion them according to her own pleasure, I am constrained to say emphatically the Protestant estimate of the Roman Catholic religious training is correct. It utterly and absolutely fails to make clear the fundamental distinctions between right and wrong, or to produce a healthy conscience.

Naturally we object to be taxed for the endowment of such a system. And the endowment of a Roman Catholic University would be the endowment of Roman Catholicism for Ireland. We say to the Romish church, "If you want a university of your own pay for it out of your own pockets. Found, endow, maintain your higher educational institutions out of your own means as the Presbyterians and Methodists have done." But I need not impose discussion upon your readers. You will see that we have the education question in a phase similar to that which it presents in the United States.

What effect the introduction of this question will have on the anti-Home Rule sentiment of Ireland does not yet appear. Though it seems inevitable that it should weaken it. One reason why Home Rule has been bitterly opposed by many was the knowledge that a Home Rule parliament would be almost certain to do what Roman Catholicism might ask in reference to education. But if that is imposed upon Ireland any way, or threatened to be imposed, there is no protection in the imperial parliament of Protestant interests more than there would be in an Irish. In fact it looks as if the evils anti-Home Rulers dread from the appearance of bargain avoided, the facts of two years ago and however skilfully the hand of Rome may be concealed, and the appearance of bargain avoided, the facts of two years ago and the facts of to-day when laid side by side inevitably suggest a bargain with Rome.

Belfast, Ireland, Sept. 12th.

John Leck.
IN THE SABBATH SCHOOL.

Lesson II. Oct. 13, 1889—The Ark Brought to Zion—II.

ANALYSIS.

Prev. J. S. T. MILLIGAN.


II. Preparation. 1. David calls thirty thousand chosen men of Israel. 2. He and they arise and go.

III. The estimate value of the ark. 1. Ark of God. 2. This God the Lord of Hosts. 3. He dwells between the cherubim. 4. Its transportation. 1. A new cart. 2. With oxen. 3. Ahio and Uzzah drive the cart. 4. Followed by a large company. 5. Ahio goes before.


VI. The worshipful exercises. 1. David plays before the Lord. 2. Baale of Judah. This was Kirjath-jearim where the ark was in the house of Abinadab. See 1 Chron. 13:6, and Joshua 15:9. The ark of God, whose name is called, etc. The word "whose" rather refers to the ark than to God. The R. V. reads here: "The ark of God which is called by the Name, even the ark of God, whose name is the Lord of hosts," etc. That dwelleth between the cherubim. The R. V. prefers: "That sitteth upon the cherubim," but it place "dwelleth between " in the margin. God was present in the holy of holies above the mercy seat.

VII. An incident—The ark is shaken. 1. The ark of God is a prominent object in this lesson. It was constructed in the time of Moses. It was made in the form of a box of acacia wood. It was two and a half cubits long, one and one-half cubits broad, and one and one-half cubits high. It was overlaid with gold within and without. It was carried by two golden covered acacia staves thrust through four rings of gold set by the four corners of the ark. Within the ark were the two tables of the law; and, according to Hebrews 9:4, also the golden pot of manna, and Aaron’s rod that budded. These latter things were not in the ark, however, at the time of the dedication of the temple. 1 Kings 8:9. They had been removed or lost. The mercy seat of gold with the cherubim of gold upon it, was placed on the ark. The ark’s place in the tabernacle and temple was the holy of holies. God’s presence was connected with the ark.

In the second lesson of the last quarter we heard of the ark’s being taken by the Philistines. Its presence brought disaster to them, and they sent it back to the Israelites. It came to Beth-shemesh, where many of the people were slain for looking into it. The men of Kirjath-jearim, being asked, bring the ark to their place; and put it in the house of Abinadab. There it appears to remain all this time until David in the present lesson brings it to Zion.

THE LESSON.

I. Bringing The Ark (1—5).

1. Again, David gathered together. The R. V. would make the word “again” modify “gathered together.” It reads: “And David again gathered.” The present version hardly seems to give this idea, which is perhaps the better one. David again assembled men of Israel. This time the assembly was for peaceful ends. All the chosen men . . . thirty thousand. These may have been prominent men, leaders in Israel. The men of war numbered many more than thirty thousand. This was only a small fraction of them. David did not take this step without consultation with certain ones. See 1 Chron. 13:1. It is possible that he consulted more carefully with the people than he did with God in this important matter; for the ark was not moved properly in the first instance, it would seem.

2. Baale of Judah. This was Kirjath-jearim where the ark was in the house of Abinadab. See 1 Chron. 13:8, and Joshua 15:9. The ark of God, whose name is called, etc. The word “whose” rather refers to the ark than to God. The R. V. reads here: “The ark of God which is called by the Name, even the ark of God, whose name is the Lord of hosts,” etc. That dwelleth between the cherubim. The R. V. prefers: “That sitteth upon the cherubim,” but it place “dwelleth between ” in the margin. God was present in the holy of holies above the mercy seat.

3. Set the ark of God upon a new cart. The priests and divines of the Philistines so directed them when the ark of God was in their country; but this method was wrong. It should have been borne by Levites, and perhaps only by the sons of Kohath. See Deut. 10:8. 1 Chron. 15:2. Num 4:15, and 7:9. Notice the context of these last two passages. Perhaps Uzzah and Ahio were Levites, but the ark should not have been placed on the cart. Uzzah’s action was not the first improper one. Brought it out of the house of Abinadab. Where the men of Kirjath-jearim had left it years before. According to the marginal chronology it was about 95 or 98 years, since it was placed in the house of Abinadab. Another view would make it 70 years. Uzzah and Ahio, the sons of Abinadab. They were immediate sons, or descendants.

4. And they brought it out of the house of Abinadab. God does not smite them for the error of putting the ark on the cart. The fact that he lets as go on in a certain course is no approval of that course. It was right for David to bring up the ark. It was the manner of doing it that was wrong. And Ahio went before the ark. Uzzah may have remained near it to drive the oxen or guard the ark.

5. And David and all the house of Israel played, etc. Many.
or all, of the people engaged in this musical service. A variety of instruments was used. For "coronet" the R. V. reads: "castanets," with "sistrum" in the margin.

II. UZZAH'S DEATH. (6-9).

6. And when they came to Nachon's threshing floor. This name is given as Chidon in 1 Chron. 13:9. Reference seems to be made to the owner of the floor. He probably had two names. Uzzah put forth his hand to the ark of God, etc., God had said before that the sons of Kohath, who were to bear the sanctuary and the ark, should not touch any holy thing (or, the sanctuary) lest they die. See num. 4:15. The men of Bethcheshem die because they look into the ark. It was holy and God wished them to treat it sacredly. If Uzzah were ignorant of what was proper in the matter, it was still a sin, of ignorance. For the oxen shook it; or perhaps, as the margin would have it, the oxen stumbled. The R. V. prefers this reading. It gives, however, two other ideas in the margin; that the oxen were restive, or that they threw the ark down.

7. God smote him there for his error. The holiness and justice of God flame forth. Such swift judgments were a lesson and a caution to the congregation more acceptably in worship, if he were not merely nominally but really king. Having defeated the Philistines in two battles, having taken Jerusalem and made it his capital, and having built his palace; he next turned his attention to the Ark of God. This central symbol of Jehovah-worship had been almost lost sight of by Israel for seventy years. We have heard nothing of it in our lessons since the messenger came to Shiloh with tidings of defeat, saying to Eli, "The ark of God is taken." Nearly all these years the ark was at Kirjath-jearim; to which place David now sent for it, to bring it up to the place which he had prepared for it in Jerusalem. I ask you to observe this. David's first care was for himself, his palace, his people, his capital and his kingdom; while God loves "the gates of Zion more than all the dwellings of Jacob." Adapting the words of the Golden Text to suit our time, the proposition appears, God loves the church more than the homes of men. This is seen in:

1. In that He chooses a site for the church.

In a general way God chose sites for the dwellings of Jacob, when He selected Palestine as the future possession of Israel. He divided the land by line, assigning to each tribe its inheritance. I do not recall, however, an instance of His declaring what cities the Canaanites should be rebuilt, or where new ones should be built; I recall but one limitation, where He said that Jericho should not be built again. He left to the demands of trade, the configuration of the country, human judgment and individual taste to decide where cities should be founded and houses established. As regards the Temple, however, it was different. Mount Moriah was chosen. Here while it was still a solitude, untrodden by the foot of man, Abraham built an altar, and laid Isaac his son a living sacrifice upon it. Here David nine centuries after built an altar and offered burnt-offerings and peace-offerings thereon. It was a spot twice hallowed by the presence of God. Although I do not remember that God is said to have expressly pointed out this particular mountain as the site of the Temple, I cannot think that if He gave David the plan and all the dimensions, He may have overlooked it. He probably had a Levite to carry up the ark. Called the name of the place Perez-uzzah to this day. The name means: The breach of Uzzah. That is, not the sin that Uzzah committed, but, as we see, the breach which God made on Uzzah.

9. And David was afraid of the Lord that day. This solemn judgment had made him afraid. Perhaps he felt, if he had known before, that the ark was not being taken properly, or begun to question within himself if it were. He may have sought God's aid beforehand as carefully as he should.

III. THE ARK IN OBEĐ-EDOM'S HOUSE. (10,11).

10. So David would not remove the ark... into the city of David. He was afraid. He feels it best not to go forward with the ark, but leaves it somewhere near, it would seem. Perhaps his fear is such, on that day, that he wishes to leave the ark alone and withdraw from it lest further disaster should come. Perhaps he thought that it would be wise to halt till better preparation was made for the ark's removal. David may not have known the proper method of the ark's conveyance, or may have overlooked it. Carried it aside into the house of Obed-edom the Gittite. He was probably a Levite.

11. And the Lord blessed Obed-edom, and all his household. This was done on account of the ark. What had been an occasion of death to Uzzah was a blessing to Obed-edom. It was not the ark itself, but the misuse of it, that slew Uzzah.

IV. THE ARK BROUGHT TO ZION. (12).

12. And it was told king David, etc. He hears that God has blessed Obed-edom, and all that pertained unto him. So David went. He realized that the ark itself was a blessing. Brought up the ark... into the city of David. This was Zion. It was brought up in the proper way this time. See 1 Chron. 15:15. The Levites bare it upon their shoulders. It is possible that a mistake was made at first, not only in the matter of the cart, but also in not having Levites to carry it. Uzzah and Ahio may not have been Levites. After the temple was built the ark was placed in the most holy place. 1 Kings 8.
committing the work of building the Temple to Solomon, it is
said he gave him "the pattern of all that he had by the Spirit." 
All this, said David, the Lord made me understand in writing 
by His hand upon me, even all the works of this pattern." Some 
general directions were given, a few fundamental principles laid 
down, respecting the dwellings of Jacob. They were to build a 
battlement for the roof when they built a new house, and to write 
the words of God on their door-posts, but there is nothing of that 
minute of specification that we find given concerning the 
Tabernacle and Temple. Within the statute given concerning 
the homes of Israel there was room for the display of an endless 
variety of tastes; but touching God's house everything was speci-
"fied. The same thing continues true. God has laid down funda-
mental laws in regard to house building. A house with frail 
timbers and half-nailed, or with floor-beams not anchored into the 
walls and drainage defective, is built contrary to the laws of God. 
Still there is an almost infinite variety of styles of honest archi-
tecture. God has left it with us to build largely as it pleases us, 
but concerning Zion, the church, God's house, we have plans and 
specifications by which we are required to build. It is not for 
us to say what it would be an improvement to bring in, or what 
being antiquated ought to be ruled out.

3. God's greater love for the church appears in the defenses 
that He has thrown around her. The care which we take of a 
things is a good standard by which to judge of our regard for it. 
God loved the dwellings of Jacob: therefore He was as a wall of 
fire around them. Around Zion however, stood the everlasting 
hills, the massive walls of the city, the valiant of Israel; while 
God Himself within her palaces was known to be a refuge. There 
is a tradition that before the Temple was burned by the Romans, 
the priests who ministered in the inner courts heard a sound as 
the voice of a great multitude saying, "Let us remove hence." 
This tradition is little worth, only it echoes truth. The Roman 
army could not have prevailed to destroy the city of God and 
His holy habitation, had He not withdrawn their defenders. 
This Zion is only a symbol of the church which God has promis-
ised never to give over to the will of her enemies; declaring that 
the very gates of Hell shall not prevail against her. God loves 
the homes of His people, He defends them, fills them with the 
melody of joy and peace; but disease enters them, families are 
broken up and removed by reverses and death. It is not so with 
the church which God loves more.

4. The same thing is suggested by the fact that God dwells in 
the church. It is natural to think that a king would choose the 
pleasanter spot in his realm, as the site of the royal palace. 
With the whole world before Him the Psalmist says of the King 
of Glory, "The Lord hath chosen Zion, He hath desired it for 
His habitation," and God adds, "This is my rest forever; here 
will I dwell; for I have desired it." Though God does not visi-
tively dwell in temples made with hands, and is everywhere spiritu-
ally present; there is a real and important sense in which He is 
specially present in this church. His throne is in Heaven, but 
His eyes run to and fro in the earth. We are in His presence 
though we see Him not, only the blue sky which is like a palace 
window through which the king looks out. He has a vast domain. 
All His subjects cannot gather into one house to make their suit 
to Him; so He has courts established, many of them throughout 
the world, in which His Holy Spirit grants an audience to the 
saints of the Most High.

5. God shows His superior love for the church by the glorious 
things He has spoken of her. That which is most in men's 
hearts is oftenest upon their lips. The city is said to stand most 
beautiful, the joy of the whole earth. The Temple with its walls 
of white limestone and pinnacles of gleaming gold was justly 
celebrated in song and story. Her ritual was the grandest, the 
vestments of her priests the most ornate and costly, her symbols 
alone had a meaning and afforded the worshiper light and joy 
and a thing that no other religion could do. Yes, glorious incidents 
are linked into her history, and glorious saints worshiped within 
her cloisters. Take what is said of the church out of the Bible 
and you take out of it some of the grandest of its pictures, and 
its most glowing imagery. You silence its voice upon that theme 
that above all others seem to call out the eulogies of God.

We should be like God. We should love our homes which we 
habit in to day and may leave to-morrow; but we should have 
a special regard for God's house which shall be our dwelling-
place for evermore. The time comes when the earthly church, 
the Tabernacle of our wanderings, will give place to the heavenly 
church, the Temple of our eternal Canaan. Thank God.

QUESTIONS ON LESSON II.
REV. C. A. ALLIN.

GOLDEN TEXT.—The Lord loveth the gates of Zion more than 
all the dwellings of Jacob.—Ps. 87:2.

What is David's first difficulty after securing the kingdom and 
fixing his capitol? Why should the Philistines want to fight 
against David? Whose counsel does he seek? Does he get the 
necessary direction? Briefly relate the circumstances. What 
very significant act does he perform after the first battle? Why 
should he do this? Does the matter of this introduction stand 
in the same relation to our lesson here that it does in the corres-
ponding account in 1 Chron. 14th ch.?

After political affairs are settled, what is David's next concern? 
What is it? How did he show his displeasure? Had he a right to be 
angry? Disregard of God's will is sure of punishment? That God does 
not yield to man's notions? That saints can prosper where sinners perish? How can 
we now rejoice in God's presence? What are the duties required 
in the second commandment? See David burning images and 
setting up the true worship. Was it David's place to look after 
these things? Are rulers responsible now?
Among the Churches.

REFORMED PRESBYTERIAN.

"A good Church paper in every family of a congregation is the most potent help that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to facts of the Church's work, they already have some knowledge of what he is talking about, and both parties are helped." —Christian Intelligencer.

Star Notes.

* * * Rev. R. J. George will assist Rev. S. J. Crowe, at Centre-
ville, October second Sabbath.
* Rev. S. C. Shaw delivered a lecture in his own church at
Walton, on the evening of the 23d inst. Subject, "Down South."
* The Rev. A. S. Lyons, of Newry, Ireland, delivered a free
lecture in the Second Church, this city, last Tuesday evening.
Subject: "Ireland and Home Rule."
* On next Sabbath, the Rev. T. C. Sproul will assist at the
Communion of the Rev. Wm. Sproul; on the second Sabbath, he
will assist the Rev. J. C. McFeeters.
* Licentiate R. C. Reel is still supplying the pulpit in Bor
rima; but expects to end his labors there with the present month.
A. M. Milligan is assigned to this church for October.
* On Monday evening last, at the residence of Mrs. Andrew
Alexander, this city, there was a meeting of the members and
friends of the National Reform Circle of Kings Daughters. The
object was, we believe, to hear plans and take steps for enlarging
the work. As Superintendent of this work, Miss. E. J. Crothers
is very successful.
* The American Sentinel print an extract from an article by
Rev. W. A. Gault, and then adds: "We mean nothing personal
when we say that this is the utterance of a narrow-minded bigot.
We simply state a fact." We are so glad the Sentinel explained
it didn't mean to be personal, because its language might easily
be so understood, probably that is what the Sentinel calls an
argument.

Reminiscences of Logan County, Ohio.
REV. DAVID G. WYLIE, PH. D.

Many of your readers are more or less familiar with Logan
County; Bellefontaine, Huntsville, Northwood and Belle Centre
are household words to them. Possibly, therefore, they may be
interested in reading a few words from " old Logan."

Returning after an absence of several years, old memories seem
flooding back and old impressions returned. The old things be
came new again.

Ten years have wrought great changes in Logan County. Old
faces are gone and new ones have taken their places in the family
circle and in the sanctuary.

A very general improvement is evident in some parts of the
county, while others remain just as they were—no change what
ever. In general the county has developed. The houses are
better, the farms are in a finer condition, and the people live bet
ter. The old log cabin and well-sweep have almost disappeared,
except in a few quarters.

Belle Centre has grown and is gradually improving. It is now
said to be one of the best business centres in the county. The
houses recently constructed, and now in process of erection, show
improvements over the older styles. The village is more tidy
than it used to be, though there is still room for improvement in
this respect before it is equal in cleanliness and neatness to many

Belle Centre is now a dry town; and for two reasons. Much
ditching has been done of late years and recently the people have
abolished the saloons. What the place needs is to keep up the
ditching business and the saloons abolished. The former could
not fail to help the sanitary condition of the village, and the lat
er the moral condition.

Belle Centre, like every other village, should have a General
Improvement Society. The officers of such a society, supported
by the members, could keep the people interested in general im
provement—could create a public sentiment. In this manner the
streets, houses, stables, yards, and fences could be kept in a good
condition. Nothing transforms a village or a city so much as
paint and flowers.

At the same time it would be the advantage of every town and
village if the best people, including the business men, were prac
tically interested in the town government, the mayor and coun
cilmen of each village and town, should be selected from the
best citizens. They should be reputable business men, interested
in improvements and owners of real estate. This much by
way of general observation.

A ride of two miles and one-half brings us to the ancient ham
let of Northwood—named originally, we are informed, from its
position in the Northwoods. A decade ago the name was changed
to West Geneva. But West Geneva is now dead, and Phoenix
live like, Northwood has risen from its ashes.

The old college building is still standing and in a fair state of
preservation. Just now its halls are silent. The building prom
iment from the distance, and formerly known as Northwood Fe
male Seminary, is also standing but in a delapidated condition.
It might now be properly called " Ichobod," for its glory has de
parted.

Though Geneva College is gone the people of Northwood and
vicinity have not yet relinquished the thought of a school in this
ancient seat of learning, and "Northwood Normal" is soon to be
open, and one may see placards in public places, from " Dan to
Beersheba," or from Northwood to Belle Centre to Bellefontaine,
announcing the fact and calling attention, in glowing terms, to
the special advantages offered. And why should Northwood not
have a Normal? The buildings are there and they should be ut
ilized. Success will depend largely upon four things; through
instructors, energy money and pupils.

In the old cemetery, on the hill opposite the village, sleep
many of the best people of the Northern part of Logan County.
A visit to this spot soberes one like death itself. Especially if it
contains the dust of friends, neighbors and kindred. Many new
made graves are to be seen, and the monuments contain many a
familiar and honorable name. Standing in the sacred enclosure,
God's acre, with memories of the past rolling in upon him, the
pilgrim, stranger, returning to the land of his nativity, repeats
almost involuntarily the dirge-like sentiments of Horatio Bovar;

"A few more years shall roll,
A few more seasons come;
And we shall be with those that rest,
Asleep within the tomb.
"A few more storms shall beat,
On this wild rocky shore;
And we shall be where tempests cease,
And surges swell no more.
"A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

Another ride of ten miles through " Chipmunk," and the vil
lage of Huntsville (the only town in Logan County which can
boast of a saloon—if indeed a town ever boasts of a saloon) brings
us to Bellefontaine, the political capital of the county.
A decade has made little change. One notices a few improve
ments. Among them a new Methodist Episcopal Church, which
does credit to the people and to the town.

Many old faces are gone and many yet remain. Bellefontaine
is the home of not a few persons, well known in public life.
Among them may be mentioned Judge Lawrence, congressman for several terms, and three Comptrollers of the Currency, Judge West, the able lawyer and blind Orator; Robert P. Kennedy, the present representative in Congress, Hon. E. J. Bowen, and well known in many circles, J. A. A. Campbell, of the Republican, Rev. Dr. Kellogg of the Presbyterian Church, and Rev. Dr. Singley of the Lutheran, and many others.

It is pleasant with the passing years to visit Logan County. The people are industrious, thrifty, hospitable, (as the Reformed Presbyterian Synod can testify) moral and religious. God bless all the sons and daughters of "old Logan," as they go out from her borders and find homes in many quarters of the world.

It was an hour before any help came. Harry thought no one ever had had such a terrible day.

"To think," he said, "that I spent my money on that terrible ourang-outang! I got nothing for my ten dollars."

"You gained an experience which I hope you will keep," said the old friend who gave him the money. "You now see that you cannot cover up a sa'oon raffle with the name of Charity, Soo-long and beer-gardens make orphans and beggars, and then pretend to help them with raffles! If you go to such places an evil habit will seize you ten times more dangerous and hard to govern than your ourang-outang. Learn the first verse of the Psalms and keep it for your life-motto."—National Temperance Advocate.

DO YOU WANT A TYPE WRITER?—If any of our readers want to purchase a type writer, we invite correspondence. We can save you money. Address this paper.

A Tablespoonful

of Pearline

in a pail of water, will convince a woman against her will that it washes everything: best and quickest—injures nothing; coarse or fine—just the reverse—by doing away with the rubbing it saves the very thing which ruins the most clothing—especially fine things. It takes the drudgery out of woman's hardest work. Wash day and cleaning time are no longer "bugbears" in the homes where Pearline is used, and these homes number millions.

Beware

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

Manufactured only by JAMES PYLE, N. Y.
God’s Grace is Sufficient.—Some have never brought their sins and prevalent temptations before God. One man has a hasty temper which he says he cannot overcome. He must overcome it, if he is to be saved from sin. There is no sin which the grace of God cannot subdue in us. We must not say that such a sin is constitutional, and, therefore, we cannot overcome it; it must be overcome, and the grace of God can do it.—Spurgeon.

Work Not for Earthly Gain.—Make not the consequence sins and prevalent temptations before God. One man has a hasty temper which he says he cannot overcome. He must of the will, or it attains to no perfect truth. The intellect must be surounded by the richness of the affections and backed by the power of the will, or it attains to no perfect truth.

What A Calm!—What a calm there was on the lake of Genesaret when Jesus uttered the omni-verse. "Be still!" The stormy winds were hushed and the restless waves sank to rest. So when Jesus speaks with almighty energy to a disquieted, tempest-tossed soul. There is an inward calm that is indescribable. There is a great calm when a soul is converted—when the shackles of sin are broken, and the dark catalogue of sins committed is obliterated by atoning blood Looking heavenward he joyfully sings—

"With confidence I now draw nigh,
And Father, Abba Father, cry."

But there is a profounder calm in that soul when Jesus spakes the second time, "Be clean!" Then the turbulence of passion is hushed—and the will is brought into entire harmony with the Divine will. There is indeed a great calm—and the God of peace himself comes in to keep the soul-citadel.

Head-Winds.—Dr. Cuyler says: “The worst calamity that could befal us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose and to command.”

In this full-surrender we have no choice of circumstances—whether of favoring or head winds, smooth or rough seas. We know that He will order all things well, and that the final outcome will be right. We shall come into port with our clothes, boil them, rinse them, and the job is done. They will be cleaner, sweeter, whiter in half the time; colors will be brighter, flannels softer, and you have gotten rid of half the labor. PEARLINE costs no more than common soap. Millions of women are using it. Five cents will buy enough PEARLINE to prove to you that every word we say is true, and if true, a great many times five cents would be cheap for it. Beware of peddled imitations—Pearline is never peddled. JAMES PYLE, New York.

THERE’S A GREEN GRAVE IN IRELAND.

There’s a green grave in Ireland,
Where my heart lies buried deep;
Rests in her dreamless sleep;
We loved when both our hearts were young,
And hope throbbed in each breast;
But nevermore has hope been mine
Since Mary sank to rest!
I’ve lived through many weary years,
Since on that summer morn
Sweet Mary gave her farewell kiss
And left me all forlorn:
I hear her sweet voice calling me,
I have not long to stay;
Bright hope will once again be mine
When death bids me away!
There’s a green grave in Ireland,
Where my heart lies buried deep;
Oh, lay me there beside my love
In my last, dreamless sleep!


Pears in her dreamless sleep;
Where Mary my fond sweetheart,
Since on that summer morn
Sweet Mary gave her farewell kiss
And left me all forlorn:
I hear her sweet voice calling me,
I have not long to stay;
Bright hope will once again be mine
When death bids me away!
There’s a green grave in Ireland,
Where my heart lies buried deep;
Oh, lay me there beside my love
In my last, dreamless sleep!


The Clothes Pin is the finishing touch in washing. A fine piece of linen is hung over the line; the clothes pin is jammed down to hold it; the wind blows and a constant wrenching is going on until the article is taken down. A hole appears where the clothes pin was. It is difficult to see how you are going to get rid of the clothes pin; but there are things which make more holes than clothes pins; for instance, the rubbing up and down on a board—a necessity when an article is washed with common soap—will rub more holes into fine clothes or coarse, than can ever be charged to clothes pins. There is a way out of this dilemma, Use Pearline.

You do not have to rub your clothes; soak them, boil them, rinse them, and the job is done. They will be cleaner, sweeter, whiter in half the time; colors will be brighter, flannels softer, and you have gotten rid of half the labor.

PEARLINE costs no more than common soap. Millions of women are using it. Five cents will buy enough PEARLINE to prove to you that every word we say is true, and if true, a great many times five cents would be cheap for it. Beware of peddled imitations—Pearline is never peddled. JAMES PYLE, New York.
HE WORKED THE BARBER.
The Old Man Knew How to Get a Shampoo Without Paying for It.

"You never heard of the shampoo racket?" said the "knight of the razor." "Well, it's a low-down game. I'll never forget the only time it was ever played on me. I was working in a little shop up Sixth avenue, and I was all alone one afternoon with a little fat man in my chair, and when he woke up after his shave I began to talk to him about a shampoo. He needed it bad, for a fact—head seemed to be full of dandruff—but he wouldn't have it; said that was all right, that was the way he liked it; he just wanted it wet a little and parted high up on the left, and he closed his eyes up and wouldn't have any more argument.

Well, I got out the weak bay rum and soaped it on good and heavy, and began to rub it in, thinking about something else when I looked down there was the prettiest sight I ever saw, and there was no mistake but what I'd used the bay rum bottle where I'd set it to him, and by the time he went out he was wild.

Well, I got out the weak bay rum and soaped it on good and heavy, and began to rub it in, thinking about something else when I looked down there was the prettiest sight I ever saw, and there was no mistake but what I'd used the bay rum bottle where I'd set it to him, and by the time he went out he was wild.

What could I say? All I could do was to tell him about it's being a mistake and I tried to explain this new treatment is sent apart by the patient at home. pamphlets to all countries, how to give parlor readings, and make money, send your name on a postal card. We are also the manufacturers of the "HERALD," "NEW YORK WITNESS," "WORLD," "TIMES" and "TRIBUNE" Water Closets, persons wishing to get perfect sanitary goods should call and see our wares, and send for catalogues.
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Phenomenal success of Celluloid Collars and Cuffs—Factory running day and night—for Ladies, Misses, Gentlemen and Boys.

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**BROWN'S FRENCH DRESSING**

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Collar and Sleeve Buttons in Celluloid which can never rattle or tarnish the collars or cuffs. Three Collar Buttons for 5 cents; Six Collar Buttons in many varieties and colors from 30 cents to 2 dollars. All goods warrantied strong and durable. We send to any address free of postage. Address, Geo. CLEMENT & CO., 30 East 2nd St., N. Y. C.

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**Celluloid Collars and Cuffs are as economical and desirable as represented, can always obtain the same price.**
CHRISTIAN NATION PREMIUMS FOR 1890.

A magnificent Parlor Organ and Sewing Machine.

"MOZART" PARLOR ORGAN.

Price $90.

The Celebrated

IMPROVED HIGH ARM SEWING MACHINE,
WITH COVER.

Price $10.

This beautiful Organ and Sewing Machine, with a Six Years' Guarantee signed by the Makers, will be boxed and sent, absolutely without cost (except freight) to any one who will secure One Hundred New Subscribers to the Christian Nation at the reduced trial price of $1.50 each.

As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

We suggest that two persons may unite in securing a 100 name club, agreeing between themselves as to a division of the double premium. Sample papers furnished free to canvass with.

MAKE YOUR HOME ATTRACTIVE.

For 10 New Subscribers.

A magnificent bisque Lux-Dux Lamp, hand-painted, with Lamp and Shade to match. Exactly like picture. There is nothing more appropriate or beautiful for a Wedding, Birthday or Christmas present than a nice Lamp.

The Lux-Dux has all the good points and no bad ones. It is built that way. No oil escapes from it while burning. Lamp and table are clean. It emits no smoke or smell, because its combustion is perfect. The flame never creeps up after burning for a time. You can leave it as you would a gas jet. It gives a white steady light, and more of it than any lamp made. Where known it has only friends and none to dispute its title—the best. There can be but one best, and everybody says it is the Lux-Dux. (Securely boxed and expressed free of charge).
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.

EDITORIAL HIC-A-BRAR.

The Sunday School Union of London is taking more vigorous steps than ever to introduce Christian Endeavor Societies among the churches of Great Britain and the prospect of the British section of the Society was never so good. From Turkey, South Africa, China and Japan too reports are constantly received of the help which the missionaries obtain from the Societies.

Many Junior Societies of Christian Endeavor are being formed this Fall in all denominations. By this means the younger children, many of whom could not go to the evening meetings of the Senior Society, are trained for Christian Service under the lead of the pastor assisted by the older young people of the church. The methods of the Junior Societies are very much like those of the others, except that they are adapted to the children who, when they reach the age of thirteen are expected to join the Senior Society.

A certificate of incorporation has been issued to the reorganized Hawks Nest Coal Co., which company will equal the largest Pennsylvania coal mining companies. The Hawks Nest Co. is in Fayette county, Pa., and embraces several thousand acres of bituminous coal land. The Company includes a large number of capitalists, such as Vice President Levi P. Morton, and his bank partner, Mr. Bliss, and Abram S. Hewitt, ex-Mayor of N. Y. W. N. Page is General Manager. The mines will at first put out about five hundred tons per day, and afterward increase the amount. Several millions of dollars will be invested. We have pleasure in recording such enterprises, as against the aggregating of wealth for the purchase and management of breweries and distilleries.

The cornerstone of a new building for the New York Academy of Medicine, at 71 to 21 West Forty-third street, was laid Oct. 3d. Among those who occupied seats of honor were ex-President Grover Cleveland, Bishop Henry C. Potter, the Rev. John Hall, and many others. Bishop Potter opened the ceremony with prayer, after which several speeches were made, one of the best being that of ex-President Cleveland, which was full of encouragement to the perfecting of that profession which is the means of relieving so much of the sufferings of mankind.

It has been proposed that a monument commemorating the achievements of John Ericsson, the inventor of the Monitor, and of Robert Fulton, the inventor of the first steamboat, be erected in Trinity church-yard, and that the remains of Capt. Ericsson be removed to the Livingstone Manor vault, thus placing them next to the grave of Robert Fulton. The arrangements are well under way, quite a sum of money has been collected already towards erecting a monument to Ericsson. The principal thing that is needful to obtain is the consent of Mr. Robert C. Livingston, which consent it is expected will be cheerfully granted. So we may expect to see the monument erected in the near future.

On Oct. 3, in Grant Hall, West Point, the portraits of Gen. Sherman and Sheridan were unveiled with appropriate ceremonies. Together with a portrait of Gen. Grant, they were presented to West Point by Geo. W. Childs, who is President of the Board of Visitors. Gen Sherman sat on the platform during all the ceremonies with folded hands and tear-dimmed downcast eyes, and when called on was received with the wildest cheering. When he had finished speaking, the band played "Marching Through Georgia" and "Old Tyme," and the benediction was pronounced by Rev. John Brown, D. D., of N. Y.

The first Armenian service ever held in New York City was celebrated in Grace Chapel last week by the courtesy of Bishop Potter. About two hundred Armenians, with faces illuminated by their thoughts of home, witnessed and took part in the service, which in many points resembles the Roman Catholic, while not the least interesting part was the baptism of a little child. The Rev. Dr. Saragian, of Worcester, Mass., conducted the service. In Mass. he has a congregation of fifteen hundred persons.

It appears that a syndicate has been formed in this country, for some time, of which Secretary Blaine and many other prominent men from a part, which has had an agent quietly working in Persia and Russia for many months and has secured grants from the Persian government. They are forming a colony in Persia and have discovered oil in good quantities, and lately were offered by an agent of the Rothschilds $500,000 for all privileges in this discovery, but the offer was refused.

The English Syndicate who were negotiating for the purchase of Reading, Pa., breweries, let the time for option on them pass by, and now the breweries are no longer for sale.

Mayor Shakespeare of New Orleans has issued an order closing every gambling establishment in the city.

The official programme has been completed for the Catholic Centennial.

Archdeacon Farrar’s scheme for establishing celibate brotherhoods inside the established church of England is expected to be the topic for heated discussion in England before long. In America there are at present three distinct brotherhoods of celibates in the Episcopal church.
CHRIST THE LAWGIVER AND JUDGE.

"The Lord is our Lawgiver, the Lord is our Judge."

It is a very common theory, that Christ is the lawgiver of the individual, and of the church, but that nations are somehow exempt from obligation to obey the law of Christ. The right to impose a law upon a nation springs from the relation He bears to the nation. The relation of King and Governor is that which Christ bears to nations. "I will make him, my first-born, higher than the Kings of the earth," "All Kings shall fall down before him, all nations shall serve him." He is the "governor among the nations." Jeremiah was "ordained a prophet to the nations."

If Christ had no rightful control over the nations, he had no right to send his prophet to teach, warn, threaten and command them. The ruling power has a right to enact laws for those over whom he rules.

But Christ is the Judge, as well as the Lawgiver. He has power to enforce his own law. It is his prerogative to acquit or condemn, according as men and nations obey or disobey his law. He has many methods of upholding the dignity and authority of his law, and if men will not obey they must suffer the penalty. Christ does not lay hold of a man and arrest and put him in prison, as the police officer does, but he just as surely arrests and punishes the violators of his laws. He lays his hands upon his body by accident, disease and death; he touches him in his property and worldly goods. He sweeps it away with a flood, he burns and dissipates in many ways. He touches him in a still tenderer spot, his conscience, and either brings him back, like Peter, to the path of rectitude, or drives him, like Judas, into remorse and despair.

With the nation as such, he acts upon the same principle, though he may pursue a different course in bringing it to punishment.

His law is as binding upon the nations as upon the individual. The rewards and punishments are as certain in the one case as in the other. "The nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Christ's own nation, the Jews, illustrates both these texts. Christ has a way of compelling men to do his will and obey his law. He compelled Egypt by fearful works in righteousness to let his people go. He broke up and destroyed the Chaldean power that his people might have liberty. He moved Cyrus the Persian to fulfill the word of his servant, Isaiah, in settling Israel again in their own land. The history of our own country illustrates painfully but very clearly Christ's method of enforcing his law. He gave a command to this nation "Let my people go, break every yoke and let the oppressed go free."

The nations refused, after repeated warnings, but he who controls the passions, hates and prejudices of men, brought together north and south, in the dreadful clash of battle; blood was shed in streams, —lives were put out by thousands, a mutual punishment was inflicted by both sides upon each other, and] by it all, Christ compelled the nation to obey his law, and "let the oppressed go free."

The nation still holds on to and perpetuates the drunk traffic, —a greater crime than slavery. Christ commands the nations to put away and abolish that which curses, kills and destroys, and more than any other influence stands in the way of progress of his kingdom. How the end will come we know not. How Christ will enforce his law we cannot tell, but we do know that the cries of the poor and oppressed, the wall of the starving orphan and the sigh of the widow, never yet entered unheeded the ears of the Lord of Sabaoth.

Gen. Lester B. Faulkner, who signed his name to a false report of the Danville National Bank, in May, 1887, has been sentenced to seven years in the Erie Co. Penitentiary, N. Y.
Forty miles off St. Pierre, two steamers collided last week and the steam-ship Earnmoor from Baltimore was lost. Fifteen of her passengers are known to have perished, while a boat containing thirty-five passengers is supposed to be lost, as no tidings of it has been received as yet.

The expected indictments in the Flack divorce suit have been submitted by the Grand Jury in the Court of General Sessions. They are against Sheriff Flack, his son, the woman Raymond, Civil Justice Ambrose Monell, and Joseph Meeks, and also against Geo. B. Hart, Flack's brother-in-law, for writing a threatening letter to Mrs. Flack, to induce her to abandon the proceedings for having the divorce set aside.

A Negro, only half-witted, while suffering from religious mania fired off both barrels of a double barreled shotgun into a Presbyterian church at Moss Point, Miss., Oct. 2d, killing one man and wounding another man and the daughter of the murdered man. He has not been captured as yet.

One hundred and ten converts to Mormonism, mostly Germans, landed in New York Oct. 2d, sixty of them being young girls between the ages of thirteen and eighteen years. The grown persons claimed them as their daughters but it was plain to be seen that they were not relatives. They came in charge of an Elder who made himself so officious that he was ejected from Castle Garden.

The struggle for the governorship of New Jersey has fairly opened. The Democrats present a bold liquor front, but the Republicans are pursuing a double policy: in North Jersey they declare for high license, while in South Jersey they declare just as strong for local option. The Democrats will take advantage of this state of affairs. Allan McDermott, the head of the Democracy in the state declares that they will show the North Jersey people where the South Jersey Republicans stand and vice versa. They found they could not carry water on both shoulders, and the Democrats propose to show them how much harder it is to carry water on one shoulder and whiskey on the other.

The Prohibitionists of Connecticut are nothing daunted by an empty treasury. A month ago the National Brewers' Association published and distributed freely throughout the State while a strong anti-prohibition policy was adopted by the liquor dealers. The Prohibitionists determined to remain no longer passive and are conducting a strong campaign. Ex-Gov. St. John of Kansas is stirring the State, speaking every night, while the ministers of the state are vigorously at work in the churches, feeling that if they defeated the campaign will at least open the eyes of temperance people to the fact that nothing can be expected for the cause from either of the old parties.

Ex-Queen Nathalie visited Belgrade in spite of the menaces of ex-King Milan, and the pre-ensions of the Servian Regency of not noticing her presence. The Radical out numbered the Liberal vote on the day of her arrival, by seven to one, and the outburst of enthusiasm for the ex-Queen was great. The city was decked with flags and illuminated at night in honor of her while crowds sang the National hymn.

All the embassies except the German and Turkish visited her at once, and troops hastened to guard the palace.

It is said that the young king refused to return her visit until his father should also come to Belgium. Nathalie's visit will likely bring some great results to Belgium.

**CURRENT LITERATURE.**

Few books, even those of fiction, secure the immediate popularity that seems to have been attained by Mr. E. J. Wheeler's thorough and impassionate work on "Prohibition: The Principle, The Policy, and The Party." The first edition of 1200 was published June 25th; the second edition, of 1000, two months later; a third edition, of 3000, just one month later still, and orders for one-half the last edition were in before the day of publication. John R. Anderson Co., 150 Nassau Street, New York City.

The October St. Nicholas has contributions from Noah Brooks, Joel Chandler Harris, Celia Thaxter, Elizabeth Robins Pennell, Harriet Prescott Spofford, Julian Ralph, Margaret Johnston Elizabeth Cavazza.

Of course there are, besides, jingles, illustrations, and detached pictures and other entertaining and amusing features (for instance Kenble's pictures, "The 'Soft' Step,"") but space forbids a complete table of contents. Suffice it to say that no one can be sorry to have read this number all through.

General O. O. Howard has written an article for the young folks who read Wide Awake, which will also interest and enlighten their elders; we refer to the little paper in the October number entitled "How many Indians in the United States?" In the same number Miss Rose Kingsley, Charles Kingsley's daughter, has a valuable contribution about "The Boy who Invented the Telegraph"—Claude Chappe, a little French lad. Wide Awake is 82.40 a year. D. Lothop Company, Publishers, Boston.

Mr. Frank R. Stockton's new story, "The Merry Chanter," which will begin in the November Century, is something like that author's "Casting Away of Mrs. Leeks and Mrs. Aleshine" in its nautical plot. Ex-minister Lotrop is authority for the statement that the last-named story was read with absorbing interest not only by the Czar of Russia and the entire Royal family but by all the court, and the remarkable adventures of those ladies were the theme of much conversation at dinner-parties and other gatherings in Russia.

The Treasury for pastor and people for October, 1889, contains much matter of great importance and starts the Fall Campaign with vigor and abundant promise of prosperity. It announces that twelve college presidents will write for it during the year on questions of current and vital interest, and that other noted writers will furnish contributions. E. B. Treat, Publisher, 5 Cooper Union, New York.

**THE STRONGEST DRINK.**—Water is the strongest drink. It drives mites; it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon buy a house. If what goes into the mash-tub went into the kneading-trough families would be better fed and better taught. If what is spent in waste were only saved against a rainy day work-houses would never be built.

The man who spends his money with the publican and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect is a poor simpleton. We do not light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good; if they do they certainly miss their aim. Why then should people drink "for the good of the house?" If I spend my money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all, and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions and tigers and eagles and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public-house for happiness climb the tree for pears as look to loose habits for health and wealth.
Enlightened Statesmanship.
Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week;" Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses uncleanness and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-trade and place a premium on sobriety and integrity—Popular statesmanship exalts marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

THE MYSTERY AT ENDOR.

To the Editor of the Christian Nation:

In your issue for Sept 11, Mr. Shaw in expounding the S. S. lesson for Sept 22d, takes the ground that Samuel did not appear when Saul went to consult the Witch of Endor. Will you allow me sufficient space to state the argument for those who believe that it did appear?

1. The writer of the Books of Samuel as well as the writer of the Chronicles evidently believed that he appeared. These writers say as plainly as words can express it that Samuel came and addressed Saul. Any proof that can be advanced against the theory that Samuel appeared must be drawn from some other source than the Bible narrative. The question then is, was the writer of this portion of the Bible mistaken, or are the commentators who deny his appearance mistaken?

2. The language addressed to Saul is strong proof that there was no deception, but that Samuel was the speaker. The communication was not given first to the woman, and then by the woman to Saul, but "Samuel said to Saul." It is hardly supposable that the woman would represent Samuel as finding fault with Saul for disturbing him. This would be casting a reflection on her own calling. But the narrative represents Samuel as thus finding fault, and no satisfactory explanation can be given of those words if the woman and not Samuel was the speaker.

If Samuel did not appear the woman had the gift of prophecy. There is no more clear and definite prophecy to be found than that uttered on this occasion. The reading of the Kingdom from Saul and giving it to David, the conquest of Israel by the Philistines, the death of Saul and his sons on the next day are all so definitely declared, and in language so like Samuel, and presented as being the language of Samuel, that a better argument than we have yet seen is necessary to prove that Samuel was not the speaker. The effort is made to show that the words "Tomorrow shalt thou and thy sons be with me;" are ambiguous. But no other sense than that they mean death has been suggested that is worthy of being considered. That they should mean "at Endor," would never be imagined by Saul or any one except a modern commentator with an interpretation to defend. The further effort is made to show that Samuel could not have said to Saul "thou shalt be with me," because Samuel was in Paradise and Saul was not a child of God. But the plain meaning of the words is that Saul and his sons would be dead. When Christ said to the thief on the Cross, "This day shalt thou be with me in Paradise," the object was not to inform him of his death, he knew that already; but to inform him of his state after death. Here the sole object is to inform Saul of his death, and the expression used can be made to mean nothing else unless the torture is applied to it.

3. The denial of Samuel's appearance is in the interest of Rationalism. Generally the interpreters who take this view are rationalistic. English commentators as a rule have held to Samuel's appearing. The Germans as a rule have taken the opposite view. To say that the event is described simply as it appeared suggests a number of questions. Appeared to whom? The woman? Saul? The writer? Who was the writer, and where did he get his information? From the witch? From Saul?

To say that the description is simply according to appearance is rationalistic. The same thing is said by skeptics about many of the miracles of the Bible. Is it common for inspired writers to describe events according to appearance when the appearance is contrary to facts, or when such description would on the face of it convey false impressions as to facts? I think the answer must be, this is never done. The description here given is according to fact as well as to appearance; and the reason why the Spirit does not condescend to expose the deception of the spiritu­alist is because there was none to expose. To suppose that an inspired writer would so narrate a story as to convey a certain impression and then leave it to the "common sense of men" to draw the very opposite conclusion, is to impugn the honor and trustworthiness of such a writer. I would be glad to learn the rule by which we are to determine when the inspired writers mean what they say and when they mean the opposite. How many of the miracles are to be explained by the principle that the description is according to appearance and not fact?

It seems to me that we got into greater difficulties by denying than by admitting that Samuel appeared.

Roy, Ind., Sept. 22d, 1889.

K. C. Wylie.

REPLY.

I am glad that Mr. Wylie has offered the above criticism. Not that I delight in controversy; but because it affords me an opportunity of stating the argument more fully than it was possible to do in the article to which he refers.

1. In reply to his first objection, I would say that the writers of Samuel and Chronicles may and may not have believed that Samuel really appeared. It does not touch the fact of their inspiration, or impair the sacredness of the scriptures to claim that they may not have always known the full import of the truths they were moved to write. Certainly we may look for testimony which may establish the truth, outside of the Scripture narrative. The narrative here covers about half a page of my Bible, while there remain seven hundred seventy-two and a half pages which are designed to throw light upon passages that are dark and hard to be understood. This question here is not a difficult one. It is not necessary to conclude that either the writer of the narrative, who seems to take one view, is in error; or that the commentators, who take a different view, are wrong. For example: all through the Bible the sun is represented as rising and setting, and the earth as having ends. We believe that the sun stands still and that the earth is spherical. Still I do not say that we are right, and the writers of the Bible wrong; I only say that they describe natural phenomena as they appear and according to the popular ideas concerning them, while we have accepted the scientific explanation.

2. "The language addressed to Saul" is to my mind a "strong proof that there was deception." The pretended Samuel says to Saul, "Why hast thou disquieted me to bring me up?" Was it possible for Saul to disquiet Samuel? Had not the noble prophet entered into the joy of his Lord? Did he not rest from his labors? Is it supposable that a wicked man and a vile woman have it in their power to bring one of the saints in glory down to take part with them in their hellish orgies? Again he speaks of being brought "up." How was this? Enoch was not, for God took him. Elijah went up by a whirlwind into heaven. Christ ascended from Olivet and the clouds received Him out of the disciples' sight. "The spirit of man goeth upward." These words are to me those of an unskilled accomplice. In trying to impersonate Samuel he overdoes it and betrays himself. His esca
tology is certainly at fault. As regards the prophecy; the fact that the kingdom was to be taken from Saul and given to David was known throughout all Israel; that the Philistines would be victorious in the coming battle was easily conjectured by anyone acquainted with the state of affairs in Saul's army and the character of the Philistine host; besides Saul's evident condition of mind and the very fact of his presence in the witch's hut were omen of approaching defeat. Then it was natural to suppose that Saul and his sons, who were probably all of them officers in the Israelitish army, would share the same fate. I still think that the words "with me" may have been intentionally vague and ambiguous having an evident meaning yet susceptible of an opposite interpretation. I have in mind the well-known response of the Delphic Oracle: "If Croesus cross the Halys he will destroy a great empire." Croesus thought the Oracle meant that he would destroy the Persian empire; but it turned out to be his own. The Oracle, however, was so worded that it meant either. So here, if Saul and his sons had lived, the words of the pretended Samuel could be interpreted to suit the event. I do not deny their evident meaning. I do not subject to one saying that this is applying "the torture." The witch of Endor and her accomplice were ready to torture their saying to death, if need be, to save their reputation.

3. To my critic's third objection, it is sufficient to reply, that the affirmation of Samuel's appearance is in the interests of Swedenborgianism and spiritualism.

Mr. Wylie's great difficulty seems to be with the literal reading, "Saul perceived that it was Samuel" and "Samuel said to Saul." He asserts that I "impugn the honor and trustworthy-ness" of the sacred writer, when I hold that here he describes an event not as it really was, but simply as it appeared. What will he do with this? In the narrative of the temptation and fall in Eden, it is affirmed, "the serpent said." Can serpents talk? Who was it that appeared to speak but the serpent; and who was it that really spoke but Satan. Again when our Saviour was in the country of the Gadarenes there met him a man who had his dwelling among the tombs who came running to Him, and cried with a loud voice, "What have I to do with thee?" Who cried out? Does not the narrator state that it was the man? The next verse, however, tells us that Jesus said, "Come out of the man thou unclean spirit." It was not the man then that really cried out; though the plain reading of the first part of the narrative would give us to understand that it was. We are not held then to the literal interpretation in all cases. The rule by which I have endeavored to interpret this passage, is that which is laid down in the Confession of Faith, Chapter I, Sec. IX: "The infallible rule of interpretation of scripture is scripture itself; and therefore when there is a question about the true and full sense of any scripture, (which is not manifold but one), it must be searched and known by other places that speak more clearly." To assume that Saul could be brought back from the spirit-world by a sorceress, that he could be "disquieted" while enjoying his eternal rest, that he was brought up and not down, are entirely contrary to the "proportion (or analogy) of faith." Abraham is represented as refusing to send Lazarus to warn the brethren of Dives. It is not according to the analogy of scripture, that so godly a propet would descend from heaven to take part in that which was an open and flagrant violation of the law of God; and that he should countenance Saul and help him to success in one of those sins on account of which it is expressly declared that he died, namely, "for asking counsel of one that had a familiar spirit." Some difficult questions may be asked of those who interpret this narrative literally. Can a disembodied spirit be seen by mortal eyes? Matter is that which can be perceived by the senses; but a spirit is an immaterial thing, and cannot, from its very nature, be perceived. Can a disembodied spirit converse with mortals? If so what proof have we of it? Moses and Elias appeared on the Mount of Transfiguration. They were seen by Peter; but Elias was not a disembodied spirit, he had been translated; and we are not sure that Moses was either, his death was mysterious and concerning his body the devil disputed with Michael. Further they held no conversation with the disciples; they talked only with Christ and that while He seemed more God than man. I want better testimony than I have yet had, to make me believe that the spirits of the departed ever return to earth to converse with mortals; and even if I should be persuaded of this as a fact, I would still wonder that the one solitary instance in God's word of so grand, so marvellous, so thrilling a fact was revealed in the vile den of a sorceress and at the instance of a man from whom the spirit of God had departed.

S. G. SHAW.

Lesson III. Oct. 29, 1889—David's Thanksgiving Prayer—II Samuel 7:18-29. ANALYSIS.

Rev. J. S. T. MILLIGAN.

Golden Text.—In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5:18.

I. The place. In Tabernacle—"in before the Lord.

II. The object of adoration. The true God—the Lord God, Jehovah God.

III. The posture—sitting—"and sat."


1. The greatest of men and the best may well be humble before God.

2. It is to the honor and benefit of a King to come before God in prayer and thanksgiving.

3. It is most proper to trace national and personal blessings to God.

4. Israel and David were peculiarly blessed in knowing the true God.

5. The true God is revealed by His name Jehovah, which means self-existence, creator.

6. Covenant relation may be sustained to Him by men, Kings and nations.

7. Thus alone can true enjoyment and sure and permanent benefit be secured.

8. Israel has been and will be yet the evidence of the benefit of covenant relations.

9. The name of God will be forever magnified by the covenant promises He makes, and blessings He bestows on men and nations that serve Him and trust in Him.

10. Christ is the God and King of Israel whom they must know and accept in order to their restoration to divine fellowship and favor.
11. A mediatorial person, sovereign and system are essential to man in his fallen condition.

12. These reflect highest honor and glory upon God and guarantee highest good and benefit to men.

**COMMENTARY.**

REV. T. H. ACHESON.

**INTRODUCTION.**—The last lesson told us about David's bringing up the ark to Zion. After the lesson a description of this work was given. We were also told of Michael's words to David and his reply. In the former part of the seventh chapter we learn that David had some desire and intention to build a house for the ark of God. Nathan, the prophet, encourages him at first, but that same night God makes known to Nathan that David is not to build a house for God to dwell in. Nathan tells David the words of God, God says that David's seed shall build a house for God's name, and that God will establish the throne of David forever. The divine communication to David is the occasion of the words spoken by him in this lesson.

**THE LESSON.**

18. Then went king David in. He went into some part of the tabernacle; hardly the building but the enclosure. The people did not enter even the holy place. The high priest only entered the holy of holies. And sat before the Lord. It would rather seem that this was the position occupied while he prayed to God. I do not remember any other similar instance in the Bible. Who am I, O Lord God? And what is my house. David felt humble, humility is a fine trait for us to have. David, though he were a king, had here the feeling of humility. Pride is antagonistic to spirituality. How much pride there is! “Before honor is humility.” That thou hast brought me hither. David took him from the sheep cote to be ruler over Israel. God was with him where he went, cut off his enemies and made him a great name. See 8 and 9 verses. David recognizes God's hand.

19-22. And this was yet a small thing in thy sight. . . but thou hast spoken also. God's favor thus far to David, though David felt it to be great, was small in comparison with what God had promised for the future. God had promised that David's throne should be established forever; and so it was in Christ, for he was the son of David. See Mat. 1 ch. Though it is not mentioned here, David probably understood in his life that Christ was to be his descendant. Christ is a king. Even if he does not remain mediatorial king forever, he will still forever be king. Wherefore thou art great, O Lord God. It is a proper conclusion to reach because of what God has done. There is none like thee. The character of God is unique. There is none like him. Neither is there anyone God besides thee. “Hear, O Israel, the Lord our God is one Lord.” There is only one God in the universe. All things are under one and the same being. How clear, then, that we all owe allegiance to God! This is a fact that we cannot dispute and should not regret. We can no more free ourselves from his great and loving control than we can get out from under the blue sky. According to all that we have heard with our ears. What David had heard of God helped to make this impression. He may refer specially to God's work in history. What we hear of God, his nature and his acts, is a basis for our judgment concerning him.

23-25. And what one nation. . . is like thy people. There was no nation in all the world at that time favored as Israel was. They were God's chosen people. To make him a name. God's chief object in his activity is his own glory. Other things are subordinate, yet he never can do an injustice to exalt himself. He will take care of our rights. Should we not strive for the same end that he does? Our chief aim should be his glory. Let us exalt him. And to do for you great things and terrible. Remember the plagues in Egypt; the first born dead throughout the land. Recall the overthrow of Pharaoh in the Red Sea. Other great works for them by God may also be meant here. Thou, Lord, art become their God. That people is blessed whose God is the Lord. That man is blessed who has God, and no false deity, for his Lord. Do as thou hast said. It is well to pray God to fulfill his promises. Perhaps some of God's promises will never be fulfilled unless prayer is made for them. This would not be a violation of such promises.

26-29. And let thy name be magnified forever. May that be our desire! Let thought of self be swallowed up in desires for the exhibition of the divine glory. Thy words be true. David had confidence in God, and well he might. God's words are always true. Let us never doubt him. Let us be careful to see what his promises mean and then rely on them. In the 29th verse David offers earnest prayer for the blessing of God upon his house.

**THOUGHTS TAUGHT OR SUGGESTED.**

1. Let us be humble.

2. Let us be appreciative of the blessings of God.

3. Let us rely on the promises of God.

4. Let us plead with him to fulfill them.

5. Let us magnify God's name.

6. Let us remember what we have learned as to the greatness of God.

**THANKSGIVING AN EVER PRESENT DUTY.**

REV. T. G. SHAW.

“In everything give thanks.” 1 Thess. 5:18.

The duty of giving thanks to God ought to be an easy and pleasant one. It is natural to show appreciation for favors received and unnatural not to do so. The dog as far as it is in his power will manifest his gratitude for a kindness. The horse too remembers a favor and shows his appreciation of it. The story is told that once the wealth and beauty of imperial Rome had gathered in the glittering galleries to witness the contest between a poor captive and the Numidian lion. The den was thrown open and the half famished brute bounded into the arena. Strange to tell instead of springing upon his victim, the tawny mane fell, the fierce glare died out of his eyes and he came crouching up to the captive and began to lick his hand. The captive explained the strange conduct of the lion. Years before this he had found a lion in the forest of Numidia with a wounded foot, and had removed a thorn from it. The grateful animal had not forgotten his benefactor; and this was the way he took to express his gratitude. “The ox knoweth his owner and the ass his master’s crib.” It would be strange then, if Israel should not know and God's people should not consider.

In order to perform the duty of thanksgiving aright we must, 1. Recall God's mercies. The saints of old time were careful to keep God's mercies in remembrance. “Samuel took a stone and set it between Mizpeh and Shen; and called it Ebenezer, saying, Hitherto hath the Lord helped us.” Joseph by the names he gave his two sons made mention of the goodness of God. Manasseh, “God hath made me to forget all my toil and all my father's house.” Ephraim, “God hath caused me to be fruitful in the land of my affliction.” Moses charged Israel, “Thou shalt remember all the way which the Lord thy God hath brought thee these forty years.” David we read in our lesson went in and sat before the Lord; in all probability to meditate upon what God had done for him and so to prepare his mind for the expression of due praise to the giver of all blessings. We cannot number the mercies of God. They are more in number than the sand.

Perhaps, however, we may group them as the astronomer does the stars, and the botanist the flowers. We have reason to thank God for his benefits to us in our creation. We are surrounded by a world of beauty. The great landscape of God's own painting with its mountain and woodland now turning to gold and purple and crimson, the overarching sky of blue and a world-full of sunlight, what are these to the wild beast that lies down in
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**Christian Nation.**

his den, what are they to the owl as he hides in the hollow maple, what to the serpent that glides through the grass, or to the mole as he burrows under-ground? What to any creature save man is the moon walking in brightness across the sky, and the glittering Pleiades, Arcturus and Orion? What to any other are the songs of the birds and the perfume of the flowers? God made us beings such as can perceive and enjoy His goodness. Then we may think of His benefits in caring for us. Here we will each one have a separate volume to look over, our own history. You may not know from what dangers I have been delivered and I may not know how often an unseen hand has been reached out to keep you from falling; but this we both know, the night has been filled with terrors yet we have slept without fear, arrows have been flying by day but we have passed through them unharmed, ten thousand have fallen on our right hand but death has not come near us. Let us think also of God's goodness to us in the provisions of grace. To us the glad tidings of great joy have come, “the glorious Gospel of the blessed God.” It has come with its message of love and mercy, its offer of Christ and pardon and life, with its ministry, its Sabbath, its Holy Spirit, its heaven and glory unending. It is this that gives to human nature its dignity, to life its sanctity, to time its value and to the future its brightness and joy.

2. We must reflect upon our unworthiness of God's blessings. If we were worthy of God's blessing, if we had done anything to merit His goodness, we might be less blame-worthy if we neglected the duty of thanksgiving; but we are not worthy, we have broken His law, scorned His best gifts, and despised His promises; and it is only of the Lord's mercies that we are not consumed, and because His compassions fail not we have reason with Job to lay our hand upon our mouth, and prostrating ourselves on the ground, repetit in dust and ashes. We may well repeat the sad cry of Isaiah, “Woe is me for I am a man of unclean lips and I dwell among a people of unclean lips;” or with Paul, feeling the weight of sins, cry, “O wretched man that I am who shall deliver me from the body of this death?” David acknowledged his unworthiness of God's benefits when he said, “Who am I O Lord God, and what is my father's house that thou hast brought me hitherto?” You know the colors of the rainbow appear at their brightest when the cloud behind is darkest. Let us then set God's mercies over against our unworthiness; and we will see inscribed upon the arch of blessings that the Lord hath taken away blessed be the name of the Lord. “Bless the Lord O my soul, and all that is within me bless His holy name. Who redeemeth thy life from destruction, who covereth thee with loving kindness and tender mercy.”

3. We must thank God for everything. Life is made up of contrasting scenes and conditions. It is light and darkness, sunshine and shadow, day and night. Health and sickness, safety and danger, prosperity and adversity, joy and sorrow, blessing and cursing, sweet and bitter in every cup. Would we change it so as to have a perpetual summer day? No, not if we realize what is for our good. We need the night and the winter. Man does not attain his highest civilization and usefulness and happiness in the equatorial regions; but here in our own north temperate zone, where God has created both the summer and the winter. Where is it best that life should be passed; in the world where God has placed us, or in the Utopia of which men have dreamed? God has given us our dwelling not in the polar regions of continual trouble and sorrow, nor at the equator of unclouded prosperity and joy; but in the temperate clime where summer and winter, sunshine and storm, disappointment and realization, success and disaster come and go in their season. Shall we then thank God for what we call blessings only? No, “In everything give thanks.” “All things work together for good to them that love God.” David had just met with a great disappointment. He had it in his heart to build the Temple, and Nathan had encouraged him to go on and build; but the next day the man of God came to tell him that he must only make preparation for the building, that the honor of setting up its walls and dedicating it should be another's. Still David thanked God. He said in another place, “I will sing of mercy and of judgment,” and in still another, “It is a good thing to give thanks unto the Lord. To show forth thy loving kindness in the morning and thy faithfulness every night.”

4. We must thank God always. We are exhorted to give thanks “In everything.” It may be a comparatively easy thing when the trouble is over, the difficulty passed, the disappointment forgotten, the pain gone, to thank God for the chastisement. When things have worked together and worked out our good, when we can see the meaning that was once hidden from our view, we may find it easy to give thanks. This is not however, the duty that is urged upon us. It is not often but “In everything give thanks.” During the trial, and not solely at its close. While the night is dark around us, and not only after the day has dawned with its rosy light. We are to trust God and joyfully follow Him wherever He leads us; singing His praises in the morning and also at night, giving Him thanks from the depths as well as from the heights. Saying in the spirit of the man of Us, “The Lord gave,” “blessed be the name of the Lord,” “as the Lord hath taken away blessed be the name of the Lord.” “Bless the Lord O my soul, and all that is within me bless His holy name. Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercy.”

QUESTIONS ON LESSON III.

**REV. R. C. ALLEN.**

Golden Text.—In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5:18.

Did David think that he had sufficiently honored God by bringing the ark to Jerusalem? What made him think that he ought to do more yet for the ark? Why should he look on things in this light? Was this right? Can we now indulge in the same sentiment? In what way? Did he divulge his thoughts to any one? For what reason? Why to him? Did Nathan encourage him to build a house for the ark? Why? Had either of them consulted God's will in the matter? Why do you suppose in a matter so closely affecting God's interests, did they not first seek His approval? Did God permit David to at once proceed to build? How does he prevent him? What does he tell Nathan to tell him about his building a house for the ark? Was it not proper for the ark to be in a house? How does God regard his desire to build? Why then will he not let him build it? What does he promise him about the building of this house? What other promise does he give which completely counteracts any disappointment that he may have felt at not being himself permitted to build?

When David received this message what did he do? Where was that? What took him there? Did not this show the love and reverence that he had for God? What did he say while before the Lord? What feeling in his heart moved him to say this? What does he mean by “hitherto?” What is his next remark? Why does he consider the placing of himself where he is now to be but a small thing in God's sight? What question does he ask? What does he mean by this? When he thinks of this awhile, what more does he say? [20 v.] Can David see anything in himself to move God to favor him so? Does David then think that God acts without reason? Is the reason discernible? If not in himself, where is it? How does he express it? [21st v.] What conception does he have of God when he realizes that the cause of God's actions rests in himself? [22d v.] How great does he see God to be? Does this agree with his previous instructions? We cannot overestimate the excellence of God's character from a study of His word?

To what do his thoughts next turn? A true kingly spirit. What does he think about the nation? What considerations show
that they are a peculiarly blessed people? [Four distinct points in vs. 23, 24. See U. P. Quarterly.]

What does he next proceed to do? For what does he pray? Was not this already promised? Why then should he ask for it? When God makes a promise and we agree to it and ask for it, what does it become? Are we assured of receiving any thing but what is promised? Are we assured of receiving anything promised without asking for it? How often does he ask for the fulfillment of this promise? What makes it possible for him to ask for such great blessings? What two arguments does he use to secure the fulfillment of the promise? Is he dishonoring God by thus urging him to fulfill? Is he not already beginning to enjoy the promise to his house? Is it denying this to ask that the promise be fulfilled?

Let us learn what it is to pray—how to pray and to avoid false notions of our duty in prayer.

Among the Churches.

REFORMED PRESBYTERIAN.

"A good Church paper in every family of a congregation is the most potent helper that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to facts of the Church's work, they already have some knowledge of what he is talking about, and both parties are helped."—Christian Intelligencer.

Star Notes.

* * * It seems we were misinformed about the Presidency of Geneva College. All right. That gives us two items, anyway. The other one and this one. Our apologies to Dr. George!

* * * The memorial-stone of the Second Reformed Presbyterian church of Belfast, Ireland, was laid on Sept. 14th. Rev. John Lynd is pastor. A description of the church will be printed in a later number.

* * * Rev. E. M. Milligan will assist the Rev. S. J. Crowe in his Communion Service at Mercer, Pa., the third Sabbath of October. Rev. A. Kilpatrick was assisted at Pine Creek on the fifth Sabbath of September.

* * * Rev. W. C. Allen writes from York, N. Y., as follows: "Rev. A. S. Lyons assisted at Communion in York congregation, Sabbath, Oct. 6th. On Friday evening, Oct. 4th, he delivered a very interesting and instructive lecture, on 'Ireland and Home Rule.' A large and appreciative audience was present. We hope a number of our congregations in this country will have the pleasure of hearing Mr. Lyons."

From the Pacific.

To the Editor of the Christian Nation:

As your "associate" is a modest man and may not like to write of himself, and now that he is gone, I beg leave to say that we have been greatly refreshed by his visit here when on his way home from Seattle, Washington Ter. He remained with us four or five days, but he was not idle. As he had been so recently camping out two weeks on Vashon Island, Puget Sound, we did not give him a chance to be lazy. As here we have almost no hot days, and never any sultry nights, but Pacific Ocean bracing breezes all the time, we put him to work; not all the time, for he must needs have most of two days to take in China Town and the Seal Rocks and Golden Gate Park, etc. And he did good service. Not to speak of his talk in our E. P. Chinese mission, Seal Rocks and Golden Gate Park, etc. And he did good service.

It is thus reported in the California Prohibitionist: "Rev. N. M. Johnston, of Topeka, Kansas, gave a glowing account of prohibition in that State. From end to end there is not an open saloon. How was prohibition brought about? By the general uprising of the people—determined that the saloon must go. Governor Martin said: 'Prohibition did not come through the Republican party, but by all the good people working for it.' So in Oakland, you must all work for prohibition; and God will judge you at his bar if you can put out the saloons and fail to do it. In Kansas prohibition was enforced thoroughly when we gave the ballot to women. Six cities have women for Mayors, and they are the best governed cities in the State. He spoke grandly for the Woman's Christian Temperance Union, saying it had done more for temperance than any other organization, not even excepting the Church. From the lips of a Presbyterian clergyman the compliment was doubly strong. He pleaded earnestly for woman's ballot, and his speech was greeted with enthusiastic applause."

And then on the Sabbath before his departure he preached for us a sermon such as only N. M. Johnston can preach.

Having had the satisfaction of seeing his son ordained and installed over a new and growing congregation, and having made his friends here joyful by his visit, we hope he goes home all the stronger for work in the Master's cause in his new field of labor.

Oakland, Cal., Sept. 26, 1889.

N. R. J.

The Church in Seattle.

Many of your readers will be glad to hear the church news from the Pacific North West. Until yesterday, when our friend and your Co-Editor came hither from Seattle and on his way home, I had supposed that he had long ago written to the Nation an account of the Presbytery that met there last month. He informs me now that he had expected me to write you. Thus delay has happened.

The Commission met in Seattle on the 8th of August and after two days of responsible labor finished the work assigned—the organization of a new R. P. congregation and the ordination of S. Dell Johnston, the resident missionary.

The commission consisted of Rev. N. M. Johnston, chairman, Rev. N. R. Johnston, clerk, and Dr. W. H. Ewing, ruling elder.

In accordance with the direction of Erosbytery, Rev. Dr. J. K. McClurkin, of the Theological Seminary, Allegheny, Pa., who was present, was invited to sit and act as a member; and the work of the commission was greatly facilitated by his efficient aid.

At the first session the candidate for ordination delivered a trial discourse from John 3:30, "He must increase," which the commission unanimously approved.

His examination in theology was conducted by Rev. N. M. Johnston, in church government and church history by Rev. N. R. Johnston, and in Hebrew and Greek by Prof. McClurkin. In all of them the candidate gave full satisfaction, and we confidently hope that he will give good heed to the Apostle's loving advice: "Let no man despise thy youth."

The congregation was organized at first with twenty-one members. Subsequently the number was increased to thirty-three.

Two elders were elected, viz: David S. Elsey and C. E. Downie; and two deacons, viz: C. L. Smith and W. H. Hemphill.

At the ordination of these officers, Rev. N. R. Johnston offered the ordination prayer, and Prof. McClurkin addressed the officers, and Rev. N. R. Johnston the congregation.

At a subsequent session a call for a pastor was moderated. Every one voted for S. Dell Johnston, and he accepted the call.

At the meeting for the ordination of the pastor-elect, Rev. Dr. McClurkin preached the sermon from 2 Tim. 3:17, "Thoroughly furnished unto all good works." The ordination prayer was offered by Dr. McClurkin; the address to the pastor was given by
Owing to the recent destruction by fire of the Hall in which the Sabbath services had been held previously, it was difficult to procure a convenient place for the commission to meet; but the meetings were all well attended and very lively interest manifested by the people.

On the Sabbath following the official work of the commission, the sacrament of the Lord's Supper was administered, all the ministerial members of the commission remaining and assisting in the preaching and sacramental services; and it was a joyous season. These ministers, all loving brethren, who had come from great distances to help to raise the “Old blue banner” on Puget Sound, had a good time.

And the people, most of whom had come to Seattle from different and far distant parts of the East, and who were now bound together under Christ in their new relations, seemed to be very happy. Surely God was in that place.

The young pastor, also, has every reason to be joyous and hopeful. The field is promising. The growth of the church in Seattle, and probably also at Kent and at Sunnydale, other preaching stations, is almost certain. It is hoped that both pastor and people will be not only witnesses to the truth as it is in Jesus but also living witnesses of the power of godliness. And we would like to hope that this first installation of a Covenanter pastor on this Pacific coast will soon be followed by other organizations and by the settlement of other pastors; for why may not the choice blessings of our Covenant God—blessings peculiar to California—be enjoyed by Covenanters who may help to save the people and to leave society with the whole truth?

N. R. JOHNSTON.

ONLY A DOG, BUT A HERO.

“Why, who is Romeo? Oh, tell us about it. Don’t what a fellow’s curiosity so sharp,” cried Fred, who, being his uncle’s namesake, had special privileges.

Uncle Fred had just returned from the Conemaugh valley, bringing stories enough to tell for a year,” Frank said.

“Only they all make me cry,” wailed Mamie.

“That’s because you’re a girl, explained little Bert, the smallest, and in his opinion the bravest of the family.

“Now, Uncle Fred begin,” whispered Mamie, laying her head over on her uncle’s roomy shoulder.

“Well, one night about six o’clock, I was walking down Main street looking for a supper, and a supper wasn’t easy to find, even when you had money to pay for it. I noticed a crowd of men and women in the next block, and when I reached them, I saw the attraction was a beautiful water spaniel. ‘Come here, Romeo, my noble old dog!’ said one woman.

“If it ain’t a dog story!” exclaimed Fred, in parenthesis.

“Yes, Romeo is a dog,” replied Uncle Fred, “but he bore his honors in a way to shame some men, who, more by accident than he, have become famous. Another woman said with a sigh, ‘Ah, Romeo, it’s a pity Johnstown hadn’t more such as you; there wouldn’t be so many people dead here now.’

“I soon learned what was meant. When the South Fork Reservoir gave way, and the flood came upon the town, Mrs. Kress, Romeo’s mistress, fled to her sister’s house, taking Romeo with her. Still the waters came sweeping down, rushing right through the parlors, and driving them all up stairs; then rising to the ceiling and upper floors, so they soon had to go out upon the roof.

“Suddenly a big wave rushed over them, carrying Mrs. Kress swiftly away down the stream. She was quickly drawn under by the current, and, as she disappeared, Romeo plunged in. When her dress came to the surface he grasped it in his teeth, and pushed her toward a small frame house, which still resisted the waters. His noble effort proved successful, and his mistress, dragged on the light frame, felt quite secure; but it was only for a moment. Another wave of the widening, deepening current struck the weak building, its walls yielded with a crash, and woman and dog were again upon the flood.

“The noble brute swam by her mistress’ side, keeping her head above water while she was borne upon the current. For over half an hour this battle with the waves went on. Finally the dog succeeded in bringing his precious charge to Alma hall, where she was taken out of the water, and carried to the roof for safety.

“Then he lay down by her side and went to sleep.”

“He must have been a tired doggie,” said Mary wiping her eyes.

“That’s so,” said Frank. “Swimming is hard work.” Frank was just taking his first lessons in swimming.

“Uncle Fred, what did you mean by saying Romeo would put some folks to shame?”

“Mamie never gets the whole of a story till she gets the moral.” And Fred’s interest was evident.

“You boys need to get the moral,” answered Uncle Fred. “I mean, Mamie, that Romeo did not get proud by being praised. He looked very happy, and it’s all right to enjoy being appreciated, but he didn’t swagger, and try to boss the other dogs.”

“Frank nudged Bert, who changed the drift of the story by wondering, ‘If Romeo got any of the things sent to the Johnstown sufferers.’ And all agreed that he deserved lasting fame, for loyalty, faithfulness, presence of mind and modesty, though he was “only a dog.”

CHOICE ILLUSTRATIONS.

LOVE JESUS BACK AGAIN.—A minister, after preaching one Sunday morning, asked his little son Harry whether he remembered the text of the sermon.

“Was that it you repeated so often, father, about the foxes having holes?”

“Yes,” said Harry thoughtfully. “The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.”

And as Harry heard again of Him who was the Lord of all, and yet came to live in this world, and had no earthly home, he asked: “Why did Jesus leave all His riches and glory and become poor?”

“The Bible gives us the reason,” said his father. “For our sakes He became poor, that we through His poverty might be rich.”

“Love Jesus back again,” said the boy: “To become poor for our sakes.”

“And his father replied: ‘Is there not a beautiful reason, too, why we should love such a Savior? The apostle John says: ‘We love Him, because He first loved us.’”

“Yes,” said Harry thoughtfully, “we ought to love Jesus back again.”
A SAD STORY.—At a very large temperance meeting at Plymouth, Mr. Horrocks, a well-known advocate from Lancashire, was among the speakers. It was noticed that he spoke with unusual seriousness and earnestness. Towards the close of a brief address he remarked—"This morning, when I received the letters that awaited me on my arrival at Plymouth, there was one among them that told me a sad story. It gave me news that the dead body of my sister had been dragged by a policeman from a canal. I must not unveil the sad facts of her life here; but for truth's sake, for your sake, and for God's sake, I must reveal that two years ago she had a small fortune bequeathed to her, and since then she has spent the whole of it in drink, and now her body waits to be committed to the grave. Some of you may think that having received such tidings I ought not to be here tonight. My feelings, indeed, would prompt me to stay away, but this letter came to me as a message to you. My father at the age of thirty-six was killed by drink; sixteen of the best years of my own life were worse than wasted by drink, and now my only sister has been destroyed by drink. Could I forbear to stand here as a witness against that fearful curse? Nay, I would say, as the Rev. Mr. Barker said when standing beside the open grave of his brother, 'Hereafter I will spare no effort to put down the source of such mountains of misery and sin and crime.' The grievous news this letter has given me, and through me to you, is a call to us to unite to save our land from that drink which permanently impresses, and there were but few dry eyes among the large audience at the close of Mr. Horrocks' appeal.

PREMIUMS.—We are offering our readers opportunities for earning premiums that are not surpassed by any paper in America. Several persons are already at work.—What do you want?
**THE GLADSTONE**

**LAMP**

Is the finest lamp in the world. It gives a pure, soft, brilliant, white light of 85 candle power—four times brighter than from gas or oil.

Seeing is Believing.

A "wonderful lamp" it is indeed. Never needs refilling, never smokes nor breaks chimneys, never "smells of the oil"; no grumbling up, no leaks, no spattering; no danger of the lamp's combustion in any kind and cannot explode. Suitable all the time for all places, 10 to 20 times the size and brilliancy of any ordinary house lamp. Beautiful designs. Either Brass, Nickel, Gold or Antique Bronze.

Send for illustrated price-list. Single lamps at wholesale price, carefully boxed and sent by express.

**LIGHTER READING.**

Two brothers named Hart were arrested for bungoing a farmer.

As the judge sentenced them to five years apiece he said it called to mind that touching passage, "Two souls with but a single apiece he said it called to mind that touching passage, "Two souls with but a single".

Brideg has a kitchen full of her company.

Mistress (from the head of the stairs)—Mistress—It's 10 o'clock.

Bridget—Tank ye, ma'am; an' will ye be so kind ez to tell me whin it's 12.

Exasperated lady (in railway train)—I don't see why car windows are made so tight that no woman can raise them.

**CELLULOID.**

Phenomenal success of Collar and Cuffs—Factory running day and night—Made for Ladies, Misses, Gentlemen and Boys.

A "wonderful lamp" it is indeed. Never needs refilling, never smokes nor breaks chimneys, never "smells of the oil"; no grumbling up, no leaks, no spattering; no danger of the lamp's combustion in any kind and cannot explode. Suitable all the time for all places, 10 to 20 times the size and brilliancy of any ordinary house lamp. Beautiful designs. Either Brass, Nickel, Gold or Antique Bronze.

Send for illustrated price-list. Single lamps at wholesale price, carefully boxed and sent by express.

In reality a Linen Collar covered both sides with a waterproof material. These are the only waterproof goods made in this durable manner. Destined to be the UNIVERSAL COLLAR of the future. Do not require laundering; do not wrinkle. Next, Durable and Comfortable. Especially suited for Travelling CELLULOID COLLARS and CUFFS cost no more than linens—look better, wear longer. They are always white, clean and fresh—are manufactured in all the leading styles for both Ladies and Gents, Girls and Boys. Washed, sold, simply wash them off with soap and water. They save their cost in a week's wear. Try them.

Celluloid Collars and Cuffs are never crooked and creaseless as represented. Can always obtain the same, Pure or Portraits, at the following prices:

- Gentlemen's Collars, 56 cents. 6 for 3.00.. 6 to 10.00.
- Cuffs, 50c. .60 to 2.00. .100
- Ladies' Collars, 10c. .60 to 5.00.
- Cuffs, 25c. .60 to 1.50. .300

Small Bonnets, 15c. Large Bonnets, 15c.

**EASY:>**

**A FIERCE WAR.**

So fierce has been the war among dealers, and so great the desire among soap manufacturers to produce goods at a lower price than their competitors, that to-day ninety-nine-tenths of the soap sold from groceries is made from inferior and impure materials, and is greatly adulterated with harmful substances. Some of these soaps are dangerous to use, as they may breed skin diseases or ruin clothing washed with them. But "Sweet Home" Soap is pure, made for the consumer, and can not be had of grocers. Sold only to those who buy it for their own home use. It is the best soap manufactured. It is thoroughly seasoned before being packed. It is sent on thirty days' trial, thus giving ample opportunity to prove that it is all that can be desired for a family home soap. Send J. D. Larkin & Co., Buffalo, N. Y., your name and post-office address on a postal card and they will send you (freight charges paid) on thirty days' trial, a box of their soap, and in addition to the 100 Cakes Sweet Home Soap you get all the Boraxine, toilet soap, perfume, and shaving soap you need for a year, free.

Price of entire box, only six dollars.
CHRISTIAN NATION PREMIUMS FOR 1890.
A magnificent Parlor Organ and Sewing Machine.

"MOZART" PARLOR ORGAN.
Price $90.

Dimensions: Height, 71 in.; Depth, 21 in.; Length, 45 in. Weight, boxed, 250 lbs.

This beautiful Organ and Sewing Machine, with a Six Years’ Guarantee signed by the Makers, will be boxed and sent, absolutely without cost (except freight) to any one who will secure One Hundred New Subscribers to the Christian Nation at the reduced trial price of $1.50 each.

As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

We suggest that two persons may unite in securing a 100 name club, agreeing between themselves as to a division of the double premium. Sample papers furnished free to canvass with.

MAKE YOUR HOME ATTRACTIVE.

For TEN New Subscribers at only $1.50.

A magnificent bisque Lux-Dux Lamp, hand-painted, with Lamp and Shade to match. Exactly like picture. There is nothing more appropriate or beautiful for a Wedding, Birthday or Christmas present than a nice Lamp.

The Lux-Dux has all the good points and no bad ones. It is built that way. No oil escapes from it while burning. Lamp and table are clean. It emits no smoke or smell, because its combustion is perfect. The flame never creeps up after burning for a time. You can leave it as you would a gas jet. It gives a white steady light, and more of it than any lamp made. Where known it has only friends and none to dispute its title—the best. There can be but one best, and everybody says it is the Lux-Dux. (Securely boxed and expressed free of charge).

IMPROVED HIGH ARM SEWING MACHINE WITH COVER.

Price $60.


The Celebrated

IMPROVED HIGH ARM SEWING MACHINE WITH COVER.

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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.

Father Nash, a vigorous young priest, of the parish of the Church of the Sacred Heart, Brooklyn, has succeeded in erecting a $77,000 parochial school building alongside of his church. It can accommodate 1,500 children, but only 1,100 are in attendance. Many of his parishioners prefer to send their children to the public schools, believing that to be more in accord with the obligations of American citizenship and more beneficial to their children. Father Nash recently informed thirteen of these children that unless they attended the parochial school they would not be admitted to the Sabbath School. Three of the children acceded to the priest's demand, but the parents of the other ten children claim that as American citizens it is their right to use the parochial school, but I have a right to my own preferences.

The horrible death of John E. H. Feeks, a "lineman" in the employ of the Western Union Co., has greatly stirred the hearts of the people of New York. Feeks was at the top of a pole, corner of Centre and Chambers streets, repairing the telegraph wires, there being no electric wires on the pole. While sitting on a cross-bar, in the sight of thousands of people, he put out his hands and took hold of a wire. Immediately he fell forward across a network of wires, and flames were seen issuing from his hands, feet, mouth and nostrils; directly blood began to drop to the pavement until quite a pool was formed on the sidewalk beneath it. It took a long time to get the body to the pavement, the wires having to be cut in order to release it. The fatal wire was found to be improperly covered electric wire at some other point in the city.

Mayor Grant of New York has forbidden the use of overhead electric wires, until passed upon by an expert of the Board of Electrical Control as properly insulated. The Mayor is determined that the laying of subways for the electric wires shall be pushed rapidly forward and the wires placed underground soon as possible.

A secret society has been discovered in San Francisco, among Chinamen, called the League of Heaven and Earth. Its object is to blackmail and have vengeance upon all who are at enmity with it or its members. All its victims are removed in such a way that no trace can be found of the corpse of the victim. Six persons have been murdered by it within a few months, but no facts can be learned about their fate.

A feud has existed for some time between the boys on the east and west sides of the Mississippi river. Lately they declared a war of extermination, and armed with breechloading rifles they opened fire on each other, firing across a mill-stream. One little fellow, Bert Tracey, will die. They are all from ten to twelve years of age.

The General Committee on the World's Fair has decided that the Fair should be held in New York city. The site agreed on is Morningside and Riverside Parks, the northern portion of Central Park to be included if desired. This site would bring the Fair into the center of a population of five million people within the radius of a few miles.
THE SUNDAY PAPER A PUBLIC ENEMY.

A very strong Editorial is published in Our Day for October.

We give it in full:

The Sunday newspaper is the giant that breaks down all the six gates to the citadel of Sabbath rest. In a certain walled city each trade had a separate quarter and a gate of its own. A giant came against the city, with a host of followers; with his battering-ram he broke down, one after another, the six gates, the gate that protected mechanics, the gate that protected merchants, the gate that protected hucksters, the gate that protected transporters, the gate that protected amusement-vendors. Through these broken gates his greedy soldiers rushed in to plunder and destroy.

The Sunday newspaper breaks down the gate that protects the Sabbath rest of mechanics by requiring Sunday work of editors. Lawyers and professors, erelong, must share this Sunday slavery unless this gate is rebuilt.

The Sunday newspaper breaks down the gate that protects the Sabbath rest of mechanics by requiring Sunday work of printers. If a man may manufacture news on the Sabbath, why not shoes? The Sunday newspaper breaks down the gate that protects the Sabbath rest of merchants by requiring Sunday work of newspaper dealers. It is a crime against equity for law or custom, having allowed the Sunday sale of gossip and slander, to stop the sale of anything else.

The Sunday newspaper breaks down the gate that protects the Sabbath rest of mechanics by requiring Sunday work of the newsboys. If we allow the restful quiet of the Sabbath to be smashed by the cry, "Sunday newspapers," by what right can we suppress the more wholesome crying of "Cabbages?"

The Sunday newspaper breaks down the gate that protects the Sabbath rest of mechanics by requiring Sunday work of professional men, the gate that protected mechanics, the gate that protected professional men, the gate that protected professional men.

The Sunday newspaper is the Carthage that wages ceaseless war on the Sabbath. Both cannot survive. "Delenda est Carthago."

The next (November) number of the Century begins the twentieth year of the magazine with a notable number in which Jefferson's autobiography will begin; also novels by Frank Stockton and Amelia E. Barr. Among the contributors to the number will be Mark Twain, George Kennan, Walt Whitman, Colonel Higginson, Aubrey de Vere, Brander Matthews, Judge Ernest Crosby, Margaret Deland, Dr. Huntington (of Grace Church, New York), W. J. Stillman, Nicolay and Hay, and Charles Henry Webb.

CHRISTIAN THOUGHT, for October, under the editorship of Charles F. Deems, D. D., LL. D., comes to hand freighted with a rich literary banquet. The names of the contributors to this number are in themselves a warrant of its worth. A vigorous, strong and charming number of this most successful magazine. $1 single copy, 40 cents. $2.00 a year. Clergymen, $1.50. W. B. Kelcham, Publisher, 15 Cooper Union, New York.

THE OUTLOOK.

A carload of Chinsmen from Havana, Cuba, passed through Texas heavily guarded, on their way to sail for China.

In the neighborhood of Aurora, West Va., there is such an epidemic of Typhoid fever that the well persons are not plentiful enough to nurse the sick ones.

The bones of Lord Howe have been discovered buried in the cemetery of Ticonderoga, N. Y., and will be reinterred in the village cemetery. He was killed in battle on July 5, 1759.

The Knights Templars were given a grand reception at the White House on the 9th inst. It was a gorgeous sight. They were received personally by the President and Mrs. Harrison.

William W. Astor lately entertained fifty gentlemen at dinner at Delmonico's, all of whom are interested in the World's Fair. The dinner was one of the most attractive given in the city, the gentlemen all being notables of the Democratic stamp.

Frank A. Robbins disbanded his circus at Middletown, N. Y., and disappeared, leaving his men with wages unpaid from $10 to $400 each. They have discovered that the animals were borrowed from Forepaugh and all the other goods belonged to Holme's Museums.

Bertha Schade, a German girl twenty-seven years of age, in New York City, during the absence of her mistress this summer, who had perfect faith in her honesty, helped herself to $1,500 worth of goods, taking them to a sister's room with the aid of her father. The three are all in prison for the crime.

The gale of Oct. 7th caused great damage to vessels. Two passengers on the City of Paris were washed overboard, and a steerage passenger is said to have committed suicide while the vessel was on its way to Queenstown. The brigantine Zuleika of Belfast was wrecked off Valenza and the crew were drowned.

George F. Beers, a nephew of Edwin Beers, President of the Broadway Railroad of Brooklyn, disappeared on May 7th, and no word was received of his whereabouts until a few days ago, when a man named Kennedy told Mrs. Beers that her husband had been shipped to Mexico by "Liverpool Jack," that he had met him, and that although he gave his name as Brown, "G. F. Beers" and the bust of a woman were tattooed on his arm. Since then she has learned that her husband escaped and shipped on a vessel bound for New Orleans, but as she cannot find any trace of him in that city, she has applied to the Charities Commissioners for aid, and the Department will do all in its power for her.
Enlightened Statesmanship.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God.

The former chapter of his book, "The Rights of Man," is called "Light's," and Statesmanship that is Godward is Enlightened, but popular statesmanship is the "light's" of the age, and makes darkness easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffick, and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-whois by legalizing the liquor-traffick.

Enlightened statesmanship, in short, would put an end to every question of national policy, to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the latter is to be judged by the system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1894.

"SCOTLAND—THAT BEAUTIFUL COUNTRY." REV. JOHN LYND, BELFAST, IRELAND.

I take the title of this letter from a paragraph that appeared in the Christian Nation. "Beautiful country" is very appropriate to Scotland, if one goes to the beautiful places. These are not few; and over many of them has been cast an added charm. They are associated with spirit-stirring events; and where historic association is wanting the poet and the novelist have enriched them in song and story. But Scotland in many parts is rich in coal and iron, and—also for her beauty—rich in iron-works. Pittsburg atmosphere may condense into dollars; and Glasgow air may swell pocket-books. But one always feelcs about Pittsburg that it would need to be taken to Atlantic City and go in bathing every day for a week to get its face clean. While Glasgow and the towns round about it, with "Auld Reekie," would require similar treatment to bring out their beauty.

It fell to me to be in "that beautiful country" recently for one day's work and three days' play. Will you allow me to tell the readers of the Christian Nation a little about the places of the work and the play?

The place where I was working was by the side of the river Clyde about seven miles up the stream from Botwell Brig. Many of your readers will be familiar with the name of Bothwell Brig as the place where the Covenanters once gathered in self-defence against those who in the name of the King and law persecuted them to the death. The skirmish at Drumclog, where Cleaverhouse had attacked a conventicle, resulted in a victory for the Covenanters a short time before. This, and the necessity of defending themselves from the vengeance of the persecutor brought together a large number of the Covenanters, armed after such fashion as country folk could equip themselves for fray. Had they been of one mind, or had their officers been well supported, or had a local dealer in the town of Hamilton sent the powder that was ordered, and not a barrel of raising, they could have held the Brig, and might have made terms with the King's officers. But—a great mistake—a "great debate" was waged through the whole camp, and upon the end of it sat mothers with little children.

The people must have had a rare feast last year, for this year they gathered in great numbers. And about 3,000 of them stood for an hour and a half as close around the preacher as they would squeeze and listened with close attention as he tried to rehearse the struggle of 200 years ago, and paint its lessons.

It is impossible to stand amid such scenes and recall such events without feeling that the sufferings of Christ's people have played as important part in the advancement of his cause as its doings. As it was with himself so has it been with them. Self denial made, suffering borne, for Christ's sake and his gospel have written as large and important chapters of the world's history, as deeds of high emprise. Nor is it possible to be insensible to the contrast between times when we preach at a field that has declared war and declared treason, and times when we may worship without any to molest or make afraid.

I must reserve the story of my holiday for another letter. P. S. So little favor has the Roman Catholic university idea found throughout the country, except among the Roman Catholics, that already the scheme is regarded merely a piece of paper, and day's papers published a letter of Mr. Balfour's which is characteristic of the man. It was written in reply to one from Rev. James Kerr, D. D. of Glasgow, the Secretary of the Scottish Protestant Alliance. I subjoin it.

"Bass Rock Hotel, North Berwick, 19th September, 1889.

"Dear Sir,—I am obliged for your letter of the 17th September. You ask me whether the Directors of the Scottish Protestant Alliance are justified in understanding the few words I spoke on Irish education at the close of the last Session as implying that 'the Government are favourable to the erection of a university in Ireland for the higher education of the Roman Catholic population, and that they are willing to make grants for such a university out of the national funds.' I have to say in answer that, though I desire to take steps to promote the higher university education of the Roman Catholic population, the foundation and endowment of a university for that purpose, so far as I am concerned, has never entered my mind. I am not interested in the right and opinion, necessary. I would venture respectfully to suggest that, before passing judgment upon any supposed plans of the Government, it would be expedient, not merely in justice to the Government, but in justice to a much larger and more important community, to suspend any expression of opinion until the views of the Government are fully before you.—Yours faithfully,

"Arthur James Balfour.

Great men wriggle through very small holes sometimes,

ANALYSIS.

Rev. J. R. T. Milligan.

Golden Text.—'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' Rom. 5:1.

I. Blessings of believing relation to God in Christ. 1. Transgression forgiven. 2. Sin covered. 3. Sins not imputed to them. 4. Guilelessness induced by grace.

II. David's experience of the misfortune impatiently induced in God's saints. 1. He roamed with spiritual agony. 2. His bones waxed old. 3. The hand of the Lord was heavy upon him by day and night. 4. His moisture turned into drought.

III. The lesson of duty he learned under this experience. That the believer in Christ must acknowledge his sin to Christ. 1. Confess. 2. When they do so He will be found a sin pardoning Saviour.

IV. The general duty learned in regard to forgiveness of sin. The godly will ask it in a penitent spirit. 2. True believers do sin even after justified. 3. There is forgiveness by Christ to those justified in Him. 4. They who believe to justification must repent and confess to Christ. 1. He became his hiding place. 2. He was preserved from trouble. 3. Compassed with souls of deliverance. 4. A guileless Christian will not deny his sinfulness.

V. The general benefit. The floods of the great waters of shame and sorrow shall not be experienced by the penitent believer. 1. Sin is the greatest discomfort and dishonor to a true believer. 2. True believers do sin even after justified. 3. There is forgiveness by Christ to those justified in Him. 4. They who believe to justification must repent and confess to pardon.

VI. The benefits Christ assures to His people. 1. Instruction and teaching in the right way. 2. Guidance by His infinite wisdom. 1. Sin is the greatest discomfort and dishonor to a true believer. 2. True believers do sin even after justified. 3. There is forgiveness by Christ to those justified in Him. 4. They who believe to justification must repent and confess to pardon.

VII. The general benefit. The floods of the great waters of shame and sorrow shall not be experienced by the penitent believer.

IX. The warning He gives. 1. Be not as the horse or mule without understanding. 2. Don't require bit and bridle like a dumb brute. 3. Many sorrows shall be to the wicked. 4. Mercy shall compass those who trust in the Lord.

X. The duties enjoined upon them. 1. Be glad in the Lord. 2. Rejoice in Him. 3. And shout for joy.

PRACTICAL THOUGHTS.

1. Sin is the greatest discomfort and dishonor to a true believer.

2. True believers do sin even after justified.

3. There is forgiveness by Christ to those justified in Him.

4. They who believe to justification must repent and confess to pardon.

5. A guileless Christian will not deny his sinfulness.

6. If they do for a time it will increase their spiritual distress and trouble.

7. An early and frank confession is good evidence of repentance.

8. It will always secure remission.

9. And save from great floods of grief.

10. Christ is the hiding place from the Father—The preserver from trouble, the instructor and guide.

11. It behooves all them to trust Him and be glad and rejoice in Him.

COMMENTARY.

Rev. T. H. Acheson.

INTRODUCTION.—We have a change in the character of our lesson for to-day, in that we have a Psalm for our consideration. Still we have not left David behind, for according to the title, he is the author of the Psalm. Sin, confession, and forgiveness are brought before us in these verses. How well it is for us that we have such practical, devotional guides in our spiritual journey, as this psalm! It may have been composed with reference to David's great sin in the matter of Bathsheba and Uriah; and it may not.

Barnes says: "The occasion on which it was composed, however, is not intimated, nor is there any way now of ascertaining it. That David refers to his own experience is manifest from the Psalm itself, verses 2-5; but whether to his experience at the time of his conversion, or to his experience in the matter of Bathsheba and Uriah, his deep guilt—his anguish of spirit on that occasion, the remorse of conscience which he felt when the guilt of that sin was brought home to his conscience; or whether he refers to some other occasion of his life when he was troubled at the remembrance of sin, it is impossible now to determine."

The Psalm has the word m'schil prefixed to it. Gesenius says: "The origin of this signification is doubtful. The easiest explanation appears to be that of those who render m'schil prop. a didactic poem, but so that this special word became applied to other kinds of poems." According to the margin it means: "Giving instruction." THE LESSON.

I. The Blessedness of Pardon. (1-2).

1. 2. Blessed. See also Ps. 1:1, and 119: 1. 2. This word is rich in meaning. Gesenius says that it is found only in the plural construction, where it has the force of an interjection as "O the happiness of the man," i.e., "O happy man!" Transgression. Sin. Iniquity. These three words are employed in these first two verses to express sin.

The word "transgression" is the translation of a word in the Hebrew which comes from a verb meaning, "to fall away," "break away," "turn away." The word "sin" in the Hebrew comes from a verb meaning "to miss," "to err from the mark." Sin is "to miss or wander from the way, or to stumble in the path of rectitude." The third word, "iniquity," has the idea, "has the idea, Gesenius tells us, of perversity, depravity; and comes from a verb meaning primarily "to bend," "to curve," "to twist," etc. The etymological or peculiar meanings of these words may not be intended here; and the three words may not be used to embrace all classes of sin; but they can at least suggest to us different aspects of sin, and that to be fully blessed we need the pardon of all sinfulness. Forgiveness. Covered. Imputed not iniquity. We have three words again to express the idea of pardon. The first word in the Hebrew has among its meanings "to lift up," "to bear." This at least neatly suggests the beautiful fact that the sins of the pardoned man are lifted from him and borne by some other power. The burden of our sins is placed on Christ. "The Lord hath laid on him the iniquity of us all." Is. 53:6. The word "covered," Barnes tells us, is not from the ordinary Hebrew word for atonement, but means the same "to cover." Our sins are recorded by God. They are in his sight. He whose sins are forgiven has his sins covered, not covered, as Henry suggests, from God's omniscience but from his justice. The blood of Christ covers our sins. God blots them out. The third idea is that the pardoned man does not have his sins imputed to him. To impute is to charge to our account. His sins are not reckoned up to him, as they should have been. The Scotch metrical version is a little fuller in ideas than the prose: "Imputed not his sin." The meaning is not that sin in general is not imputed to him, but that his own sin is not reckoned to him. The Hebrew, however, perhaps implies, but does not express this latter shade of thought.

In what respects is the pardoned man blessed? One writer suggests three somewhat as follows. 1. If he has been in distress like David for sin, he is relieved from this unrest. 2. He escapes punishment; some of sin's troubles in this life; all of them in the next. 3. In his hopes and prospects. God not only pardons. He goes farther. He saves all whom he pardons. And in whose spirit there is no guile. Hardly a general statement about blessedness; but perhaps, whose attitude in his search for pardon is not hypocritical. He is sincere in his wish for forgiveness, and in his repentance.

II. The Psalmist's Own Experience. (3-5).

3. When I kept silence. David's remarks in the two preced-
ing verses were not simply knowledge gained in that line from outside sources. He had learned from experience. Now he speaks of himself. He was under conviction. It may have been at the time of his conversion, or when he had committed some particular sin in after life. He felt his sinfulness. He did not wish to confess and he was keeping silence. Some who come more or less into the same position that David occupies, do also keep silence and continue to do so, and are not pardoned. My bones ceased old. His trouble of mind seems to have affected also the body. Through my roaring. He may have literally cried out in the greatness of his distress. All the day long. His trouble was continuous.

4. For day and night thy hand was heavy upon me. God was chastising his recumbent son. Stroke after stroke fell his rod upon him to bring him back to the path of duty, safety, and peace. Perhaps David spent many sleepless hours at night, and no doubt many weary heavy ones in the day-time troubled in mind and body. Read Eugene Aram’s Dream. God’s hand upon David was after all the hand of mercy. It is well for us that God makes us uneasy that we may find pleasure at his footstool and not at the shrine of the world’s joys. My moisture is turned into the drought of summer. As vegetation is withered by drought in summer, so he means here that he declined, in perhaps both body and soul. Fever may be referred to as a result of his anguish.

5. I acknowledged my sin unto Thee. Glad result! His trouble led him to do the proper thing. How well to pour forth our confessions at the foot of the throne! Whose confesseth and forsaketh them shall have mercy. “If we confess our sins, he is faithful and just to forgive us our sins.” Notice that these terms are here employed to express his confession: Acknowledged my sin. Mine iniquity I have not hid. I will confess. These are probably used to show the completeness of his acknowledgment. Thou forgavest. Joyful fact! The pathway of forgiveness has been followed successfully by many who have gone before us. Let us follow after. God is ready to forgive. He delights to forgive. “He retaineth not his anger for ever, because he delighteth in mercy.” How joyfully the father in the parable of the prodigal receives the returning boy. He goes out to meet him. He falls upon his neck and kisses him. “As far as the east is from the west, so far hath he removed our transgressions from us.”

III. Instruction and Warning. (6-11).

6. For this. For forgiveness of iniquity; or rather, because of my experience in finding pardon others shall pray to God. Shall every one. R. V.: “Let every one.” That is godly. This term “godly” is different from its ordinary significance. It seems to mean here those who are religiously inclined; Christians or not, if they need forgiveness. Pray unto thee. We should pray for pardon. “Forgive our debts, as we forgive our debtors.” In a time when thou mayest be found. This perhaps refers to the time of conviction, penitence and confession. Then God will be found. Let us not neglect such times. Or let us tell others properly of our spiritual experiences. A case is tried before us. We are allowed to look even into the offender’s very heart and note the effect there both of sin and of forgiveness. The government of God is not local but universal. David’s is no exception.

7-11. My being place. From everything that troubles, or from the evils of my sinfulness. God is our city of refuge. Shall preserve me from trouble. Troubles that flow from one’s sins, or all troubles. God will keep us from experiencing such troubles, and will not allow other troubles to destroy whom he has chosen. Compass me about with songs. A contrast with verses 3 and 4. I will instruct thee. God speaking to the psalmist; or, rather the psalmist speaking to us. He is competent. Be ye not as the horse, etc. Act more reasonably than brutes. Don’t need compulsion. Yield to reason. Let them come near unto thee. Better, probably, as in R. V.: “Else they will not come near unto thee.” Many sorrows shall be to the wicked, etc. Notice the contrast in this 10th v. Sorrow, and much sorrow, shall come to the wicked. Possibly by “wicked” is meant here specially those who do not repent of sin. It is difficult to tell how general the reference of the psalmist is in the last part of the psalm. On the other hand, as to the contrast, observe that mercy shall compass about him who trusts in God. Faith is a Christian duty and a means of receiving salvation. Be glad in the Lord and rejoice, etc. Religion is not all sternness and gloom. There is much room in it for joy. And who has a better right to rejoice than the child of God?

THOUGHTS TAUGHT OR SUGGESTED.

1. We need pardon.
2. There is pardon.
3. Let us not stifle conviction.
4. It is foolish and painful to defer confession.
5. God wishes us to confess sin.
6. He is ready to forgive.
7. Let us be honest in our search for pardon.
8. Let us tell others properly of our spiritual experiences.
9. Let us yield to reason and not invite compulsion.
10. There is true joy in God.

PEACE THROUGH JUSTIFICATION.
REV. K. G. SHAW.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1.

The law-book of God is different from the codes of men. It is different in that it gives us law in its purity, completeness and impartiality. It differs also in other respects. The law-books of men seem to regard law merely in its legal aspect, giving us the decisions of juries and the interpretations of judges; but they do not tell us how such decisions affected the prisoner at the bar, his family and society at large. They aim to defend the honor of the courts, and to support the majesty of the law. Here appears the great difference between the statute-books of God and of men. This statute-book which is God’s gives us the law, simply and briefly; while at length it shows us its bearing upon the life, and character, and destiny of man. The reason of this is, “God’s law is perfect,” and the decisions of heaven need no vindication; while the great object designed is the reformation and salvation of men. Our Golden Text is a legal statement, it occupies but one line and a half; while two chapters of history, and two sacred poems tell us how David sinned and how he obtained peace with God. We see the law applied. A case is tried before us. We are allowed to look even into the offender’s very heart and note the effect there both of sin and of forgiveness. The government of God is not local but universal. David’s is no isolated case. We all stand to-day transgressors of the same law under which he stood condemned nearly three centuries ago. Trusting then that we realize this; and that we desire to have peace with God; let us ask ourselves four questions that the text suggests.

6. What is it to be justified? It is to be regarded and treated as just. It is not to be made just. This we call sanctification. If I were to make a distinction between justification and sanctification I would say that the former effects merely the legal standing of the sinner, while the latter affects his character. The simple act of justification leaves the transgressor no better, no happier than it found him; the work of sanctification leaves him perfectly holy, and ushers him into the presence of God. Take an illustration. A prisoner at the bar of earthly jurisdiction may be pardoned and discharged, and go away to commit the very same crime for which he was just now condemned! The pardoning act is not a reforming act. The pardoned man went out of the court-room.
justified, free from every legal claim, an upright citizen in the eyes of the law; though he may have been at heart the basest of men. Of the justified of God, therefore, some may be even the chief of sinners, some may never have heard the first words of redeeming grace, some may yet be unborn; but all who are hereafter to be sanctified and glorified are now justified, their sins blotted out, and their names written in the book of life. Justification then is a legal enactment. It is done in the court of heaven. Man’s presence is not needed. He is already found guilty and condemned, and can offer no excuse for his sin, no plea for forgiveness. God finds out a way by which He can be just, and yet justify an elect though transgressing world.

2. How are we justified by faith? I have given you to understand in answering the former question, that in justification man is passive; it being the act of God. This is true as it relates to the simple act of justification. However justification does not end with the legal enactment. Suppose a prisoner to stand at the bar. The jury have found him guilty, but have recommended him to the mercy of the court. The judge says to him, “You are discharged; go now to your home; be a man; live an honest life; obey the laws of your country; prove that the mercy now shown you has not been thrown away, and that the confidence this court has in your manhood has not been misplaced.” Is not the man justified? Yes. Suppose, however, that he looks up defiantly into the face of the judge and replies, “I will not be pardoned by you. I deny alike your right either to sentence or condemn me. I hate the whole system of government, and will not obey your laws; and now do what you please with me. Let the law take its course.” Would the judge force a pardon upon that man? Could he righteously? Ought he not to pronounce upon a prisoner so incorrigible the severest penalty of the law? The man is not justified then, because he will not avail himself of the mercy extended to him. The judge has made a mistake in his estimate of the prisoner’s character. I need not tell you that when the Universal Judge says to condemned men, “Your sin is forgiven, your iniquity is pardoned; believe in the Lord Jesus Christ and you will be saved,” some receive the words with joy, look to Jesus and live; while others defiantly say, “We will not accept salvation on these terms. Let the law take its course.”

This must be noticed in passing, that God makes no mistakes and has justified none but those who will believe and obey.

3. What part does Christ take in justification by faith? The Scriptures teach that the law of God is immutable. This is what the Word itself implies. It comes from the same root as the word “lay” and means something fixed, established. Thus we have natural law, ecclesiastical law, civil law: regulations or restrictions that are laid down, fixed, established, the opposite of that which may or may not be, that is susceptible of change in character and manifestation. When the sun stands still, and the man with the withered hand stretches it out, we say that these are miracles not the outworking of natural law. When the transgressor of either the civil or ecclesiastical statute is pardoned instead of being condemned, we say that this is mercy and not strict justice. When God at the beginning would give man an example of law and its application to the affairs of earth, He designed in all His works to set forth the ideal, the highest and most perfect example of statutory enactment, and the most wonderful illustration of judicial leniency. The law was given to the first of men, and it was broken. The penalty attached was death. With the law transgressed and the penalty incurred, what must follow but the death of the offender? A law that can be boycotted with, whose penalties may or may not be inflicted, is not a law. We call it a dead letter. There was only one way in which the law could be vindicated, God’s word verified, and man saved; and that was by the death of a substitute. If some one whom the law would accept as a substitute would voluntarily take man’s place, the transgressor could go free; and at once both the immutability of the divine law, and the miracle of divine mercy would be set forth and established in the sight of earth and heaven. This brings us to the part that Christ performed in our justification.

4. What is the character of this peace with God which we have here as the result of justification? It is a far-reaching peace. What comfort do you suppose that man can have who has committed some great offence against the laws of his country and who knows that the detectives are on his track and will surely bring him to justice? He may have a lovely home, a charming family, a large income, a wide circle of friends, a position of honor and influence among men; but what real enjoyment will all these things afford him while burdened with transgression, in the beauty of landscape and sky? Ah! the secret that he carries in his breast turns every pleasure into pain, and mingles every sweet up with bitterness. Such is the condition of him whose sins are not forgiven; and who realizes his position before the divine law. If, however, we are assured that atonement has been made for us, conscience no longer accuses us, we have peace; a humble home, a broken family circle, a meagre income, few friends afford us more real and lasting satisfaction than the abundance of the wicked.

Peace, the peace that Christ gives and the heart holds, nothing can take away. John Knox possessed it, therefore he “never feared the face of man.” Chrysostom had it, and he could answer every threat of Eudoxia with the saying, “Nay, and that thou canst not do.” Peace with God here, means peace with God hereafter; eternal, unbroken peace.

QUESTIONS ON LESSON IV.

If a person is conscious of sin, what must he do to receive pardon? If a person is conscious of sin, what must he do to receive pardon? If a person is conscious of sin, what must he do to receive pardon? If a person is conscious of sin, what must he do to receive pardon? Is there any hope of forgiveness without confession? How did the psalmist say that he was affected while he refused to acknowledge his sin to God? Why should God’s hand be so heavy upon him?
cribe this experience? If you are a child of God in this state, can you expect a different experience? It is a mercy that we are not let alone. What did the psalmist then do? How did he come to do this? Was this done willingly or unwillingly? Did this lead to a change of experience? From what cause? Are you acquainted with this also?

What encouragement is to be drawn from what we have studied? When a godly person knows this what will he do? If a person does not do this, what shall we judge as to his character? Is he to expect while in the body to get beyond the need of acknowledging sin and asking forgiveness? If this is neglected, what may come to pass? If attended to seasonably, what securities does he enjoy? What then is the door into the hiding place from evil? Who is this hiding-place? Through whom do we obtain forgiveness? Who sanctifies us? What experience have those who come thus to God? If the experience of the believer leads others to come to Christ is it not easy to see how he will be surrounded with songs of deliverance?

Who is the speaker in the eighth verse? If David, how will he do this? How, if God? What exhortation is given in the ninth verse? What is the meaning and need of it? What is the speaker in the tenth verse? If David, how will he request this? If God, what is the request? What exhortation is given in the eleventh verse? Who are they? [As previously described, the justified righteous one described? Who are exhorted in the eleventh verse? Why? [Because this lesson is to them a living experience.] The blessed man should rejoice in the Author of his blessedness.

O that I could meet you all face to face and talk this lesson over with you. May the Great Prophet meet with you.

Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

*Mr. D. Gregg, of the Central Allegheny, Pa., is quite ill.
*Miss Mattie Wylie, the foreign missionary, is visiting and lecturing in the West.
*Rev. E. M. Milligan has declined the call from Wilkinsburg, Pa., congregation.
*Miss Ella Johnston represented the New Alexandria (Pa.) people at the W. C. T. U. county convention, in Sept.
*Rev. David Gregg, D. D., of Boston, is in this city as a delegate attending the sittings of the American Board.
*Rev. J. M. McEllinmon will supply Rochester congregation with preaching the second and third Sabbaths in November.
*Father Galbraith has resigned the pastorate of the North Union, Pa., congregation, which he has held since 1843—nearly half a century.
*Mr. S. Kennedy, licentiate of the Irish Synod, and nephew to the Rev. James Kennedy of this city, has been called to Ballylagon, Liverpool and Ballybary.
*Rev. A. S. Lyons delivered a lecture on "Ireland and Home Rule" before a fair and appreciative audience in the Walton church on the evening of the 8th inst.
*Wyma, Iowa, folks are well led in all good work by Rev. J. A. Black. Mr. Black's eldest son, by the way, recently suffered the fracture of an arm, but is doing well.
*Rev. J. B. Dill has been lecturing to large and appreciative audiences in the West. At Rehoboth, Iowa, he spoke twice, his subjects were "The Sabbath for Man," and "A Night in Rum's Art Gallery."
*Miss Fannie Howland of Walton has received and accepted an appointment to teach in the Mission Academy at Selma, Ala.; and Miss Maggie Russell of Bovina has under consideration a similar appointment.

*The special Baltimore convention on the Person and Ministry of the Holy Spirit will commence on Tuesday morning, Oct. 29th, in the Mt. Vernon M. E. church, Baltimore, Md. It will continue several days.
*The learned Editor of the "Covenanter," Rev. R. Nevin, Perry, Ireland, is about to publish a book of 600 pages on "Prophecy." He has been requested to do so by the Synod of the R. P. church in Ireland.
*The Third R. P. congregation, this city, had a large communion last Sabbath, Dr. Kennedy ably assisting Mr. Foster. There were 15 accessions. The Sabbath school is experiencing remarkable growth, and Mr. Brown, the superintendent, is correspondingly happy.
*An undeniable proof of the continued prosperity of the Walton congregation appeared last Sabbath in the form of a new carpet covering the entire floor of the church. Heretofore only the aisles and platform were carpeted. This work was undertaken and carried out by the members of the L. M. S. of the congregation; but in it they were helped by the whole congregation with unusual heartiness and liberality.


Mr. D. Gregg, of the Central Allegheny, Pa., is quite ill. Miss Mattie Wylie, the foreign missionary, is visiting and lecturing in the West. Rev. E. M. Milligan has declined the call from Wilkinsburg, Pa., congregation. Rev. A. W. McClurkin occupied the pulpit of the Rev. Mc-Masters, Blairsville, Pa., Oct. 18th. Miss Ella Johnston represented the New Alexandria (Pa.) people at the W. C. T. U. county convention, in Sept. Rev. David Gregg, D. D., of Boston, is in this city as a delegate attending the sittings of the American Board. Rev. J. M. McEllinmon will supply Rochester congregation with preaching the second and third Sabbaths in November. Father Galbraith has resigned the pastorate of the North Union, Pa., congregation, which he has held since 1843—nearly half a century. Mr. S. Kennedy, licentiate of the Irish Synod, and nephew to the Rev. James Kennedy of this city, has been called to Ballylagon, Liverpool and Ballybary. Rev. A. S. Lyons delivered a lecture on "Ireland and Home Rule" before a fair and appreciative audience in the Walton church on the evening of the 8th inst. Wyma, Iowa, folks are well led in all good work by Rev. J. A. Black. Mr. Black's eldest son, by the way, recently suffered the fracture of an arm, but is doing well. Rev. J. B. Dill has been lecturing to large and appreciative audiences in the West. At Rehoboth, Iowa, he spoke twice, his subjects were "The Sabbath for Man," and "A Night in Rum's Art Gallery." Miss Fannie Howland of Walton has received and accepted an appointment to teach in the Mission Academy at Selma, Ala.; and Miss Maggie Russell of Bovina has under consideration a similar appointment.
Dr. McClurkin, Wylie, Sr., and Gault. Much routine business was attended to, and on Wednesday morning Presbytery adjourned to meet in Topeka on the second Tuesday of Oct. 1880.

Presbytery was royally entertained by the Tabor people.

Another correspondent writes: Brother Stevenson and his people are themselves rejoicing over a most bountiful harvest. Such immense stretches of gentle sloping prairies and rich soil as Clay county presents, would delight the heart of an eastern farmer, while the illimitable corn fields, or corn "forests" of this season are a continual surprise, even to the Western pioneer.

Brother Stevenson was one of the earliest settlers, he has stood by his people in prosperity and adversity and has gained and holds their affection and respect and although the silvery locks appear upon his brow, he is yet good for many faithful years of work for the Master. May he be long spared to uphold the banner for truth and gather into the church the travail of the Redeemer's soul.

SO MANY LADIES

Have been disappointed in buying dresses that we can readily believe that many of them despair of purchasing a dress that is worth the money paid for it. Severe competition, high rents, expensive clerks. all combine to drive storekeepers to sell an inferior article of apparel at a price much higher than its real value. So when a manufacturer offers to sell direct from his looms to the wearer the buyer has a guarantee that he or she will get the best fruit of the looms. This is particularly true of Silk and Satins as in no other class of goods is the opportunity for swindling so great. Foreign materials can be introduced into the silk so that even a practiced eye can not detect the deception. The lady who has been led by a pleasant clerk in a handsome store to invest her money finds out after it is too late that she has been cheated, and the goods she bought for something handsome turn out to be rough material, containing 40 per cent. silk, 60 per cent. foreign materials not fit for a lady to wear. All our lady readers will welcome the chance offered them to secure a handsome silk or satin dress direct from a great Connecticut factory which offers to send a perfect Silk or Satin Dress to any of our subscribers for examination and final purchase.

Read carefully their large advertisement, and be sure to send your name, address and stamp asking for samples of silk or satin, to O. S. CHAFFEE & SON, MANFIELD CENTRE, CONN. They are reliable, and we take much satisfaction in presenting their card.

Do us the favor to name our paper when writing.

Additional Premiums.

For 1 new subscriber to the Christian Nation:

"Gathering Jewels, or the Secret of a Beautiful Life," illustrated, 298 pages, bound elegantly in cloth.

This splendid book will also be sent to old subscribers who renew in advance, and send Fifty Cents additional.

For 2 new subscribers:

A Universal Binder, made to our order, with fac-simile of the Christian Nation heading, stamped in gold; or "Gathering Jewels," or A gross of Perry & Co.'s celebrated patent planished pointed Sheffield Steel Pens.

For 3 new subscribers:

Pentecost's Lesson Notes for 1880; or Pentecost's Lesson Notes for 1880; or "Atonement and Law," by Armour.

For 4 new subscribers:

"Projections on Theology," Spruill.

For 5 new subscribers:

"Life and Work of Dr. Sloane."

For 7 new subscribers:

Glasgow's History of the Reformed Presbyterian Church.

PUBLISHER'S NOTICES

Dear reader, do you appreciate the value of that great work, "Life and Work of Dr. Sloane," which we are giving away to those who will "lend a hand" in booming circulation?

If you do, have you got a copy?

If not, you ought to get it at once.

The supply will not last forever.

In order to get a copy of this $3 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

Some folks like testimonials as to the merits of a paper before they subscribe for it. Here are a few which you can read to such:

There is an excellent paper published in this city under the name of the Christian Nation. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good warfare.—New York Voice Sept. 5, 1889.

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the Christian Nation worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

I think the Christian Nation a most excellent paper.—R. H. Gorrie, Newburg, N. Y.

To the Christian home the Christian Nation has brought cheer and happiness, and when sent to the household where the new life had not entered, it has awakened thought and quickened conscience.—Mary A. Woodbridge, Rec. Sec. of the World's and the National W. C. T. U.

The Christian Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly things into the hands that were pierced, and have Him order them as He will. That will give us all reforms at once.—Rev. D. S. Littell, Pittsburgh, Pa.

The Christian Nation is a grand, good paper.—Rev. C. E. Walker, Twin Brooks, Dakota.

The Christian Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

The success of the Christian Nation is almost phenomenal.—Rev. J. F. Carson, Brooklyn, N. Y.

The Christian Nation is well and ably edited. It deals with all questions of national morality vigorously and honestly.—Rev. T. C. Sprout, Cedarville, Ohio.

The Christian Nation is an excellent paper. I read it with great satisfaction.—Rev. J. M. Foster, National Lecturer, Cincinnati, Ohio.

I trust the Christian Nation may continue its faithful work in the cause of National Reform.—Hon. Felix R. Brunot, President of the National Reform Association.

I congratulate the Christian Nation upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

I give me sincere pleasure to join with so many others in commending the Christian Nation. I like it not only because of its varied interest as a paper, but because of its loyalty to the Lord Jesus Christ, and because of its vigorous protests against all forms of iniquity.—Bishop Nicholson, Philadelphia, Pa.

The Christian Nation is conducted with ability in all of its literary and news departments.—A. W. Pitzer, D. D., Washington, D. C.

I regard the Christian Nation as one of the most potent factors in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

The Christian Nation is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. John.

"The very name of your paper is a watchword for us all."

—Frances E. Willard.
The Old Armchair

“I love it, I love it; and who shall dare
To chide me for loving that old arm chair?”

Written for the Christian Nation.

“DIED YESTERDAY.”
Lizzie C. Musselman.

Two words lightly read, lightly spoken,
How swiftly your meaning is sped,
And the thought of the hearts that are broken
Unless that the dead be our dead.
Perhaps 'twas a babe sweet and cooing.
Thatfolded its eyelds to rest,
Its life like the soft zephyrs woeing.
Or the flowers that the baby hands pressed.
Or a maiden whose voice like the singing
Of happy bird's trills at the dawn
Set the Joy bells in parents' hearts ringing.
Now silenced forever and gone.
Or the son on whom parents had centred
The hopes of their life's closing day—
The hopes that are broken and scattered
By the two words of—“ Died Yesterday.”
Or was it a father so strong and so brave
That has passed from life's turmoil and strife
Who to-morrow will lie in the dark quiet grave
Round which gather his children, and dear wife.
But it 'twas a mother, then must the tears start,
When cold, cruel death hath bidden her part
From those in her loving heart's keep.
Each day they are passing, the grave and the gay.
The wise and the useful, the pure and the good—
From those in her loving heart's keep.
Each day some are borne to " God's Acre" away.
For surely a stranger will weep.
In whom they had believed, and the old anchor held, baby,
Either as to its soundness; they went rejoicing home because they
Had " to-day," while still living that they
Word and believed it was ' to-day,' while still living that they
Could only see ' the old theology,' every one.
And they felt no doubts or fears
either as to its soundness; they went rejoicing home because they
Knew in whom they had believed, and the old anchor held, baby,
Held ' sure and steadfast' just as the simple old verse said it would.
"But they had all made their peace with God while on earth,
And able to read and understand the conditions of salvation.
And because they were both simple and wise, they took God at His
Word and believed it was " to-day," while still living that they
Wished they had been seen by their parents.
But it is because of the
Conflicts of the future upon which you must enter, because of the
Stern necessity of choosing between right and wrong, error and
Truth, that I welcome you with both smiles and tears.
Here comes nurse, and grandma is going straight upstairs
to ask God to strengthen her faith in the dear old promises
Just as they stand! So bye, bye, baby, you little sweet, immortal flower!"

What a Difference
between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make

life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go backwards—their work grows harder. Pearline makes life easier and cleaner.

Washing and cleaning done with Pearline has about
enough work in it to make it good exercise—but not
enough to tire the body or ruffle the temper.

Not ours, but the word of the millions who use it as
to whether it hurts the hands, clothes or paint—probably
your neighbors can tell you all about PEARLINE,

Send it back
Peddlers and some unscrupulous grocers will
tell you "this is as good as Pearline," it's FALSE—Pearline is never
peddled, and if your grocer sends you something in place of Pearline, the honest
thing to do—is send it back.
CHOICE ILLUSTRATIONS.

Disobedience.—Mr. Moody tells of a little nephew whom he watched one day, while he and his mother were passing through one of those crucial moments which decide a child's character as obedient or disobedient. The little fellow had taken a Bible from the table, and thrown it on the floor. His mother said, "Go and pick up uncle's Bible.

"I did not ask you whether you wanted to or not; go and pick it up.

"I won't.

"Why, Charlie," said his mother, "who taught you that naughty word? I never heard you speak so before. If you don't go and pick up uncle's Bible, I shall punish you.

Still he declared he wouldn't do it and she repeated her threat of punishment, adding that he should have to pick it up too. He then declared he couldn't, looking at it as if he would like to, but really somehow thought he could not; even getting down on the floor and, with both arms around the book, seeming to try, but really somehow he couldn't. "I felt very much interested," was Mr. Moody's comment, "for I knew that if she didn't break his will, he would break her heart.

Old Acquaintances.—Let me tell you a pretty story. Among the visitors to New York during the centennial celebration from the South was a gentleman on the staff of the Governor of Virginia. He had written to a friend to arrange a horse for him to ride during his stay in New York. A white horse, proud-stepping and slender-limbed, was selected, and on the morning appointed was led in company with a coal-black steed to the spot where the Virginia gentleman and a friend were ready to mount, when, lo!

the black horse pawed the ground, shook his head, showed great uneasiness and altogether behaved so remarkably that he attracted great attention.

"As sure as I live," said the rider of the white steed to his companion, "you are mounted on Black Diamond, my own old horse!"

"No nonsense!" said the other equestrian, "you wouldn't know Black Diamond now and he wouldn't know you."

By this time a little throng of spectators had gathered, interested in the scene. Black Diamond's saddle was taken off, and under it was discovered an old scar and a little tuft of white hair which proved his identity beyond a doubt. When his old master mounted him the horse fairly quivered with delight and gave a cry of gladness. All through the centennial week, there were two happy beings together, a man and a horse, and a horse sometimes shows intelligence so nearly human that one cannot but be glad when a great pleasure falls into the life of this faithful friend of man.
TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

CHURCH & PUBLIC BUILDING FURNISHINGS.

PANELED METAL CEILINGS. The best for Church, Parlor, Store, and wholesale to my customers for less than cost. freight paid. Hundreds in use. Give measures for estimate.

D. L. DOWD'S HEALTH EXERCISER

For Brain Workers & Sedentary People: Gentlemen, Ladies, Youth; the Athlete is favored. A complete apparatus. Take up but six square feet room; new sensation, durable, comprehensive, cheap. Indorsed by 10,000 physicians, lawyers, clergymen, editors and others not using. Send for 10c circular. No name; no loss. Fred. D. L., Down-Manuf.

Physical and Vocal Culture, 7 East 10th St., N.Y. York.

Popular Down-town Restaurant, For Ladies and Gentlemen, 119 Maiden Lane.

No liquors used, either in cooking or otherwise.

"Little Nell.

"Hush," she said, "He is sleeping.

N. B.—Read our offer concerning Dickens' Works, on Page 16.

THE GLADSTONE LAMP

In the finest lamp in the world. It gives a pure, soft, brilliant white light. All candle power in one more than one oil. "Seeing is Believing."

A "wonderful lamp" it is indeed. Never needs trimming, never smokes nor burns chinks, never "smell of the oil"; no dangerous, no smoking of the flame, no annoyance of any kind and cannot explode. Muslin all it gives a colour, while light, 10 to 20 times the size fun brilliance of any ordinary house lamp! KEIGHTLY DESIGNS. Either Brass, Nickel, Gold or Antique Bronze.

Send for illustrated price-list. Single lamps at wholesale price. Carefully boxed and sent by express.

Address GLADSTONE LAMP CO., 10 East 44th St., New York.

"HEATLESS READING.

It is not well to believe all you hear; but it is well to appear to believe it when your life is doing the talking.

What is the difference between a Swiss mountaineer and a dandy? One scales the Alps and the other scales the scalps.

A fugitive embezzler from Cologne is reported as on his way to this country. The detectives are supposed to be on the scent.

The man who lives the highest lives the shortest.

In a driving storm no one seems capable of holding the reins.

After all, the iron fence has a good deal of rustic simplicity about it.

It is well to appear to believe it when your life is doing the talking.

Not a child or adult in the family need ever be troubled with chapped skin, eruptions, pimples or blisters of any kind, which detract from the appearance and destroy one's comfort if they will use the famous Modjeska Soap. It is truly a "luxury of luxuries" and gratifying the user by its delicacy of perfume. Mothers should keep far out of the reach of their children many of the soaps which are, to-day, manufactured to sell, and contain chemicals, etc., positively injurious not only to the complexion, but health as well. Modjeska is the purest, finest and most economical soap in the market, and should be used by every one who prizes a soft, healthy skin.

It is sent free, with a large assortment of Perfumery, Tooth Powder, Shaving Soap, etc., to all who buy a box of "Sweet Home" Soap, which contains 100 cakes, price six dollars. It costs only one cent for a postal card to order a box, on thirty days' trial, of J. D. Larkin & Co., Buffalo, N.Y. If you don't like the goods, the firm will take them away without expense to you.

Order direct or of the Christian Nation 252 Broadway, N.Y.

"Hush," she said, "He is sleeping."
CHRISTIAN NATION PREMIUMS FOR 1890.

A magnificent Parlor Organ and Sewing Machine.

"MOZART" PARLOR ORGAN.

Price $90.

The Celebrated

IMPROVED HIGH ARM SEWING MACHINE

WITH COVER.

PRICE $60.

Don't Miss This Grand Opportunity.

This beautiful Organ and Sewing Machine, with a Six Years' Guarantee signed by the Makers, will be boxed and sent, absolutely without cost (except freight) to any one who will secure One Hundred New Subscribers to the Christian Nation at the reduced trial price of $1.50 each.

As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

We suggest that two persons may unite in securing a 100 name club, agreeing between themselves as to a division of the double premium. Sample papers furnished free to canvas with.

MAKE YOUR HOME ATTRACTIVE.

For TEN New Subscribers at only $1.50.

A magnificent bisque Lux-Dux Lamp, hand-painted, with Lamp and Shade to match. Exactly like picture. There is nothing more appropriate or beautiful for a Wedding, Birthday or Christmas present than a nice Lamp.

The Lux-Dux has all the good points and no bad ones. It is built that way. No oil escapes from it while burning. Lamp and table are clean. It emits no smoke or smell, because its combustion is perfect. The flame never creeps up after burning for a time. You can leave it as you would a gas jet. It gives a *steady* light, and more of it than any lamp made. Where known it has only friends and none to dispute its title—the best. There can be but one best, and everybody says it is the LUX-DUX. (Securely boxed and expressed free of charge).

We will box and ship this $100 Organ free (except freight) for 70 New Subscribers at only $1.50 each.
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.

EDITORIAL BRIC-A-BRAC.

In early October a State convention of the colored men of Illinois was held in Springfield to organize a State League for educational purposes, securing separate schools, etc. After reviewing the condition of the Negroes in the South, the outrages to which they are subjected, and the fact that it is not a party, race, or state question, but one of national importance, the league makes the following appeal:

"We appeal to the American people, to Congress, and to the Executive head of our government, to men of all parties to rise above partisan hate and bitter prejudice and bring to bear the majesty of the law, to the end that the life and property of the American Negro may be as safe in Louisiana, Mississippi, South Carolina, Georgia, and Texas as in the Northern States."

The address also calls attention to the fact of the opening of the new States in the Northwest, and advises the colored people of the South to secure homes there as one step toward overcoming the Southern question.

The burning of Dr. Talmage's Tabernacle in Brooklyn will be followed by the erection of a larger one on a better site. The Doctor's appeal for help from men and women of every sect and no sect, has been sharply criticized in some quarters. It is urged that a congregation of over four thousand members ought not to ask for help, and that the Tabernacle people give very little to the general work of the church. There is another side, however, to this case. The Tabernacle is a representative Christian church, its audiences gather, so to speak, from every tribe in Israel, and from tribes that are in but not of Israel; and the readers of Dr. Talmage's sermons are numbered by the millions, and are of every shade of belief. In appealing, then, to people of every sect and no sect, to help build a new church, Dr. Tal- mage is appealing to his parishioners, the very ones who ought to build it. Let the contributions roll in.

Gov. Fitzhugh Lee has been urging ex-President Jefferson Davis of the Confederacy to be present, to take part in the ceremonies attending the unveiling of the monument to General Robert E. Lee. If the ex President's health permits it, the Governor is sure that he will attend. The monument is almost completed, and Mercie's equestrian statue of General Lee will, it is believed, be finished and be all ready to have the unveiling some time in December. Gov. Lee's term expires Jan. 1, and he is very anxious that the completion of this monument to his relative and old commander shall be signalized during his administration. If Mr. Davis attends he will be accompanied by his wife and daughter, Miss Winnie. They will be guests at the Executive Mansion.

All of which leads us to remark that this is an awful free country!

The state Y. M. C. A. Convention met at New Castle, Pa., Oct. 10–13, and the local associations and Sabbath Schools were well represented. Ira D. Sankey led the singing. The last business session was held Saturday evening. Nearly $10,000 was raised to defray the expenses of the Executive Committee for the ensuing year. On Sabbath morning a consecration meeting was held: in the afternoon there were open air services in different portions of the city and in the evening a farewell meeting. The motto or guiding text chosen by the Association for the coming year is, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jeremiah 33:3.

Hon. Albert Griffin, the founder of the Anti-Saloon Republican organization, who proved to be too strong in his Prohibition convictions for editorial service on the Mail and Express, has removed to Philadelphia, where he has been instrumental in having formed the National Temperance Lecture Bureau. In a private letter Mr. Griffin says: "The National Temperance Lecture Bureau was established mainly to revive and promote moral suasion work, and educational temperance work, which has been so generally neglected of late." Mr. Griffin invites correspondence.

Gen. T. J. Morgan, United States Indian Commissioner, says there are three answers to the question what is to be done with the Indians. They could be exterminated, become wandering bands like gypsies, or become assimilated. Assimilation is the true solution, and is to be accomplished by extending the Government school system, making it universal, compulsory, industrial, liberal, and co-educational. Such a system would be relative with the school system in the States and Territories, and the Indian would pass easily into them.

A letter circular from Robert P. Porter, Superintendent of the Census, announces the determination to include church statistics in the Eleventh Census, under the following divisions: 1. Organizations or societies; 2. church edifices; 3. seating capacity; 4. value of church property; 5. communicants. The selection of so competent a person as H. K. Carroll, LL.D., editor of The Independent, to edit this department of the Census, insures its comprehensiveness and accuracy.

The full official returns of the recent election in North Dakota show a total vote of 39,500. Hansbrough, Republican candidate for Congress, received a majority of 15,000, while Miller, Republican candidate for Governor, had 12,000. The majority in favor of Prohibition is 1,100. Eighty per cent of the total vote was in favor of the Constitution, and seventy per cent was the average Republican vote.

"A preaching match" for a vacant pulpit is advertised in a Scotch paper. Some people have queer names for things!
Judging those from whom we do not hear by those from whom we do hear, many of our readers are almost persuaded to enter the lists in search of premiums for new subscribers to the Christian Nation. Let the reading of these lines determine all such to give up the notion to do it, and go to work. Thousands of new names could be added in the next few weeks, homes made happy by the reading of our columns, and hearts gladdened by the premiums we offer. An instance in point: a lady wrote us that another lady had tried and failed to secure a club in her town. We replied asking the lady to try it herself, adding that we believed she could do it. That was three weeks ago. To-day we received a letter from her as follows: "Enclosed find order for sixteen subscribers. I had concluded to abandon the enterprise, but your last letter appealed so touchingly, and your liberal offer as an additional incentive was so tempting, that I took up the work again, and now I have secured the requisite number and one for good measure. It seems to me the cause you are working in ought to interest all, without having to be canvassed into subscribing."

What has been done can be done again. In one small place this lady got sixteen names in three weeks in her spare moments, for she is a married woman with her home to look after. We know there are at least one hundred others among our readers who can do the same thing. What would be the result? Sixteen hundred new yearly subscribers to the Christian Nation in three weeks from one source. And no one person need secure more than sixteen of them. Let us have them before Thanksgiving.

WOMEN TO THE FORE.

With pleasure we note the places filled by women in all branches of art, science, profession and industry. The last decade has unfolded a wonderful advancement along these lines, and public sentiment and public opinion have been following after, whenever and wherever woman's abilities and capabilities have been proven by actual experience. Women have been found ready, willing and competent to enter these fields that have been opened to them, and struggles, difficulties and hardships seemed to be incentives to work to win. Almost every paper records the success of some woman in undertaking. How many, many women fill acceptably and creditably the highest positions in our institutions of learning! Simpson college, Iowa, has called Miss Joanna Baker to the chair of Greek, a position once held by her father. Miss Baker exhibited a fondness for this language at an early age; she began the study of it when she was seven years of age, at eight she could read Xenophon; at fourteen she compiled a lexicon of Aelianus Tyrannus, and at sixteen she was a tutor in this college which has now made her a professor.

Women as real estate agents have been very successful, and the New York Real Estate Exchange claims a popular and quite active member in the person of Miss Agnes K. Murphy. Her father had been in the business, and at his death Miss Murphy undertook to carry it on and provide for the family. It is reported that she recently effected the two largest sales of suburban real estate outside of an auction room in the city of New York.

Women of to-day suffer so much from the wrong use made of barley that it is with rejoicing we learn of a barley-field being converted into a flower and seed farm by a woman. Four years ago Miss Theodosia B. Shepherd, of San Buenaventura, Cal., without capital and under difficulties began the conversion of the barley field. The Woman's Tribune says: "She is now at the head of a thriving business, supplying many of the Eastern seedsmen in quantities and filling European orders for plants and seeds."

Then we have accounts of women editors, stenographers, typewriters, telegraph operators, mar'ee cutters, inventors, business managers, etc., in all of which they are generally successful.

True there may be an occasional failure, but if so that is no reason why professions or business should be abandoned by all women. Often by the mistake or failure of one man hundreds are benefitted, so woman can be equally profited by the experience of others.

The church and state are opening the way for woman to enter and stand side by side with man as God intended, and when God's will is done on earth,—when man and woman unite in work for God, Home, Native Land and every land, then shall evil disappear and righteousness will be rained upon us.

VIEWS AND REVIEWS.

It has been ascertained that Feeks, whose horrible death was noted last week, was killed by a telephone wire.

Mr. Seth Low, ex-Mayor of Brooklyn, has been elected President of Columbia College, to fill the vacancy caused by the death of Dr. F. A. P. Barnard.

While a comedy was being played in New York City, Oct. 9, Charles B. Bishop, who personated Adam Butterworth in a manner to call forth bursts of laughter, was taken ill upon leaving the stage and almost immediately expired.

In speaking of the nomination of Mr. Theo. M. Banta for Mayor by the Brooklyn prohibitionists, the Christian Inquirer says: "Like Jerusalem of old, Brooklyn is not likely to know the things that make for her peace and prosperity."

The little son of Mr. Pulitzer, four years of age, with a silver truncheon assisted in laying the corner stone of the World building this city lately. The building will be thirteen stories in height with a dome, and will be built of iron and stone.

Capt. Hahlberg, of the steamship "H. A. Hartmann," says that on Sept. 25, his steamer struck a large whale with such force as to cut it nearly in two. It threshed the sea in agony and the surface of the ocean around the vessel was crimsoned with blood. The vessel was on its way to Jamaica.

A movement is on foot to have the Board of Police Commissioners in Boston close all public bars in the city at an early date. The Prohibitionists of the city have demanded that a law hitherto to a dead letter shall be enforced which would compel all saloons in the city to close their bars. Only at the table can liquor be sold in any saloon in strict accordance with law.

It is feared that the suffering in Johnstown, Pa., will be great this winter, as the people are so improperly sheltered and poorly clothed. The clothing on hand has been transferred to the Red Cross Society, by whom it will be distributed to the needy. At the Red Cross Hospital there are now twenty-two cases of typhoid fever, and one patient died of the disease.

An election for officers of the N. Y. State W. C. T. U., at the recent Convention in Auburn, resulted as follows: President, Mrs. Mary Towne Burt of New York City; First Vice President, Mrs. Mary J. Weaver of Batavia; Corresponding Secretary, Mrs. Ella A. Boole, A. M., of Staten Island; Recording Secretary, Mrs. Georgiana M. Gardner of Oswego; Treasurer, Mrs. Ellen Teney of Albany.

Col. Franklin Fairbanks will give to the town of St. Johnsbury, Vermont his entire collection of birds, minerals, shells, and curiosities, and erect a suitable granite building for a museum. His collection of birds is one of the finest in the country, and his other collections include rare and costly articles from all parts of the world. The museum will contain working rooms for students and a scientific library.
It is said that in the wilds of Northwestern Ontario a few years ago Cannibalism was practised among the Indians to a fearful extent, until some French Missionaries found their way among them. One woman killed and ate her seven children, the eighth telling her of it, and the chief of the tribe about it, who sent and found the head of her seventh child boiling in a pot over the fire. She was executed.

In another place a full-blooded warrior had killed and eaten four of his sons, but was afterwards shot by his fifth son.

Rev. Robert McIntyre recently preached in Chicago a sermon on "The Male Gossip." He said only one person in all the Bible is mentioned as a gossip and that person is a man. Gadshum, who slandered Nehemiah, was selected by the text and the type, and as the good Doctor said, his breed was multiplied greatly on the earth.

Now this common failing of the stern sex has been pointed out by one of their number it is to be hoped we shall bear less from them of feminine failings in this regard.—The Woman's Tribune.

Two Barons from Paris, Pierre de Combertin and Marie de Villiers, are in this country making a study of the American system of physical education in schools and of the sports practiced by boys and young men at the various institutions of learning in the East. They have visited Princeton and Harvard, and while in this city a few days ago called at the Berkeley School, 6 East Forty-fourth-street, and were shown the system of physical training in use there. They have not yet called upon Prof. John L. Sullivan, but will certainly no return without seeing so noted a disciple of physical culture.

Prince Bismarck is in appearance now a feeble old gentleman. Measured by that of some of his great contemporaries, his is not so very advanced an age. He will not be seventy-five until next April fool's day, which means that he is nearly fifteen years younger than Prince von Moltke, who is still hale and vigorous. Bismarck, too, is six years younger than Gladstone, seven younger than Cardinal Manning, five younger than Leo XIII., and ten years younger than Prince Gorchakoff was when he died. But he is not robust at all, and we believe that he frets a great deal over the fear that he may not last much longer. All this tends to depress him, and the further fact that his family have not been a long-lived race serves to deepen his conviction that his days are numbered.

Andrew Carnegie will establish in Pittsburgh, Pa., one of the finest public libraries in the United States. It will be a very comprehensive institution, including what will be known as the Academy of Sciences, the various departments of which will be under the charge of the different scientific and investigating societies of that section. Mr. Carnegie now has a secret committee at work selecting the most available site for the proposed institution. The cost of the building was originally placed at $500,000, but Mr. Carnegie now states that he will give $750,000 or more for the purpose, and that nothing shall be lacking that is needful to secure the most complete success. A meeting of the societies interested will be held Nov. 5, at which the definite arrangements will be completed.

Mrs. H. W. Palmer in her annual report of Legal Work before the Pennsylvania state W. C. T. U. Convention, asks, "And now what of the winter before us? What shall be the plan of the campaign? Shall we have a repetition of the severe remonstrance work, with its various results?" And adds by way of advice: "In many counties remonstrance work has been successful; always so in stirring up public interest in our cause, often so in closing up a percentage of the saloon; sometimes so in producing entire prohibition.

You must be governed by your surroundings during the coming year. When you have a fair-minded judge, who is not preoccupied by the foe—remonstrators, when, by long experience, you find that you only waste your time and strength in a fruitless struggle—refrain.

You will notice that I have changed a little in my argument, which has been heretofore that in remonstrating work, even if you were unsuccessful, you were educating and enlightening the people. My friends, the people of Pennsylvania who have not been educated and enlightened on the Temperance question during the past six months, will not be, even though one rose from the dead to instruct and plead.

SHAKING HANDS ACROSS THE CONTINENT.

To the Editor of the Christian Nation.

Kindly allow me a corner in your paper, to express as best I can in a few words, my true delight, and hearty congratulations upon its complete success. It is with pleasure I can assure you, each week I read its excellent and instructive pages, and to also feel that from them, I have become acquainted with, what every heart feasts upon, a true friend. I wonder if the readers of "Behind the Curtain in Moriondom," which appeared in a late number of the, CHRISTIAN NATION appreciated it as much as I did. Oh that everyone of them could know as well as I do, the young woman, (Miss Mary E. McCartney), who writes to us from Utah. Oh that they too could enjoy as I do the friends East and West.

How many of us, whose mothers, would bid farewell to a home and all the loved ones, and for the sake of those poor sinful people, "away beyond the Rockies," make it their home. Let us give these good missionaries, who give up all for the welfare of others, the public's best wishes and help, assuring them as best we can, through their trials and unappreciated work, that there is a reward awaiting them, not made by earthly hands, but by the Heavenly touch complete. The little stories written by me, and sent to the CHRISTIAN NATION, during the past year, were from a cheerful giver. With each story went out an earnest desire that the moral brought out might reach and comfort some aching heart. It is with many a deep regret on my part, that I am not more competent, and able to accomplish the good work. Nevertheless what little means is given me, I will use to the best of my ability. Trusting that the coming year we may be able to smile upon many, many "golden sheaves," gathered from the worldly field I remain, one of your young workers. L. M. S.

The October Statesman, (Chicago) opens with a Symposium by Hon. Charles Carroll Bonney, Judge L. D. Thoman, Rev. David Swing, E. Nelson Blake, Thos. B. Bryan, Rev. P. S. Henson and Rev. John Henry Barrows on a World's Congress at the World's Fair. Seven stronger or more representative names could not be easily selected in the Northwest than these, and their advocacy of the suggestion for holding a Congress of Spiritual Jurists, Scientists, Educators and others is tantamount to its adoption.

FORMAL PREACHING.—Some ministers show that their preaching that their heart is not in it. They have come to preach, and they will get through what they have to say; but their deepest thoughts and liveliest emotions would come out better at a political meeting. They have not all their wit about them when preaching. They remind me of the legend of the two learned doctors down in the bon country, who thought that they would have a day's shooting of wild ducks. They were extremely learned, but they were not at home in common pursuits. They came to a piece of water, into which it was necessary for them to wade to get at the ducks, and one said to the other "I have not put on my water-boots." The other replied, "I have forth; gotten my boots, too; but never mind." They both waded in, for they were keen sportsmen. They reached a sufficient nearness for shooting the ducks. Then one whispered, "Now, brother, don't kill them." The brother replied, "I've forgotten my gun. Haven't you brought yours?" "No," said the other. "I did not think of it." There were sportsmen for you! Their deep thoughts had made them unpрактиcal; their Hebrew roots had displaced their common senses. Have you ever seen such preaching by them? They are "not there." Their minds are in the profound abyss of critical unbelief. The Holy Ghost spake by an ass once, but that ass showed its sense by never speaking any more. I know creatures of like kind not half so wise—Rev. C. H. Spurgeon.
ENLIGHTENED STATESMANNERS.
Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses promiscuity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-trade and place a premium on sobriety and integrity—Popular statesmanship exists drunkenness and its legion of fellow-evils bylegislating the liquor-trade. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity theveto spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation." upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1864.

"SCOTLAND—THAT BEAUTIFUL COUNTRY." No. 2.
REV. JOHN LYND, BELFAST, IRELAND.

I cannot say with Byron that "description is my forte." If it were I should tell you in language as enchanting (neatly) as the scenery itself through which we passed of our trip from Oban, rock, at the mouth of the Clyde, to Oban, that town of hotels in the west Highlands. I should tell you of the blue Atlantic on which we sailed, of the hills and mountains covered now with "brown heath" and now with "shaggy wood" by which we steamed. And I should not forget to tell you of the Crinan Canal through which we passed in a little steamer specially made for the canal, and of the healthy, barefoot little Highland lasses that, as we passed through the locks of the canal, gathered along side, selling fresh sweet milk and bunches of Scotch heather. I should immortalize (or try to anyway) the cow that stood by the one of the locks quietly chewing her cud, while a tidy looking woman milked her, and handed passengers a glass of foaming milk, that could not have been diluted. But that cow and that woman must, with all the beauties of the Kyles of Bute, await some other pen that can do them justice. Mine is an old stub, and refuses to lend itself, in these hands, at least, to descriptive flights. The scenery all the way was enchanting though, or it would have been, but for the "Scotch mist" which hung about us the greater part of the day. And a Scotch mist would wet an Irishman through in a short time. The mist was getting thicker when we reached Oban. You would call the like of you, heavy rain if you had it over in America. Oban is a town of hotels. It is full of them. Among them the Temperance Hotels are springing up in veryApply good proportion. And very good hotels many of them are. And to the comforts of the ordinary hotel they add—what is a great advantage—complete freedom, not only from the bar, but from the class of people who frequent the bar.

Americans, like the Irish, are now ubiquitous. So I was able to call upon an old American friend, Mrs. Robertson, formerly Miss Milligan of Geneva College, now wife of the Free Church minister of Oban, and spend a very pleasant evening. The "mist" continued to come down all night, and through "mist" we started next morning for Lochs Katrine and Lomond. Our route was by train for about three hours to Callender, and lay along the side of little lakes and by the foot of high mountains for a great part of the way. If that Scotch fog, to which I have referred, prevented us from seeing some of the beauties of nature, it presented us with some other sights which, but for it, we should not have seen. From the mountain sides came brawling, rushing, thundering, the streams swollen into torrents by the rain of the previous night. In dry weather—I believe sometimes there is dry weather in the Highlands—the beds of these mountain streams are empty. But that day we could see from the window of the train here half-a-dozen little streams all brook into foam in their mad rush over their rocky channels down the steep mountain side; there a stream would be leaping over the edge of a precipice, and caught by the wind as it fell would be blown away in spray as if track to cloudland; but gathering itself together again would be seen plunging along laughing hoarsely at the way it had outdone the mountain blasts. Enlightened statesman of the Nation has gone from Callender by coach through the Trossachs to Loch Katrine. Those who have, and are familiar with Sir Walter Scott, will have found some new delight every mile of the way. For while the scenery is fine, who would bestow more than a passing glance upon "Collantopole Ford," not far from Callander, but for the fact that it is the scene of the conflict between Fitz James and Rhoderick Dhu? Poor Rhoderick, could he have foreseen how often he would have been murdered since, he would have thought once more ere "on the field his targe he threw." We pass by the foot of BenLolu at whose base so many "reins were tightened in despair" when the stag had led "the hunt through Cambusmore" and think of "Duncraggan's orphan heir" at his father's bier snatch the crisscross from the hand of Malise; and we can see him lie along the mountain side with the signal that calls Clan Alpine's warriors to the fray.

Here we pass down through "the deep Trossachs wildest nook" and we are on the Rob Roy on Loch Katrine. Ah yes, there is the whole scene before us as we steam out from the head of the Loch. There are "the bold cliffs of Benvenue." And he is "Ellen's Isle." In which of those nooks? Under the sweeping branches of which of those trees did the fair Ellen tie her skirt? It would hardly surprise us to see her push her "light shallop" out toward "the silver strand" on that other side, and hold parley with the wandering knight whose "gallant gray" lies dead upon the mountain side. In that the oak behind which "Duncraggan's widowed dame" stood, to receive the Saxon swimmer, the naked dirk gleaming in her hand? Peace and quiet now everywhere. No sounds of war, no scenes of blood are here. But listen! The echoes still are ringing with the victory song of Black Rhoderic's men, and the chorus still smites our ears: "Rhoderigh be Alpine Dhu, hot theirro!"

But our sail down Loch Katrine comes to an end all too soon. It was only about an hour. And here we are at—Stronachlachar. Let some of the American boys who have practiced with their jaws as nut-crackers try to pronounce that name. For any body else, not to the manner born, it would be perilous. Another hour by the coach and we are at Inversnaid at the head of Loch Lomond. A number of mountain streams have united in a river that here after a fall of about fifty feet runs into the Loch. For nearly half a mile above the falls through a deep rocky ravine "The swollen river struggled hard And tossed its wavering wave." And then one loop, and then another, and broken into rushing foam it loses itself in the quiet lake. The "mist" became thicker. Occasionally it lightened and we could see Ben Lomond wrapped around his summit, and now barring his head to the breezes. But the circumstances were unfavorable for seeing the beauties of Loch Lomond. Our spirits too were beginning to flag. Says the wise man, "Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." We had had enough "honey" for one day before embarking on Loch Lomond and the supply after that rather palmed upon our taste. Let me just in closing this epistle say for the benefit of any of your readers who may contemplate a visit to the Scotch Lakes, that Loch Lomond may be reached in an hour from Glasgow. One may go up the lakes reversing the route we took. I should say that the most enjoyment could be had out of a hasty visit by going up Loch Lomond and Katrine one day, staying at the Loch Lomond Hotel overnight and returning over the same ground the next day. One would then remember something of some of the fairest spots in "Scotland—that beautiful country."
IN THE SABBATH SCHOOL.

LESSON V. NOV. 3, 1889.—DAVID'S REBELLIOUS SON.—2 SAM. 15: 1-12.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRIMBULL.

Insomuch as we are told by our Lord himself, that "the sons of this world are for their own generation wiser than the sons of light," there may be a gain to us in finding lessons of example, or of warning, in this story of one of "the sons of this world!" in his struggle for the supremacy through stealing the hearts of the people he would fain lead and use for his own selfish purposes.

Absalom prepared him a charioted horses, and fifty men to run before him (v. 1). If you would lead others, you must have their attention to begin with. Politicians understand this. They make large use of the brass band and the printing-press. Merchants understand this. Skill and tact in advertising have a great deal to do with success in business. There is a place for efforts to command attention, in all religious work. Church bells are an agency in this line. So are newspaper announcements and attractive cards of invitation, in the way of winning to the preaching service and the Sunday-school. And even though a Sunday-school teacher hasn't chariots and horses, and fifty men to run before him, he ought to see to it that in some way he attracts his scholars' attention. There is no hope of success in teaching without success in this direction to begin with.

And Absalom rose up early, and stood beside the way of the gate: and . . . when any man had a suit which should come to the king for judgment, then Absalom called unto him, and said, Of what city art thou? (v. 2). If you want to reach the people, you would do well to go where the people are. This is the way of shrewd politicians and of skillful advertisers in the world generally. It ought to be the way of Christian workers also.

"A horse-going pastor makes a church-going people," said Dr. Chalmers. And if you would have more scholars in your Sunday-school, you ought to get up early, and go after them. It is not enough to have the tables spread, and the invitations issued; you need to go out into the highways and hedges, and seek guests for your feast. It is those who as yet don't want you, whom you ought to want, in the Lord's service; and you should go where they are, in order to make them ready to come where you are.

Absalom said unto him, See, thy matters are good and right; but there is no man deputies of the king to hear thee (v. 3). That is the way by which those who are not in power, but who would like to be, seek to show that a change of some kind is desirable. If a change is to be made, there ought to be some reason for it. If no reason for a change can be shown, there is small inducement to undertake a change. It is right for us to show to those whom we would bring into a better state, that their present state is undesirable. Discontent and unrest, in a wrong state of affairs, are a desirable frame of mind in those who are to be led to improve their condition. Our scholars who are wasting their time and strength, or who are living aimlessly, need to be shown that they have reason to be dissatisfied with their present state. We ought to help them to a divine discontent.

It was so, that when any man cometh nigh to do him obedience, he put forth his hand and took hold of him, and kisseth him (v. 5). Every man likes to be recognized and prized as an individual. It is the way by which those who are not in power, but who would like to be, seek to show that a change of some kind is desirable. If a change is to be made, there ought to be some reason for it. If no reason for a change can be shown, there is small inducement to undertake a change. It is right for us to show to those whom we would bring into a better state, that their present state is undesirable. Discontent and unrest, in a wrong state of affairs, are a desirable frame of mind in those who are to be led to improve their condition. Our scholars who are wasting their time and strength, or who are living aimlessly, need to be shown that they have reason to be dissatisfied with their present state. We ought to help them to a divine discontent.

The precept is, "Honor thy father and thy mother." It seems to be a precept that has a reference to the relationships in which we stand one to another. As to its depth of meaning, the word "honor" implies much. In its general application it means to love, to respect, to cherish those who are over and under and around us.

1. The precept has a far reach of meaning. It has two dimensions. It is both broad and deep. As to breadth, the words "father and mother" are not to be limited to those who are our superiors by natural parentage. They mean these, but besides these, they mean all superiors,—superiors in the family, in the neighborhood, in the circle of friends, in the church and in the state. Then the precept has a bearing, by just implications, upon the duties which those in high places owe to those who are below them. If children are to honor their parents, the precept certainly implies that parents must show themselves worthy of honor. If we are to respect the authority of those set over us in office, they must rule kindly as well as firmly and wisely.

2. This precept refers only to those duties that are right. A parent may idolize his child. This is wrong. A child may be so subservient to a parent's will, that he will disobey God rather

THE FIFTH COMMANDMENT.

REV. S. G. SHAW.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Absalom has been compared by some one to a ship leaving port with flying colors, and favoring winds; but while scarce out of the harbor's mouth striking upon the sunken rocks, and going down in a swirl of black waters. A passenger on board ship said to the pilot as they coasted along a dangerous shore, "I suppose you know every shallow and every shoal along here." The pilot said, "No." "How then do you guide the vessel so safely?" "I know where the channel is." God has marked the channel for us by giving us the law, besides in the history that accompanies the law. He points out to us here and there a wreck lying along the shore, that we may be warned away from the dangerous places, and not perish after the same example.

Our study is to be upon the Fifth Commandment. I have two remarks to make upon the precept, and two upon the promise.

The precept is, "Honor thy father and thy mother." It seems a simple command, but when we look into it, examine it, analyze it, we find it to be indeed complex in character. Notice,

1. The precept has a far reach of meaning. It has two dimensions. It is both broad and deep. As to breadth, the words "father and mother" are not to be limited to those who are our superiors by natural parentage. They mean these, but besides these, they mean all superiors,—superiors in the family, in the neighborhood, in the circle of friends, in the church and in the state. Then the precept has a bearing, by just implications, upon the duties which those in high places owe to those who are below them. If children are to honor their parents, the precept certainly implies that parents must show themselves worthy of honor. If we are to respect the authority of those set over us in office, they must rule kindly as well as firmly and wisely. The commandment bears also upon the duties which children in the same family, members in the same congregation, citizens in the same state, neighbors, friends, owe one to another. As to its depth of meaning, the word "honor" implies much. In its general application it means to love, to respect, to cherish those who are over and under and around us. As to its depth of meaning, the word "honor" implies much. In its general application it means to love, to respect, to cherish those who are over and under and around us.

2. This precept refers only to those duties that are right. A parent may idolize his child. This is wrong. A child may be so subservient to a parent's will, that he will disobey God rather
than resist the harsh authority that is over him. This is also wrong. There is a limiting clause found in another place in the divine law, which we understand to be attached to this Commandment. It is "In the Lord." The meaning is that all authority is primarily vested in God; and whatever authority men have is delegated authority. The authority that parents have over children, officers in the church over members, civil rulers over citizens, is delegated to them of God. It will appear then that He who never does that which is wrong, and never commands a thing that is sinful, cannot delegate authority to any to command the doing of sinful acts. When Saul commanded Jonathan to slay David, Jonathan did right to disobey his father and deliver his friend. When the council forbad the Apostles teaching in the name of Jesus, they did right to fill Jerusalem with their doctrine; and it was a sufficient justification of their course to say, "We ought to obey God rather than men." Turning now to the case of Absalom which is before us, we have an example to be avoided. His character in every aspect of its working appears bad. He dislikes and dishonors David who was both his father and his king. The young prince recklessly sets fire to the barley-field of Joab, one of the officers in the king's army. At his command his brother Ammon falls at the feet of the assassin. We can find no excuse for him. Certainly his disobedience and his treason were sins against God as well as against man.

In the second place I would speak of the promise. It is, "that thy days may be long upon the land which the Lord thy God giveth thee." The promise corresponds with the precept.

1. **It is a promise of great blessings.** Doubtless in general this promise has an application to persons. The tendency of obedience to its requirements is toward long life and prosperity. Absalom is before us as the type of the disobedient and rebellious son and citizen; and he dies in the morning of life, upon the battle-field of infamous conflict, at the hand of an assassin. Had he been a different man, we can readily imagine that a different fate would have been his. The promise refers to corporate bodies more generally. When first made to men, it would be taken in this sense. It was given to Israel while on their way to Canaan. God had before promised to give them this land; now He assures them that on condition of the right ordering of society there, He would grant them a long lease-hold upon it. The loss of Canaan and their national existence, came through their disobedience to the laws of God and their rebellion against those in whom He had placed authority. Rome is another example of a nation that existed long and attained great power and glory in the world, through the influence of the principle that underlies the Fifth Commandment,—the *patrae potestas* or parental authority. China is an existing instance of the fulfillment of this promise. Her government is patriarchal, her religion is a veneration of ancestors, and her days have been long among the nations.

2. **The promise is limited in its fulfillment by the will of God.** It is with the promise again as we found it with the precept. Neither is absolute. We are not necessarily required to honor superiors in all things. Their authority is limited. The promise is "long life," but often obedient children die in youth. Jonathan was faithful to Saul, but he died upon the battle-field of Gibbon. This was simply because it was better for him and better for Israel, that David should reign without a formidable rival to defeat the minds of the people and dispute the claims of the Lord's anointed. God promises those who keep this Commandment "long life"; but if long life in this case means years of sorrow and pain, a short life is a greater blessing. If the soul is already sanctified and fit to dwell with God, the sooner it is safe from temptation and sin the better. When God promises something good, His promise is surely kept when He bestows something better. Life is not limited to this present existence, nor is this the only life that is promised to those who keep the Commandments of God. There is a fairer land and a happier life; and it is written, "Blessed are they that do His Commandments; that they may have right to the tree of life, and may enter in through the gates into the city." Absalom stands as a warning to the ambitious, the self-willed and the unruly everywhere. He had noble qualities, and splendid opportunities, but he overstepped the bounds of right. He grasped at too much, and he lost everything.

**QUESTIONS ON LESSON 1.**

BY R. G. ALLEN.

Golden Text.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee—Ex. 20:12.

What is the subject of this lesson? What was this son's name? Where was he born? Was his name's origin what? Who was his father? Did David have more than one wife at the same time? Can you name some of his other wives? Is it right for a man to have more than one wife at a time? Was it considered a sin at that time? Did it not lead to difficulties then? What had Absalom done to one of his half-brothers before this time? What did he do then? How long was he there? How long was he home before he was restored to his father's favor?

What did Absalom do after this? For what purpose did he make such a display? What else did he do? Why should he stand there? Why early? When he met any one coming to the king for judgment, what did he do? Why should he ask this question? When he received an answer, what more did he say? What was his object in this? Did he have anything more to say? What were these words intended to do? What more is said about him? Does not that look suspicious? How diligent was he in following up this business? To what class of people did he make such advances? Why particularly to them? What was the result? The discontented in Saul's day found shelter with David; now the discontented in his realm are an element which nearly cost him his throne. How long did Absalom keep up this practice? What occurred then? Is it likely that this was more than an excuse? Is it not a very wicked thing to cover up some evil thing with the pretense of religion? What do we call a person who does this? Is it likely that he had showed much interest in religion up to this time? What plausible reason does he give for undertaking such service now? Is not this making matters worse? Does not his conduct show that he has no heart in religion? Then all this is lies and hypocrisy? What answer does the king give him? Does he seem to suspect anything wrong? Is it likely that he was ignorant of Absalom's behavior all this time?

Did Absalom go as he proposed? What did he do as soon as he got there? Is this really what he went to Hebron to do? Was this a surprise to the government party? How secretly did he perfect his plot? Why should he take these two hundred men with him? Did he get any of the great men on his side? What is his effort called? What is said of it? How was it so strong? How can you account for this? Which commandment was Absalom breaking? Which is the fifth commandment?

**ADDED POINTS.**

It would seem, on the face of it, that a man were no more of a man for having a hundred horses and fifty servants to make a show with. But in olden times a display of that sort sometimes counted for more than brains or character. How is it nowadays? If a man will be willing to get up early in the morning to do a bad day's work, why shouldn't a man be willing to take as prompt a start for a good day's work? The Devil never sleeps over.

A man is always pleased to have a new acquaintance, especially a prominent one, show an interest in his home and his family, and his early life. It seems to indicate a personal sympathy with him, and a loving desire to know more about him.
AMONG THE CHURCHES.

Star Notes.

* * * Miss Sarah Bovard died at Staunton, Illinois, Oct. 8th 1889. The remains were interred in the Bellefontaine cemetery in St. Louis, Mo., Oct. 10th, 1889.

* * * Rev. S. A. Lyons will return to Ireland in a few days. He promises to keep our readers posted on church life in Ireland. He has made many friends in America, and earnest prayers will ascend for his future welfare and usefulness.


* * * After having been closed for several weeks undergoing extensive alterations and repairs, the Brooklyn R. P. church will be formally reopened on Sabbath, Oct. 27th. An attractive programme has been arranged for the day, which will close with a sermon in the evening by the Rev. R. M. Sommerville Thereafter Mr. Carson will preach in the evening instead of in the afternoon.

There is probably not now a handsomer church in Brooklyn, excepting the very large and expensive ones. The Christian Nation extends congratulations to pastor and people; and may the Lord bless them in the work of winning souls for Him.

* * * The Fall meeting of the Iowa Presbytery was held in the Hopkinson church on Tuesday, Oct. 1st, and was opened with a sermon of an interesting character by Rev. T. A. H. Wylie of Washington, Iowa. Not much special business was transacted. The ministerial members were all present but J. A. Black, and J. W. Dill, of the Selma Mission. Rev. E. G. Elsey was chosen moderator and T. H. Acheson clerk. A conference was held in the evening, at which papers were read by Revs. C. D. Trumbull and T. P. Robb on subjects previously announced in these columns.

The next meeting is to be held in the Sharon church.

* * * Rev. N. M. Johnston writes: Our goods arrived on Monday, Sept. 30. We were over a week in getting into shape, but by Oct. 8th things began to look a little home-like. On Wednesday evening, Oct. 9th, about fifty of our friends, among them representatives from nearly every family in the congregation, also Rev. McKirrnan pastor of the U. P. Cong. here, and his wife, and Dr. Mitchell and wife, quietly gathered at 935 Fillmore St., Topeka, Kansas, our new home, bringing with them everything good to eat of meats and pastries that the city could furnish and of fruits from the Pacific slope to the tropics. We feasted and chatted and had music and song till the "wee hours," when our friends left for their homes, leaving us hopeful and encouraged and realizing that "mirth doth good like a medicine." May such evenings often return, and may this our first "Social" be the promise and pledge of future harmony and good will and help. Such amenities make life worth living. The presence of some of our Eskridge friends added much to our enjoyment.

Illinois Presbytery.

The Presbytery of Illinois met at Crawfordsville, Illinois, Oct. 8, 1889, at 2 p. m. Rev. J. Beltson Wylie was elected moderator and E. M. Smith was re-elected clerk.

The retiring moderator, Rev. D. S. Faris, preached on the latter part of Jude 3: "Ye should earnestly contend for the faith once delivered unto the saints."

The business was merely routine. The committee on discipline had nothing referred to it.

The committee on supplies recommended these among other items, that W. M. Glasgow hold communion at St. Louis, Nov 1st Sabbath; that E. M. Smith hold communion at old Bethel Oct. 3d Sabbath.

The programme for conference, published before, was carried out.

E. M. Smith, Clerk.

Anniversary of Y. P. S. C. E. First R. P. Church, Newburgh, N. Y.

The first Anniversary of the Y. P. S. C. E. was held on Wednesday evening, Sept. 4th, in the Sabbath School room of the Church. It was largely attended by the members of the church and their friends. The meeting was opened with devotional exercises, after which the Secretary's report was read, which we give below, also Treasurer's report showing a balance in treasury of $48.00.

The entertainment part consisted of Declarations, Readings and Music, and an address by the Pastor, Rev. J. W. F. Carlisle. Refreshments were then served to all present. The occasion was one of enjoyment long to be remembered.

SECRETARY'S REPORT.

To-night b rings to a close the first year of the existence of the Young People's Society of Christian Endeavor. Having been organized under the auspices of the L. M. S. on Tuesday evening, Sept. 4th, 1888, with an enrollment of eighteen members, it has now passed its infancy and novelty, and we rejoice to say that, through the goodness of God, it still lives and has constantly grown until now it has a membership of sixty-six.

The main object of this society is to make its members more active Christian workers, and increase their usefulness in the service of Christ and so, while it has grown in numbers, it has at the same time endeavored to have each of its members, have his and her own individual work for the Master, thus making it a real Christian Endeavor Society.

Through its efforts a number of pupils have been brought into the Sabbath School and the average attendance somewhat increased.

A prayer-meeting is held every Sabbath morning conducted by the young men of the society and a consecration meeting is also held the third Wednesday of each month, both of which are well attended.

The temperance pledge has been adopted and Sabbath and National Reform work are carried on, in connection with the temperance cause with true zeal and earnestness.

In the cause of Missions we have tried to do something. A cot which was asked for by the Syrian Mission has been given; and a quilt was made, which is ready to be forwarded to the same.

One of the Southern Fields has been supplied with some religious papers, and a box well filled with clothing was donated to our friend Mr. Elliott of Selma, Ala., to be distributed among the children of his Mission Station: and to the sufferers from the recent Johnstown flood, three boxes of clothing were given. And so, (while we wish we could have done more) we feel that we have had the blessing of God to go with us in our feeble efforts to work for the Master. Yet with all its bright rays of sunshine our first year has had just one of sadness. God in His providence has taken from us a young fellow-worker, Mr. James McMeekin, who, although not a member of the society at the time of his death, was looking forward to the time when he should unite with us; and while we mourn his loss as a brother, yet we feel that God has taken him for a nobler work above.

And now, on this night, the close of our first year, may we not look back with gratitude and thanksgiving to God for His kindness? And as we enter upon the work of a new year, may we consecrate ourselves anew, seek to be more active and willing to spend in the service of Christ, knowing that our record is now written, and it is to the Judge of all the earth that we will give an account.

"Another year of service, of witness for Thy love, Another year of training for holier work above, Another year is dawning, Dear Father let it be, On earth or else in Heaven, another year for Thee."

M. E. Wilson, Sec.
on his bed that night. How his mother was to manage without his weekly allowance he did not know; with half a dozen children employers had dismissed him so soon.

Easton, and Mr. Reed did not wonder now why his former employers had said, "A little sti y.

So Dan was out of a place again. He had tried several in the city before. He had left. He crawled out of his cramped place, but he could not walk a step, so he sat down on the sidewalk and began to sleep. His head and limbs made him think longingly of his good mother, and the cozy, old-fashioned home morning, and strange pains in his head and limbs made him think that he had never been in the city before.

By this time Dan's money was all gone, and his independence was beginning to lose its backbone. He was hungry, tired, and sleepy, and without money found it impossible to obtain either food or lodging. At last, worn out with his wanderings, he crept under a set of old-fashioned steps, and in spite of his forlorn condition was soon fast asleep. When he awoke it was not walk a step, so he sat down on the sidewalk and began to sleep. His head and limbs made him think longingly of his good mother, and the cozy, old-fashioned home morning, and strange pains in his head and limbs made him think that he had never been in the city before.

After reaching the city Dan stepped around briskly for a short time, and then noticing a sign—"Boy Wanted," walked right into the shop and offered his services.

"Boy Wanted," tacked up in the window. "I am not in the least uneasy about that," Dan answered, "I never had any trouble in getting a place."

"And in losing it too," muttered the old man under his breath.

A few minutes later Dan stopped to talk a bit with Jack Frisbee, Farmer Green's bound boy. The men had gone to the barn with a load of hay and Jack was busy raking up the grass that had been scattered near the gap.

"Good-bye," called Dan, "I'm off to the city to try my luck, throw down your rake and come along."

"I'd like to go first rate, but I can't," answered Jack, coming up to the gate.

"Why can't you? I would not let a man like old Green stop me. I'll strike for independence, I am sure," exclaimed Dan, proudly.

"I'm sure I might get a worse master, Dan," said Jack, "besides, in honor I'm bound to stay with Mr. Green until I am sixteen, and that is two years off."

"Honor, fiddlesticks! What does he care for you except to get all the work he can out of you. I have no patience with such girl-boys, and must be off."

After reaching the city Dan stepped around briskly for a short time, and then noticing a sign—"Boy Wanted," walked right into the shop and offered his services.

"Are you acquainted with the city?" was the question this time.

"No, sir, but I can get one," was the hesitating reply.

"Are you acquainted with the city?" asked the gentleman.

"No, sir, that is, not much," Dan stammered, not wishing to tell that he had never been in the city before.

"No good here, then," was the prompt reply.

Dan went out with a great show of dignity. After looking about for another hour he entered a store that had the same sign "Boy Wanted," tacked up in the window.

"Where was your last place?" was the question this time.

"At Easton, sir."

"Got a recommendation?"

"No, sir, but I can get one," was the hesitating reply.

Proudly with the dignity plumage brings.

"I can't spare time to send there for a character; I shall have to foot every step of the road. This little stingy town is no place for a fellow who wants to get on in the world."

"Let him go," said his father, when his mother objected to the journey. "A few days in the city without money or friends will cure him of discontent."

"Have a seat in the cart, Dan?" asked neighbor Brown, after the boy informed him that he was on his way to the station.

"No, thank you, I don't care about riding, but if you don't mind I will give you my grip," said Dan.

"All right," replied Mr. Brown cheerily, "I am glad to be able to give you a lift, be it ever so small. I hope you will succeed in the city."

"I am not in the least uneasy about that," Dan answered, "I never had any trouble in getting a place."

TRUST.

Searching for strawberries ready to eat; Finding them crimson, and large, and sweet; What do you think I found at my feet, Deep in the green hill-side?

Four brown sparrows, the cunning things, Feathered on back, and breast, and wings, Proud with the dignity plumage brings, Opening their four mouths wide. Stooping lower to scan my prize, Watching the motions with curious eyes, Dropping my berries in glad surprise, A plaintive sound I heard. And looking up at the mournful call, I spied on a branch near the old stone wall, Trembling and twittering, ready to fall, The poor little mother bird. With grief and terror her heart was wrung, And while to the slender bough she clung, She felt that the lives of her birdlings hung On a still more slender thread.

"Ah, birdie!" I said, "if you only knew My heart was tender, and warm and true!" But the thought that I loved her birdlings, too, Never entered her small brown head. And so through this world of ours we go, Bearing our burdens of needless woe, Many a heart beating heavy and slow Under its load of care. But oh, if we only knew That God was tender, warm and true, And that He loved us through and through, Our hearts would be lighter than air.

STRIKING FOR INDEPENDENCE.

BELLE V. CHISHOLM.

"I am not going to be a slave for any body, I am tired to death with this everlasting, Dan do this, and Dan do that."

"Who wants to make a slave of you, sir? You were simply asked by your mistress to carry a bucket of coal upstairs," answered Mr. Reed, eyeing the boy sharply.

"That is more than I bargained for; you employed me to run errands for the store, and I do not propose to wait on the women folks and take care of the baby besides."

"Very well, I must have a boy who is willing to make himself useful, so you can go at the end of the week," replied his master a little slyly.

So Dan was out of a place again. He had tried several in Easton, and Mr. Reed did not wonder now why his former employers had dismissed him so soon.

"People ain't going to ride over me, and the sooner they understand that fact the better," Dan muttered, as he lay tossing on his bed that night. How his mother was to manage without his weekly allowance he did not know; with half a dozen children and an invalid husband to support, she needed all the help he could give. "I'll go to the city," he mused, "yes, go I will, even if I have to foot every step of the road. This little stingy town is no place for a fellow who wants to get on in the world."

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"Got a recommendation?"

"No, sir, but I can get one," was the hesitating reply.

"I can't spare time to send there for a character; I shall have a chance of choosing from a score of boys during the day. Good-afternoon, my lad."

So passed the rest of that day, and the next, and the next. By this time Dan's money was all gone, and his independence was beginning to lose its backbone. He was hungry, tired, and sleepy, and without money found it impossible to obtain either board or lodging. At last, worn out with his wanderings, he crept under a set of old-fashioned steps, and in spite of his forlorn condition was soon fast asleep. When he awoke it was morning, and strange pains in his head and limbs made him think longingly of his good mother, and the cozy, old-fashioned home he had left. He crawled out of his cramped place, but he could not walk a step, so he sat down on the sidewalk and began to cry over his misfortune.

Presently a policeman came along and finding out how ill he really was, called an ambulance and had him taken to the hospital. Here he lay for a long time passing through all the stages of rheumatic fever. When able to be on his feet again he gladly accepted the offer of a kind gentleman to pay his way home.
His parents were glad to see him, for they had not heard from him since he went away and were very anxious about him. Mr. Reed, hearing of the lesson he had learned, agreed to give him another trial, and Dan never again complained of doing work for which he had not bargained nor annoyed any one with his mutterings about “striking for independence.”

**CHOICE ILLUSTRATIONS.**

**Good Sermons For Children.—Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.**

A Swedish boy fell out of the window and was badly hurt; but with clinched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man of an emergency. And so he did, for he became the famous General Baur. A boy used to crush the flowers to get their color, and painted the white side of his father’s cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, “That boy will beat me one day.” So he did, for he was Michael Angelo. A German boy was reading a blood-and-thunder novel. Right in the midst of it, he said to himself, “Now, this will never do. I get too much excited over it. I can’t study so well after it.” So he went and flung the book into the river. He was Richter, the great German philosopher. Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the trials for good or evil that make man or woman good or not.

**Is it Begging?—“Our minister is always begging.” When a pastor presents the claims of home missions, of the heathen, of colleges or of orphan homes, and urges that liberal contributions be made for them, or for other worthy objects, people call it “begging.” When a man receives many gifts through his earnest plea he is said to be a “good beggar.” But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through his servants. Who are they that are asked? The Lord’s husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared his vineyard and left it in the hands of the husbandmen. “And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it” (Matt. xxi:34). Was the Lord of the vineyard begging when he required the husbandmen to “render Him the fruits in their season?” Were the servants of the householder beggars when they asked for that which was due them? “The earth is the Lord’s, and the fulness thereof.” Is the Lord a beggar, or were His servants, when they asked for His own? It is not begging. The word is false. It should not be thus used. It causes wrong ideas of the work of the pastor, and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades His servants and their work. It dishonors the holy office of the ministry. It ignores the relation of Lord and steward. It hides the obligations which grow out of this relation between God and man. It declares that giving is not a duty to be discharged faithfully, freely, thankfully. Honor the Lord with thy substance; dishonor or His not with a beggar’s dole.

**Things a Woman Can Do.—The Boston Times in a spirit of fairness admits, and even proclaims, that there are some desirable things a woman can do. Here is a sample batch: She can come to a conclusion without the slightest trouble of reasoning on it, and no sane man can do that. Six of them can talk at once and get along first rate, and no two men can do that. She can safely stick fifty pins in her dress while he is getting one under his thumb nail. She is cool as a cucumber in a half dozen tight dresses and skirts, while a man will sweat and fume and growl in one loose shirt. She can talk as sweet as peaches and cream to the woman she hates, while two men would be punching each other’s head before they had exchanged ten words. She can throw a stone with a curve that would be a fortune to a baseball pitcher. She can say “no” in such a low voice that it means “yes.” She can sharpen a lead pencil if you give her plenty of time and plenty of pencils. She can dance all night in a pair of shoes two sizes too small for her and enjoy every minute of the time. She can appreciate a kiss from her husband seventy-five years after the marriage ceremony is performed. She can go to church and afterward tell you what every woman in the congregation had on, and in some rare instances can give you some faint idea of what the text was. She can walk half the night with a colicky baby in her arms without once expressing the desire of murdering the infant. She can do more in a minute than a man can do in an hour, and do it better. She can drive a man crazy in twenty-four hours and then bring him to paradise in two seconds by simply tickling him under the chin, and there does not live that mortal son of Adam’s misery who can do it.

**PUBLISHER’S NOTICES.**

**Christian Nation** is well and ably edited. It deals with the Nation’s W. C. T. U. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good warfare.—New York Voice Sept. 5, 1889.

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

The supply will not last forever.

In order to get a copy of this 83 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

Every newspaper subscriber for the first year.

**The Christian Nation is well and ably edited. It deals with the Nation’s W. C. T. U.**

The Christian Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly things into the hands that were pierced, and have Him order them as He will. That will give us all reforms at once.—Rev. D. S. Littell, Pittsburg, Pa.

The Christian Nation is a grand, good paper.—Rev. C. E. Walker, Twin Brooks, Dakota.

The Christian Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

The Christian Nation is a most excellent paper.—R. H. Gove, Needham, N. Y.

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The success of the Christian Nation is almost phenomenal.

—Charley F. Carson, Brooklyn, N. Y

The Christian Nation is well and ably edited. It deals with all questions of national morality vigorously and honestly.—Rev. T. C. Sprout, Cedarville, Ohio.

It gives me sincere pleasure to join with so many others in commending the Christian Nation. I like it not only because
of its varied interest as a paper, but because of its loyalty to the Lord Jesus Christ, and because of its vigorous protests against all forms of iniquity.—Bishop Nicholas, Philadelphia, Pa.

The Christian Nation is conducted with ability in all of its literary and news departments.—A. W. Fuller, D. D., Washington, D. C.

I regard the Christian Nation as one of the most potent factors in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

The Christian Nation is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. John.

"The very name of your paper is a watchword for us all."—Frances E. Willard.

For 3 new subscribers:
For 4 new subscribers:
For 5 new subscribers:

Additional Premiums.
For 1 new subscriber to the Christian Nation:

"Gathering Jewels, or the Secret of a Beautiful Life," illustrated, 282 pages, bound elegantly in cloth.

This splendid book will also be sent to old subscribers who renew in advance their subscription to the Christian Nation.

For 2 new subscribers:

A Universal Binder, made to order, with fac-simile of the Christian Nation heading, stamped in gold; or "Gathering Jewels," or A gross of Perry & Co.'s celebrated patent planished jointed Sheffield Steel Pens.

For 3 new subscribers:

Pence's Lesson Notes for 1890; or "Atonement and Law," by Armstrong.

For 5 new subscribers:

"Prelections on Theology," Sproull.

For 6 new subscribers:

"Life and Work of Dr. Sloane."

For 7 new subscribers:

Glasgow's History of the Reformed Presbyterian Church.
Oct. 23, 1889.

**LIGHTER READING.**

The clothes which he wore
As at tennis he played,
Or walked by the shore,
And talked with some mail;
Are not near the door
Of his uncle's displayed.

Executioner—Shave?
Victim—No, young felter; I owes and I pays for them.

Lalage (desperately)—I am going to learn the typewriter whether mamma likes it or not.

Viola—Why? —Lalage—So that somebody will fall in love with me.

Never judge a man by the clothes he wears. If you want to form an opinion of him, find out whether he has paid for them.

First lobster—Well, what are you going to do now?
Second lobster—Get dressed for dinner.

**CATARRH.**

A New Home Treatment for the Cure of Catarrh.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and nose. The eminent scientists Dundie, Harney, and Beale endorse this, and it is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks.

A New Treatment.

Donations have been forwarded to any address upon receipt of price. The address is A. H. Dixon & Son, 5 W. King St., Toronto, Canada.

$20

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In the finest lamp in the world. It gives a pure, soft, brilliant, while light of & candle power—a non-reflecting light from concealed oil.

Seeing is Believing.

A “wonderful lamp” it is to see. Never before seen, never smoked, never blown, never oiled. No winking, no burning, no shutting; no dimming of the flame, no annoyance of any kind and no gases. Resembles all its rivals in every respect.

For illustrated price list write, Single lamps at wholesale, carefully packed and sent by express.

Address GLADSTONE LAMP CO.,
10 East 44th St., New York.

**“MRS. GAMP.”**

N. B.—Read our offer concerning Dickens’ Works, on Page 15.
CHRISTIAN NATION PREMIUMS FOR 1890.

A magnificent Parlor Organ and Sewing Machine.

"MOZART" PARLOR ORGAN.

Price $40.

The Celebrated

IMPROVED HIGH ARM SEWING MACHINE
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Don't Miss This Grand Opportunity.

This beautiful Organ and Sewing Machine, with a Six Years' Guarantee signed by the Makers, will be boxed and sent, absolutely without cost (except freight) to any one who will secure One Hundred New Subscribers to the Christian Nation at the reduced trial price of $1.50 each.

As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

We suggest that two persons may unite in securing a 100 name club, agreeing between themselves as to a division of the double premium. Sample papers furnished free to canvass with.

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For TEN New Subscribers at only $1.50.

A magnificent bisque Lux-Dux Lamp, hand-painted, with Lamp and Shade to match. Exactly like picture. There is nothing more appropriate or beautiful for a Wedding, Birthday or Christmas present than a nice Lamp.

The Lux-Dux has all the good points and no bad ones. It is built that way. No oil escapes from it while burning. Lamp and table are clean. It emits no smoke or smell, because its combustion is perfect. The flame never creeps up after burning for a time. You can leave it as you would a gas jet. It gives a white steady light, and more of it than any lamp made. Where known it has only friends and none to dispute its title—the best. There can be but one best, and everybody says it is the Lux-Dux. (Securely boxed and expressed free of charge).
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. Na­
tional acknowledgment of this authority, and obedience to this
law, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

The trustees of Dr. Talmage’s Tabernacle have purchased a
site and begun work for a new building corner of Clinton
and Gates aves, Brooklyn; meanwhile the congregation is
worshiping in the Academy of Music. Dr. Talmage declares his
new church will not be sectarian. Since every denomination is
contributing to build it, “it will have a font for Baptists, Method­
dists will sing in it with a voice of thunder, there will be a cross
over the pulpit and a cross upon the very tower itself. There
will be preached a religion as wide as heaven and as good as God.
The only things saved from the wreck of our church are the sil­
ver communion chalices. It is an omen. We will be in com­
monunion henceforth with the whole universe. Our church can’t
be sectarian. Somebody asked me the other day, if, with a very
large new church, I could fill it with my voice, and I said: My
dear, good soul, I have been wearing myself out for sixteen years
in trying to hold my voice in. It is said that Satan burned our
church. If so, he will find it the poorest job he ever did.”

Once upon a time Mark Twain announced that he had discov­
ered a spot which he believed to be the centre of the earth,
and he challenged the world to prove that that particular spot
was not the centre of the earth. Mr. Twain has now imitators
in Chicago and St. Louis. From each of these cities there are
issuing forth thousands upon thousands of circulars, claiming,
that that particular spot is the centre of the earth, and for that
reason ought to have the World’s Fair. It is understood that Dr. Taylor accepts the position and
enter upon his office Nov. 1st.

The Rev Dr. W. J. R. Taylor, formerly one of the secre­taries of the American Bible Society, and more recently pas­
tor of the Clinton Reformed Church, Newark, N. J., has been
elected Corresponding Secretary of the American Sabbath Un­
ion. It is understood that Dr. Taylor accepts the position and
enters upon his office Nov. 1st.

A movement has been put on foot by the Kansas Temperance
Union which may end in the establishment of an interstate
league, to fight the liquor-traffic. Iowa, Kansas, Nebraska and
the two Dakotas are all interested in the proposed Prohibition
League.

It is expected that the Weldon Extradition bill now under con­
sideration by the Canadian Government, will become a law.
Canada will thereafter cease to be a “city of refuge” for fugi­tive criminals.

Ex-Gov. Gen. John F. Hartranft, of Pennsylvania, is among
those who have recently died. His funeral was accompanied by
all the honors usually paid to a warrior’s memory.

Persons not receiving their Premiumas promptly, will confer a
favor by notifying us.
"BY ME KINGS REIGN, AND PRINCES DECREE JUSTICE. BY ME PRINCES RULE, AND NOBLES, EVEN ALL THE JUDGES OF THE EARTH."—Jesus Christ personified as Wisdom in Proverbs 8th chapter, 15th and 16th verses.

**VIEWS AND REVIEWS.**

King Luis of Portugal died on Oct. 20th.

A complete jury has been secured at last for the trial of Cronin, in Chicago. The inquest began on Aug. 4.

The Second National Sabbath Convention, under the auspices of the American Sabbath Union, will be held in New York City, Dec. 10th and 11th.

Among the gigantic things now contemplated by men of large capital and still larger reach of brain, is a railroad that will give Americans a practically all-rail route to Europe.

The Nathaniel Lyon Post of the Grand Army in Connecticut has refused to accept Frank Hamilton as a member because he is colored, although he was a member of the Twenty-ninth Connecticut Regiment and his record is without a flaw.

At Johnstown, Pa., the work of removing the unkown dead and their reinterment in a plot especially prepared for that purpose, is progressing. Over $5,000 has been subscribed for continuing the search for the dead, and other contributions are coming steadily. Forty-two bodies were reinterred Oct. 22, and 24, and some were identified. Typhoid fever is raging, and the people are not in a condition to successfully fight it.

Dr. Walter M. Jackson has undertaken the task of constructing a railroad that will thoroughly test the principle of propulsion by water power. The vessel is to be one hundred feet long and will be driven by a steam jet from a three-inch nozzle under a pressure of 2,500 pounds to the square inch. She is expected to make twenty-five miles an hour. Dr. Jackson is the son of the late Gov. Jackson of Rhode Island, who was also President of the Rhode Island Locomotive Works.

The New York, Lake Erie and Western Railroad Company has introduced electric motors in place of horses for traction purposes in its mines. One was set at work in the Erie Co. Hillsdale coal mine, near Forest city, Pa. By using the motor the Co. saves $25.00 per day on the cost of power and increases its output one-half.

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**New York City.—**Five persons were overcome with escaping gas, Oct. 21, one of them fatally, in a hotel bedroom. They were foreigners, unfamiliar with the use of gas, and had blown it out.

The daily press is responsible for the following bear story:

Three men from this city went hunting in the Catskills last week, and killed a bear weighing two hundred and sixty-three pounds. Master Otto Hegner, a thirteen year old musical prodigy from Switzerland, has arrived here, and will give piano lessons.

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A good speech consists of a sound, wholesome array of facts, worded in such a manner as to exhibit, with all the force, embellishment of a reasonable fringe of rhetorical flourish, clear touch of humor, or a play of fancy or sentiment, not afraid of the good authors, a discipline doubly valuable because it furnishes a basis for the whole process of writing, especially a second copying, will develop new trains of thought and illustration of reference. A word as you see it, or bit of landscape, has given a source from which to derive a speech. But this is a real speech, not of a fine sort, giving flavor as a mite of red pepper flavors a dish.

It is a good thing, too, to mix in something of humor, never coarse, but in a circle. Some leading thought controls, and around that sentiment no speech goes very close to the heart of an audience. I have often found that some little incident, scene, reminiscence, or bit of landscape, has given a source from which to derive a speech. Sitting down to write it, the theme expands, not forward but in a circle. Some leading thought controls, and around that sentiment, illustration, application group themselves. The very process of writing, especially a second copying, will develop new trains of thought and illustration of reference. A word as you see it, or bit of landscape, has given a source from which to derive a speech. But this is a real speech, not of a fine sort, giving flavor as a mite of red pepper flavors a dish.

I should say, therefore, do not hesitate to make the most thorough preparation, or let it be known, if need be, that you do so. It is a good thing, too, to mix in something of humor, never coarse, but in a circle. Some leading thought controls, and around that sentiment, illustration, application group themselves. The very process of writing, especially a second copying, will develop new trains of thought and illustration of reference. A word as you see it, or bit of landscape, has given a source from which to derive a speech. Sitting down to write it, the theme expands, not forward but in a circle. Some leading thought controls, and around that sentiment, illustration, application group themselves. The very process of writing, especially a second copying, will develop new trains of thought and illustration of reference.

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ENLIGHTENED STATESMANSHIP.

Pro Christo et Patria.

Oct. 30, 1889.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light, and Statesmanship that is Godward is Enlightened," but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses impurity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffie and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffice. Enlightened statesmanship, in short, would apply every question of national policy which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

THE WITCH OF ENDOR.

REV. R. C. WYLIE.

When I wrote you the communication concerning the mystery at Enhor, I had no intention of raising a controversy as to the appearance of Samuel after his death. My sole object was to state as briefly as possible the argument in favor of the literal interpretation of the passage in question, and to show the superiority of this interpretation over all others. It never occurred to my mind that a reply would be called for. It might be well to let the matter rest, since the question is not one the decision of which is essential to salvation. But the arguments employed are of great importance; they are of more importance than the question itself.

That a strong argument can be advanced in favor of the position taken by Bro. Shaw is conceded. And he has produced a strong argument. I have read the arguments for and against the literal interpretation in a number of commentaries, and have nowhere seen the argument for his position stated more strongly than he states it. Because of the plausibility of his position, the vigor with which he states it, and the wrong conception he has of the literal interpretation, perhaps a few words more may not be out of place.

Bro. Shaw, like all others who take his view of the matter, represents the other view as teaching that Saul was permitted to "disquiet" Samuel. This is a strong argument, and force really strike against our interpretation. But it is no part of the literal view that the woman by her incantations brought up Samuel. "None was more amazed at her necromancies than the woman herself." "It was not the witch who compelled Samuel to appear, but God who sent the spirit of His servant to confound her, and to punish the King and pronounce final sentence on him for his sins." The whole transaction from the time Samuel appeared till the end of his address is a rebuke to witchcraft instead of favoring it. The narrative does not state that the woman brought up Samuel. But it does say that he appeared at the request of Saul.

The objection is made that Saul would not be allowed to "disquiet" Samuel. Here is one of the faults I find with the method of argument followed by those who deny that Samuel appeared. They first determine what would occur, and then declare what did occur. This mode of argument has been productive of much harm. How can we know what God would do except by finding out what he has done? And if we find that He sometimes makes exceptions to the general rule, are we to explain away the exception by refusing to give it its manifest meaning? It is not the rule for God to ask fathers to offer up their sons as burnt sacrifices. But he asked Abraham to offer up Isaac. It is not the rule for the spirits of just men made perfect to return to this world. But Moses and Elijah and Samuel reappeared.

Objection has been made to the eschatology of the literal view. It represents Samuel as being brought "up" and not "down," whereas the Scriptures represent the spirit of man as going upward. Do the spirits of all men both good and bad go upward? Or only the spirits of the people of God?

The Hebrew word for the state of the dead is Sheol. It was conceived of as being in the depths. "Thou hast delivered my soul from Sheol beneath." (Psa. 86:13, R. V. marginal reading.) Jacob says, "In sorrow I shall go down to my son," Gen. 47:35. This does not mean the grave, for Jacob believed Joseph to have been torn by wild beasts. He refers to the state of the dead. Whatever may be our custom as to the use of the words "up" and "down," in speaking of the dead, it is certain that the Hebrews spoke of all the dead as going down into Sheol. In harmony with this conception they are spoken of as coming up. So in the New Testament, Paul in speaking of Christ says, "Say not thou, who shall descend into the abyss?" (that is, to bring Christ up from the dead.) There is nothing wrong with the eschatology of the address of Samuel, but its representations are in perfect harmony with the Hebrew mode of thought and expression. And why would it not do to describe the matter as it "appeared" and not as it really was? Bro. Shaw certainly should not object.

In response to my request for the rule whereby we are to determine when a description is given according to appearance as opposed to fact, Bro. Shaw refers us to the Confession of Faith, Chap. I, Sec. IX. "The infallible rule of interpretation of Scripture is Scripture itself; and therefore when there is a question about the true and full sense of any Scripture, (which is not manifold but one) it must be searched and known by other places that speak more clearly." An excellent rule in all places where it applies. But it has no application to the case in hand. There is not another Scripture that speaks more clearly about the appearance of Samuel. The passage relating the event is not obscure. It is conceded on every hand that it has one clear, obvious meaning, and that is, that Samuel came and talked with Saul.

Bro. Shaw is rather unfortunate in his selection of passages to disprove my position that events are never described according to mere appearance, when such a description would teach untruth. Such language as the rising and setting of the sun, the ends of the earth, etc., are not astronomical and geographical descriptions at all. Neither do they teach untruth. The Bible nowhere gives a description of the revolutions of the heavenly bodies. Neither does it anywhere tell the shape of the earth. But in I Sam. 28th he inspired writer does undertake a description of that event at Endor.

I am referred to the temptation in Eden, and am asked the question, "Can serpents talk?" I answer No, but that serpent did. I am referred also to the man who had the legion of devils. Bro. Shaw maintains that it was not the man who cried out at all but the devils. But it certainly was the man,—the man as possessed and controlled by the devils. It was the man's vocal organs without doubt that gave expression to the words.

I might refer Bro. Shaw to the case of Balaam's ass, and ask the question, "Do asses talk?" Certainly not, but Balaam's did. I am referred also to the man who had the legion of devils. Bro. Shaw maintains that it was not the man who cried out at all but the devils. But it certainly was the man,—the man as possessed and controlled by the devils. It was the man's vocal organs without doubt that gave expression to the words.
Mr. Shaw says they can), the disembodied spirits of men could do the same.

As to their being seen with the bodily eye, there is no more difficulty here than in the account of the angels who visited Abraham in the plain of Mamre, and the angels at the tomb of Christ. Can angels be seen? Not; but they can assume a visible form, for they did. It is just so with the spirit of Samuel. He was permitted to return, not to aid the witch in her arts, not to contemnate Saul and help him to success in his sins, but to confound the witch, and to give Saul his last lesson by way of rebuke for his rebellion, and prophecy to his ruin.

Is it so very wonderful that all this took place in the vile den of a sorceress? God is a God of wonders. A more stupendous wonder than this is the birth, life and death of Christ in this world of sin. Why should not sin be rebuked in the den of iniquity? What more wonderful that this should be done by a disembodied spirit, than by the incarnate Son of God?

It is said that the literal interpretation is in the interests of Swedenborgianism and Spiritualism. Not so. To oppose these isms it is not necessary to assume the utter impossibility of communicating with the dead. A few years ago Joseph Cook gave a series of lectures on "Spiritualism as an E." He took the ground that there are some things as yet inexplicable except on the supposition that communication with the dead is possible; but it is always with evil spirits that it is a fact ought to be sufficient to annihilate Spiritualism.

The coming of Samuel's spirit to address Saul, like the appearance of Moses on the Mount of the Transfiguration, is an exception to the general rule. It lends no aid to Spiritualism but rather the reverse. That Samuel really appeared was the view of the ancient Hebrew Church, it is asserted in Ecclesiastes 46:20; maintained by Josephus, and is asserted in the Septuagint, I Chron. 10:13. It was maintained by the early Christian writers, and was first controverted by Tertullian, who was both eccentric and fanatical. The question is of minor importance, but many of the arguments urged against Samuel's appearance would make havoc of the Bible.

"THE SABBATH FOR MAN."
PROF. J. R. DILL.

The Sabbath was instituted for man. The word for in the subject means, in favor of. Then the subject may read—The Sabbath in favor of man. Or transposed—The Sabbath in man's favor; physically, intellectually, morally; everywhere.

Supreme, independent, intelligent force begat our first parent; it also begat a day of rest exactly suited to their component being. The same intelligent force that begat for Adam the much needed wife, begat for him the indispensable day of rest.

For is the easiest word in the Orthogony of my subject. It is a feeble word in Rhetorico. It may be a weak word in Lexicography; yet in "The Sabbath for Man," it is exceeding strong. It is feeble in separate analysis with its companions, strong in the world of theology it imparts to the unbroken subject. It is the theo-scientific word that links God, his attributes and heaven, with the logy-science that treats of man, his attributes and earth. The science of supreme force that begots everything, of dependent force that is begotten. The spiritual science, that treats of independent existence, and spiritual material-science that tells of existence dependent.

Independent existence is from eternity to eternity; immutable, immeasurable, self-existent, perfect. Dependent existence, earthly, is mutable, feeble, pro fem, imperfect.

When independent intelligent force had begotten all worlds, it was unmitigated force still. When it had breathed its very essence, the perfect code of morals, it was moral essence, in toto, still. The word for then in the subject expands to theological sweep over heaven, earth and hell.

The word Sabbath has an absolute meaning of its own in harmony with the essence that breathed it. The same force that breathed into man's nostrils the breath of life, breathed this day of heavenly sanctity suited to his existence. Supreme intelligence begot the Sabbath; begotten intelligence must not debase it. The Lord God is supreme, independent, intelligent force. The Secularist must prove himself independent, self-existent, superior to all force, before he can logically claim the right to abrogate the Sabbath. That which in extremest case cannot continue in unchangeable existence has no right to criticize or dictate to that which can. Should the vessel say to the potter, why hast thou made me a platter to bear the choicest fruits, rather than a jug to carry rum: when the intelligence that fashioned them is superior to both and will make platters and jugs when the earthen critics are marred and broken.

"The Sabbath for Man" is the institution of supreme Intelligence; the attempt to abrogate it, the futile effort of dependent existence; supreme intelligence is absolute truth, cannot err, and must be sovereign. Dependent intelligence may err, and must be subjectively submissive. The Sabbath must continue, because it has for its protection, the same independent force that created it. The attempt to abrogate it is platter-rebellion, striving to dissipate itself in the jug. The proudest angel, dependent intelligence, in rebellion, by Supreme Intelligence cast out of heaven, evolved a devil subject to the power that cast him out.

Jesus alone is supreme in dictating law and must be supreme executive in its enforcement over dependent subjects; in his good pleasure he created man after his own image and made for him a day in which to cherish the image before the fall, in which to seek lost virtue after it. Ungenerate dependent existence, having lost the image of God, is now opposed to God, to his law, and loudly demands the abrogation of the Sabbath. Regenerate dependent existence, having this image restored: is in harmony with the will of heaven and earnestly contends that the Sabbath was made for man. For man; physically, intellectually, morally, as we expect to show in a future article.

**WEBS AND FLIES.**—Whiskey spiders, great and greedy, Weave their webs from sea to sea; They grow fat and men grow needy; Shall our robbers, rulers be? "Sweep the webs away!" the nation In its wrath and wisdom cries; Say the fools with hesitation: "No; but educate the flies!" We do both. Twin wings, who sunders? Let the schools fill out their sphere; Let the church sound seven thunders— But the webs must disappear. Up! the webs are full of slaughter; Sweep away the spider's lair. Up! wife, husband, son and daughter, Make the vexed earth clean and fair!

**SPECIAL TO CLERGYMEN, THEOLOGICAL STUDENTS AND MISSIONARIES.**—By a special arrangement just completed with G. & C. Merriam & Co., publishers of Webster's Dictionary, we are enabled to make you the following remarkable offer: If you will send us ten new subscribers at $1.50 each, and $1.00 additional, we will send you a Webster's Unabridged, corrected and revised to date, bound in sheep, marble edge, price $12.00. Let responses be prompt, as the offer may be withdrawn. Write us that you are determined to secure it before the close of the year, however, and we can reserve you a copy. Be quick if you want a Webster's Unabridged for $4.00.
IN THE SABBATH SCHOOL.

LESSON VI. NOV. 10, 1889.—DAVID'S GRIEF FOR ABSALOM.—II.
Samuel 18:18-23.

ANALYSIS.
REV. J. S. T. MILLIGAN.

Golden Text.—A foolish son is a grief to his father, and a bitterness to her that bare him. Prov. 17:25.

I. Other specimens of pride—1. Absalom set up a pillar. 2. Called it after his own name.

II. Tidings to be borne to David of Absalom's defeat. 1. Ahimaaz the son of Zadok desires to run. 2. Joab refuses him as the son of a priest. 3. Cushi is sent—bows himself and runs. 4. Ahimaaz insists. 5. Joab demurs but finally consents. 6. He outruns Cushi.

III. David's great anxiety. 1. Sat between the two gates. 2. Has a watchman on the roof of the wall.

IV. The tidings are brought. 1. A man is seen running alone. 2. It is announced to the king. 3. He says he bears tidings? 4. Another is seen running alone. 5. He also is adjudged a bearer of tidings. 6. The first is considered Ahimaaz. 7. His tidings are considered good. 8. He comes and proclaims all well. 9. And devoutly announces the defeat of the king's enemies. 10. The king asks for Absalom's safety. 11. An equivocal answer may be given. 12. Cushi comes and proclaims tidings. 13. And announces the victory. 14. Is asked of Absalom's safety. 15. Tells of his just desert.

V. The king's great grief. 1. Is much moved. 2. Goes to the inner gate at the entrance to the city. He was anxious to hear of the result of the battle and the welfare of his son. 25. If he be alone, there is tidings, etc. A man running alone naturally seemed a messenger. 27. He is a good man and crown with good tidings. David may have thought that such a good man would not be sent, and would not wish to come, if the result had been disastrous. This is a beautiful expression. It is appropriate for good men to bring good tidings.

II. THE TWO MESSengers (20-27).

19. Then said Ahimaaz the son of Zadok. See ch. 17:17-20. He was evidently one more or less accustomed to such work. Let me now run, etc. If he was careful to think, he may have considered that the good news of victory would outweigh in David's mind the loss of his son. Or he may have proposed to conceal the latter. See v. 29. 20. Thou shalt bear no tidings, because the king's son is dead. Joab may have wished to spare the feelings of Ahimaaz, and would not send him in a mission that had so much sadness connected with it. 21. Cushi. The B. V. we are told makes this "The Cushite." It means an Ethiopian. This runner may have been one whose feelings, Joab thought, would not be so much disturbed by the effect of the news on David. Or he may have cared more for Ahimaaz than for Cushi. Perhaps also he thought that it would look more appropriate to send such an one on such an errand. Cushi . . . ran. He was accustomed probably to such work, 22. 23. Ahimaaz insists on running and is also sent. Run by the way of the plain, and overran Cushi. Perhaps it was a longer way, but may have been smoother than the way the Cushite ran. Also Ahimaaz was stimulated with the idea of overtaking the other one.

24. David sat between the two gates. Perhaps an outer and inner gate at the entrance to the city. He was anxious to hear of the result of the battle and the welfare of his son. 35. If he be alone, there is tidings, etc. A man running alone naturally seemed a messenger. 37. He is a good man and crown with good tidings. David may have thought that such a good man would not be sent, and would not wish to come, if the result had been disastrous. This is a beautiful expression. It is appropriate for good men to bring good tidings.

III. THE TIDINGS [28-33].

28. All is well. It is the message of peace. All was well as far as the kingdom was concerned. Ahimaaz may, or may not, have thought of Absalom in this utterance. 29. Is the young man Absalom safe? The welfare of the rebellions
son lies very close to the father's heart. Fathers and mothers are the young men safe? When Joab sent the king's servant, etc. Ahimaz directly gives a wrong impression here, for he know that Absalom was dead. He does not seem excusable. 31. Cushi came. The Ethiopian arrives. 32. The enemies of my lord the king, etc. Ahimaaz directly gives a wrong impression here, for he knew that Absalom was dead. He does not seem excusable. 31. The enemies of my lord the king, etc. Ahimaaz directly gives a wrong impression here, for he knew that Absalom was dead. He does not seem excusable. 31. The enemies of my lord the king, etc. Ahimaaz directly gives a wrong impression here, for he knew that Absalom was dead. He does not seem excusable. 31.

David's grief for Absalom.

3. God exercises his power in behalf of his own people. 4. A wicked man brings grief to the heart of a godly parent.

David had just been slain in battle. David might have borne all this without complaint; but when you add to the burden the death of Absalom, the king breaks down. Stroke following upon stroke makes the affliction too heavy almost to bear. David could say with Job, "I was not in safety, neither had I rest, neither was I quiet, yet trouble came." It is thus oftentimes that troubles come; like the waves of the sea, surge following surge, break on the break, break on the break. I fancy David saying, "I could have endured those other evils without complaint, if this had not followed; I could have endured this, if those had not preceded it. Now I sink beneath the billows. The waves have gone over me." 2. With Absalom David's fondest hopes perished. David loved Absalom. During his banishment we read that "the soul of David longed to go forth to Absalom." As Judah described Jacob's love for Benjamin saying, "His life is bound up in the life," so we might speak of this father's love for his son. I do not think the cruel irony of Job's words was deserved. You remember how he said to the king, "I perceive that if Absalom had lived, and all we had died this day; then it had pleased thee well." Perhaps it was necessary; but surely it was not deserved. It was like the sharp blow that is sometimes struck upon the body of the drowned man to resuscitate him. The kingly qualities in David were almost dead, and it took this to recall him to himself. He had lavished all the wealth of his great affection upon this favored son, he had pictured a most brilliant future for him; he had not believed the reports that were in circulation concerning his character; he had told himself, "Surely they are exaggerated, some one is jealous of Absalom and is therefore slandering him. If he is a little wayward, as all young men are, he will soon discover his error and reform. It cannot be that he is in any real danger, for is he not the heir to my throne; and of whom but of Absalom did God say by the mouth of Nathan the prophet, 'I will establish the throne of his kingdom forever,' and 'my mercy shall not depart from him'?" Thus he had comforted himself many a time. Even now while the soldiers of the king were fighting to put down the rebellion that had risen, he still hoped that his wish would be respected and that efforts would be made to save the life of Absalom. Then came the Cushite with the tidings, Absalom is dead. Does any father wonder that David's heart bled, and that he went up to the chamber over the gate and wept?

3. David sorrowed as one without hope. Once before this death entered his home; but then when the loved one passed away, he felt that it was not forever. He comforted himself with the thought of a future meeting; he said, "I shall go to him." He did not speak thus concerning Absalom. The child of Bathsheba died in infancy, it had done neither good nor evil, nor was it responsible for being "conceived in guiltiness and sin." David believed as we all must believe, that "of such is the kingdom of heaven." The son of Maachah had died in manhood, and in the commission of deliberate and aggravated sin against his father, his king, his people and his God. David must have known that before such a one there stretched out an eternity of woe. He seems not to think of Bathsheba's child as dead, but as gone to another world where father and child will meet again; but Absalom is dead; he says, "Would God I had died for thee." There is what we call death. It is when the soul leaves the body. There is real death. It is when the soul still burdened with sin goes away into an eternity of torment. We call in question the poet's saying, "There is no death." We say, "There is." When he says that, "The stars go down to rise upon some fairer shore," we say, "Yes, some do; but there are wandering stars to whom is reserved the blackness of darkness forever." David hoped in that better land to fold his child again in his arms; but felt that between him and Absalom there was now a great gulf fixed that between him and Absalom there was now a great gulf fixed that it was impassable.

4. David knew that the hand of God was in this affliction. He made no investigation into the truthfulness of Cush's report of the battle. He did not blame Joab and the people for their fail-
the hand of God was in this affliction, and justly on account of
with the sword of the children of Ammon. Like a sullen echo
Babbah had looked in upon his soul. It was the face of a soldier
uouth before men; but lifted his streaming eyes to God and
Jod was in this. He was therefore dumb and opened not his
fet the king's conscience would have told him that the hand of
here to carry out his wishes—respecting the young man Absalom.
't hand's might have been red with the blood of the p.; for
et the king's conscience would have told him that the hand of
was in this. He was therefore dumb and opened not his
mouth before men; but lifted his streaming eyes to God and
said, "Thou didst it." A face out of the dust by the wall of
uouth before men; but lifted his streaming eyes to God and
Jod was in this. He was therefore dumb and opened not his
fet the king's conscience would have told him that the hand of
Toab's hands might have been red with the blood of the p.;
time to carry out his wishes—respecting the young man Absalom.

did he start? Why in such haste? How many soldiers did he
have along? Who are mentioned as starting with him?
 Did he permit the priests with the ark to go?
 him? Was he permitted to go? Why not? How was he to
be useful to David? Who next came to him? Who was Mephi-
counselor? What did he want to do? Was this a wise plan?
What now seems to be the purpose of Ahimaaz? Does he ac-
complish it? In what way?

While these two men are carrying the news to David, where is
he? Why is he there? Who is on the lookout? From what
position? What does he see? What does he do? What does
the king say? Do you understand how this is so? While this
one is coming nearer, what does the watchman see? Does he
report this also? What does the king say to this? Has the
watchman anything more to say? What is it? From this cir-
cumstance, would you judge the watchman to be a native of
the city? What does the king say to this? Will this explain why
Joab did not want to send him?

When Ahimaaz comes within speaking distance, what does he
do? When he comes near, what does he do? What does the
king say to him? What is the answer? What does the king
then say to him? What does he do? What next occurs? What
does he say? What does the king say to him? Why does he
so soon inquire from both after Absalom? What is the answer?
What does this show? How does David receive the news? What
does he do? What does he say as he retires thither? Why should
he have so much grief? Why so bewail Absalom's fate? Was
it right for him to take his death so unresignedly? Did con-
science have anything to do with it?

We would not be surprised now to see the father fall upon the
neck and kiss the one returning, even before he can say, "Father,
I have sinned against heaven, and in thy sight."

Young man, see the end of the unrepentant prodigal and take
warning. Do not lightly laugh at a parent's heaviness of heart
over your sinful folly. Absalom has too many followers to-day.

A TRUE STORY.—"Papa, will you please give me fifty cents for
my spring hat? 'Most all the academy girls have theirs.'

"No, May; I can't spare the money."

The above request was persuasively made by a sixteen-year old
maiden as she was preparing for school, one fine spring morning.
The refusal came from the parent in a curt, indifferent tone.
The disappointed girl went to school. The father started for his
place of business. On his way thither he met a friend, and, be-
ing hail follow well met, he invited him into Mac's for a drink.
As usual, there were others there, and the man that could not
spare his daughter fifty cents for a hat, treated the crowd.
When about to leave, he laid a half-dollar on the counter, which
just paid for the drinks.

Just then the saloon-keeper's daughter entered, and going be-
hind the bar, said: "Papa, I want fifty cents for my new spring
hat."

"All right," said the dealer, and taking up the half-dollar from
the counter, he handed it over to the girl, who departed smiling.
May's father seemed dazed, walked out alone, and said to him-
self: "I had to bring my fifty cents here for the rumseller's
daughter to buy a hat with, after refusing it to my own. I'll
never drink another drop." And he kept his pledge.—Philadelphia
Methodist.
AMONG THE CHURCHES.

Star Notes.

**Sad news reaches us. Rev. J. C. B. French, of Sterling, N. Y., and wife, with their baby, nine months old, were visiting at Mrs. French's home, McKeesport, Pa., when the baby took ill and continued to grow worse until Saturday last, when it died. Our tenderest sympathies are extended to the stricken parents.**

**Ohio Presbytery met at its late session in the R. P. church of Jonathan's Creek, Rev. Dr. R. B. Cannon, pastor, and was opened with a most excellent sermon by Rev. S. A. George, the retiring Moderator. An interesting conference was held on "The duties of church officers and people," participated in by Revs. J. M. Wylie, J. S. Thompson, J. M. Paris and S. A. George.**

**A call was moderated in Lind Grove congregation October 21, by Rev. T. A. H. Wylie. Every vote was for William Littlejohn, licentiate. The call is for three-fourths time and the salary promised is $900 per annum. A commission appointed by Iowa Presbytery to act in the case met the same day, sustained the call and presented it to the candidate, and it was by him accepted. Arrangements were made to ordain and install Mr. Littlejohn pastor of Lind Grove congregation on the first Tuesday of December.**

**We learn from one of our correspondents this week that Miss Alice Carithers is to join her brother and family in mission work at Fort Sill. This is good news. We publish a brave letter from Mr. Carithers this week. The thought of that little heroic band among the Indians, for Christ's sake enduring hardships indescribable, that souls may be brought to Him, touches our heart deeply. How much of feeling, of courage, of faith, and of longing for salvation to come to the Indians, we read in the closing sentence of his letter: "May that good time come with winged feet!" God grant it, we earnestly pray.**

Hopkinton Items.

Rev. E. G. Elsey assisted Rev. T. H. Acheson on the last Sabbath of September. A pleasure unexpected and welcome was the presence during the services of Mr. R. J. Dodds, licentiate. Mr. Dodds, preached on Friday, and again on Sabbath evening, with much acceptance. Both pleasant and painful were the providences that marked the divine presence on this occasion.

On Friday morning before the services, occurred the funeral of little Ralph Pattern, only child of Mr. and Mrs. T. J. Joseph. Four brief months of earthly existence was long enough for child love to find deep and lasting lodgment in parental hearts. On Sabbath morning immediately after the services had begun, a young girl was taken suddenly and seriously ill in church. In these providences God has come near to us, specially near to the young, tenderly, lovingly pleading, "My son, give me thine heart."

Mr. Eddie Buck, son of the late Rev. James Buck, of precious memory, has been received under care by Presbytery as a theological student.

An attractive set of new pulpit furniture adds to the inside comfort and convenience of our church home. The ladies of the L. M. S. have in charge and hope soon to carpet the entire church.

Ladies' Reformed Presbyterian Association of Iowa Presbytery.

The annual meeting was held in Sharon R. P. church, near Linton, Iowa, on Sept. 4th, at 10:30 A. M. Twenty delegates were present. The presence of Rev. and Mrs. Dill, of the Selma Mission, and of Miss Alice Carithers, who is so soon to go to the Indian Mission, during our sessions, gave us new zeal and interest in the work. Miss Mattie Wylie, of the Syrian Mission, was present in the evening and gave a brief address. Officers for next year are as follows: Pres., Mrs. J. E. McKean; Vice Pres., Mrs. C. D. Trumbull; Sec. Sec., Mrs. D. C. Kilgore; Cof. Sec., Mrs. F. M. McLainney; Asst. Sec., Miss Lydia Cowie; Treas., Mrs. Folger. The Treasurer of Association for last year report as follows: Total receipts $297.51, disbursements to treasurer of Syrian Mission for Boys' Industrial School, $125.00; to Mrs. Dill for district school near Selma, Ala., $173.51; total, $297.51.

Next meeting will be held at Hopkinton, Iowa, the Executive Committee to appoint the time. Signed by Mrs. D. C. Kilgore, Sec. Sec., Miss Lizzie F. Hay, Treas.

A COURAGEOUS LETTER FROM MISSIONARY CARITHERS.

"Everybody knows an Indian will steal," and the people that do not know it are told about their thefts so often, that they can believe it, and so when we lose things we are sure they have gone on the Indian road. We lost a hatchet, and I was sure had been taken by them until some weeks afterwards I found it where I had been nailing on wire and lost it. One of the men lost an ax, and was most positive that he left it in branch of pecan sprouts, and that two squaws that were the that afternoon had carried it off; they always would pick things like that, that they knew how to use, etc. The next day I saw him chopping with the ax and asked him about it, and I rather sheepishly told him that I had brought it to his camp the day before and had forgotten about it. Another day the scythe driver was gone. We all knew where it had been, and one of the men had seen an Indian handling it, but it was gone. An yet, when we moved the pile of lumber where it had been lying, we found it had slipped down between the planks. One of the Indians worked several days, and in paying him off we could not make exact change, and I overpaid him five cents, and the next day when I paid him, he reminded me of the five cents. I am sure many of them would cheat and steal, but I am led to believe that some of the "pale faces" are not entirely honest either, so it is not becoming that they cast too many stones at the Indian on that line.

The change of administration has struck us and resulted in change of agents. I know nothing whatever about the new man but in the midst of so much that is said about the rascality of Indian agents, I wish to bear testimony to the uniform gentleness and kindness of the agent here in dealing with the Indians, and yet the uprightness of his rulings among them. And so far as I have any means of knowing he was strictly honest in all his transactions touching the Indian affairs. And I have rarely met a more hospitable genial gentleman than Mr. W. D. Myers, the retiring agent.

We are pushing along our building as fast as we can, which seems slow enough to impatient people, for we are not well housed for cold weather, and that makes with the need for a school building two strong reasons why it should hasten.

Did you ever pass through a "Norther?" Or a better way to ask would be, Did you ever have a "Norther" pass through you? One day at 3 p. m. when leaving Fort Sill, one of the clerks at the store spoke to me just as I was driving off and said "You will have a very hot drive home," in which remark I agreed for I have rarely felt a more sultry afternoon, at 5 p. m. I had little Mary, who was with me, wrapped in the lap robe and laid in the shelter of the dash board, and I was facing a cutting breeze that, though I had a good overcoat on, forced me to get out and run a good part of the way home to keep from suffering The U. S. Signal station at Fort Sill recorded a drop of 30 degrees. We had a killing frost the last week of Sept. Our last frost was in the spring the last of May, when corn was cut down to the ground; so it seems as if we were between the North and the South and our climate partook of some of the uncomfortable features of both. Just now the woods are brightening into fall colors, the memory, has been received under care by Presbytery as a theological student.

A COURAGEOUS LETTER. FROM MISSIONARY CARITHERS.

Mr. Lee, who has been with us for about two months, expects to leave us next week, and we will have to hold the fort alone again. But we look forward to the time when there will be a Covenanter congregation of dusky brethren, and the lonesome ness that sometimes visits us now will be driven away by the Christian love and sympathy all around us. May that good time come with winged feet.

Yours for the Master,

Fort Sill, I. T., Oct. 4, 1883.

W. W. CARITHERS.
"Well, it is queer," says Bobby Lee, seating himself on one of the rafters of the barn, and regarding his city cousin, Phil, com- modiously reclining on the hay, "it is queer that everybody wants most what they don't have. Now, you think Thanksgiving isn't half, unless you are in the country, all because you don't belong here; and I thin it would be twice Thanksgiving in the city." "Why in the country," cries Phil, "you see all the geese and turkeys and chickens and you see the big ovens full of pies and cakes; and have the big wood-fires on the hearth, and the table set in the great long kitchen, and you pop corn and roast apples and crack nuts by the fire."

"But in the city," interrupts Bobby, "there are the fine sights, and the candy-shops, and bakers'-shops, and the toy-shops to go look in the windows; and at night you are taken to a panorama, or a museum, or a big concert, or some other treat! Oh, it's fine!" "You liked it that way the year you visited me," says Phil, "that was what you saw. But there was over so much more that you didn't see or notice." "What was there?" demanded Bobby, incredulously. "Did you notice the dirty, hideous alleys, worse than your pig-pens, where people have to live! Did you see the children, no bigger than little Jennie here, barefooted on the cold streets, clothes all dirt and rags, skins blue with cold, no food to fill them, no fires to warm them!"

"Why don't you see snug down in the hay-mow like zis, and keep warm," says Jennie, only her curly head showing above the pale and fragrant hay.

"They haven't any hay-mow, never saw one," says Phil. "Did you notice the thin, sad, hungry women, with faded, wretched clothes, and worn-out shoes, dragging about as if they were sick?"

"You wouldn't if you were a real poor woman with a lot of little children crying for a good square meal," says Bobby, stoutly.

"Indeed they are. I went last Thanksgiving with my mother to the City Missionary's office, and he had five hundred turkeys and chickens to give to poor, real poor, people, and he said they weren't half enough." "I'd rather go without than get a give," says Bobby, stoutly. "You wouldn't if you were a real poor woman with a lot of little children crying for a good square meal."

"And is that all the way they can get turkeys?"

"I'll tell you a way they can't get them," says Phil. "The whiskey-shops put up great turkeys for raffle, for the men who drink at the counters. Then the men go and spend more on the drinks than the fowls would cost. At the best there is only one big turkey for one or two hundred men, and in the end, after all their money is wasted, some chum of the liquor-seller gets the turkey! They know how to manage it. Meanwhile the grogman's till is full of dimes, the men's pockets are empty, the children are hungry and ragged."

"Now you've hit the nail on the head," remarks Bobby. "It is the whiskey that makes the women sad, the children ragged, the men cruel. Rum and Raisin, they are two oxen that always work in one yoke," father says."

"Mother calls Rum the Curse of the City," says Phil. "It is the curse of the country, too," replies Bobby. "One is not obliged to drink because he lives in the city, and he is not obliged to be sober because he lives in the country. You can get strong drink anywhere."

"That is so. I suppose it is not where we are, but what we are, that is the matter," suggests Phil, reflectively. "Mother told me to-day, when I was wishing I lived in the city, that not our dwelling, but the temper of our hearts, made happiness and goodness."

Up speaks little Jennie, who has been reflecting in the hay, as she chewed the bits of stems near her face: "Fly doesn't all the peoples pour all zo bottles out, an' never let som get filled any more?"

"Aye," says Phil, "wait till we get a great big strong law, to pull out the cork of every whiskey jug and bottle in the land, and the bung out of every barrel, and never let any whiskey be made again! I say, Bobby, if you don't fill that egg-basket your mother will be after you."

"I'll tell her we've been holding a Temperance meeting in the barn, and she'll give thanks for that," said Bobby, catching up the empty basket, and climbing to the well-known nests.—Temperance Banner.
The Christian Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly things into the hands that were pierced, and have Him order them as He will. That will give us all reforms at once.—Rev. D. S. Littell, Pittsburgh, Pa.

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The Christian Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

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I regard the Christian Nation as one of the most potent factors in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

The Christian Nation is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The Christian Nation is one of the papers I always read.—Exe. Gov. St. John.

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For the relief of all Nervous and Nervous Disorders, such as Headache, Headaches, Nervousness, Nervousness and Nervousness, in Colds, Colds, Colds, and Colds, Colds.

For the relief of all Nervous and Nervous Disorders, such as Headache, Headaches, Nervousness, Nervousness and Nervousness, in Colds, Colds, Colds, and Colds, Colds.

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Eeginald writes for light on the subject. A Boston authoress has published a realistic work that draws from life, and his style is painfully realistic.

If you have no bread to cast upon the waters, then use taffy, of which the poorest will do. We'll bet its heavy.

Oct. 30, 1889.

Beecham's Pills cure and bilious coryza fits every cold.

A Remarkable Flesh Producer.

BEECHAM'S PILLS
set like magic
ON A WEAK STOMACH.
25 CENTS A BOX.
OF ALL DRUGGISTS,
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Address R. F. ALLEN & CO.,
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BEECHAM'S PILLS
Are the Best,
IN THE ESSENTIAL QUALITIES OF Durability, Evenness of Point, and Workmanship.

SPENCERIAN STEEL PENS
Are the Best,
IN THE ESSENTIAL QUALITIES OF Durability, Evenness of Point, and Workmanship.

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ON A WEAK STOMACH.
25 CENTS A BOX.
OF ALL DRUGGISTS,
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Address R. F. ALLEN & CO.,
900 Canal St., New York.

Catarrh. A New Home Treatment for the Cure of Catarrh (Catarhal Deafness, and Hay Fever.)

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membranes of the nose and ear tubes. Microscopic research, however, has proved this to be a fact, and the results of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these diseases at once.

Catarrh is a disease that is always present, and it will be cured by any application made oftener than once in two weeks, since the nostrum must be given a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered this parasite in his nostrum and formally introduced his new treatment, and since then his remedy has preserved a household word in every country where the English language is spoken. Cures of from seven to nineteen years ago are still in use, there having been no return of the disease.

To quickly be these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which we know nothing, by remedies the results of the application of which are equally ignorant. Mr. Dixon's remedy is applied daily once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases.

P. F. VAN EVENIN, 60 AMST. ST., N. Y.

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

CATARRH.

A New Home Treatment for the Cure of Catarrh (Catarhal Deafness, and Hay Fever.)

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P. F. VAN EVENIN, 60 AMST. ST., N. Y.
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A magnificent Parlor Organ and Sewing Machine.

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Price $90.

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Christian Nation.

JEN W. PITCHARD, Editor - 232 BROADWAY, NEW YORK.
EV. N. M. JOHNSTON, Associate, 935 FILMORE ST., TOPEKA, KAN.

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

EDITORIAL BRIC-A-BRAC.

The Christian Nation fills a place, filled by no other paper with which I am acquainted. It is steadily improving, and deserves the generous support of all who love our Lord and his cause on earth. JAMES KENNEDY.

Oct. 14, 1889.

Read this!—One of our premiums for ten new subscribers at $1.50 each is a magnificent Lux-Dux lamp, value nearly ten dollars. Mrs. Dr. Belle V. Chisholm, the well known authoress, was the first to receive one of these lamps from us. Read what she says about it, and then earn one for yourself. We would like to present hundreds of our readers each with one of these lamps:

NEW CONCORD, OHIO, OCT. 28, 1889.

Mr. J. W. PITCHARD, Dear Sir: Your note of inquiry is at hand, and in reply I am glad to say that the lamp came all right a few days ago. I am very much pleased with it, and it is greatly admired by others, not only for its beauty, but for the willingness and steadiness of its light. It cannot fail but to give perfect satisfaction, and those who work to secure it will not only assist in increasing the circulation of a good paper, but will be richly repaid for their time and labor. Wishing you much success in your work, I remain,

Very sincerely,

BELLE V. CHISHOLM.

We have received from Wm. Knowles, publisher of "Gathering Jewels," of the Gospel Tract Depot, 104 East 13th street, this dainty, a pamphlet of forty pages, in stout paper cover, entitled "Whosoever Will." It is the result of an eminent gospel worker's own experience in mission work, and is now printed at the request of many persons. It is a little work of marvelous power and influence, and the little lamp of which it is the result is called to this tract.

A telegram from Cheyenne, Wyoming, says: Three thousand votes were cast against the principle of prohibition, as it applies to the liquor-traffick, the party that stands for that principle will make such gains as it has not known since 1884.

The Prohibition party of New York has been defeated again. The principle underlying the party is righteous, and there are enough voters who think so, to make the principle an active force in the government of this State and the Nation. Why don't they vote what they believe? If Prohibition writers and speakers will cease their indiscriminate abuse of all who do not agree with them as to methods, and spend their strength in advocating the principle of prohibition, it will apply to the liquor-traffick, the party that stands for that principle will make such gains as it has not known since 1884.

A telegram from Cheyenne, Wyoming, says: Three thousand citizens attended a Statehood rally at the Russell Grand Opera House to-night. Gov. Warren, delegate Carey, Gen. Thomson, and the Hon. A. C. Campbell were the orators. The people are enthusiastic for the Constitution and Statehood.
BE WISE NOW, THEREFORE, O YE KINGS; BE INSTRUCTED, YE JUDGES OF THE EARTH.

VERSE THE LORD WITH FEAR, AND REJOICE WITH TREMBLING.

KISS THE SON, LEST HE BE ANGRY, AND YE PERISH FROM THE WAY, WHEN HIS WRATH IS KINDLED BUT A LITTLE.—Psalm 2:

10th, 11th and 12th verses.

IN DEFENCE OF THE SABBATH.

The Rev. Dr. W. F. Crafts spoke at Newburg, N. Y., on the evening of Nov. 1st, on this theme: “The American Sabbath or the Continental Sunday.” The address was a thorough treatment of the subject from a civil standpoint. He showed first, man’s need of a rest day; second, that it should be a uniform rest day; third, that the rest day should be protected by law; fourth, the exceptions which should necessarily be made. He then attacked Sunday amusements, such as the opening of museums, concert-halls and theatres; baseball playing, Sunday excursions, Sunday saloons, and Sunday newspapers, all of which he proved conclusively from a civil standpoint to be an encroachment upon the personal rights of the workingman, because they compel him to work on a day on which he has a right to rest, and when he can have his wife and children about him and enjoy their society and companionship at the house of God, about the table, and in all family relations.

In referring to the saloons he showed many reasons why they should be closed on the Sabbath above all other days, among which were, because it is a day of leisure. Many a man during the week, when he is at work all day, will not spend the evenings in debauchery, because he is thereby unfit for the labor of the returning day. But when, in addition to the evenings, he has a leisure day, he will spend it in the revelry of the saloon. Another reason for the closing of Sunday saloons is, because the Sabbath comes in conjunction with the weekly pay day, and the open saloon stands ready to receive and does receive a large proportion of the week’s wages which would otherwise go to make the families of the wage-earners comfortable and happy. Also the saloon should be closed on the Sabbath because in being open it jeopardizes the safety of the people in passing along the public streets going to and from church. It puts at stake the virtue of womanhood, it increases crime and disturbs the holy quiet of the Sabbath. The Prohibitionists above all should be in favor of closing the saloon on the Sabbath, because it shows how admirably Prohibition works, and what a benefit it would be if they were closed every day in the week. As a slice of good unpoisoned bread is an appetizer for the whole loaf, so prohibition one day in seven and thy blessed effects thereof, would be a strong argument for the entire prohibition of the liquor-traffic.

The address was listened to with deep interest. We hope that the agitation of this most important subject may mean the better enforcement of the Sabbath laws now existing in our own city, that we may not see men reeling to and fro in our streets on God’s holy day. In the desecration of the Sabbath, as in all other evil, the liquor-traffic is foremost. Prohibit the liquor-traffic and you stop a very large proportion of the public desecration of the Sabbath. May the time soon come when the Sabbath shall be protected by law, not merely because it is useful for man to have a rest day, but because it has been instituted and set apart by God, and because He has said, “Remember the Sabbath day to keep it holy.”

THANKSGIVING DAY.

President Harrison has issued his Thanksgiving Proclamation. We give it in full:

A PROCLAMATION.

A highly favored people, mindful of their dependence on the bounty of Divine Providence, should seek fitting occasion to testify gratitude and ascribe praise to Him who is the author of their many blessings. It behooves us, then, to look back with thankful hearts over the past year and bless God for His infinite mercy in vouchsafing to our land enduring peace, to our people freedom from pestilence and famine, to our husbandmen abundant harvests, and to them that labor a recompense of their toil.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend that Thursday, the twenty-eighth day of this present month of November, be set apart as a day of national thanksgiving and prayer, and that the people of our country ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way and made our paths the paths of peace; beseeching Him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the Nation at large.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this first day of November, in the year of our Lord one thousand eight hundred and eighty-nine, and of the independence of the United States the one hundred and fourteenth.

BENJAMIN HARRISON.

By the President:

JAMES G. BLAINE, Secretary of State.

VIEWS AND REVIEWS.

The contributions to the World’s Fair fund have passed the two million dollar mark.

The Prince of Wales is said to be very ill with Bright’s disease. He is in Egypt seeking health.

The 16th annual Convention of the W. C. T. U. will convene in Chicago on Friday, the 8th.

George Bollinger was fatally injured during a drunken quarrel at Jamaica, L. I. Prohibit the liquor-traffic.

Lord Woolseley has accepted an invitation to be present at the unveiling of the statue to Gen. Lee at Richmond, Va.

In the Cronin murder trial at Chicago, the chains are tightening around Burke. There is scarcely any further room to doubt his guilt.

George B. McClellan, son of the late Gen. George B. McClellan, was wedded at Newport, Oct. 30th, to Miss Georgiana Hecksher.

If reports could be relied upon, English Syndicates will soon hold the balance of power in American enterprises; the latest information is to the effect that these “English Syndicates” are buying up all our cheese factories.

A terrible disaster occurred in Glasgow, Scotland, on Nov. 2. The wall of a building that was being erected alongside of Templeton’s carpet factory, in William street, was blown down, and crushed in the roof of the factory, burying fifty girls and women employed in the weaving rooms. Most of the bodies have been recovered.

New York City.—Sarah Dean, a somnambulist, walked off the roof of her house. Her dead body was picked up in an alley at the rear of her house. . . . The course of free lectures for working men and women, under the direction of the Board of Education has opened for the winter. Lectures on science, mechanics, history, literature, astronomy, physiology, hygiene, and other subjects, by able lecturers, will be delivered three times a week during the term.

Geo. W. Childs says: “The body of Gen. Grant will, very probably, be removed from its present resting place in New York
Christian Nation

Nov. 6, 1889.

to West Point or Arlington Cemetery. Several years before his death Gen. Grant said that his military superior, Winfield Scott, was buried at West Point and he would like to lie there. He also expressed a desire that his wife be buried at his side." This is surprising information, and yet it comes from such good authority that it can scarcely be doubted. Mr. Childs further says the change of plan is the result of the solicitations of influential Grand Army men.

The U. P. Synod of Eastern Ohio notes with and tone that there has been a decrease in membership of its churches in the last year, but tries to believe that there is more of spirituality because the mission contributions were larger than in the previous year, and are now returning, there have gone out to India and Egypt in the month of October twelve new missionaries. There have been new work in our own land. In the home mission fields much active work is reported. The secretaries of the Home and Church Extension Boards are now out on a tour of inspection and visitation, planning and planting and confirming work. An important field in the city of Davenport, Iowa, has now the joy of receiving to its midst as a leader and worker, an aggressive, earnest and tireless man—the Rev. W. E. Shaw. The Columbus, Ohio, mission reports a brighter and more hopeful prospect than ever before.

Brooklyn, N. Y.—Dr. Matthew Wolf, while intoxicated, seriously cut John Walters and son, whose home he had invaded in search of his wife, whom he had driven from home. Prohibit the liquor traffic. Dr. Peter Geraghty, a laborer, was fatally hurt by a bar-keeper in the latter’s saloon. Prohibit the liquor traffic. Mrs. Emma Beckwith, the suffrage candidate for mayor, would make a good officer; she is a lady of intense activity and fine mind.

On Oct. 3, Brooklyn honored the memory of her soldiers and sailors with an imposing public display, both civic and military. On Prospect Park Parade the colors of our Navy have now arrived, and the confines of Jersey beyond, there is to be erected what is known as the memorial arch, a structure which when completed, will rank second only to the famous Arc de Triomphe in Paris. The Soldier’s and Sailor’s Monument is to be 80 feet in width, 71 feet in height, and 45 feet deep in the clear, the arch proper having a height of 48.6 feet and a width of 37 feet. In the erection of this massive structure $250,000 will be expended.

All that concerns the Talmage Tabernacle and the Tabernacle preacher is of special interest. Dr. Talmage sailed for Europe on the City of Paris last Wednesday, accompanied by his wife and private secretary. His destination is Palestine, and his object to secure data for his Life of Christ and for a series of sermons. As far as has now been arranged, the following is the programme for the Sabbath services, morning and evening, which will be carried out during his absence: Last Sabbath the Rev. Dr. Beale preached twice on the “ Hero of the Johnstown Flood,” making that disaster the subject of his sermon; the Rev. Dr. Melbourne will preach on Nov. 10, the Rev. Dr. Willets on Nov. 17, the Rev. Dr. Hough of Richmond on Nov. 21, Chancellor Simms of the Syracuse University on Dec. 1, Evangelist Moody on Dec. 8, the Rev. Dr. Griffiths of Boston on Dec. 15, the Rev. Dr. Deems of this city on Dec. 22, and the Rev. Dr. Byron Sunderland of Washington, the “ Pastor of Presidents,” on the third Sabbath in January. The Rev. Dr. George and the Rev. Joseph Cook, Bishop Newman, and other clergymen will preach upon Sundays yet to be determined upon. Dr. Talmage is expected to return in February.

A passage in the “Life of Lincoln,” to be found in the November Century, shows as nothing else can how great a friend was lost to the South when Abraham Lincoln was assassinated. It is the first publication ever made of the draft of a message and proclamation which the President submitted to his cabinet on February 5, 1865. In it he proposed the payment of four hundred millions as an indemnity to slaveholders, complete pardon for political offenses, and the release of confiscated property except under certain circumstances. Such magnanimity was, however, too much for his counsellors, who “unanimously disapproved.” Along with the document is given a full account of this best kept of Cabinet secrets.

It is with genuine pleasure that we call the attention of Sunday School teachers and scholars to the “Peloubet Series” of Lesson Helps for 1890. First we have the “Select Notes,” finely illustrated and bound and affording to the Bible student a thorough guide to a full understanding of the International Lessons for the coming year. It is edited by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. The “Graded Sunday School Quarterly,” adapted to all ages, are as attractive and helpful as ever. The names of Rev. A. F. Schanflies, D. D., Rev. Dr. Peloubet, Mrs. M. G. Kennedy and Mary J. Capron, who prepare these Quarters, are sufficient guarantees of their excellence. Following the Series come graded Sunday School Question Books, a capital “Child’s Bible Catechism,” various Record Books, and other publications now nearly indispensable in Sunday School work. The publishers, Messrs. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass., will send a full descriptive catalogue on application by mail.

STRAIGHTFORWARD DEALING.

We have taken great pains to inquire into the character of the Marchal & Smith pianos and organs, and into the firm’s methods of doing business. We were moved to do this because, first, one of our readers in Pennsylvania wrote and asked us to do so, as he contemplated purchasing, and secondly, because we are advertising for this firm, and we wanted to be certain of their responsibility and the merit of their instruments. After a thorough investigation, we simply reprint from one of their own circulars, because we found everything to be exactly as stated. Mr. Smith, the Manager, says: “It may seem to you that the Pianos we offer at such low prices must of necessity be inferior instruments. But matters within your own observation will show you that this is not the case. You can readily see that the expenses of local agents and dealers must add enormously to the cost of every instrument they sell. They must live, and those who buy of them must contribute (in the price they pay) to their support. If they have rooms and clerks, the ware rooms must be paid for and the clerks must live. These expenses must be put into the price you pay if you buy of them. We avoid such useless expenses by sending a piano direct to you, and it is plain that the agent must sell you a very inferior piano or charge you much more than we do.”

“Now in regard to the excellence of our pianos. We propose to place them in your own home for trial. You are free to have them tested by the best musical experts, to invite your friends to see them, and try them and test them as thoroughly as you may wish. All we ask is that our enemies shall not be the judges. Under these conditions to send a piano that is not in every way a perfect and beautiful instrument, would not only put us to the expense of having it returned at our cost of freight both ways, but it would also close the market against us in your neighborhood. But if we send you a beautiful one, that stands every test triumphantly, it cannot fail to make our pianos popular among your friends, and lead to their extensive introduction in your neighborhood.”

“Thus you can see (1), That by avoiding useless expense we can sell you an excellent piano at a very low price; (2d), That it will be greatly to our advantage to have a beautiful one in your home, and (3d), That it would be expensive and a serious injury to us to send you one that is not in every way perfect.”

The address of the Marchal & Smith Piano Company, is 235 East 21st Street, New York.
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows not distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses immorality and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship excites drunkenness and the legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would ask every question of national policy as to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1854.

For the Christian Nation.

"WITHOUT MONEY AND WITHOUT PRICE."

BELLE V. CHISHOLM.

Among those brought under deep religious convictions, during a recent revival was a middle-aged man, who all his life had prided himself on his moral and upright life. When Jesus and his salvation was presented to him, he turned away in sorrow, for somehow his pride rose up in rebellion against accepting so much without giving anything in return. He had lived a blameless life in the eyes of the world, and had always made it a point to be scrupulously honest and to owe no man a dollar, hence while longing to become a Christian, he could not be persuaded to let everything go and accept Jesus upon his own terms—"without money and without price.

After consulting eminent Christians without receiving the help he needed, he became despondent and tried to return to his old life, but he could not stifle the stirrings of the Spirit. At last, when almost in despair, he determined to counsel an old Indian, Tomca by name, who had recently become a very happy Christian. He found the old man in his hut with his Bible on the knee, spelling out the precious passages, which he loved. After listening to the white-man's woe, he said, "Pale-face must let Jesus do all—all—He no want help and he no want pay."

"But Tomca, I have given all my life to the world, and it does seem so mean to come to him now, at nearly fifty, and take all the benefits that Christ has purchased without giving anything in return," said the unhappy man.

"I want white man's heart. He no care for money or lands or stocks. Listen to Tomca's story. Once when Indian did not understand and wanted to help Jesus save himself, he went out in the woods and made a great heap of dried leaves, then he made a hole in the middle of the pile and catching a little worm, put it in the centre. When everything was ready he set fire to the outside leaves, and soon the little blaze began to run round the heap much to the danger of the worm. The poor thing went backward and forward in its efforts to escape, and when it could not get away, it curled itself up in the centre of the hole and waited for the fire to destroy it. Then Tomca put his hand down and took it out, and so it was saved. Jesus does just that way with sinners. When they can't help themselves a bit, he stretches out his strong arm and snatches them from the fire that threatens to devour them. Jesus saved Tomca from his sin, and he can save white man, but white man must let him do his own way, just like he did for big Indian. Take salvation without money and without price, and then spend all you want in sending Bible to others."

The Indian's homely illustration was more powerful than all the reasoning of the wise men, and the would-be righteous man came out of his Lumbie hut, rejoicing in a new found Saviour. He had accepted a salvation bestowed—"without money and without price," and found it all sufficient and soul satisfying.

THE NATIONAL W. C. T. U.

The sixteenth annual meeting of the National Woman's Christian Temperance Union will be held at Battery D, Chicago November 8 to 12.

The first order will be a prayer-meeting from 9 to 11 o'clock on the morning of November 8, conducted by Miss Frances E. Willard, after which Elizabeth J. Scoovel, of Nashville, Tenn., will give a Bible reading. In the afternoon Miss C. B. Buell, corresponding secretary of the National W. C. T. U., and Miss Esther Pugh, treasurer, will make their annual reports. In the evening Miss Frances E. Willard will give her annual address; Mrs. Rounds, president of the Illinois W. C. T. U., will welcome the convention, as will the Rev. Dr. Herrick Johnson. Responses will be made by Miss E. Frances Griffin of Montgomery, Ala., and Mrs. Fossenden, of Boston, Mass.

The regular sessions are from Friday morning to the evening of Tuesday, inclusive. Saturday evening the young women, led by Mrs. Frances J. Barnes, of New York city, will celebrate the anniversary of the Y. W. C. T. U. Sunday afternoon the Rev. Dr. Wright, of Cambridge, Mass., will deliver the annual sermon; subject, "The Death and Resurrection of Eve." Sunday night Mrs. Mary T. Lathrop, of Michigan, will give a gospel temperance address in Battery D, and distinguished ladies of the W. C. T. U. will speak in various churches of the city.

Monday night General Neal Dow, "the father of prohibition" (he is eighty-six years old), will speak, and the diamond Demo­crat medal contest in oratory will be had. Forty superintendents of national departments of work will report during the conven­tion under heads of preventive, educational, evangelistic, social and legal work. Mrs. Colonel Frances W. Parker will speak on dress reform; Miss Julia Thomas, of New York, on physical training, as will Professor Anderson, of Brooklyn; Mrs. Professor Hallmann, of Laporte, Ind., on kindergarten work; Dr. Kate Bushnell and Mrs. Elizabeth Bradley, of London, England, on social purity, Mrs. Zerelda Wallace (mother of General Wallace and the original of "The Mother" of "Ben Hur") will give a Bible reading, Miss Elizabeth Greenwood, of Brooklyn, will speak; also Mrs. S. M. I. Henry, Mrs. Mary H. Hunt, and a score of other distinguished and devoted white ribboners.

Ten fraternal delegates, led by Mrs. Judge Foster, of Quebec, will be present from Canada, including one from British Colum­bia, and two from Winnipeg, Manitoba. There will be a delega­tion from the Pacific coast and a large one from the South, led by Mrs. Sallie F. Chapin, of Charleston, S. C., superintendent of southern work. The Rev. Anna Shaw will speak on "Franchise," Lawyer Ada Bittenbender, on petitions; Miss Lucia E. F. Kimball, of Portland, Me., on the work of Sunday-school superinten­dents; Mrs. Jennie F. Willson, of Freeport, Ill., on woman in the church; Mrs. Harris, of New York ("Hope Ledyard"), on mothers' meetings; Mrs. F. E. W. Harper, the colored orator, on W. C. T. U. work among the colored people, and Mrs. S. F. Grubb, of Kansas, on work among foreigners.

IN MEMORIAM—HORATIUS BONAR, D. D.

Died August 7th, 1889.

Singer, at length "thy travelling days are done."
And thou who heardst "the voice of Jesus say."
Come unto me and rest," hast ceased thy lay.
Into the land of silence thou art gone!
How all on earth, in sea, and heaven that dwell
Or the great congregation's voice upswell
Aud thou who heard'st "the voice of Jesus say.
Come unto me and rest," hast ceased thy lay.
With echoes of the song about the Throne.
Still, whereo'er the children's hymn may rise,
In plenteous o' er praise, thy pure heart's chord
Shall vibrate, till we hear in Paradise
How all on earth, in sea, and heaven that dwell
With one loud "Allelujah" bless the Lord.

—H. D. Rawnsley, in Good Words.
IN THE SABBATH SCHOOL.

ESSENVII. NOV. 17, 1889.—DAVID'S LAST WORDS.—II SAM. 23:1-7.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

Now these be the last words of David (v. 1). There is all the difference in the world between a man's last words and the last of a man's words. It is very easy to fix the time when a man's last words were spoken; but it is not so easy to decide when there will be the last of that man's words. The time of a man's last words is settled by the mere power of his lungs. The endurance of a man's words depends upon his personal character. In the case the words are his last, because he is now dying. In the other case, his words will not die because of life. Anyone who has lived with God will have his words with him forever.

We have here the last words of David; but we shall never hear the last of David's words. And as it was with David, so it will be with all of us. The time of our last words will come when we lie down to die; but that will by no means be the last of our words. Our words of now, as inspired by our lives and character, shall last for good or for ill, long after our last words have been spoken. What shall be the lasting influence of our words that are not our last?

David the son of Jesse, . . . And the man who was raised on high. It is good for a man whom God has prospered to recall that he was whenever he considers what he is. If the son of a shepherd is raised to a throne, he will do well to bear in mind his origin, not as a proof of his own attainments, but as a suggestion of the Divine favor that raised him from the lower plane of the human race. There is no such thing in this world as "a self-made man," and no one would be surer to see this fact than he who has been "raised up on high" from a lowly state, if only he will stop and look over his past course, with an honest desire to answer sincerely the question, "What hast thou that thou didst not receive?"

The Spirit of the Lord spake by me, And his word was upon my tongue [v. 2]. None of us want to think that the worst things which come into our minds are wholly of ourselves. We are glad to believe that they are temptations of the Evil One. But most of us would like to claim the credit of our best thoughts. David, however, insists that his best sayings are the Lord's promptings; and so far he is worthy of being an example to all of us. We ought to recognize the fact that we are dependent upon the Divine favor that raised us from the lower plane of the human race. There is no such thing as "a self-made man," and no one would be surer to see this fact than he who has been "raised up on high" from a lowly state, if only he will stop and look over his past course, with an honest desire to answer sincerely the question, "What hast thou that thou didst not receive?"

The God of Israel said, . . . One that ruleth over men Righteously, That ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth [vs. 3, 4]. It is one thing to have power; it is another thing to use power as it ought to be used. The man who has power has opportunity; the man who uses his power might improves his opportunity. To have power is to have the possibility of added success, or of intensified failure. Not every man is called to rule over his fellows in high places of civil or church authority; but every parent is called to rule in his own family, every business man is called to rule over his subordinates, and every man in any position above the lowest on a railroad, a farm, a sailing-vessel, or in a factory, is a ruler of men in a limited sphere. Only he who rules righteously, and as one whom God rules, can have the blessing which properly belongs to the position which God has assigned to him.

Verily my house is not so with God; Yet he hath made with me an everlasting covenant [v. 5]. God treats all of us as great deal better than we deserve. The promises of God are not to the well-doers, yet, although we are not well-doers, we have a share in the best things given of God to men. Not because we are good, but because God is good, are bounties and benefits heaped upon us continually, and are we made partakers of his covenant of grace. The comfort of comforts for all of us is that we can make our own the provisions of salvation which are extended to sinners. God promises everlasting blessings to him who is of a pure heart and who has clean hands. Verily I am not thus in God's sight, yet he has made with me, through Jesus Christ, an everlasting covenant, ordered in all things, and sure. —Sunday-School Times.

THE COVENANT OF GRACE.

REV. S. G. SHAW.

"He hath made with me an everlasting covenant, ordered in all things and sure." II SAM. 23:5.

The covenant to which David here refers, it seems to me, must be the covenant of grace. Of no other could it be said, it is "ordered in all things;" and affirm, as he does a little farther on, "it is all my salvation and all my desire." I am confirmed in this belief by a verse in Isaiah, "Incline your ear and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," and another in Acts where the apostle, speaking of the resurrection of Christ, says, "And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." The mention of David's name in these pieces, the similarity of the language used, and the reference of the same covenant to Christ as well as to men, make me think that the Covenant of Grace is meant in all three instances. This is the only covenant that secures blessings to both the sinner and the Saviour. In virtue of it, I might add, God has made every covenant with that He has ever made with men, the Davidic, the Abrahamic, the Noahian, the National Covenant of Scotland, the Solemn League of the three kingdoms, and our own church covenant of 1871. Of this covenant David says,

1. IT IS "EVERLASTING."

This appears

1. From the nature of the covenant.

When you bargain with a carpenter to build you a house, a contract is drawn up and signed. In this contract he promises to do a specified work, and you to pay him a certain sum. This is a covenant. When, however, the house is finished and the money paid, the contract is void; the ends which it was designed to accomplish have been secured. It is different when you buy a piece of land and receive a deed for it. In this it is written that in consideration of a certain payment already made by you, the former owner of the property now conveys it to you and to your heirs and assigns forever. This is a covenant also; but it is not soon valueless like the other. As far as the document itself is concerned it is perpetual. A man might sign a pledge with the help of God to abstain from the use of spirits and liquors for ten years. This would be a covenant with God; but by virtue of the limitation in respect to time contained in it, it would cease to be at the end of the period designated. It has no limiting clause in the Covenant of Grace. The end which it is designed to secure is the eternal salvation of God's elect. It is therefore "everlasting."

2. That the Covenant of Grace is everlasting appears also from the character of the parties who have entered into it.

Covenants may be broken, and when broken cease to exist. I do not say that the covenant-breaker is free from his obligations in this case. I believe that he is still morally bound to do all that he was before pledged to do, and has besides the burden of a violated covenant upon him. This, however, he has done; he has freed the other party who remained true to his pledge, he has freed him from his obligations. The first covenant that God made with man, the covenant of works, was broken; for man was a failure; but man did not free himself from the duty of rendering perfect obedience to the divine law. When the second covenant was made, it was necessary that the unfulfilled conditions of the former covenant be entered into and complied with.

CHRISTIAN NATION.

(Oe. 6, 1889.)

THE COVENANT OF GRACE.

REV. S. G. SHAW.

"He hath made with me an everlasting covenant, ordered in all things and sure." II Sam. 23:5.

The covenant to which David here refers, it seems to me, must be the covenant of grace. Of no other could it be said, it is "ordered in all things;" and affirm, as he does a little farther on, "it is all my salvation and all my desire." I am confirmed in this belief by a verse in Isaiah, "Incline your ear and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," and another in Acts where the apostle, speaking of the resurrection of Christ, says, "And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." The mention of David's name in these pieces, the similarity of the language used, and the reference of the same covenant to Christ as well as to men, make me think that the Covenant of Grace is meant in all three instances. This is the only covenant that secures blessings to both the sinner and the Saviour. In virtue of it, I might add, God has made every covenant with that He has ever made with men, the Davidic, the Abrahamic, the Noahian, the National Covenant of Scotland, the Solemn League of the three kingdoms, and our own church covenant of 1871. Of this covenant David says,

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You know who represented man in the Covenant of Grace, you know that it was Christ the Son of God, one who was sinless and infallible. It was not possible for Him to fail to satisfy the conditions that it imposed upon Him, nor could He become a covenant-breaker and thus sin against God.

II. THE COVENANT IS "ORDERED IN ALL THINGS."

By this I think we are to understand

1. That every blessing is secured to us by the Covenant of Grace. A deed conveys to us a certain amount of property, a house it may be or a farm, but a man might own whole blocks of houses and farms by the score, and still be an object of pity to his friends and neighbors. He might possess wealth untold, and still be miserable. By the terms of the Covenant of Grace, "All things are yours." This expression, "All things," does not include those things that are sinful in themselves or of such a nature as to incline us to the doing of that which is sinful. The Covenant secures to you all that it is good for you to have in this life, eternal life ever in view. It denies us therefore some things we might desire to have, and causes us to undergo some things which we would gladly be spared. God who knows best has arranged all things well. We ought to be satisfied with this and say concerning the covenant as David did, "It is all my salvation and all my desire."

2. We understand that the Covenant is arranged to meet all possible contingencies. Men seem able to discover flaws in nearly every covenant that men can make. Enemies may dispute our title to property. They may present some long-forgotten and still unsettled claim that stands against it; and thus deprive us of the whole or of a part of our possession. This cannot be done with respect to the blessings secured to us by this covenant. The Father's pardon and blessing are sure to all the elect. Every claim has been satisfied. Who shall lay anything to their charge? Men sometimes take the words of their own pledge or covenant and wrest them out of their evident and universally accepted meaning, and thus themselves make flaws in their covenant rendering it of little effect. God protects us against ourselves with respect to the Covenant of Grace. He says of every heir to the throne of Christ as He said of the heir to David's throne, "If he commit iniquity I will chasten him with the rod of men . . . . but my mercy shall not depart from him." Upon every one named in the covenant who sins, God's hand will be heavy till he acknowledges his sin and turns again to the Lord.

III. THE COVENANT OF GRACE IS "SURE."

By this word "sure" the same thing is meant as when we say attested or secured. It is made sure, 1. By the finished work of Christ. He has satisfied its conditions by dying in the stead of man. You have heard how the National Covenant of Scotland was signed. It was laid upon a level tombstone in Greyfriars that those of the multitude who wished might fix their signatures. Some opened a vein and filling the pen wrote their names in blood; while others added to their names the words "till death." In some such manner, we may be allowed to say, Christ has signed the Covenant of Grace. He signed it on Calvary. He signed it in blood. He signed it not as one who would be faithful, but as one who had been faithful, faithful "till death." He signed it by giving up his life; and as he thus, in a figure, laid down the pen He exclaimed, "It is finished." 2. The Covenant is secured by the testimony of all those who have believed. As I have already intimated, according to the terms of this covenant all the elect are saved. So that every soul that is now made a partaker of the Father's glory and joy, has "set to his seal that God is true," and the covenant promises sure to all who believe. David has attached his seal and Samuel and Abraham. So has each of the prophets and apostles and saints whatever the period in time, or the part of the earth in which he lived. Like testimony is given by every one still living upon earth who trusts for salvation in the blood of the everlasting covenant.

QUESTIONS ON LESSON VII.

BY REV. E. C. ALLEN.

Golden Text—He hath made with me an everlasting covenant, ordered in all things and sure.—V. 5.

Mention some of the leading events in David's history since the death of Abasolom. Are we sure that they are recorded in this history in chronological order? What is the title of the lesson? Why called his last words? To whom are they spoken? Under what influence? What term do we apply to this power in composition? What writings do we have through the inspiration of God? Are these the only ones? Do we have inspiration in the same sense now? What confidence can we have in the teaching of those who were inspired? Why? Can we have the same confidence in any writer or speaker in the present day? Why not? Why should God inspire in olden times as he does not now? Does he influence people by his spirit who now do his work? How does the present influence differ from the former? How should we use the word of inspiration? How are we to test the truth of what we are taught now? Was such a test needed in the case of those who were known to be inspired? What special use did God make of David as an inspired writer? Where do the other psalm-writers inspired as well as David? What was God's purpose in giving us such songs by inspiration? Can any other writings compare with them for the same purpose?

Is the first verse part of his composition? How is he first designated? What other designations are added? Why so many and what the particular design of each and especially the last. Was he conscious of inspiration? How does he describe it? Was he conscious of what was spoken? What does he consider himself to have been when under this influence? Who then was really the speaker? No wonder then that the agent derives a quality from such good matter. What other term does he use in describing God? The intention of this? Whom did God address? Why him? What is his declaration? Has this really the obligation of command? Should every ruler heed it? How many seem now to think of it? Do we expect this ever to be realized? When? Preeminent in whom? May this as a prophecy refer to him? What would be the effect of such ruling upon the people? What upon himself? (v. 4.) What is meant by each of these figurative expressions?

When considering this important matter, how does David feel with reference to his own ruling? Yet what does he perceive that God has done? Does God afterward speak of David's public life as David feels with reference to it? Are we not to see in this God's gracious dealing with a faithful servant? To what does David refer in this? How does he regard this covenant? What does he mean by "salvation" and "desire?" What condition is added? What does he mean by this? Can it be said to have grown? What blessings might David's house have enjoyed if his successors had all walked in his steps as God speaks of him? Is there anything in this covenant for us to take hold of? What is it? How shall we lay hold of it?

Of whom does he next speak? What are sons of Belial? Taking the contrast into account, to whom does he refer? What does he say of them? Explain the figure itself. Show its meaning and application. (Isa. 66:12.)

David is a much abused man; but the study of his life and teachings never makes people bad. Wrong-doers try to excuse themselves in him but he will rise in the judgment to condemn them.
AMONG THE CHURCHES.

The New York Presbytery of the R. P. Church had a short session in Brooklyn last night a week ago. We give some of the items of business. Cohlenham and West Hebron were then granted the moderation of a call. Rev. J. F. Carson was appointed to dispense the Communion at Cohlenham the second Sabbath of April. A Commission composed of Rev. J. B. Williams, J. O. Bayles and S. G. Shaw, and Elders Henry Essen, A. S. Gilchrist and W. H. Orr, was appointed to install Rev. W. M. Glassow in case of his acceptance of the call from Bovina; otherwise the Commission is authorized to attend to the wants of the congregations. Rev. S. G. Shaw will secure his own assistant and conduct their fall Communion. A Commission was appointed consisting of the New York, Brooklyn and Newburg ministers, Rev. Jas. Kennedy, Ch., to meet in the 3d Church, N. Y., in April, to license J. A. Burnett. Presbytery will meet again the Tuesday before the convening of the Synod of 1890, at 10 A. M., in the Third Church, this city.

United Presbyterian Matters.—(Special to this paper.)—Educational matters receive much attention at this season of the year. The colleges, seminaries, and academies are re-opening and the synods are hearing reports and providing for the best interests of the schools under their care. Many new academies are coming into existence, and the action of synods in these latter days has encouraged the opening of new schools. The church is justly proud of some of its schools, and of the high standard of scholarship which in general is found in its ministry. It is fair to say that there is no disposition to lower this standard. But it is also true that encouragement is offered to young men to begin active work earlier than heretofore, and while yet prosecuting studies. The Providences of God have had to do with this. The fields for work have opened up faster than men could be prepared to enter them, and the calls for efficient men have been and are urgent. There is likewise a persuasion among many that a young man will do better work in his third year in the seminary, and will study more wisely if he has had a little experience in mingling among and ministering to a flock, and seen and heard what will be needed from him when he is fully in the work. It is also true that the success which God has given to some Evangelists in these latter days has wrought the conviction that if a man can win souls and do a work for God he is not without some degree of scholarship and work, even if he has not passed through a full curriculum of study. The cause of Christian education has suffered a loss in the recent death of Dr. G. C. Vincent, who was the real founder of Westminster college, and long a professor in it, and then the president of Franklin college. He was a representative of conservative views, and of substantial training.

As you know it is the practice in our church for the synods to look after all denominational institutions, and listen to long reports from secretaries and committees. Synods are not generally well regarded. They are less respected in fact than Presbyteries, and they are chiefly useful to relieve the General Assembly of many easily managed matters that would consume the Assembly’s time. A better purpose than this and more of dignity was intended by the system. But this is the practice. And so you ped over chaffings are usually tame, and not fully attended. But the Second Synod recently had spice and life in the way of sharp criticisms on the management of Allegheny Seminary. The professor of theology in that institution is a preacher of the faith-cure doctrine, and this is a sore trouble to some of the brethren. Then again the teacher of history in the seminary is a young man not yet ordained, and is retained as a “tutor” merely, and the management has come under the fire of two synods for not nominating a full professor.
The Old Arm Chair

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

For the CHRISTIAN NATION.
THE HOMELY DUCKLING.
FROM THE GERMAN OF H. C. ANDERSON.
BY MISS E. J. CROATHERS.

It was summer time and so delightful out of doors in the country. The corn was yellow, the oats green, the hay in the meadows was set up in stacks, and the stork walked about upon his long red legs and babbled Egyptian, for he had learned this language from his mother. Around the fields and meadows were great woods and deep lakes. Yes, it was really charming out of doors. In the sunshine lay an old manor surrounded by canals. From the walls down to the water grew large burdock leaves, which were so high that the little children could walk upright under them, and it was just as wild there as in the depths of the woods. Here sat a duck upon her nest brooding her young. It was becoming very tedious. The other ducks seldom visited her, as they preferred to swim in the canals, rather than run up to sit under a burdock leaf to talk with her. At last out of egg after egg came "peep! peep!" for all the yolks had become alive and stuck out their heads. After the little ones were out of the shell, they looked around on all sides under the green leaves. The mother let them look as long as they wanted to, for green is good for the eyes.

"What a large world this is!" said the ducklings, for now they had much more room than when they lay in the egg.

"Do you think this is the whole world?" said the mother, "it reaches way beyond the other side of the garden, directly into the pasture field. But I have never been there. Are you all here together?" she continued and stood up. "No, I have not all. The largest egg is here yet. How long it takes, I am weary of it," and so saying seated herself again.

"Well, how goest it?" asked an old duck that had come to pay a visit.

"This egg is very tedious," said the duck from where she sat, "it will not open; but just look at the others. Are they not the cunningest little ducks ever was seen? They all resemble their father. The rascal, he has not been to see me."

"Let me see the egg which will not open," said the old duck. "Believe me it is a turkey egg. Once I was imposed on in that way, and had a great deal of care and trouble with the young ones, for they are afraid of the water. I could not get them to go in. I said Quick! quick! but all to no purpose. Let me see the egg. Yes, it is a turkey-egg. Let it lie, and teach the other children to swim."

"I will sit a little while longer," said the duck, "as I have sat so long, a few days more does not matter."

"As you please," said the old duck, and went away.

At last the egg opened. "Peep! peep!" said the little one and crept out. It was so big and homely! The duck observed it attentively. "That is certainly a wonderfully large duckling," she said, "none of the others appear so, I wonder if it is a turkey? We will soon see. It must go in the water, even if I have to push it in myself."

The next day the weather was charming. The sun shone upon the green burdocks. The mother duck went with her entire family down to the canal. Splash! "Quick! quick!" she said, and duckling after duckling plunged in. The water closed over their heads, but they soon came up and swam charmingly, their legs seemed to go of themselves. They were all in, and the homely gray duckling swam too.

"No, it is not a turkey," she said, "see how beautifully it uses its legs, how upright it holds itself, it is my own child! Really it is quite pretty, if one looks at it right. — — Come now, I will lead you into the great world and present you to the court. But keep near me, so that no one may step on you. Look out for the cat." When they came to the duck court they heard a dreadful noise, for two families were biting at an eel's head, which the cat got at last.

"See, so it goes in the world," said the mother, and sharpened her bill, for she wanted the eel's head too, "Use your legs," she said, "see if you can scape. Bend your necks to the old duck over there, she is the most distinguished of all the ducks here. She is of Spanish blood, that is the reason she is so thick. Notice the red flap around her legs. That is something exceedingly fine and the greatest distinction that a duck can have. It signifies that she cannot get lost, but will be recognized by men and animals. There, do not turn your feet inwards, a well brought up duckling places its feet outwards like father and mother. Now bend your necks and say, 'Rapp! rapp!'

This they did, but the other ducks came around, looked at them and said quite loud, "Just look! so we are to have an addition, as if there were not enough of us, and puff! how that one looks! We will not endure it." And at this a duck flew over and bit it in the neck.

"Let it alone," said the mother, "it is doing no harm."

"Yes, but it is so big and odd-looking," said the duck who had bitten it, "and so it must be cuffed."

"These are fine children you have," said the old duck with the flap, "all but one, that is not a success, I would like to have it made over again."

"Oh! that will not do, your grace," said the mother duck, "it is not pretty, but it has a good disposition and swims just as well as any of the others. Yes, I may say better, I think it will grow up pretty and in time become smaller. It laid too long in the egg and so has not the right shape." So saying she picked it up by the neck and smoothed its feathers. "Moreover, it is a drake," she said, "and I think it will grow strong."

"The other ducklings are elegant," said the old duck, "now make yourselves at home, and if you find an eel's head you may bring it to me," and so they were as if at home.

But that poor duckling which came out of the egg last and looked so homely was bitten, pushed and made sport of, not only by the ducks, but also by the fowls. "It is too large," they all said, and the turkey-rooster which came into the world with spurs, and so believed himself to be the emperor, blew himself out like a ship with sails, and went around rumbling till his head was quite red. The poor duckling did not know where it could stand or walk. It was so troubled because it looked so homely and was mocked by the entire court. So went the first day and after that it was worse and worse. The poor thing was chased by all, even its sisters were against it and said, "If only the cat would catch you, you homely creature." And the ducks bit it, the hens pecked it, and the girl which fed the animals pushed it away with her foot.

Then it ran and flew under the hedge. This frightened the little birds and they flew away. "That is because I am so homely," it thought and shut its eyes, but ran farther away and soon came to a large moor, where the wild ducks live. Here it lay the entire night, it was so tired and sorrowful.

In the morning the wild ducks flew about and observed their new companion. "What kind of a creature are you?" they said. The duckling turned itself right and left and greeted them as well as it knew how. "You are extremely homely," said the wild ducks, "but that is all the same to us if you do not marry into our
family." Poor fellow! He did not think about marrying, all he wanted was leave to lie under the rushes and drink the water. So he lay two whole days. Then there came two wild ducks which had not been very long out of the eggs, and for this reason were very bold.

"Listen comrade," they said, "you are so homely that we like you. Will you go with us and become a bird of passage? Nearby in another moor where there are lovely, sweet wild geese which can all say "Rapp! rapp!" you will be in a condition to make your fortune, even though you are so homely."

"Piff! paff!" sounded just then and the two wild geese fell down among the rushes and the water was red with blood. "Piff! paff!" resounded again, and whole flock of wild geese flew up from the rushes. Again and again reports were heard. It was a great hunt. The hunters lay all around the moor. Yes a few even sat in the branches of a tree which bent over the rushes. The blue smoke rose in clouds among the dark trees and rolled far away over the water. The hunting dog came to the moor; splash! splash! and reeds and rushes bent themselves on all sides. It was a frightful time for the poor duckling. It turned its head to put it under its wing, but at that instant a fearfully large dog stood by. Its tongue hung a long way out and its eyes gleamed cruelly. The dog stretched its jaws at the duckling, showed its sharp teeth and — splash! splash! went away without touching it.

"Thank God!" said the poor thing, "I am so ugly that even the dog would not bite me!"

And so it lay quite still, while the bullets fell around and shot after shot was heard.

Late in the day all became still, but the poor duckling did not dare to raise itself. It waited several hours before it ventured to look around, and then hurried away from the moor as quickly as possible. It ran over the field and meadow, but such a storm was history that even the wild geese were very bold. The wind blew so hard against the duckling that it had to sit down to keep from being blown away. Just then it noticed that the door of the hut had lost a touch to slip through into the hut. This the duckling did.

A woman lived here with her cat and hen. She called the cat her little son. He could get his back up, snarl and make sparks fly out when his hair was stroked. The hen had very small legs, and for this reason was called "Chicky-shortlegs." She laid good eggs and the woman loved her as if she were her own child. In the morning the duckling was observed. The cat began to snarl and the hen to cluck.

"What is that?" said the woman, looking around. But she did not see well and so thought that the stranger was a Falduck that had lost her way. "That is a good catch," she said, "now I can have duck eggs. If only it is not a drake! We'll wait and see." After three weeks waiting no eggs came. The cat was master in the house and the hen mistress, and they always said, "We and the world;" for they believed that they were the half of it."

The Winter was so cold, so cold. The duckling had to swim around the water to prevent itself from freezing. But every night the hole in which it swam became smaller and smaller. A covering of ice was forming over the hole and the duckling had to use its legs continually to keep the hole from closing. In the end it became so tired that it lay quite still and the poor thing froze in the ice.

In the morning a farmer came along and when he saw what had happened, he broke the ice in pieces with his wooden shoe and carried the duckling home to his wife. Here it revived.

"What is the matter with you?" she asked, "You have nothing to do, that is the reason you have fancies. Lay eggs or snarl and they will disappear." "But it is so fine to swim in the water," said the duckling, "so glorious to have it come over your head and then dive down to the bottom." "Certainly that is a great pleasure," said the hen, "you have surely gone crazy! Ask the cat about that, he is the wisest creature I know, if he likes to swim or dive in the water? I will not speak of myself. Ask even our mistress, the old woman. There no one wiser than she in the world. Do you believe that she has a desire to swim and let the water go over her head?"

"I do not understand it myself," said the duckling. "We do not understand you. Who then will be able to understand you? You certainly are not wiser than the cat and the woman,—of myself I do not speak. Put away fancies, child! And thank your Creator for all the kindness that has been shown you. Are you not in a warm room and have society that may be profitable to you? But you are a babbler and it is not pleasant for me to be with you. I say disagreeable things to you, but that is the way of true friends. Only see that you learn to lay eggs, or snarl and make sparks fly."

"I think I will go out in the wide world," said the duckling. "Yes, do," said the hen.

So the duckling went out and swam on the water and dived under it, but on account of its homelessness was overlooked by all animals.

Now came Autumn. The leaves in the woods were yellow and brown. The wind caught them and made them dance around. The air was very cold. Clouds hung heavy with hail and snowflakes. The raven stood upon the hedge and cried, 'au! au!' from cold. The poor duckling had only a hard time of it. One evening—the sunset was very fine—a swarm of beautiful large birds came out of the bush. The duckling had never seen such beautiful creatures. They were of dazzling white, and had long flexible necks. They were swans. They made a peculiar sound, spread out their long wings and flew away from the cold regions to warmer lands and open lakes.

The swans flew so high, so high, and the homely duckling felt so strangely as it looked at them. It turned itself round in the water like a wheel. Stretched its neck high in the air like the birds, and uttered such a loud and peculiar cry that it frightened itself. O, it could not forget the beautiful, happy birds. As soon as they were out of sight, the duckling dived down to the bottom, and when it came up it acted as if beside itself. It did not know what the birds were called, nor whether they had flown, but it felt more drawn to them, than to any animals it had seen. It did not envy them. For how could it come into its mind to wish for such happiness? It would have been satisfied if the ducks had only endured it—poor homely animal!

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The children wanted to play with it, but the duckling was afraid of them, and in its anxiety to get away, jumped into the milk basin, and so spurted the milk about the room. At this the woman struck her hands together, whereupon the frightened animal flew into the butter tub, then into the flour barrel and out again. What a looking object it was! The children fell over one another in running to catch it. Such laughing and screaming! It was well that the door stood ajar, so that it could slip out into the newly fallen snow. Here it lay quite tired out.
But all the distress and misery which the poor duckling endured that hard winter would make one sad to relate. - - It lay in the moor among the rushes when the sun began to shine warm again. The larks sang. It was glorious Spring. Suddenly the duckling found that it could spread its wings. They were stronger now and made a louder rustling than before.

Before it knew, it found itself in a large garden where the apple trees were in bloom, where the lilacs perfumed the air and bent their long branches over the crooked canals. O, here it was so lovely, so Spring-like! And now out of the thicket came three beautiful white swans. They swam so gracefully upon the water. The duckling recognized the beautiful animals and felt a peculiar feeling of sadness.

"I will fly to them, to the kingly birds! They will strike me down because I, who am so homely, dare to approach them. But a good heart is never proud."

"Only kill me!" said the poor animal, bowed its head to the surface of the water, and expected death. But what did it see in the clear water? Its own picture, no longer a clumsy, gray bird, homely and odious, but a beautiful swan.

It does not matter if one is born in a duck-yard, if one has lain in a swan's egg. It was filled with joy after all the privation and oppression it had undergone. Now it recognized its right to the happiness which greeted it. The large swans swam around it and stroked it with their bills.

Some little children came into the garden and threw bread and corn in the water. The smallest one called out, "There is a new one," and they all clapped their hands, danced around, ran to their father and mother and brought bread and cake to throw in the water. They all said, "The new one is the prettiest. So young and so beautiful.

And the old swans bowed to it. At this it felt shuddered and stuck its head under its wing. It did not know what to do, it was so very happy, but not proud, for a good heart is never proud.

It remembered how it had been scorned and persecuted, and now all said it was the most beautiful of beautiful birds. Even the lilt. bent itself with its branches down to it in the water, and the sun shone so mild and warm. Then it rustled its feathers, raised its slender neck and said out of a full heart, "I never dreamed that so much happiness would come to me, when I was a homely duckling."

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**AN EXCEPTIONAL OFFER,**

CHRISTIAN THOUGHT

EL-MONTHLY.

CHARLES F. DEEMS, D.D., LL.D., Editor.

The following offer is made to NEW subscribers of CHRISTIAN THOUGHT. Any clergyman or theological student sending TWO DOLLARS will receive the magazine for one year, and his choice of any of the following described Books. This offer includes the prepayment of postage on book and magazine. Subscription can commence at any time, but the first number of the volume begins with the August number.

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Greetings, Nov. 6, 1889.

SPECIAL TO CLERGYMEN, THEOLOGICAL STUDENTS AND MISSIONARIES.—By a special arrangement just completed with G. & C. Merriam & Co., publishers of Webster's Dictionary, we are enabled to make you the following remarkable offer: If you will send us ten new subscribers at $1.50 each, and $4.00 additional, we will send you a Webster’s Unabridged, corrected and revised to date, bound in sheep, marble edge, price $12.00. Let responses be prompt, as the offer may be withdrawn. Write us that you are determined to secure it before the close of the year, however, and we can reserve you a copy. Be quick if you want a Webster’s Unabridged for $4.00.

PUBLISHER’S NOTICES.

Dear reader, do you appreciate the value of that great work, “Life and Work of Dr. Sloane,” which we are giving away to those who will “lend a hand” in booming circulation? If you do, have you got a copy? If not, you ought to get it at once.

In order to get a copy of this $3 book, free, postage prepaid by us, all you have to do is to get five new subscribers for the Christian Nation at only $1.50 each, which is the price to new subscribers for the first year.

Some folks like testimonials as to the merits of a paper before they subscribe for it. Here are a few which you can read to such:

There is an excellent paper published in this city under the name of the Christian Nation. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good warfare.—New York Voice Sept. 5, 1889.

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the Christian Nation worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

I think the Christian Nation a most excellent paper.—R. H. Goree, Newburg, N. Y.

To the Christian Nation you can bring cheer and happiness, and when sent to the household where the new life had not entered, it has awakened thought and quickened conscience.—Mary A. Woodbridge, Rec. Sec. of the World’s and the National W. C. T. U.

The Christian Nation is an excellent paper. I read it with great satisfaction.—Rev. J. M. Foster, National Lecturer, Cincinnati, Ohio.

The Christian Nation may continue its faithful work in the cause of National Reform.—Hon. Felix R. Brunot, President of the National Reform Association.

I congratulate the Christian Nation upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

The Christian Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthy things into the hands that were pierced, and have Him order them as He will. That work gives us all reforms at once.—Rev. D. S. Littel, Pittsburgh, Pa.

The Christian Nation is a grand, good paper.—Rev. C. E. Walker, Twin Brooks, Dukoda.

The Christian Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

The success of the Christian Nation is almost phenomenal.—Rev. J. F. Carson, Brooklyn, N. Y.

The Christian Nation is conducted with ability in all of its literary and news departments.—A. W. Pitzer, D. D., Washington, D. C.

I regard the Christian Nation as one of the most potent factors in the success of the National Reform movement. Let us stand by the Christian Nation.—Rev. B. W. Williams, Weatherford, Texas.

THE CHRISTIAN NATION is an excellent paper.—Dr. J. C. K. Milligan, N. Y.

The Christian Nation is a paper of beautiful proportions and able management.—Christian Examiner, Chicago.

The Christian Nation is one of the papers I always read.—Ex. Gov. St. Johns.

“The very name of your paper is a watchword for us all.”—Frances E. Willard.

A GRAND PREMIUM OFFER!

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Wishing to largely increase the circulation of the Christian Nation during the next few weeks, we have made arrangements with a New York publishing house whereby we are enabled to offer a premium to subscribers, namely, a set of the Works of Charles Dickens, in Twelve Large and Handsome Volumes, with a yearly subscription to the Christian Nation, for only $2. This offer to subscribers, alone, may ever hereafter be made. Charles Dickens is the greatest story-teller who ever lived. No author before or since his time has won the fame that he achieved, and his works are more popular today than during his life time. They abound in wit, humor, pathos, and description of character, vivid delineation of place and persons, and skilful, thorough plotting. Each book is intricately interesting. No man should ever be without a set of great and remarkable works. But to have read them is to be far behind the age in which we live. The set of Dickens’ works which we offer as a premium to subscribers is a magnificent gift. A firm entirely new set with new type. The twelve volumes, a complete edition, including “Nicholas Nickleby,” “A Christmas Carol,” “Hard Times,” “Oliver Twist,” “Great Expectations” and all the rest. The whole, in twelve volumes, with a year’s subscription to the Christian Nation for only $2. Subscribe now and get this great premium.

TO OLD SUBSCRIBERS: Our old and steadfast friends are not forgotten in this offer. Any present subscriber to the Christian Nation who will send us only one new subscriber at $1.50 each, will receive Dickens’ Complete Works in return, absolutely free.

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Aiming at the science of physical culture, the Christian Nation has combined with the Exerciser for this purpose a set of physical culture apparatus, which can be placed on the wall beside the Exerciser as a guide to movements and order of exercises in the Instruction Book, will be given with each machine, and which can be placed on the wall beside the Exerciser as a guide to movements.

The Health Exerciser we offer in the No. 4. It retails always at $5.00. It cannot get out of order. Can be adapted instantly to the use of any one over four years of age.

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As many as desire it can secure these superb gifts. When you determine to secure them, write and notify us.

You need not wait until you have secured the entire 100 subscribers before reporting. Send in names and money as frequently as you wish. Say once a week, that the subscribers may not be kept waiting for the paper.

We suggest that two persons may unite in securing a 100 name club, agreeing between themselves as to a division of the double premium. Sample papers furnished free to canvass with.

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A magnificent bisque Lux-Dux Lamp, hand-painted, with Lamp and Shade to match. Exactly like picture. There is nothing more appropriate or beautiful for a Wedding, Birthday or Christmas present than a nice Lamp.

The Lux-Dux has all the good points and no bad ones. It is built that way. No oil escapes from it while burning. Lamp and table are clean. It emits no smoke or smell, because its combustion is perfect. The flame never creeps up after burning for a time. You can leave it as you would a gas jet. It gives a white steady light, and more of it than any lamp made. Where known it has only friends and none to dispute its title—the best. There can be but one best, and everybody says it is the Lux-Dux. (Securely boxed and expressed free of charge).
The Pennsylvania State Christian Endeavor Convention recently held in Harrisburg was a very largely attended meeting, as delegates coming from all parts of the state, and from all denominations. Governor Beaver made an inspiring address and with Mrs. Beaver tendered the delegates a reception at the Executive mansion. Rev. J. T. Beckley, D. D., of the Beth Eden Baptist Church, Philadelphia, was elected President of the state union, and Mr. J. Howard Breed, a son of the late Dr. Braed, of Philadelphia, the state secretary.

In Vermont, too, on the same dates as in Pennsylvania was held one of the memorable conventions that have marked the movement this fall. The spacious church was crowded to the utmost capacity, and the addresses were all of a high order. Dr. Chapman of the Reformed Church of Albany was heard with deep interest on "Loyalty to Duty." A poem on "The Modern Crusade" by Rev. Mr. Hough, a Methodist pastor of Montpellier, was received with great applause. Governor Dillingham, who was in attendance at the convention also made an eloquent and arresting address. Rev. D. R. Lowell, D. D., of the M. E. Church, president of the state union, presided over the meeting.

That there may be no misunderstanding as to the attitude of the National Woman's Temperance Union on the question of the liquor-traffic, Miss Frances E. Willard, President, embodied in her Annual Address, delivered at the National Convention at Chicago, the following recommendation:

"That we send an address to the National Executive Committee of each of the National political parties, correcting the misapprehension under which they labor, through the inadequate information vouchsafed them by their party organs, and assuring them that our thoroughly non-sectarian, non-partisan and non-political society of disfranchised women stands ready to cooperate with them by any and all means that involve the prohibition of the liquor-traffic by night or by day or by one day in seven, or by all the seven days of the week."

The action of New York Presbytery of the Presbyterian church concerning the Confession of Faith, is one of the signs of the times. After a long discussion the following was adopted:

Resolved, That the Presbytery answer the first question in the affirmative, understanding the word "revision" to be used broadly as comprehending any confessional changes.

Dr. Howard Crosby, who voted for the revision, was heard afterwards to say: "I think I can see light ahead now."

The state elections the past week have produced surprising Democratic victories. There was also a very general, in many instances remarkable, increase in the Prohibition vote. It is a noticeable and significant fact that the largest Prohibition gains have been in states where the Prohibition Amendment has been submitted and defeated, as in Massachusetts and Pennsylvania. Republican losses are attributed by some to the party's Puritanical ideas on the temperance question. It is an insult to the Puritans to call high license a Puritanical idea. If you call it Satanic, all right.

Ballot reform is a demonstrated possibility in Massachusetts, and what will work there will work also in other states. It is the hope of America. Our ballots have become so corrupt that an election is no longer looked upon with confidence as giving to the majority of voters their desires, but rather as an opportunity for political trickery, in which "to the victor (the shrewder manager) belong the spoils." Let us have ballot reform. We can not secure an honest vote or an honest count without it.

C. J. Reed, once editor of the Binghamport, N. Y., Republican, afterwards a successful business man in St. Louis, where he amassed a large fortune, but lost it again through drink, was recently murdered and his body thrown into the Missouri river. He was remarkably bright, but lost fortune, home, friends, life and soul through the accursed drink. Prohibit the liquor-traffic.

Some of the bills—a considerable "sum"—which we sent out October first, are still unpaid. There will be the more abundant reason for all to give thanks if those who hold unpaid bills will have the kindness to pay them immediately upon receiving these few lines. You will feel good and we will feel better.

Three skeletons found in a deserted gold miner's camp in Wyoming, with the remnant of their money supply undisturbed in the pockets of the rotting clothes, tell the pathetic story of disappointment and death.

A friend has asked if new subscriptions will be received for six months at the introductory price. Certainly. The paper will be sent to new subscribers for six months on trial for seventy-five cents.

Governor Hill has ratified the President's appointment of Nov. 28th as Thanksgiving Day.

EDITORIAL BRIC-A-BRAC.

(From Rev. James Kennedy, D. D., New York City.)

The Christian Nation fills a place, filled by no other paper with which I am acquainted. It is steadily improving, and deserves the generous support of all who love our Lord and his cause on earth. JAMES KENNEDY.

Oct. 14, 1889.

The Christian Nation.

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CHRISTIAN NATION.

John W. Pritchard, Editor - 252 Broadway, New York.

Ev. N. M. Johnston, Associate, 935 Fillmore St., Topeka, Kan.

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

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Oct. 14, 1889.
THE REASONABLENESS OF DIVINE LAW IN CIVIL GOVERNMENT.

We find that from the time God pronounced evening and morning to be the first day, the evenings and mornings have come and gone in endless procession. "From out God's hand, as from an urn, pours forth the never-ending flood of years."

We find that from the speaking of the words, "Let there be light," sun, moon and stars have shone on and on in never-fading splendor and circled in their orbits and moved in their courses so faithfully to law, that finite minds can track them for a century to come, their occultations and eclipses, as exactly as we can record their movements in the past.

We find that from the moment God wheeled our earth into space and sent it whirling upon its axis, it has continued its revolution and followed its course with an exactness and precision that are the basis of all our measurements.

We find the seasons of the year, the waves of the sea, the very birds of the air to be the creatures of a law that is perfect and immutable.

It cannot be admitted then for a single moment that God having made laws for the government of the least of things, has left mankind, in our public relationships, to grope in the darkness of our own unwisdom and evil imaginations. "Thy word is a lamp unto my feet, and a light unto my path."

VIEWS AND REVIEWS.

The Emperor of Germany has been entertained by the Sultan of Turkey.

Additional word has been received from Stanley announcing his rapid approach to the coast.

Among the talked of incidents of Tuesday's elections is the defeat of Foraker in the North and the defeat of Mahone in the South, and the loss of Iowa to the Republicans.

Miss Frances E. Willard was on Monday reelected President of the National Woman's Christian Temperance Union by a practically unanimous vote of the convention at Chicago.

In response to a subscriber's inquiry concerning the status of the case of Greenawalt, under conviction for the murder of Weeks, Brooklyn, we reply that Greenawalt is sentenced to be hanged on Dec. 6th.

A terrible wind and snow storm in New Mexico killed thousands of cattle. The fall of snow was twenty-six inches on a level, and in many places the drift was fully seven feet. Many cattlemen have perished also.

"An eastern funeral was stopped because some of the drivers were non-union men. Unions and trusts control just about everything now but death. They cannot direct the grim reaper's movements, even if they do dictate to his agents, the undertakers. But they follow a man from his cradle to his grave."—Daily News.

Arthur L. Thomas, the Governor of Utah Territory, in his annual report to the Secretary of the Interior estimates the population of the Territory at 230,000, which is an increase of nearly 86,000 since 1880. During the last nine years the foreign-born population, numbering in 1880 about 80,841, has been increased by Mormon immigration by 16,094. Mr. Thomas gives a discouraging report of the condition of the public schools.

A smuggler of Canadian goods was recently converted under Evangelist Moody's preaching. In a conversation with him Mr. Moody assured him he must restore all he had stolen from the government, when he gave Mr. Moody $2,500, which he said was the full amount out of which he had "feasted" the government, and requested Mr. Moody to restore it to the authorities. Only the religion of Jesus Christ will produce such results.

Events in New York City.—When Miss Grace H. Dodge and Mrs. Agnew were appointed on the School Board it was looked upon as an experiment. Now that their term of office has expired, there is an unanimous demand for their reappointment. It is testified to publicly by those who are in a position to know that the services of these ladies on the Board have been of peculiar and special value to hundreds of girl scholars and to almost all the teachers, to say nothing of the inestimable value of their services in other respects. A sagging electric wire struck and killed a horse, shocked the driver, and nearly killed a policeman.

At the annual meeting of the New York Indian Association held last Monday afternoon at the residence of Mrs. Theodore Irving, 21 W. 32d St., it was reported that $11,056.11 had been collected for Indian work during the past year.

Events in Brooklyn, N. Y.—Ex-Mayor Low will be given a banquet by the Hamilton Club on Jan. 23, previous to his departure from the city to assume the Presidency of Columbia College. "Clapin will succeed himself as Mayor. It is not the fault of the "noble nine hundred" that Theo M. Banta will not succeed him. 'Tis said that "it is better to have loved and lost than never to have loved at all," but we can't say, because when we loved we didn't lose. But if the old saying be true, and we believe it is true, then it is also better to have tried and failed than not to have tried to elect a Christian Prohibitionist to the office of Mayor. At least, no man who voted for Mr. Banta will be responsible for the perpetuation of the liquor-traffic. — Miss Amelia B. Edwards, Ph. D., L.L.D., L.H. D.,—earned titles every one of them—the noted writer and Egyptian explorer, lectured in the Academy of Music on the evening of Nov. 7th.

The December installment of the Century Lincoln Life will deal with the fall of Richmond and Lincoln's extraordinary visit to the captured city. In this connection the authors will give an interesting unpublished correspondence between Lincoln and Grant, on the subject of Robert Lincoln's taking a place on the Union staff of the General.

"Woman's Work in the Modern Church," by Jane M. Bancroft, Ph. D., is a most excellent article. The author, by her familiarity with the subject, discusses it with great ability. The paper is a most timely one and is sure to kindle renewed interest as the subject is more and more discussed. The article was originally published in Christian Thought, but the demand has been so great that it led to its publication in pamphlet form, at fifteen cents per copy. Address W. B. Ketcham, Cooper Union, New York City.

The November Write Awake is likely to be much sought, read, and preserved, on account of its portrait of Helen Hunt in her young womanhood; it is engraved from the charcoal by Miss Bartol made for "Susan Coolidge," from a precious old daguerreotype. It gives the idea of a gay, happy young woman, and is most pleasant to look upon. The accompanying article is by Susan Coolidge; it is full of fresh anecdote and gives the story of "The Naughtiest Day of My Life," as "H. H." one day related it herself to her friend.

The Treasury for pastor and people for November even surpasses its own excellence, which has won for it the most favorable notices both from the press and the foremost preachers of the day. Its aim is to furnish what every preacher and Christian worker needs, and its success has been eminent. Twelve College Presidents, in addition to its able corps of contributors, will write expressly for it during the coming year. Yearly
A DILEMMA.—Mr. John C. Wyman, one of the best story-tellers in New England, relates the following incident which occurred in a Southern city last winter. The train for the North is late, and as it drew up before the station, there was a greatrush of hurrying to get the large amount of waiting express mail on board. In the midst of the bustle and confusion a man approached with a dog in his arms and a most bewildered expression in his face.

"Look quick there!" shouted the waiting express agent, "where's that dog going?"

The bewildered expression deepened on the man's face as he read at the struggling puppy in his arms, and he drawled out:

"Well, I dunno, and he dunno, and nobody dunno, and he's at his tag!"

Wasn't that dog in a dilemma?

And, really, doesn't this dog story remind you of some men?

THE NEW BABY.

There came to port, last Sunday night,
The queerest little craft,
Without an inch of rigging on;
I looked, and looked, and laughed.

It seemed so curious that she
Should cross the unknown water,
And nurse herself right in my room,
My daughter, O my daughter!

She has no manifest but this,
No flag floats o'er the water,
She's too new for the British Lloyds—
My daughter, O my daughter!

Ring out, wild bells, and tamed ones too!
Ring out the lover's moon!
Ring in the little worsted socks!
Ring in the bib and spoon!
Ring out the nurse! ring in the nurse!
Ring in the milk and water!
Away with paper, pen, and ink—
My daughter, O my daughter!

ENLIGHTENED STATESMANSHP.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; enlightened statesmanship is not always Godward. Enlightened statesmanship guards the sanctity of marriage and places a premium on sobriety and integrity—Popular statesmanship extols drunkenness and its legion of fellow-evil by legalizing the liquor-trade. Enlightened statesmanship, in short, would apply every question of national policy or the righteous test of God's law, and require conformity thereto in spirit and in person; whereas popular statesmanship has no standard whatever of Right, and we see that it was an introduction to a grand future. Do not be afraid to limit your child in the same way; let the influences of home and church be supreme in his early years and in old age he will not depart from the path of righteousness.

2. Samuel entered upon his work in an easy and natural way.

There is nothing forced here, no revolution in Israel, the coming judge meets neither opposition nor applause. We are not surprised at this, all his life he had been moving in this direction, it was the necessary culmination of all that had gone before. We read that the Lord was with Samuel and did let none of his words fall to the ground. So that all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord. Even in comparative obscurity he was in preparation for his great work. When God let down the standard of purity to be worn by a nation, it was in Samuel's history. It was the necessary culmination of all that had gone before. We read that the Lord was with Samuel and did let none of his words fall to the ground. So that all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord.
the Elohim, and the blessing of heaven without a break would descend upon the people.

3. In the judgment the character of Samuel is most fully revealed. Look at his courage. We find him directly charging the host of Israel with sinning against God, with disregarding His law, breaking His covenant and despising His mercy. Remember that he did this at his first entrance upon the duties of his office. Some might have advised him to begin the reformation of Israel later in life, and to carry on the work by gradual measures. Such advice is often given to men in a similar position and if not given it is almost certain to suggest itself to the reformer's mind as a safer policy than that which Samuel adopted. Here was this reformer's plan, to make no excuse, offer no apology either to his own mind or to God for this sinning people, to cover up and keep back nothing from them of their guilt and consequent danger: but as the sole representative of the God whom Israel had disobeyed, abandoned and insulted charged home upon them their high crimes and misdemeanors. Eli could not bear to tell his sons Hophni and Phinehas plainly of the evil of their doings: but Samuel shuns not to declare in the ears of the nation its sin against God. Look at his unwearied devotedness to Israel. It is written, "He judged Israel all the days of his life." We read of men who, distressed because of the sins of men, have hurled a thunderbolt against wrong and withdrawn themselves as too holy or too cowardly to face and battle with sin. Even after Saul was anointed king, Samuel continued to judge righteous judgment in Israel. He brought his influence for good near to the people, he went in circuit to Bethel and Gilgal and Mizpeh and Ramah and judged Israel in all these places. By establishing these circuit courts Samuel thus made it easy for the people to have their wrongs righted, though it entailed additional burdens upon himself. Samuel was a man of prayer. In childhood he talked with God, at Kirjath-jerim when the Philistines attacked Israel, in answer to Samuel's prayer came the roll of heaven's artillery thundering against the enemies of the nation. At Bethlehem when he went to anoint a king for Israel God told him which one of the sons of Jesse He had chosen. He is a humble man. He is not less a child though in early years he is made a prophet of the Lord to Eli, the white haired priest. Nor did he before this rebel against his parents when they left him in Shiloh, or afterward rebel against God when directed to anoint Saul king of Israel. His estate changes but his childlike character remains the same. Look at his holiness also. When Saul and his servants "went up the hill to the city they found young maidens going out to draw water and said unto them, 'Is the seer here?' They answered and said, 'He is, behold he is before you, make haste now for he came to-day to the city for there is a sacrifice of the people to-day in the high place. As soon as ye be come into the city ye shall straightway find him before he go up to the high place to eat, for the people will not eat until he come, because he doth bless the sacrifice and afterward they eat that be bidden." In these sweetly familiar words we have the picture of the assembled multitude waiting for the coming of this saint man whose words of blessing they prize so highly. Why did they wait thus? Because they knew him to be a man of God, a man by whose clean hands God would send a blessing to His people.

A. Samuel appears to us therefore to be the ideal reformer. He is a man of positive character; so was Luther, so was Knox, and so was every truly successful reformer that ever rose to lead men back to their forsaken God. He is a man who combines in his character the excellencies of human nature. He is well rounded, armed at all points. He discovers to us that goodness and humility are not incompatible with courage and strength. He can wield the sword or the thunderbolt as well when occasion demands as he can offer prayer or make supplication in other circumstances. Samuel is a great man and of such an one only can we expect a great work like the reforming of a nation. He is a godly man. God is behind him, imparting strength, blessing his efforts, forbidding that any of his words shall fall to the ground.

God grant that a reformer like Samuel may soon arise to lead our forces of reform to success and God grant that speedily our nation may "cease to do evil" and "learn to do well."

THE MOVEMENT IN DEFENSE OF THE SABBATH.
REV. M. A. GAULT.

Returning home yesterday from a six weeks campaign in Kansas and Nebraska, in the interests of the Sabbath rest movement, I will briefly report the encouraging outlook. In general I can say that our three conventions at Pawnee City, Beatilah and Superior, drew full houses, and secured the cooperation of the pastors, school teachers and C. T. U. workers. The crusade against the toil and dissipation that have so nearly captured the Sabbath of rest is a movement as broad and deep, and has enlisted not only all the Christian forces, but even labor and other organizations, that it affords the best opportunity, not only of securing a concerted effort of the people, but of presenting the claims of God in government for the Sabbath issue carries in its train nearly every issue involved in the National Reform Movement. At Pawnee we were grandly helped by Bro. D. H. Coulter, whose powerful addresses will arouse any audience. At Superior Rev. J. R. Latimer Rev. W. I. Brooks and Rev. W. S. Fulton were our strong host. At Beatilah Covenanter church, Bro. Fulton's people turned out in force and the attendance at both the day and evening sessions, and the contributions for the cause, were the largest I know of no such hopeful field for a large covenant church in the west as this. The land is the richest, and better than all the people are a harmonious, working, hospitable people who recommended the cause in the community around. They have a strong W. C. T. U. led by Mrs. W. S. Fulton, and it is most of the women in the community are working. They are deeply interested these people take in National Reform is largely due to the leadership of their devoted pastor and his wife. Mrs. Fulton is acquiring a reputation as one of the first platform speakers in the State. Her address at our Superio convention was one of the best. She arranged nearly all my appointments by correspondence with the unions, and I must as my most successful meetings are those arranged by the W. C. T. U. The ladies usually attend to all the details of a meeting such as having it announced in the pulpits and local press, meeting the speaker at the train. I am so often cheered by the white ribboners on the platform, as my train pulls in, who take me to one of the best homes. Then they have the choir and sing all provided for, and some one to introduce the speaker and talk up the collection at the close. It would be almost impossible for me to reach many towns if this organization did not open the door. Their hearts beat in sympathy with National reform its motto, "For God and Home and Native Land" includes it all. Miss Willard often declares, what is reechoed by all their leaders, "that our organization is animated by one absorbing desire, that Christ shall be this world's King." They are drawing the fire of the enemies of National Reform more than as other force in the field. They were born in that mighty prayer crusade, and its spirit has actuated them all along their history. There is little being done in these towns for moral reform except what is done by these W. C. T. U. women. They keep up an incessant fight against the saloons, against Sabbath desecration the social evil, and tobacco; and with shame be it written, they often meet with bitter opposition, even by members of church, but it is usually from those addicted to some of the worse practices against which the women are making war. Our strangely in Christian reform is the W. C. T. U.

Pianban, Iowa, Nov. 1, 1889.
IN THE SABBATH SCHOOL.


ANALYSIS.

REV. J. S. T. MILLIGAN.

Golden Text. "Wisdom is better than rubies." Prov. 8:11.

I. The circumstances. 1. At Gibeah. 2. The Lord appears to Solomon. 3. In a dream by night. 4. Solomon given a choice by the Lord.

II. Solomon's review of the situation. 1. God's kindness or mercy to his father David. 2. David's character: walking in (1) truth, (2) righteousness, (3) uprightness of heart. 3. Himself the fruit of God's kindness to his father.

III. His own condition viewed and weighed. 1. Made a king. 2. A successor to David. 3. And but a child. 4. Utterly inexperienced. 5. In midst of God's people. 1. Chosen of God. 2. Made great. 3. And numerous.

IV. His choice. 1. An understanding heart to judge God's people. 2. To discern between good and bad. 3. To be able to rule God's people, so great and numerous.

V. The effect of this wise choice. 1. It pleased the Lord. 2. Wisdom is granted beyond compare. 3. Riches and honor are added beyond kings of his day. 4. Length of days.

VI. Obligations imposed in connection. 1. To walk in God's ways. 2. To keep His statutes and commandments. 3. To make David his pattern.

VII. The result. 1. Solomon awoke. 2. It was a dream. 3. He came to Jerusalem. 4. Stood before the ark of covenant to ratify the covenant. 5. Offered sacrifices. 6. Made a feast to all his servants.

PRACTICAL THOUGHTS.

I. Dreams come from earnest mental exercise.

II. Twenty often photograph both human and divine impressions.

III. Wisdom is a matter of vast importance in a ruler.

IV. It is only excelled by godly sincerity.

V. The two combined are the desideratum.

VI. The main idea of responsibility is that government is God's ordinance and the people God's people.

VII. The ways of God, His statutes and commandments, are a guarantee and guide to success.

VIII. It is the source of governmental wisdom.

IX. To desire divine wisdom and to desire to rule for God and his people is the sure path to honor and wealth.

COMMENTARY.

REV. T. H. ACHESON.

INTRODUCTION.—When David had become old, Adonijah, who was perhaps the oldest living son, took steps to be king. Among those that followed him in this matter were Joab and Abiathar. David, being informed of Adonijah's great feast by Bathsheba and afterwards by Nathan the prophet, caused Solomon to be proclaimed king, and he, and not Adonijah, becomes king. King David dies, having given words of advice to Solomon his son. The beginning of Solomon's reign is marked by some acts of severity, perhaps all of them acts of justice Abiathar he thrusts out from being priest unto the Lord. Adonijah, Joab, and Shimei are put to death.

In the first part of the chapter from which this lesson is taken we read of Solomon's marriage with Pharaoh's daughter, of the people's sacrificing in high places, of Solomon's loving God and walking in the statutes of David; only he sacrificed and burnt incense in high places. He goes to Gibeon, the great high place, and offers to God a thousand burnt offerings.

THE LESSON.

I. Solomon's Prayer. (5-9).

3. In Gibeon. This place is, according to a Bible map, north­ere from Jerusalem and not far from it. At this place were the tabernacle and the brazen altar. See 2 Chron. 1 ch. But the ark of the covenant was at Jerusalem. See v. 15 of the lesson. At this place Gibeon, Solomon has offered the thousand burnt offerings. Possibly all was not right about the circumstances of sacrificing in the high place at Gibeon, but God here favors Solomon. He appears to him and says: Ask what I shall give thee. Here is encouragement to ask. However much we may think this statement promised Solomon, it was not a promise that God would grant anything that was wrong. Here was also a test for Solomon. God indicates to the believer that he who looks very favorably on his requests.

6. And Solomon said, etc. Solomon remembers God's work toward David. He says that God showed unto David great mercy according as he walked before him in truth, etc. Thus it would seem that Solomon looks upon David's uprightness of heart and life as one reason why God showed great mercy upon him. The words, "great mercy," may refer to the blessings of David's life. Solomon mentions God's favor to David perhaps for two reasons: to show his appreciation of God's blessings on David and to assert the past as a pledge for the future.

7. Hast made thy servant king. Solomon, though a great ruler, felt himself a servant to the King of kings. It would be well if all rulers had this feeling. I am but a little child. He was not a child in years, though he may have been quite young. Perhaps he refers to this, and to his felt insufficiency for his great work.

8. To thy people which thou hast chosen. Israel was God's own chosen people, though all were not of, as we see after in their history, his in heart. A great people. Israel was now probably in the period of greatest prosperity.

9. Give therefore thy servant an understanding heart, etc. Solomon shows wisdom in asking for wisdom. He asks for intellectual wisdom, but he asks for more. He asks for moral discernment:—that I may discern between good and bad. For who is able to judge this thy great people? He placed a high appreciation on the nature of his work. He was not full of self-confidence. He shows an encouraging feeling. The minister of God who feels his insufficiency to stand alone gives promise of success.

II. God's Answer. (10-15).

10. And the speech pleased the Lord, etc. It was in harmony with God's nature and wishes for Solomon thus to request.

11. Hast not asked for thyself long life? How many of us desire to live long! Are there many who do not? Neither had asked riches. How many desire wealth and strive for it? It is the chief desire of some; wealth, or what it can procure. Nor had asked the life of thine enemies. Enemies to his person, if there were any, and to his kingdom.

12. Behold I have done according to thy words. God is pleased to grant the proper request of his servant. Solomon may not have received all at once all the wisdom that God gave him; but perhaps God at once gives him "a wise and an understanding heart." So that there was none like thee, etc. No Israelitish king; or possibly a wide and general assertion, not confined to Solomon's age and country or position. God gave him much wisdom. See 4:29-34.

13. Have also given thee that which thou hast not asked. God gives us sometimes more than we ask.

14. And if thou wilt walk in my ways, etc. God makes length of days here conditional on obedience. He who leads a life of disregard for the commands of God need not be surprised if God withholds blessings. He may be allowed many, but he will lose many. He will lose spiritual blessings, and perhaps some temporal ones. It is well to obey. I will lengthen thy days. See Ex. 20:12; Ps. 91:16; Prov. 3:2. It would seem that for us as well as for Solomon length of days will be more likely to follow obedience. Long life would follow if Solomon obeyed.

15. Behold it was a dream. A dream, but not imagination. It
was also reality. God had spoken to him as he did to Jacob. Gen. 28:12. He came to Jerusalem, etc. He stands before the ark of the covenant. While the tabernacle was at Gibeon, the ark was here at Jerusalem. He offers to God. There offers are connected with God’s appearance and promise to him.

THOUGHTS TAUGHT OR SUGGESTED.

1. God reveals himself to men.
2. Let us remember God’s goodness to our fathers.
3. It is well for us to appreciate our work and not be over-confident in our own strength.
4. God is the source of wisdom. Jas. 1:5, etc.
5. Disobedience and blessing are antagonistic.
6. God can fit us for our work.

BETTER THAN RUBIES.

REV. S. G. SHAW.

“Wisdom is better than rubies.” Prov. 8:11.

There can be little doubt as to the kind of wisdom that Solomon asked for in his dream, and in this verse commends to us. We would understand wisdom in its highest, purest, and fullest sense. Wisdom and knowledge are often confounded. They should not be. Wisdom is more than knowledge. By knowledge we mean simply an apprehension of facts, by wisdom an apprehension of facts, together with the faculty of making the best use of the facts apprehended. This distinction is made plain in Cowper’s lines:

“Knowledge and wisdom far from being one have oftentimes no connection. Knowledge dwells in heads replete with thoughts of other men; Wisdom in minds attentive with their own. Knowledge a rude im profitable mass. The mere materials with which wisdom builds.”

Wisdom includes a knowledge of God and truth; accompanied by right feelings, resolves and activities. It is personified in Jesus Christ, and exemplified in the life of the Son of God. Its beginning is the fear of the Lord, and its issue is eternal life. This is that wisdom that is better than rubies. It is better because

1. It is more easily obtained.

Rubies are very precious. Large gems are more costly than diamonds. You and I may not now have, and may never have, money enough to purchase even one of any considerable value. We have heard of the brilliant carmine red gems that merchantmen find in the sand and bed-rock of Siam and Ceylon. If, however, I were to describe faithfully the toils and sufferings, and privations those same merchantmen undergo in their quest for gems of great price, you would agree with me that these treasures are still costly. You and I cannot go to hunt for rubies. The scheme is too “wild” for us seriously to entertain. I write of something that is better, and yet even the poorest of you who read these lines may become the owner of it. Indeed money and effort are not to be taken into the account when we speak of it. It is not like other precious things. “The depth saith: It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.” All thought of obtaining it by purchase, by exchange, or by effort must be given up at once and forever. The way to obtain it is the easiest way that the heart of man can imagine. God has wisdom. He has all the wisdom there is. Withholding does not enrich Him, neither does giving impoverish Him. Therefore, “If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.” I have to say to you that if you want wisdom, either the first installment of it or an increase of your store, you have only to ask God in faith for it, and the promise is you will receive. God has put wisdom thus within the reach of you all. As Solomon asked wisdom from God, and obtained it as a gift, so ask that you may obtain.

2. Wisdom is a more beautiful ornament than rubies.

Rubies are valued simply as ornaments. The bride arrays herself in beautiful robes and costly gems, that she may appear more beautiful in the eyes of the bridegroom. In the 46th Psalm the church is presented to us under this figure,—clothed in garments of wrought gold and raiment of finest work. Would that we, each one, might appear in the presence of Christ to-day decked with ornaments such as would make our beauty delightful to Him! With what shall we adorn ourselves? Certainly not with the towdry finery of earth. Poor and vain persons sometimes dress themselves up in cheap, imitation goods, and adorn themselves with jewelry of paste and gilt. They think themselves fine, and so they are regarded by their friends who live in the same low social stratum; but what is all such fineness in the eyes of the really wealthy, fashionable and cultured? Do not these at once detect the sham? Of what value then, do you suppose, is the culture, and refinement of earth in the eyes of God; while the heart is filled with pride and sinfulness? These things may pass in the world for adornments of a high order; but with God are they anything else than tinsel and gilt? We can easily see how much value God sets on such things as these, by observing that He gives wealth oftentimes to the most ignorant and vulgar, influence and power to the most disreputable. Wisdom is an ornament that God does not bestow so indiscriminately. When given it beautifies the whole man. It gives completeness to his character, it enables his life. It makes him to appear beautiful in the eyes both of men and of God.

3. Wisdom is of greater value than rubies.

You may take the judgment of Solomon as a proof that this is so. While already gifted with prudence and forethought as few men ever are, still he asked for wisdom. This to him was “the principal thing.” You may take the judgment of God also. He was pleased that the young ruler had asked for this thing. Rubies have little if any intrinsic value. You can’t use them for food or drink, fuel or clothing. You may, if their be favorable conditions, sell them or exchange them; and thus by purchase or barter obtain the things that you need.

One can easily imagine, however, a condition of affairs such that with millions upon millions of the costliest gems in your possession, you might even die for lack of the commonest things of life.

Wisdom is of real value. The wise, as a rule, are not found shelterless when the storm comes, or empty-handed at the approach of winter. With wisdom God gives all things. He gives Solomon besides it, riches and honor. He says to us, “Seek first the kingdom of God and His righteousness, (another name for wisdom) and all these things (what to eat, and what to drink, and with what to be clothed) shall be added unto you.” Then wisdom is always available. It is easily carried. A great wealth of it has not a feather’s weight. Indeed like the weight of the birds feathers, it helps us to rise above many of the troubles of life. We learn its value in the time of disappointment, and loss, and pain, and sorrow; “when other comforts fail and helpers flee.”

4. Wisdom is a sure possession than rubies.

Earthly possessions, such as gold, or silver, or precious stones, is never a sure possession. Moth and rust corrupt such things as are covered. But once exposed, it is gone. One can easily imagine, however, a condition of affairs such that with millions upon millions of the costliest gems in your possession, you might even die for lack of the commonest things of life.

Wisdom is of real value. The wise, as a rule, are not found shelterless when the storm comes, or empty-handed at the approach of winter. With wisdom God gives all things. He gives Solomon besides it, riches and honor. He says to us, “Seek first the kingdom of God and His righteousness, (another name for wisdom) and all these things (what to eat, and what to drink, and with what to be clothed) shall be added unto you.” Then wisdom is always available. It is easily carried. A great wealth of it has not a feather’s weight. Indeed like the weight of the birds feathers, it helps us to rise above many of the troubles of life. We learn its value in the time of disappointment, and loss, and pain, and sorrow; “when other comforts fail and helpers flee.”
QUESTIONS ON LESSON VIII.

BY REV. R. C. ALLEN.

Golden Text.—Wisdom is better than rubies.—Prov. 8:11.

Who succeeded David in the kingdom? What was his mother’s name? Was there any difficulty about the succession? Who wanted to reign? How was he prevented? Why? What prominent persons turned after Adonijah? Who wanted to reign? How was he prevented? What became of them? Why was Joab slain and Abiathar of him? What became of them? Why was Joab slain and Abiathar spared? Of what was Abiathar’s disgrace a fulfillment? What did they do next? Why should he do this? Why before the ark? Had he dreamed? Did he think that it was worth minding? What did he do next? Why should he do this? Why before the ark? Which place must have been considered most sacred? Why? Which place must have been considered most sacred? Why? Where do we find Solomon in our lesson? How came he to his throne? How was he received? In what way? For what purpose did the Lord appear before him? How was he received? In what way? About giving him the life of his enemies also? Why do you suppose this was left out? How did he compare with David? For what there does he ask? How did this request evince wisdom? Did God stop with giving him merely that for which he asked? Did God give him anything more to him? How did the interview seem to be terminated? Do you think that God had anything more to say to him? Did Solomon remember what he had dreamed? Did he think that it was worth minding? What was it really to him? Did his dream then come true? What did he do next? Why should he do this? Why before the ark? Which place must have been considered most sacred? Had he an example for presenting himself before the ark in these circumstances? Show what practical lessons should we learn from this lesson?
so much needed in such a position, his first year was one of marked success. When just ready to begin a second year’s work, having spent the Summer in repairing the buildings, he was taken sick, and from August until May, when he died, he suffered more than pen can describe. It seemed strange that one so much needed should be taken away. We cannot understand now “but we will know hereafter.”

The untiring devotion with which his wife watched over and cared for him, will never be forgotten. May God who in His wisdom has thus bereaved her, be to her a “widow’s stay” and a “father” to the two small children left to her care. She has returned to her father’s home at Blufton, Ohio.

Prof. L. C. Kline has charge of the school now. He has secured a good corps of teachers. Miss Minnie E. Cochran, a noted vocalist, has charge of the musical department. Music is free to all students of the College.

Mission Work Among the Negroes.

We have desired to send some notes from this field ever since our return in September. Our time is so fully occupied Sabbath and week-day, and we see so much that should be done, that we neglect writing, or rather, allow it to be crowded out.

We sometimes feel that we are in a different world here, and forget the importance of keeping our friends posted as to how we perform the work entrusted to us.

School opened in Knox Academy Oct 7th. Three teachers present beside Mr. Dill: Miss S. P. Kingston and Mrs. G. M. Simms, (colored), and Miss Fannie J. Howland, (white), from Walton, N. Y. About one hundred and fifty pupils entered the first week. There are now over two hundred, and hundreds are kept out.

Everything is pleasant and harmonious in the school and congregation.

We miss our teachers who were with us last year, in the school, in the congregation, and in our home. Mrs. Cordova goes to Lawrenceville, Va., to teach in an Industrial and Normal School; Miss Grinage to Augusta, Ga., to teach in an Industrial and Normal School; Misses S. K. and E. J. Guy are in Topeka, Kansas. Our best wishes go with them, each and all, as we esteem them highly as Christian ladies and pleasant co-laborers in this place.

We expect Miss Maggie B. Russell this week. She and Miss Howland are both from Delaware Co., N. Y. They will be members of our family while here. We will enjoy that very much.

Oh, that all our Christian brethren could be in a Mission-field a short time (the longer the better) things would appear so different and the needs so much more apparent, that the treasury of the Lord’s house could not contain the free-will offerings brought. It seems a waste of time to do anything for ourselves; but the flesh sometimes grows weary, and we must halt. Mr. Dill has had a severe cold; we feared he might have to leave the work for a season.

I will tell you of our Sabbath.

Sabbath School at 9:30 A. M. Good attendance, faithful workers, all things done decently and in order. After class review conducted by Bro. Elliott, the Young People’s Society of Christian Endeavor has a short prayer-meeting. Public services;
"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

The Old Arm Chair

For the Christian Nation.

"FAITHFUL AGNES."
L. M. S.

"All aboard," shouted the conductor, as he waved his hand at the engineer, and the train bound for New York started. Alfred strained his eyes to get one more glance at Agnes, but the train, bounded on at a rapid rate, and soon he was many miles away from the loved ones, with the prospect ahead of being still further, for from the city of New York he was to take a great steamer for the Old world. In the meantime Agnes' eyes filled with tears, and struggling to keep back the feeling which ladened her heart, she took the little path across the lots, the one that she and Alfred had traveled together so many, many times, and finally reached her own little house, sat herself down on the door-step to meditate, and to muse over her troubles. The dreaded event had come and passed, the parting had been sad and hard to bear; but all was over now, Alfred had gone, the thing she had pleaded and prayed might not occur had really passed, and now came the struggle of endurance.

Agnes Allen and Alfred Howe lived within a short distance of each other in the little town of E——, about fifty miles from New York, and as there were none other children in that region they were continually together, and had been over since they could remember. Both families were farmers, and their lands joined. How often have Agnes and Alfred wandered over the pastures and picked strawberries together, weeded the garden yes, and driven the cows to pasture. How many times when coming from school have they sat down by the rippling brook, and listened to its merry song as it danced over the rocks. But time wore on, and they became fonder and more drawn to each other every day. To be sure they had their disagreements, but those were forgotten, and when school was finished they found themselves firmer than friends, a liking that, as Alfred said, "could never die, a love that would live forever."

A fairer morn never dawned. It was one of those glorious Summer days, when all nature seems to be smiling, the sky a perfect blue, and the air so pure and sweet. It was Saturday, and it was one of those glorious Summer days, when all nature seems to be smiling, the sky a perfect blue, and the air so pure and sweet. It was Saturday, and when school was finished they found themselves firmer than friends, a liking that, as Alfred said, "could never die, a love that would live forever."

A year from that very day it was to be finished complete, and ready for his pretty young bride. Alfred was a very enthusiastic young man, and how exceedingly happy he was over this, not only for himself but for the one he loved. How delighted she would be, and he was living in pleasant anticipation of carrying the news to her on the morrow, for they always went to church and Sunday school together.

But hardly had he planned this when his father, returning from the post-office, handed him a letter. "Something unusual for you, my son," he said, as Alfred hastily opened it. Yes, and unusually good and yet sad news it brought. With a steady voice he read to his father that a brother of Mr. Howe's had recently died, and left all to his nephew, Alfred. A fortune awaited him in England, which must be claimed at once, and in person. What a surprise! With quickened steps he goes to tell his mother, that she may share the joy.

The news had come like an electric shock to Alfred, for he had hardly been aware that such an uncle existed, and much less that he should be remembered. His next thought after telling his mother, was of Agnes. What would she say? How would she bear the news? Must he leave her to be gone a year perhaps? How could he! But the money he held so dear, sad to say, would heal all these wounds. Twenty-one years had he lived right there on the farm, never going anywhere, except to market with the vegetables, and now he was to face the world, and be thrown upon his own responsibilities. But, taking all things into consideration, he bore the prospect of his approaching journey and loneliness very well. Sweetly did he tell the story to Agnes, and she received it with little more than a few words of regret at his being obliged to go. But that dear girl, how bitterly she felt it. The friend she had grown up with, the companion she had accepted for life, was to leave her. How often during the day would she, while performing her home duties; send up a petition that something would happen, and Alfred might not have to go.

The building planned, and the wedding in prospect, must be postponed, and it was truly with sorrow that it had to be so. Time fled rapidly and soon brought Alfred to his last day at home. It was a beautiful Sabbath, the last one he would spend at home or with Agnes for some time. He had been to the little village church in the morning with mother, and was to go with Agnes for a farewell look in the evening.

As he sat reading that afternoon, had we been near, we could have seen him every little while take from his pocket a box, oh so small, but very precious. It contained a ring for Agnes; how carefully he handled it, and how anxious he was that the little stone in it would please her as much as it did him. Many things that were really needed did he have to deny himself that he could never die, a love that would live forever.

"How long will that be, Alfred?" said Agnes, almost afraid to ask it.

The Great Kaiser

of spots and dirt is PEARLINE. Try it on the spot—it is as cheap as dirt. It makes house-work easy and your washing light. You could do no harm with it if you tried. It refines the finest things; makes them like new; and cleans quickly the coarsest. It is ready to help you if you are ready to have it.

Sharp tricksters—these peddlers selling powders of which they say "same as Pearline"—"good as Pearline." Keep away from your washing such PEARLINE has no equal.
O Agnes, I wish I could tell you; but you will hear from me often; and I want that very same promise from you. You do not know, you cannot imagine, how it pains my heart to leave you and my parents; but on the other hand, think of the money I will bring back with me. While I am gone, may I leave all in your trust? Can I go away feeling assured that you will care for my mother and father, and give them a share of your heart’s love? Promise me this and I shall feel that all is safe."

"Oh Alfred!" said Agnes, "I shall try to feel worthy of the trust."

"And now Agnes, another request, do write me all about my dear home, and should you ever get tired of me and find some one else you love better, keep the ring and look upon it as from one that you once loved, and from one that will love you forever."

Agnes promised all, and looked sad at the thought of ever loving anyone else; and it was this that she was thinking about as she flung herself down on the very day we first met her.

Weeks wore on. How anxiously were the first letters looked for and the papers watched to see that the boat landed safely on the other side. Many times during the day would Agnes run over to see that everything was well at the home next door. How often would she drop in just in time to do some special favor for the lonely parents. Once a week she wrote a real home letter for his mother; and how many, many times a day would she glance at that ring and how quickly would those promises come before her. Often as the sun was sinking, and the western horizon was filled with unequalled grandeur, quietly would she stand by the window and look on the person before her for a second, then with these words, "Oh, Alfred, I’m so glad you have come," she threw herself into his arms, as if the burden she had carried those long years were now laid off, and burst into tears. Poor foolish Alfred. Money was his idol, money brought him to ruin, and he came back a poor, wretched, heart-broken man. His fortune he had inherited was gone. The face that once looked so happy, was now haggard and discontented, and he returns pleading and begging for pardon. Was it granted? Ah, yes. He comes in unexpectedly to find that dear girl at her post, working and toiling for his sake as if the promises were new only yesterday. Can we wish this "faithful Agnes" too much happiness, or give her too much praise, as on the lot chosen so long ago we see the pretty little cottage with its two occupants, the one come back to ask forgiveness, and the other waiting patiently, willing and ready to forgive.

When baby was sick we gave her Castoria,
When she was a Child she cried for Castoria,
When she became Miss she clung to Castoria,
When baby was sick we gave her Castoria.

The Pennsylvania Limited
Is the most conspicuous example of progressive railroading in the world. It duplicates on land all the conveniences of an ocean steamer. Houses are being erected on all sides of the two families, and many applications had they for their lots. After considering the matter it was agreed that they would sell; however there was one spot that "must never be touched, one lot that was spoken for," the prettiest of all to dear Agnes, for although nearly two years have passed since a word from the wandering one, she never lost that sweet hopeful spirit, neither did she neglect for a day to look after and care for the heart-broken mother.

Agnes’ sweet, lovable disposition, the face so full of expression and sympathy, drew many dear friends. Very often would she tell the story of the one far away, the one sorrow that burdened her heart. Often she would look at the ring, still worn as he had placed it, and oh what memories it brought to her. Then she would say, "I will keep my promise."

The parents in either home were growing old and feeble, and Agnes’ duties grew more in number. Day after day she gave up all in her efforts to supply the wants of the older ones. The sweet face, although so sad sometimes, would brighten when they all gathered in the little cozy parlor, as they did every Sabbath afternoon, and sitting before the small organ, she would play and sing sweetly and reverently, as if every care were laid aside and the past forgotten. Nevertheless her heart yearned for Alfred’s return.
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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 laws 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.

(The generous brewers gave the Fair Fund a great lift yesterday. Now let other organized trades follow their example."

"Good Lord! good devil!" We are reminded of this prayer of the man who didn't know certainly into whose hands he would fall, and wanted to be safe. That which reminds us of it is the New York Mail and Express of Thursday evening, Nov. 14. We make three extracts from that issue of New York's great religious daily:

"Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God; I am the Lord."

"The majority of the local papers (of Chicago) deplore the rowdy scenes of the (Woman's Christian Temperance Union) convention just closed, and numerous correspondents suggest that 'Christian' be replaced with 'democratic' in the title."

"The generous brewers gave the Fair Fund a great lift yesterday. Now let other organized trades follow their example. It will be money well invested for the investor, whoever puts it in."

Beginning with January first next, the Rev. T. DeWitt Talmage, D.D., will become one of the editors of The Ladies' Home Journal of Philadelphia. The famous preacher will have a regular department each month written by himself, with the title, "Under My Study Lamp." His first contribution will appear in the January number. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

After another issue or so, the Department entitled "Among the Churches" will be no less what it has been, but to its preparation will be added the services of an expert in gathering and recording the very cream of the news among the churches of every denomination.

"Editorial Bric-a-Brac," "Views and Reviews," and "Choice Illustrations," in our humble judgment three among the best features of this paper, are at the last moment crowded out, but will appear again as usual hereafter.

The New York World's Fair Fund has almost attained to the five million dollar mark, with the help of the brewers!

POLITICAL MOVEMENTS IN OHIO.

The Ohio election was closely, and in some localities bitterly contested. Between the two great parties, it was a struggle, on the part of the Democrats to get in, and on the part of the Republicans to stay in. The result is a good deal mixed. The Democrats secured the Governor, the Republicans every state officer below the Governor. The legislature is Democratic, which means another U. S. Senator of Mr. Payne's political complexion. This latter reflection is not a pleasant one to the Republicans, who were confidently counting upon a Republican to succeed Mr. Payne in the U. S. Senate.

The liquor question was prominent in the contest, especially in Hamilton County. The saloons, breweries and other liquor interests desired the Republican party utterly and gave a large majority to Mr. Campbell, and now the Republicans claim that Gov. Foraker's good temperance record lost him the election. True, he did address a letter to Mayor Mosby, of Cincinnati, encouraging him to enforce the Sabbath closing law, after the Mayor and police had enforced it, but his enemies declare that hopes now he hadn't done it.

Some things stand out plain and clear from this contest. No party can do without the liquor vote in Ohio. When the whiskey man forsakes a party it gets nothing. No party can carry a single state election without the aid of the liquor element. Rum has shown its mighty power in this contest, and we need not be surprised to find politicians vieing with each other in granting favors to a power without the aid of which none of them can hope for political success.

The tariff question also played an important part. The Republicans stood for high tariff; the Democrats for a reduced tariff. There is a strong undercurrent in the rural and laboring districts in Ohio and other states setting in against the high tariff party on this question. Mr. Campbell wrought upon this feeling in his electioneering tours throughout the state and gained many votes in rural and mining districts. There is a rapidly growing determination in these United States that the high tariff must come down, and the political party that still persists in making high tariff a plank in its platform must sooner or later meet its political Waterloo.

The third term issue drove a big nail into Gov. Foraker's political coffin. When a politician exhibits a desire to possess the earth, and the people find it out, they are very liable to retire him to private life.

The Prohibitionists polled no larger vote than in some former years. Two years ago they gave Morris Sharp 29,700. This year they claim 28,000 votes. The great majority of the voters are not yet tired of rum, but the hope and prayer of Christian hearts is that within the next two years a good many people will be both tired and sick of it. The rum power will be in just the
humor for making demands and aggressions. This it will likely do until the people, tired of its arrogance, will rise in their might and drive it from the land. We do not anticipate, under this change of administration, any relief from the curse of liquor. No doubt concessions will be made by the party the saloon has returned to power. Those concessions will have a tendency to increase its insolence and arrogance, and may in the end, in the providence of God, hasten its destruction.

In all these political changes, revolutions and upheavings, we see the King of Nations putting down one and setting another up; overturning, overturning until He comes whose right it is to reign, and the crown shall then be given Him.

“Behold I have given Him for a witness to the people, a leader and commander to the people.”—Isa. 55:4.

A BANQUET TO ST. JOHN.

Elected to represent Kings County W. C. T. U. in the National Convention at Chicago, and invited also to attend the banquet to be given to Ex-Gov. John P. St. John in the same city, we took the train at Jersey City on Wednesday morning, Nov. 6, for Newark, N. J., where we boarded a special “white ribbon” car for Chicago, via Pennsylvania route, thoughtfully provided by Mrs. President Rounds, of New Jersey. It was expected that the delegation would fill the car, but the Presidents of States and the National Superintendents had to attend W. C. T. U. committee meetings in Chicago on Thursday, and were obliged to leave a day earlier; so twenty-six delegates engaged the car, although other white ribboners from other cars came in and helped in the enjoyment of the occasion. Three gentlemen friends also spent much of the time in our car, where all felt bound together so happily by that pure principle so fitly represented by the bow of white ribbon.

Many other ladies were added to the party at Trenton and Philadelphia, and although we had never met before, we were all sisters in that great family whose aim is to save men from the madness caused by rum, and the utter destruction of the liquor-traffic.

One of the gentlemen of the party was Mr. Richardson. His wife is a white ribboner, and he stands at the head of the workers in the Law and Order Society of Jersey. Another of the gentlemen was Mr. George R. Scott, of the New York Witness, who is the acknowledged and beloved brother of every woman who wears the white ribbon. To him we owe much of the enjoyment of our journey. He permitted no chance for home-sickness as he moved about from place to place, remaining but a short time in any, but causing by his merry and witty remarks, peals of laughter to burst forth from all over the car. We sang during the day old plantation songs that the colored people loved so well, while both mornings and evenings were spent in holding gospel meetings, each one repeating some of God's promises, while some made short addresses or led in prayer. Nearly all sisters in that great family whose aim is to save men from the madness caused by rum, and the utter destruction of the liquor-traffic.

The address of welcome was to have been given by Rev. Cummings, D. D., LL. D., President of the Northwestern University, but he could not be present, therefore Dr. Taylor took his place. John Lloyd Thomas, of New York, made a fitting response, but claimed that Chairman Dickie had forgotten to give him his slip.

A quartette of young men furnished some excellent singing for the occasion. “Our Leader of ’84,” by George B. Scott, of the New York Witness, was one of the best speeches we ever heard.
ENLIGHTENED STATESMANNERS.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship exceeds uncleanness and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to stand by that principle while life shall last.

"Mrs. John P. St. John," by Mrs. Helen M. Gougar, Presi.

(Concluded on page 5.)

For the Christian Nation.

AUTHORITY IN GOVERNMENT: ITS SOURCE.

REV. W. J. COLEMAN,
Professor of Political Science in Geneva College.

All government consists of two divisions, authority and law. This is true of government, whether it be human or divine, whether it be of the state, the church, or the family. Wherever found, government has a common character and is so related that in studying one branch of it thoroughly, the whole system must be considered. If we study the government of the state, we need to look into the government of the church and family as well, and the relation of all to God.

Of these divisions that of authority first claims attention. It may be briefly defined as the right to rule. More specifically, it is the right to make, interpret, and execute law. Authority lies back of law and produces it, and law is the voice of authority, the instrument with which it works whether in its legislative, judicial or executive departments. Authority is the right to act in government. It is that something which sets one above another and gives one the right to rule another. It is the throne of the king, the bench of the judge, the rod of the magistrate.

Without authority, the father could not command the son, for both would be on the same level. Without it the captain might say, "Do this," but the soldier would be under no obligation to obey. A visitor coming into a school might see a law broken, yet have no right, even though he had strength, to punish the offender, because he has no authority. Government is the con-
"He is Lord of all." "He hath made all things for himself."

He doeth according to his will; and none can stay his hand, or say unto him, what doest thou?"

Some, like Burlamaqui, have held that a creator did not by virtue of creation have absolute and unlimited authority over the creature, but that this authority was limited by the reason of the creature, so that he was not bound to obey every command given by the creator unless it should appear reasonable to him. Some ground for this opinion may be found in the consideration that he who made the reason and issued the command, being the same person, might be supposed to make them conform to each other. Yet there are so many more weighty considerations against this view. It would make the creature superior to the creator as constituting him a judge of the right of the creator to issue certain commands. It takes for granted too that the reason of the creature is sufficiently clear and strong to decide all matters that may come before him, while this reason is only finite and therefore might err. In the only case where such a question could arise, that is between God and man, we find that commands which seemed unreasonable have been given and that then the faith of the creature in the wisdom and goodness of the Creator was most manifest in his obedience. The command to Noah to build the ark, to Abraham to sacrifice his son, to Joshua to march around Jericho, all seemed unreasonable, yet were obeyed with blessed results. The seeming unreasonableness of the commands did not limit the authority of God, or release the creature from the obligation to obey. We conclude therefore that as God is the absolute Creator of all persons and things, he has absolute ownership of all, and absolute authority over all, and that there are no possible limits, except such as are found in the Divine nature, to the commands which he may prescribe and which the creature is bound to obey.

God being recognized as the source of all authority in government, some important conclusions follow:

I. No man has a right to exercise authority over another unless this right be given him of God. He who possesses all, may give to others, or may keep all to himself. If he does not give, then no one but himself has. Has one man the right to control or rule another? We answer, No, unless in some legitimate way he has received that right from God. He who made and preserves men, to whom they all belong, may have seen good to give one the right of control over another, but if he did not, the one who claims such control is a usurper not only toward his fellow man but toward God. He is stealing from God his authority and from man his liberty. The anti-slavery judge in Vermont acted on this principle in the reply he made to the slave-hunters, when, after he had denied their well proven suit, they asked indignantly, what evidence would satisfy him and he answered, "Nothing short of a bill of sale from the Almighty." Had God given to the slave-holder the right to hold his fellow-creature as a beast, the runaway should have been given up. That he never did this is the fundamental fact that overthrew American slavery. That any valid right to rule another must be given of God is the grand and impregnable defense against tyranny in every relationship of life. Here the martyrs of both church and state have stood. Here is the very citadel of human liberty. Authority that does not come from God no man is bound to obey.

If any exception to this principle could be found, it would seem to be in the relation of parent and child. The child owes its existence to its parents. It is reared with care for many helpless years, or it would never see the time of independent thought and action. Do these parents need any authority given of God to have a full right to control their child? Does the child need to have any stronger basis of obedience than gratitude to those parents? We answer, Yes, or such authority would not have been directly conferred of God, nor would the child have been called to this obedience by divine authority. The Command-ment that treats wholly of human authority is the one that requires children to honor father and mother. As the Creator of both parents and children, God has in his law fixed their relation-ship to each other, conferring authority on one and enjoin-ing obedience on the other. Since authority is given here where, if anywhere, such gift seems to be least needed, we conclude that there is no exception to the rule that the right to rule among men is altogether the gift of God.

II. God having all authority has the right to give or delegate the exercise of authority to others. To deny this would be to limit his authority, to question what he might fitly do with it. To deny this would require us to be able to point out some one of equal or superior authority who could say to God, what doest thou?

If God exercised all authority directly, and not through delegated persons, then there would be no government but God's, no one man ruling another, no family, church, or state, nothing but an absolute level among men. The world would be like an army in which there was no officer but the commanding general. We need not stop to consider why God has instituted governments, but only to see that he has the right to do so, and to delegate the exercise of authority in them to whom he will. His giving to parents the right to rule their children is an instance of delegated authority. He exercises authority over the child in part through the parent. This is the first and most important of all delegations of authority as it precedes and in some sense includes all others. This one alone has a place in the tables of the law and it is through the fifth commandment that the law is given to the members of both church and state. Both were at first included in the family. The father of the patriarchal family was both priest and king, and the only form of church or state then known was in the household of the chief. God exercised his right to institute the family and to delegate authority to the parent, to institute the church and to delegate authority to the elder, to institute the state and to delegate authority to the magistrate. Of his own he may give to whom he will.

III. All obedience is due first of all to God and afterwards to others only as they have received authority from him. Back of every parent's command, we are to hear the voice of the fifth commandment. If the parent's command be right, it is the command both of God and man, and the child that fears God will obey man. The prodigal thought rightly of his sin when he concluded to say to his father, "Father, I have sinned against heaven and before thee." The sin was against God and in the sight of man. Had he been faithful to God he could never have been unfaithful to his father. So David, though he had sinned against his friend and against both church and state, saw his sin against God to be his primary and greatest sin; so great that all others were forgotten in comparison, and he says, "Against thee, thee only, have I sinned." On the other hand if commands issued by any human authority be contrary to what we know to be the will of God, this rule not only permits but requires us to disobey them. "We ought to obey God rather than men." Obedience is due first of all to God.

Nor is obedience due to men simply because they claim it. Men may say they are apostles and are not, and need to be tried. Men may claim divine right who are serving satan, and who have forfeited all claim they may have had to the obedience of those whom Christ has made free. Only those through whom we may obey God, those whom in resisting we should be resisting God are to be obeyed. This is the broad basis of obedience which God has placed beneath all his institutions that those who resist them in the right exercise of their delegated authority resist himself and shall receive to themselves condemnation. From the principle that all authority is of God is drawn the broadest, deepest basis of obedience, the highest, strongest defense of liberty.
IN THE SABBATH SCHOOL.

Lesson IX, Dec. 1, 1889.—The Temple Dedicated—1 Kings 8:54-63.

For the Christian Nation.

ANALYSIS.

REV. J. S. T. MILLIGAN.

Golden Text. "The Lord is in His holy Temple: let all the earth keep silence before Him." Hab. 2:20.

I. The prayer. 1. Its record in preceding verses. 2. The place where he prayed, "before the altar." 3. The posture "kneeling on his knees." 4. The gesticulation, "his hands spread up to heaven."

II. A concomitant exercise, "blessed all the congregation," or sought a blessing for them. 1. The attitude—He stood. 2. The tone—"A loud voice." 3. The terms—1. God be with us as with our fathers. 2. Let him not leave us. 3. Nor forsake us 4. Incline our hearts to Him. 5. To walk in His ways. 6. To keep His commandments, His statutes and His judgments.


IV. A devout wisher. 1. That his supplication would be nigh the Lord. 2. That He would maintain the cause of His servant. 3. And the cause of His people Israel at all time. 4. That all the people of the earth might know that the Jehovah of Israel was the true God. 5. And that He is the only Deity.

V. A solemn exhortation. 1. Let hearts be perfect with Jehovah. 2. Walk in His statute. 3. Keep His commandments.

VI. Sacrifices were offered. 1. By Solomon. 2. By Israel with him.

Especially peace-offerings. 1. Twenty-two thousand oxen. 2. One hundred and twenty thousand sheep.

PRACTICAL THOUGHTS.

1. A spirit of consecration to the Lord, of ourselves and ours, is a very important part of true religion.

2. The erection of houses of worship to the service of the Lord is a very important channel.

3. A dedicatory service may still be very proper.

4. Prayer should be a primary and chief element.

5. The element of adoration should enter into it.

6. Also thanksgiving.

7. Kings may be liberal in contributing to ecclesiastical as well as religious interests.

8. Hence may take a prominent part in dedicatory exercises.

9. Solomon's relation to the temple however was more as a prophet than as king, and hence his special lead in these services.

10. These prayers and exhortations and benedictions were inspired and given through him as a prophet.

11. The kingly functions are "round about the church" ("circa sacra") and are of a pecuniary character.

12. The prophetic and priestly are within the church ("in sacra") and are of a spiritual character.

13. It will be blessed time when kings again become nursing fathers to the church.

For the Christian Nation.

COMMENTARY.

REV. T. H. AHIGEN.

INTRODUCTION.—The building of the temple was one of the important events in the history of the children of Israel. David had in his mind to build a house for God, but God did not permit him to do it. See 2 Sam. 7:1, etc. Also 1 Chron. 28:2, etc. Solomon was to build the temple. David, however, made preparations for this great work. 1 Chron. 29:2, etc. Solomon builds the temple. It was three score cubits long, twenty cubits broad, and thirty cubits high. If we understand the cubit to be eighteen inches, these dimensions would be: length, 90 feet; breadth, 30 feet, and height 45 feet. The porch in front was ten cubits broad. This would add some 15 feet to the whole length.

Perhaps the entire structure was a little longer yet, because of chambers, etc. It is possible that the holy place, as well as the holy of holies, was only twenty cubits high (6:20). Perhaps even in the case of both this was true in a certain sense. The structure is spoken of as thirty cubits high. The holy place was forty cubits long, and the other twenty. The house was magnificently built. The lesson to-day refers to the dedication. Solomon assembles the leaders in Israel to bring up the ark of the covenant out of the city of David to the temple, which was on Mount Moriah. The ark, tabernacle, and holy vessels are brought up by priests and Levites. Sacrifices are offered. Solomon blesses Israel. Then he offers the great prayer recorded also in the eighth chapter. This lesson begins at the close of that prayer.

THE LESSON.

54. Had made an end of praying all this prayer, etc. The prayer here at the dedication of the temple. See previous part of the chapter from verse 22 and on. Arise from before the altar of the Lord. He had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high. On this he had stood and kneeled, see II Chron. 6:13. Kneeling on his knees. A very appropriate posture in prayer. Hands spread up to heaven. Supplication.

55. Blessed all the congregation. The words that follow are of the nature of a blessing upon the people; but perhaps they also include the element of prayer to God for favor.

56. Blessed be the Lord. We can bless God, but in a different sense from that in which he blesses us. Our blessing him does not give him any favor. It is an acknowledgment because of favor given to us. That hath given rest. Rest from enemies is included here; perhaps more. There hath not failed one word of all his good promise. God keeps his word. He does not forget. He does not wish to break. Let us find out what his promises mean and rely upon them.

57. The Lord our God be with us. A fine thing to hear a ruler utter this. That we had more such men in public place! If God is with men, they will succeed in what is true success. Let him not leave us, nor forsake us. It is a calamity to be forsaken of God.

58. That he may incline our hearts unto him. God can control the wills of men. Yet such does not destroy their freedom. "Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

59. My words, wherewith I have made supplication. His prayer recorded before. Be nigh unto the Lord our God day and night. Be constantly remembered by him.

60. That all the people of the earth may know, etc. A great reason. A good plea to make before God. The prayer is that God would help his people, not only for their own good, but that the people of the earth may know that the Lord is God, and the only God. God's help of his people Israel of old is a strong proof of this.

61. Let your heart therefore be perfect with the Lord, etc. We should give a whole hearted service to God. He wants the heart and all the heart. To walk in his statutes, etc. Not only a heart service but the life service; external as well as internal. But if the heart be right with God, the life will be right. As at this day. Perhaps Solomon here means, at this period of their history; or rather, on this particular time when they had been brought upon and elevated by the solemn services of this occasion.

62, 63. The king, and all Israel with him, offered sacrifices. The king and people were alike worshipers of God. They were in harmony on this point. It was well. Peace offerings. It seems that part at least of the flesh of the peace offerings was eaten by the people. Two and twenty thousand oxen, and an hundred and twenty thousand sheep. A tremendous offering;
Yet it was a most momentous occasion. Many, or even the body, of the people may have been present besides those who were leaders. In 2 Chron. 7:8 we read: “a very great congregation, from the entering in of Hamath unto the river of Egypt.” Israel was celebrating a very important event. It was worthy of extraordinary services.

THOUGHTS TAUGHT OR SUGGESTED.
1. Religion is a necessary thing for a people’s welfare.
2. Praying rulers are those most to be desired.
3. Careful arrangements should be made for the permanent services of religion.
4. Our welfare should be desired as a means to the glory of God.
5. It is well with those with whom God is.
6. God inclines his people to follow him.
7. The heart and life should be right before God.

For the Christian Nation.

THE CHURCH LIKE THE TEMPLE.

REV. S. G. SHAW.

“The Lord is in his holy temple; let all the earth keep silence before him.” Hab. 2:20

The temple that Solomon built and dedicated to the worship of God was a most beautiful and costly structure. The most remarkable thing that we notice about it, however, is that it contained no image of the nation’s God. The idea of a temple was no new thing at this time. Egypt had her temples and so had Assyria, and Arabia, and Phoenicia; but in each of these temples the most conspicuous object, and the one that occupied the most prominent place, was the idol God. In Israel’s temple though gold was lavishly laid upon the walls and figures of cherubim and palm trees were engraved thereon, there was no image, no picture, no representation of any kind of Jehovah, Israel’s God. When Solomon offered the dedicatory prayer he spread forth his hands toward heaven. He looked not at the Temple’s golden pinnacle which the hands of men had fashioned, but away beyond into the great blue dome that was framed by the fingers of God. He said in his prayer, “Behold the heaven and heaven of heavens which the hands of men have fashioned, but away beyond into the great blue dome that was framed by the fingers of God.”

When Solomon offered the dedicatory prayer he spread forth his hands toward heaven. He looked not at the Temple’s golden pinnacle which the hands of men had fashioned, but away beyond into the great blue dome that was framed by the fingers of God. He said in his prayer, “Behold the heaven and heaven of heavens which the hands of men have fashioned, but away beyond into the great blue dome that was framed by the fingers of God.”

Solomon’s time, is set apart for the worship of God. In it God manifests himself, not in mysterious flame but in the more wonderful influences of his grace. About it cluster the sweetest and dearest memories. The church must be kept as a sacred place, and jealously guarded against the hands that would profane it. So speaks every sanctified heart.

3. Feelings of reverential awe become the worshiper of God.

“Let all the earth keep silence before him.” In the original tongue it is, “Hush before him all the earth.” True religion is far from being noisy. The deep water is still. An old colored woman once reproving the boisterous demonstrations so common in the religious exercises of her people said, that when she was converted she felt as if the Lord Jesus, like a little child asleep, had been laid in her arms, and she was afraid lest she should wake him up. The thought was a wiser but beautiful one, and chords perfectly with this, “Hush, all the earth before him.”

There are times when men may hail their king with cheering and applause, but it is not a time for such demonstrations when as offenders they come to his throne to ask him for pardon, or as his followers in battle they wait upon him for orders. The time is not for boasting, let us hope, when you and I will join those who with a loud voice cry “Alleluia,” and whose song in its volume is like the noise of many waters; but here waiting at the throne of His mercy for the forgiveness of our sins, and at His tent-door for marching orders we should “keep silence before him.” For two reasons we should keep silence. First because of our ignorance. We are apt to fill the ear of God with complaints. We do not know the meaning of this providence and that; but instead of explaining we ought to trust. So that we may be able to say after the trouble,”I was dumb, I opened not my mouth; because thou didst it.” Another but correlative reason is that we may learn of God. He sometimes speaks in tones that are heard by the street and railroad running through the plot where friends and kindred lie sleeping? There are sacred things then. Let us not sneer at the idea. The church of to-day, like the temple of Solomon’s time, is set apart for the worship of God. In it God manifests himself, not in mysterious flame but in the more wonderful influences of his grace. About it cluster the sweetest and dearest memories. The church must be kept as a sacred place, and jealously guarded against the hands that would profane it. So speaks every sanctified heart.

2. God is in the Church.

As soon as the priests had set down the ark and had gone out of the Temple, God entered it; “the cloud of glory filled” it. This was better than an image or likeness of God. An idol has no power either to hear or to help; but within Israel’s temple gleamed the same pillar of glory that by night and day guided this people in their passage through the sea and the wilderness. When we say that God is in his church, the saying is not exclusive in character. We do not mean by it that God is there and not elsewhere. These three expressions are common ones with us: “God’s throne is in heaven,” “God is everywhere,” and “God is in his church.” These expressions are not contrary the one to the other. Each is true, and all are in harmony. I will give you an illustration. The sun is in the sky. As king of day, yonder from his throne in the heavens he rules the passing hours. The sun is everywhere. He shines in your faces, and into the depths of the unbroken forest; his light reddens the clouds, and flashes in the curling crest of the ocean-wave. Now bring me a burning-glass; and when I hold it at the right distance it gathers the sun’s rays and concentrates them in a bright spot on your hand. In a little you draw your hand away for the heat is burning. The sun is thus brought very near; its brightness, its heat, and its power to set on fire are demonstrated. The church is the burning-glass that concentrates the light and power of God. Through the medium of the Word preached, the sacraments administered, and public prayer and praise, blind eyes are enlightened and hard hearts are melted. There is so much of God in his church that sometimes, to the overlooking of his presence elsewhere, the saints speak of him as being here.
4. All should worship God. "Let all the earth keep silence before him." The God of Israel was no local divinity. If He had been, we could think of Him as dwelling in a temple made with hands. If He had been we could think of Him as having His throne in the capitol city of Israel and near the royal palace. God's glory filled the Temple; but His throne was in heaven. He is greatly exalted; not above one nation but above all nations. The Lord from heaven sees nation but above all nations. The Lord from heaven sees

in the construction of a place of worship; and He is still worshiped on that mountain long before a stone had been laid in the construction of a place of worship; and He is still worshiped though the mosque of the false prophet stands upon the site of the Temple. We must not localize God and the truth. Our God is not Scotland's God brought over to the new world by our forefathers. Neither are our ideas of church polity Scotch, of the same importation. Our God is the world's God, our principles are truth. We want all the world to worship God with us. We want religion in the neighborhood, in society, in the business world and in the halls of legislation as well as in the church. We want the people to be all righteous. We pray that the will of God may be done upon earth as the angels do it in heaven. By this we do not mean that some, but that all shall serve God. Do they not there with one voice celebrate His praise? "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Look for God when you go into His temple.

For the Christian Nation.

QUESTIONS ON LESSON IX.
BY REV. B. C. ALLEN.

Golden Text.—The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2:20.

What is the subject of the lesson? Who built the temple? How long did it take? What was its pattern? What were its dimensions? Of what material built? When was it dedicated? How many were there of different materials? What are the beauties of the temple? What is its style? When was it dedicated? Of what was it composed? What was the propriety of such an offering? Of such a huge one? What was the intention of all this ceremony? Is there any practical lesson in this act of dedication? How should dedicated things be used? What may we dedicate to God? To what use? How entirely should we ourselves be devoted?

A BANQUET TO ST. JOHN.
(Continued from page 6.)

dent of Indiana W. C. T. U., was a beautiful tribute to that noble woman, who in such a quiet unpretending manner goes about doing so much good. She is not only a W. C. T. U. woman but also one of the foremost women in the missionary societies and industrial schools and homes of the land.

Mrs. Gougler is a very beautiful woman and is of national reputation as a speaker. She presented a basket of flowers to Mrs. St. John.

The response by Mrs. J. P. St. John was brief and modest, but full of thought and power. She said that she was surprised to learn that she possessed so many virtues as Mrs. Gougler had discovered in her. She said that she always felt sorry for Eve and wished she had been attached to a stronger backbone; "if she had such a back bone to lean upon as I have," she remarked, "it might have been better for her and made a vast difference in the history of this world."

"The Amendment Campaign," was all that might be expected from Mrs. Mary T. Lathrop, Pres. of Michigan W. C. T. U., the "Daniel Webster" of the W. C. T. U. as she is proudly named. She declared that Prohibition is here to stay.

"The Prohibition Press," by Mrs. Clara B. Hoffman, President of Missouri, was very beautiful, as she made quite a pretty play with the names of the different publications, such as "a voice," "a signal," "a witness," etc.

"The National W. C. T. U." by W. Jennings Demorest of New York, expressed great admiration for and faith in the organization.

The response by Miss Frances E. Willard, President of the W. C. T. U., was brief but full of allegiance to the principle of Prohibition, and although given at one A. M., she had yet two hours' hard work to do on her Annual Address before she could take any rest, and yet she was to take her seat as Presiding Officer of the Convention of the National W. C. T. U. to convene at 10 A. M. the following morning.

Altogether it was a wonderful gathering, from the gentle Frances Willard to the reformed ex-prize fighter, Joe Hess, who was present with his wife and daughter.

What other gathering of men and women five hundred strong could hold a banquet and give forth such evidence of intellectual power, such grand and noble Christ-like purposes in the heart of that great but sinful city of Chicago! We were full of thanksgiving for the opportunity to be present, and hear and see all that took place at this notable gathering, at which were present so many of the noblest representatives from every state and territory in the Nation.

HARRIET S. PRITCHARD.

SPECIAL TO CLERGYMEN, THEOLOGICAL STUDENTS AND MISSIONARIES.—By a special arrangement just completed with G. & C. Merriam & Co., publishers of Webster's Dictionary, we are enabled to make you the following remarkable offer: If you will send us ten new subscribers at $1.50 each, and $4.00 additional, we will send you a Webster's Unabridged, corrected and revised to date, bound in sheep, marble edge, price $12.00. Let responses be prompt, as the offer may be withdrawn. Write us that you are determined to secure it before the close of the year, however, and we can reserve you a copy. Be quick if you want a Webster's Unabridged for $4.00.
AMONG THE CHURCHES.

Star Notes.

*Rev. Wm. Littlejohn's permanent address is Mediapolis, Iowa.

*Rev. A. S. Lyons left on Wednesday last for his home in Newry, Ireland.

*Rev. J. Teaz has preached his farewell sermon at Kansas city, Kan., and is coming East.

*Rev. Dr. Metheny will lecture in the Second R. P. church, this city, on Sabbath, Nov. 24th, at 10:30 A. M. and 7:30 P. M.

*Rev. W. M. Glasgow has been appointed stated supply of the R. P. church at Kansas city, Kan., until the next meeting of Synod.

*Rev. J. W. Weir presented the greetings of the National Reform Association to the annual meeting of the N. W. C. T. U. in Chicago.

*The "National Reform Circle" of King's Daughters will give an entertainment, on Tuesday evening, Nov. 26th, in the Second R. P. church, this city.

*Mr. W. G. Johnson and Miss Jennie McFarland were married on Nov. 6th at the bride's home, White Cottage, Ohio, Rev. J. S. Thompson of Utica officiating.

*Rev. S. J. Crowe writes: "Your valuable paper is the most welcome visitor at our home, and merits the patronage of the entire church." Thank you brother.

*At a W. C. T. U. convention held in Greenville, Pa., Oct. 2d, 3d and 4th, Mrs. T. J. Allen responded to the address of welcome. Her address was so able that the Sandy Lake News published it in full in its issue of Nov. 8th. We have read it with great pleasure.

*Rev. S. J. Crowe, of Mercer, Pa., is having good times in his churches. At the recent communion in Mercer, where Dr. K. J. George did some specially able preaching as Mr. Crowe's assistant, there was an accession of four, making twelve since Summer; at Centreville his people have been fixing things up inside and outside of the church, and at Adamsville there has been an accession of five.

*Glimpses from Utica.—Although nothing has been heard from the Utica congregation through the columns of the Nation for some time, yet we feel that we are making some progress. The Sabbath School has been re-organized with Rev. Mr. Thompson as superintendent, and a teachers' meeting which meets every week for the study of the lesson. Dr. McAllister gave two lectures, Oct. 29th and 30th, on the Holy Land illustrated with stereopticon views; these were very fine indeed. Parties wishing for an interesting and instructive entertainment can not do better than secure the services of Dr. McAllister. Mr. and Mrs. Watson and Miss Mary Boyd are home again from abroad, the former from a three months' visit in Ireland, the latter from a four months' trip on the Continent. Miss Mattie Wylie made us a flying visit and gave one of her charming lectures the evening of the 7th.

*Rev. W. M. Glasgow writes from St. Louis, Mo.: It was my privilege for the first time to visit the city of St. Louis, and to meet the Covenant brethren at their communion on Nov. 3d. It was an enjoyable occasion to all. There was evidence of the presence of the Spirit of God, as under the shadow of His wings some forty disciples surrounded the table and renewed their vows of loyalty to King Jesus. Mr. R. C. Reel, licentiate, is filling a three-months' appointment, and is doing an excellent work. They are all highly pleased with his preaching, and hope to have him continued as stated supply. The prospects for a new church and the building up of the cause are flattering. We were cordially received by all the brethren, and kindly entertained at the homes of Elders Montgomery and Ingram. St. Louis is a growing city, and Covenanters desiring a pleasant location in a western city could fare worse than locating there, and thereby strengthening the cause and encouraging the hearts of those worthy friends of Reformation principles.

*W. J. Pinkerton writes from Parnassus, Pa.: Since my last letter there have several pleasant events taken place, and one not so pleasant. Our pastor received a call from another congregation, that was the unpleasant event; but he declined it; that was pleasant for us. The congregation, as a token of their esteem and love for him, and appreciation of his unselfishness, and self-denying disposition in declining the call, as it was for more money than we were paying him, presented him with a handsome gold watch. Would it not be well for our congregations to examine this matter of calling ministers from other congregations; and see if it is not a violation of the tenth commandment. I am sure it is of the Golden Rule, which is to do to others as you would have others do to you. The Lord's Supper was celebrated by the congregation on the first Sabbath of this month. Our pastor was assisted by Rev. W. L. Samson of McKeensport. We had the evidence that the Spirit of the Lord was among us, from the fact that nineteen persons were added to the congregation by profession and two by certificate; which makes an increase, for the last six months, of twenty-five per cent of our original number.

*A correspondent from Kansas City, Kan., writes: The Sacrament of the Lord's Supper was administered in the R. P. church here on the fourth Sabbath of Oct. The occasion was very pleasing, and one of deep consecration, on the part of the members, to the work given them by the Master to do. There has been an increase of six to the membership since the Spring communion. Three of these were by profession, one by letter from the Presbyterian church, and two by letter from a sister congregation. Preaching services were held on three successive mornings during the week. The attendance was good at all the services, especially on the morning and evening of the Sabbath, when many not connected with the congregation were present. On the Sabbath evening Rev. J. Teaz preached his farewell sermon, taking as his theme, "Some characteristics of a true church of Christ." The congregation is now in good condition, well equipped in all departments, and especially in the Sabbath School, for efficient work. Rev. J. R. J. Milligan, of Allegheny, Pa., preached for them on the first Sabbath of November, and Rev. W. M. Glasgow has been appointed as stated supply until next meeting of Synod.

*Mr. R. K. Wisely writes from Coultersville, Ill., as follows: We have just enjoyed another precious communion season, on the fourth Sabbath of October. Our pastor was assisted on this occasion by Rev. J. C. Smith of Cincinnati. This is the third time Bro. Smith has been with us on communion occasions, and each time we find the tie binding us to him in Christian love and love for him, and appreciation of his unselfishness, and self-denying disposition in declining the call, as it was for more money than we were paying him, presented him with a handsome gold watch. Would it not be well for our congregations to examine this matter of calling ministers from other congregations; and see if it is not a violation of the tenth commandment. I am sure it is of the Golden Rule, which is to do to others as you would have others do to you. The Lord's Supper was celebrated by the congregation on the first Sabbath of this month. Our pastor was assisted by Rev. W. L. Samson of McKeensport. We had the evidence that the Spirit of the Lord was among us, from the fact that nineteen persons were added to the congregation by profession and two by certificate; which makes an increase, for the last six months, of twenty-five per cent of our original number.
Nov. 20, 1889.

**The Old Arm Chair**

"I love it, I love it; and who shall dare

To chide me for loving that old arm chair?"

---

**A BIT OF LOGIC.**

Baby Berry sat at table,
On the great Thanksgiving day,
Gazing down upon the platter
Where the well-browned turkey lay,—
Baby's first thanksgiving dinner;
What did all this wee beginner?

"Don't you like it, dear?" I said,
Baby Berry raised her head,
Opened her blue eyes, big and solemn;
"Does 'on fink," the answer sped,
"It was wight to kill the turkey?
Don't seem wight at all to me;
"Tause—" But our merry peals of laughter
Drowned her words; and shamedly,
This rare-hearted young beginner
Picked at her belated dinner;
Sniffed in smiling mood,
Up from her diminished food,
And said: "I des 'twas wight to kill him,
Or he wouldn't taste so good.

---

**BABY'S ADVENTURE.**

BY MARY H. SEYMOUR.

It was a lovely afternoon in Spring, when Arthur Sherman started out for a walk in the woods, and he had not gone far before he discovered a pair of birds twittering cheerfully over their nest in the hedge-row.

In an instant Arthur drew nearer, and as the frightened birds flew away at his approach, he saw to his delight, four tiny eggs within easy reach of his busy fingers.

"Hurrah!" cried Arthur aloud, "if I am not in luck! here is just what all the boys are crazy after for their collections, and I guess I'll begin one myself now."

He had just taken the delicate morsel from the nest when he heard his mother speaking close behind him. "Why, Artie boy! you are not robbing that poor bird's nest? I did not believe my boy would do such a thing." And she looked sorrowfully at him.

"Hello, mother, you here?" said Arthur, looking a little guilty, as he met her eye. "Yes, I came to take a walk with you," said his mother, "papa said you had come out for ferns." "That is a different thing entirely." "Different to you and me, but not to the poor mother-bird," said Mrs. Sherman: "the Golden Rule should be acted upon so much as in us lies with every living creature."

"Oh! well! here it goes," said Arthur putting the egg back as carefully as he could. "Now, mamma, let's go after ferns; only I must be very careful not to pick any till the little spiders and bugs have had a chance to get off from them lest their mothers miss them; by mamma?" and Arthur threw his arm around his mother and drew her playfully along the path.

Mrs. Sherman knew her words had taken effect, so she responded gaily to Arthur's speech and they spent a happy hour together in the fragrant woods and went home laden with many a treasure of moss and fern. They found the household in considerable excitement over a telegram which had just been received from Mr. Sherman who had gone to visit his father and mother in a distant western city. He had written to his wife the day before of a charming plan they were perfecting to celebrate the Golden Wedding day of his parents by a family gathering at the old home and that she must hold herself in readiness to start off with all the children on very short notice to join them. So when the despatch arrived, Alice, who was nine years old, was eager by nurse, whose accomplishments were more of the heart than head, to read it, and as it said "come by night express to-morrow: I will meet you!" nurse, and Alice and Tom were all in great haste to have mamma's advice and instruction as to packing off for this marvellous pleasure-trip.

"Ain't there any horses there but all buffaloes?" said Tom who had only lately been introduced to the delights of a menagerie, the principal wonder of which was an immense buffalo. This had figured largely in Tom's dreams lately, so no wonder he thought himself in luck to be going to visit the namesake of this wonderful beast.

"Nonsense," said the wise Alice. "Buffalo is a place, child, like Boston or New York." "Oh!" said Tom, "but I wish it wasn't, all the same. Oh! here comes mamma and Arthur;" and forthwith all was hurry and bustle in the house until the whole family in charge of Uncle John, who was detailed, he said, as commander-in-chief of this "light infantry," were on their way to the Golden Wedding at Buffalo.

A night and a day it would take for this wonderful journey; so mamma and Uncle John and nurse had plenty to do to amuse and keep in order the four children. They had a compartment in a drawing-room car, and it was a great entertainment to the older children to see the marvellous change which came over it, as night came on, and the seats were transformed, as by magic, into comfortable beds; and the "Sand-man" had hard work that night to weigh down any little eyelids, there were so many novel sights to be seen and sounds to be heard.

However, the longest journey is some time at an end; and all were expecting to dine with Grandmamma the next day, when a tedious delay occurred. A freight train had got off the track; and so our travellers were detained till dusk before reaching their destination. Patty bore all the vexations of this tedious afternoon better than the rest of the party, and at last fell into a sound sleep, and nurse made her up a comfortable bed on a sofa, and the little maid was as well off as in her crib at home. Then Tom wanted a bed made for him; so nurse put him on an-
other sofa, and he too fell into a sound sleep, covered up with Patty's Afghan, which was a great admiration of Master Tom's. Alice and Arthur went into the end of the car to amuse themselves as they could, but they both felt a little dismal at the protracted journey.

"I don't like a Drawing-room car as well as a common one," said Arthur. "There are more people to see in that."

"Yes," said Alice, "and all sorts of people, too. These all look just like papa and mamma. I like to see queer people, don't you?"

"Yes," said Arthur, "and to wonder about them. I heard father say once, you could make a first-rate book if you could only get the history of a half dozen people in a road-car."

"Well, there are as many as that here," said Alice looking around; "but I don't believe they would make a nice story, do you?" "Now there is that old gentleman in the corner asleep; what could you say about him?" said Arthur.

"Oh!" said Alice, who was a little romantic, "he may be some kind uncle on his way home from India to make all his nieces and nephews elegant presents of camel's hair shawls and diamonds."

"And an elephant or two to ride on, why don't you say, Alice?" said Arthur laughing, as his sister paused. "Well now it is my turn: that young man in the next chair, you see, is reading. He is at college, and is a great scholar. He has been called home by the illness of his mother, and he cannot sleep for his great anxiety; so he occupies himself in reading some very wise book."

"Oh! Arthur! it's a 'Society Novel,' I see the name on the back," interrupted Alice.

"Pshaw," said Arthur, "now you have spoiled my story. Well, I guess nobody will ever make a story on you and me."

Here Uncle John bustled in: "Quick, children, here we are at last."

"Oh! good!" cried the children eagerly.

"And here is papa looking for us," said Alice, as they began picking up budgets and bundles.

"Yes, I thought you'd never come," cried papa, hurrying them out. "Here, nurse, run on with Alice and Arthur, and John and I will bring the babies. I've got Patty; I have two hacks engaged, there, jump in and be off."

It was quite dark, for the lamps were not lighted, but at last they were all off in high glee to grandmama's, mamma and nurse both happening to be in the first carriage, and Uncle John staying behind to look after the luggage.

Arrived at grandmama's there was great rejoicing, every one hugging and kissing each other and at last papa ran in and tucking a little one into Grandmama's lap called out, "Here is the latest, mother, your little namesake, Patty."

"Why no, I'm Tom," cried a small voice as a sleepy face peered out from the Afghan.

"Tom! why so it is! why where is Patty?" cried papa looking around confusedly. "You said you had her, sir," said the nurse, "and told me to run ahead."

"So I did," said papa, "but I thought this was Patty, I'm sure it's her Afghan."

"Oh, yes sir! but Master Tom was under that, and the baby on the other sofa," cried poor nurse, and at that moment was hastily called, and the melancholy fact discovered that baby Patty had been left asleep in the drawing-room car!

"Oh! dear! she'll be through to Cleveland," cried the distress-ed mother, picturing her baby carried off alone into the night, and her fright on finding herself with strangers. "Oh! I'll tele-graph and have her seen to," cried papa, "but quick! catch the hacks before they get away," and the whole family rushed to the door, just in time to call one of the astonished "Johns" back: and papa and mamma and Arthur started as fast as possible for the station with a vain hope of reaching it before the train had left.

"We are too late," said the cabman, as he drew up his reeking horses at the station, "the train's off: I was afraid it would be, as they were so late to-night, they were in an awful hurry."

"Mama," said Arthur, trying to comfort her, for she was pale with distress, "maybe the car was left here: it had so few people in it, and I think they all got out here."

"Sure enough," said the father, "we will soon find out," and they all hurried into the station, where just then only two or three had seemed sleepily keeping watch.

"Was the palace-car, 'Queen of the West,' on the train just gone?" said Mr. Sherman to one of these men.

"Yes, sir," said the man, "it's just off, sir."

"Oh, my poor baby!" cried Mrs. Sherman, clasping her hands in agony, "what will she do, when she wakes up, and finds none of us with her!"

Mr. Sherman explained to the man that his little girl had been accidentally left in the car, and he was thinking how best to word a dispatch to the next stopping-place fifty miles away, when another man who overheard the conversation said, "Hello, John, I guess you're asleep yet, the 'Queen of the West' was left off here and rolled into the car-house: I helped to do it myself."

"Is that so?" said John, scratching his head confusedly; "it's a fact! it's the 'Prairie Queen' that's gone on to Cleveland."

"All right, sir, come along with me and we'll soon get the wee bairn safe and sound," and "John" waked up very effectually, and ran with full speed toward the car-house, followed by the anxious parents and Arthur. By the light of the lantern they soon discovered the 'Queen of the West,' and hastily mounting the step, the man unlocked the door, and in another minute the delighted eyes of the mother fell on her darling Patty asleep there as cosily as in her little crib at home, all unconscious that she had been locked up quite alone in the gloomy depths of the car-house, though that was an almost better fate than to have been carried miles away from the loving arms of her mother who held her now so closely to her breast.

"Thank God!" cried father and mother both, and Arthur felt it, though boy-like, he did not say it.

"Aye, He's a good one to thank," said John, "for He's taken care o' us." John was a pious Scotchman, and a tender-hearted one too, and when Mr. Sherman offered to pay him for his trouble said, "Na, na, sir, it's pay enough to see the mither's eye glint when she got her lassie safe," and he wiped a tear on his coal-sleeve, for he had little ones of his own at home.

It may be well to imagine how Patty was carried to grandmama's in triumph. Long before they reached there, they met nurse and Alice and Uncle John, for the latter had arrived with the luggage and was started enough to find what a precious parcel had been left behind, and had started on foot to the station. Arthur shouted merrily to them long before they reached them, "here she is, all safe!" and the change on the faces of all three, from anxiety to joy, was a pleasant sight to see.

Patty herself, on waking from her nap, was much surprised at the unusual amount of petting she received, but took it all placidly enough.

It was a very happy party after all, that gathered around Grandmamma's tea-table that night, and as Arthur came merrily in bringing Patty on his shoulders for her good-night kiss, his father said, "well, little birdie, we are glad enough to have you in your own nest to-night." Arthur suddenly glanced at his mother, who smiled understanding his thought, and as he came around to her, and she took smiling Patty from him, she whispered, "there would not be quite enough, would they?"

"No, mamma," answered Arthur in her ear; "you will never catch me robbing a bird's nest again."

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The Christian Nation is an excellent paper. I read it with great satisfaction.—Rev. J. M. Foster, National Lecturer, Cincinnati, Ohio.

The Christian Nation is a paper of beautiful proportions and good management.—Christian Cynosure, Chicago.

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The CHRISTIAN NATION is an excellent paper. Dr. J. C. K. Milligan, N. Y.

The CHRISTIAN NATION is a paper of beautiful proportions and able management.—Christian Cynosure, Chicago.

The CHRISTIAN Nation is one of the papers I always read.—Ex. Gov. St. John.

The "very best of your paper is a watchword for us all."
—Frances E. Willard.

The CHRISTIAN NATION is one of the most potent factors in the success of the National Reform movement. Let us stand by the CHRISTIAN NATION.—Rev. B. W. Williams, Weatherford, Texas.

The CHRISTIAN Nation is the most potent of the many papers that are supporting the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the CHRISTIAN NATION worthy of general support.—Rev. J. S. T. Milligan, West Point, N. Y.

There is an excellent paper published in this city under the name of the CHRISTIAN NATION. Its name is descriptive of its platform. In its special lines we do not know of its equal. It is doing good warfare.—New York Voice Sept. 5, 1889.

We have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the CHRISTIAN NATION worthy of general support.—Rev. J. F. Carson, Brooklyn, N. Y.

To the Christian home the CHRISTIAN NATION has brought new life and new hope. Where there was no thought and no quickened conscience.—Mary A. Woodbridge, Rec. Sec. of the World's and the National W. C. T. U.

I think the CHRISTIAN NATION a most excellent paper.—R. H. Gorrie, Newberg, N. Y.

The CHRISTIAN Nation is to be congratulated on its complete success.—President H. H. George, Beaver Falls, Pa.

I congratulate the CHRISTIAN Nation upon the courage with which it maintains its ground.—President Scovel, Wooster University, Wooster, Ohio.

The CHRISTIAN Nation is an excellent paper. Others work at reform in detail; it proposes to put the whole mass of earthly reform in detail; it proposes to put the whole mass of earthly success.—President H. H. George, Beaver Falls, Pa.

I regard the CHRISTIAN Nation as one of the most potent factors in the success of the National Reform movement. Let us stand by the CHRISTIAN Nation.—Rev. C. E. Walker, Twin Brooks, Dakota.

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The CHRISTIAN Nation is one of the papers I always read.—Ex. Gov. St. John.

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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.

Oct. 14, 1889.

James Kennedy.

EDITORIAL BRIC-A-BRAC.

The wastefulness of sin is a subject not often considered, and yet, could statistics be gathered that would in any approximate degree of correctness show the wastefulness of sin, we believe it would have a tendency to arouse the church to greater activity. One single fact, brought before our own mind's eye by a graphic description of the sight, so wrought upon us that in weeks we have not been able to put away the recollection of it. It was told us by a lady who had visited the State prison at Auburn, N. Y., and there witnessed eleven hundred prisoners, nearly all of them young men, each with his arms under those of the prisoner before him, marching in chain-stain step through the prison yard. The striped suits, the cropped heads, the sight of the young faces, the sound of their tramp, tramp, and the thought that they were all prisoners for crime, made an impression that words can not describe. More than a thousand homes each with a vacant chair, because of sin! Thousands of broken hearts, of shadowed homes, of shattered and blasted hopes, because of sin! What work for Christ undone that eleven hundred young men could do! And this is the faintest suggestion of the story of but one prison. Is it not impossible to compute the wastefulness of sin?

To persons receiving this copy of the Christian Nation in answer to their requests for a specimen copy, we want to say a few things. First of all we wish to call attention to the fact that the Christian Nation has a definite object always in view. The pure motives of Anthony Comstock, the foe to fraud and defender of virtue, have again been vindicated in a public court; and one L. Lum Smith, whom Mr. Comstock sued for criminal libel, has been found guilty and sentenced to six months' imprisonment. We congratulate, not Mr. Comstock, but the Christian Nation, the Christian Nation fills a place, filled by no other paper with which I am acquainted. It is steadily improving, and deserves the generous support of all who love our Lord and his cause on earth.

During the past few days the theme of conversation in all New York and Brooklyn, has been the assassination of a man occupying a high position in the Union Elevated R. R. Co. of Brooklyn, by a widow. On Friday morning of last week, heavily veiled, she waited for him near to the offices of the Co., and when he appeared she shot him. He fell dead upon the street. He was a married man, with an invalid wife. Every reader will rightly surmise the cause of the shooting. Bad as is the moral atmosphere of this neighborhood, public sentiment condemns unchristianly, when it is brought to light; although there is much winking at it in "society." But the point we make is this: At the bottom of this tragedy was the theatre and the wine glass.

The true motives of Anthony Comstock, the foe to fraud and defender of virtue, have again been vindicated in a public court; and one L. Lum Smith, whom Mr. Comstock sued for criminal libel, has been found guilty and sentenced to six months' imprisonment. We congratulate, not Mr. Comstock, but the Christian Nation, and one L. Lum Smith, whom Mr. Comstock sued for criminal libel, has been found guilty and sentenced to six months' imprisonment. We congratulate, not Mr. Comstock, but the Christian Nation.
We suggest this thought as an argument in favor of women being considered as fathers and mothers of America, that our Greatheart's warfare waged in defence of our homes and our children will continue to be significant. Certainly ought to be allowed to pass the collection basket in church, and on the principle that the greater includes the less, she certainly ought to be allowed to pass the collection basket in church.

"Behold the man whose name is the Branch... He shall bear the glory and shall sit and rule upon His throne." —Zechariah 6:12 and 13.

ENLIGHTENED STATESMANNISH.
Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship aids drunkenness and its legion of fellow- الوين by legalizing the liquor-trade. Enlightened statesmanship would everywhere and forever prohibit the liquor-traffíc and place a premium on sobriety and integrity—Popular statesmanship exalts unchastity and makes divorce easy; enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1882.

For the Christian Nation.

MARCH OF EAGER FEET.

SIXTEENTH ANNUAL CONVENTION OF THE NATIONAL CONVENTION OF THE W. C. T. U.

This Convention was held in Chicago, from Nov. 8 to 13, in Battery D of the Exposition buildings. On Friday morning I entered the building to take my place as a delegate. To the left as you entered was the Bureau of Information, and to the right were apartments for temperance literature and the post-office. Passing through the hallway, there shone upon you the lights of a great assembly, and on entering I was genuinely surprised to see the innumerable ways and means that had been employed to turn this place in one short night, as Miss Willard so fittingly stated, "from a cattle show into one of God's parleys." Hundreds of small flags were strung across the gorgeous arches of the ceiling, crossing and recrossing, leaving a spot of it scarcely visible. In front of us, over what is known as the west gallery, hung the design of a globe belted with a white ribbon, on which was inscribed "World's W. C. T. U." Above the globe was the Angel of the New Earth, coming down a path of light toward the ribbon-girted globe. To me this angel suggested that human angels, Mrs. Leavitt, sailing all around the globe with her olive branch of peace, carrying the truth and light and glory of God to all nations and kindred. Underneath a field of gold were Tennyson's words, "Woman's cause is man's cause." Upon a white canvas under the gallery was printed in large type, "God's Cause upon High License: "Woe unto them that call evil good and good evil, which justify the wicked for reward." This canvas mysteriously disappeared the first night, but the Massachusetts delegation, which had hung it up, declared they would "leave no stone unturned" until the canvas was returned to its place. It was again in its place the next day. In front of the gallery under which we entered was hung this declaration, "No sectionalism in politics, no sex in citizenship, no sectarianism in religion, but all for God and Home and Native Land." The background of the platform was a field of blue, on it was painted a beautiful figure of Liberty clad in ar

mor. Magnificent satin and silk banners, painted by loving and gifted hands from many states, were hung up over the platform and around the galleries, and in standard form were scattered about the platform. On the wall opposite the platform hung the bannerette of the "White Shield and White Cross," brought by Mrs. Bradley of England, the design of which was adopted by the Convention. The platform was a bower of beauty with rare potted plants and ferns bordering it all around, while the tables were covered from time to time with gifts of fresh cut flowers whose fragrance pervaded the whole place. But the greatest attraction was the gifted and God-serving women who spoke their bright and burning thoughts from the platform during the sessions of the Convention, and our peerless President, "the greatest woman of them all." Miss Willard opened the convention with a few remarks, requesting Mrs. Woodbridge to put the Crusade Bible in its place, and asking Mother Thompson, who led the Crusade, to come to the platform. Mrs. and Mrs. Bent were asked to lead with their cornets in the singing of "Rock of Ages," the singing of which during the Crusade caused the German saloon-keepers to call the Crusaders "Dem Rock of Ages vinen." So "Rock of Ages" was sung, Mrs. Munroe of the crusade state read the crusade Psalm, and then Mother Thompson spoke through Miss Willard as follows: "The sight of so many women gives token of victory. They have come in the name of the Lord. I know it as I look into their faces. Another sign of promise: I was sent here by the Y. W. C. T. U. of Hillsboro, Ohio. God bless the grand children. My heart is too full for utterance, and I will leave what more I have to say until later." Miss Willard said Mother Thompson is seventy-three years of age.

The crusade hymn was then sung; and after a few remarks about the crusade by Miss Willard, Mrs. Woodbridge led in prayer. Miss Willard stated that it was the desire of the officers to devote the morning to prayer to God and consecration of ourselves to his service. At this point Madame Willard was brought forward by Mother Thompson, and the convention received her with the Chantanoque salute. She is eighty-five years of age, and although the morning was wet, and her daughter, our President, had for that reason telegraphed her not to come, she was there from Evanston. She requested that the devotional exercises proceed. At the noon hour the convention adjourned with singing Coronation and receiving the benediction.

In the afternoon our President announced that forty-seven states and territories were represented at the first meeting. After roll-call Gen. Neal Dow and Mother Stewart were presented to the convention, also Mrs. John B. Finch, and many other workers from the states and territories. The afternoon hours were consumed as usual in the hearing of reports.

The evening meeting was attended by an audience of six thousand persons. The first speaker was Mrs. Carse, President of the Chicago W. C. T. U. She said they were glad to welcome us to Chicago, to their hearts and their homes. They loved to see our white ribbons fluttering along their streets. They welcomed the convention in 1887, but then they were but four years old. On Sabbath we would see the open theatre, the thousands of saloons, manhood staggering along the streets and womanhood also, with bleared eyes; but what can we expect with such fabulous sums annually consumed in liquor. In 1877 they had 2,871 saloons with a license fee of $50; now with license increased to $500 they have four thousand saloons. In the Spring they will welcome us to the laying of the corner-stone of the Temperance Temple, and in 1892 to witness its completion. Oh think of the income from it and of what it may do to turn little feet into better paths.

Mrs. Louisa S. Rounds, President of Illinois, was introduced and seconded the welcome of Mrs. Carse. She said that twelve years ago Illinois was thought to be the border land of the western world. Chicago was a frontier city of dangerous proclivi-
Miss Willard said she did not know which to be most proud of, her sisters or her big brother, who could in such a manly way point out our differences and then say about the ballot, “but what a paltry thing is that compared to the good we are doing.” He did not mean the ballot was a paltry thing but the feelings he had against it, and as to the deaconess question, she had urged it, but as the church had taken the matter up she is not anxious about it so long as we can be evangelists. She thinks it more blessed to be an evangelist, for nobody finds fault with us for this.

Mrs. Fessen den, of Boston, responded in a beautiful manner telling what we are here for and declaring that nothing can prevent us from doing the work God intends us to do.

Mrs. Barker, President of South Dakota, responded for the women of the convention in an inspiring manner saying that unless she excepted the president of North Dakota she was the proudest woman in the assembly, because their states had the integrity and the intelligence to demand that they should be born free, and she thinks they will enforce the prohibitory law better than it has ever been enforced. No sooner had the battle for Prohibition been gained than, on the third of October, they put on the armor for another battle, that of equal suffrage.

Miss Willard spoke of her first meeting with Miss Fannie Griffin, who used to spell Alabama with an awful big “A,” but now spells nation with a capital N.

Miss Griffin said that if some one did not speak a word for the little South we might think they drank no whiskey there. Once she looked at things as men see them and imbibed their politics, indorsed their opinions, and when they showed any backing down she encouraged their valor. She was deplorably beaten, but has grown wiser and resolved henceforth only to confederate with women. She told of her father’s great sorrow at leaving her in a world, where along with the carpet-bag system and the darkies running the government, even good women would soon be lacking on account of the temperance crusade. Many men still think this way. Miss Willard came down there and although her friends believed the rebels stood ready with wide carnivorous jaws ready to pounce upon her, she survives and conquered what Grant and Sherman left as a hopeless commission—she conquered the women of the South.

Mrs. Chapin was received with the Chautauqua salute and said they hoped to welcome them in the South at the next convention. It was not always thus. She had wished the North to stay at home and she does not take it back, and she wishes they had never given them cause to come down South, yet it was a compliment to them. They were trying to get away from us but we knew their value. Dear friends, that is all over. She recited:

You came to us once, oh, brother, in wrath
And death and destruction came in your path,
You conquered us then, but ‘twas only in part,
For a stubborn thing is the human heart.

But postiche came,—
He walked in our streets, and in every street
He left the prints of his fiery feet.
Destruction and death were everywhere,
And from all of our homes ascended a prayer,
It was heard at the North, and with never a measure
You poured out your sympathy, gave us your treasure,
You conquered us once, it was only in part
You conquered us then, we gave you our heart.

A Union soldier who had fought four years in the army asked for three cheers for S. C. They were loudly given.

Miss Julia Nelson came forward and in a cute manner asked for a collection which was taken up.

Lucy Stone and Henry Blackwell were presented and made short speeches eulogizing women and declaring that if women had the ballot we would have prohibition. They were delighted to be present. Miss Willard read short extracts from her address but by request laid it over until the next evening as there was not time to do it justice.
Lesson X, Dec. 8, 1889—Solomon the Queen of Sheba—1

**ANALYSIS.**

**REV. J. R. T. MILLIGAN.**

Golden Text. "She came from the uttermost parts of the earth to hear the wisdom of Solomon; and beheld a greater than Solomon is here." Matt. 12:42.

I. The inducing influence. 1. She heard of the fame of Solomon. 2. She came to prove him. 3. His fame was concerning the Jehovah of Israel. 4. The questions were profound in theology.

II. The manner of her coming. 1. With a very great train. 2. With camels bearing spices. 3. Very much gold. 4. And precious stones.

III. The interview. 1. Was very cordial, all in her heart. 2. Satisfactory, "Solomon told her all." 3. Exhaustive, "nothing hid." IV. Her observation. 1. Solomon's wisdom. 2. The house he had built. 3. The meat of his table. 4. Setting of his servants. 5. Attendance of ministers and their apparel. 6. His cup bearers. 7. And the ascent to the house of the Lord. V. The impression. 1. She had no more spirit in her. VI. Her declarations. 1. Solomon's wisdom. 2. The house he had built. This included; his wisdom as seen in his answers, and his wisdom displayed in what he had done. The house that he had built. This seems to have been his own house. She would, of course, see also the temple, at least externally.

VII. Her benediction. 1. Upon his men. 2. Upon his servants in hearing his wisdom. VIII. Her doxology. 1. Blessed Jehovah his God. 2. Who delighted in Solomon. 3. And gave him to Israel to sit on the throne to do judgment and justice. 4. It was because He loved Israel. IX. Her gifts to Solomon. 1. One hundred and twenty talents of gold. 2. A great store of spices. 3. And precious stones. 4. The spices very abundant.


XI. Solomon's gifts to the Queen. All she desired in royal bounty.

XII. Her return.

**PRACTICAL THOUGHTS.**

1. Some portions and incidents of scripture are more interesting and instructive than others.
2. Christ selected this as one of those most instructive.
3. The duty of making Christ's fame world-wide is in it.
4. To hear and heed the gospel message is also taught.
5. We must come to Christ to know Him fully.
6. We will find if we do more than was ever told.
7. The world's wise and wealthy will yet come.
8. They will contribute very liberally to Him and His cause.
9. He will communicate to them who come of heavenly wisdom.
10. He will also gratify all sanctified desires.
11. And in infinite wisdom and of royal bounty He will go beyond their knowledge to ask.
12. How blessed those who live near the Savior and serve Him and are His ministers and learn of Him.
13. What a tribute of praise is due the God of wisdom, the source of knowledge—the God of salvation?

**COMMENTARY.**

**REV. T. H. ACHEEN.**

**INTRODUCTION.**—Our last lesson was called The Temple Dedicated. The building of the temple was an important part of Solomon's work. Not much is omitted in our progress in this book, between the last and the present lesson; the last three verses of the eighth chapter and the ninth chapter. God appears to Solomon the second time, as he had appeared unto him at Gibeon. God tells him that favor will follow obedience and that wrath will come upon Israel in case of disobedience. Solomon and Israel are connected in their relations to God. Solomon had the way of duty emphatically set before him. The present lesson relates to a visit made to Solomon by the Queen of Sheba. A parallel account is found in II. Chron. 9:1-12.

**THE LESSON.**

I. The Queen Visits Solomon. (1-5).
1. And when the Queen of Sheba heard that Solomon had made Judah and Israel a great kingdom, she came to Jerusalem, and communed with him concerning all that was in her heart. All that she asked he gave her. She saw all Solomon's wisdom. Possibly two things included; his wisdom as seen in his answers, and his wisdom displayed in what he had done. The house that he had built. This seems to have been his own house. She would, of course, see also the temple, at least externally.

2. And she came to Jerusalem. If Sheba is the place referred to above, it would be a long journey; and specially long because of the modes of travel then employed. It may have been to her tedious and attended with much discomfort. Camels that bare spices. Spices were abundant, in that part of the country, as probably the modern El-yemen. Smith in his O. T. History refers to it as on the shores of the Arabian Gulf. The products of the kingdom point to the same region. "Heard of the fame of Solomon." His name spread abroad. After this we read: "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." The fame of Solomon concerning the name of the Lord. Not a clear expression. The meaning is perhaps this: Solomon's knowledge in the things of God and His work for God. She came to prove him with hard questions. We are not told what the questions were. Perhaps some would be enigmatical questions, and other questions relating to religious philosophy.

3. Told her all her questions. The king was able to reply to all that she asked. She asked nothing that he could not answer. Christ, if he so wishes, can answer all questions; and he will make known more things to us, if we go to him in the right way.

4. Had seen all Solomon's wisdom. Possibly two things included; his wisdom as seen in his answers, and his wisdom displayed in what he had done. The house that he had built. This seems to have been his own house. She would, of course, see also the temple, at least externally.

5. The meat of his table. Before this we read, "And Solomon's provision for one day was thirty measures of fine flour, and three score measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl." And the queen may have seen other things about the king's provision besides the abundance of it. She may have seen great variety of food and great skill in the preparation of it. Setting of his servants. Possibly his servants gathered together at one of their meals. What the rank of these servants was, I do not know. Ascend. The king evidently had some carefully prepared way of approach to the temple. The R. V. margin gives another reading, however, just verse. No more spirit in her. She was overwhelmed by what had here experienced.

II. The Queen Expresses Herself. (6-9).
6. It was a true report, etc. Reports are not all true. The queen had doubted to some extent what she had heard, as we see...
from the next verse. She now sees that she was rightly informed.

7. Mine eyes had seen it. Seeing is believing. The person who comes to Christ and accepts and enjoys the privileges of salvation, is all the better able to know what they are. *Thy wisdom and prosperity.* Solomon's wisdom was one reason for his prosperity, and therefore the latter would be one evidence of the former.

8. Happy are thy men, etc. One reason at least, that she gives for the excellence of this position is that they hear Solomon's wisdom. Being in his presence, they would hear more or less wisdom, and could be elevated. They who are in the presence of Christ often will learn of him.

9. Blessed be the Lord thy God, etc. The queen here recognizes the true God, and perhaps knew that he was the only true God. She acknowledges that it is God who has placed Solomon on the throne. *Because the Lord loved Israel forever,* etc. Because of his love for Israel God made such a wise man ruler that he might do judgment and justice. Here we see recognition of God, his people, and the king.

III. EVIDENCES OF PROSPERITY. (10-12).

10. An hundred and twenty talents of gold. According to one authority a talent of gold equal $26,280. One hundred and twenty talents on this basis would be over three million dollars. She gives, we see, also spices and precious stones. Do we give of our possessions generously to Christ?

11. Navy also of Hiram. Hiram was king of Tyre. Brought gold from Ophir. Ophir may have been in India or Arabia. *Almag trees.* The margin of the R. V. reads: "In II. Chron. 2:8; 9:10, algum trees. Perhaps, sandalwood."

IV. THE QUEEN RECEIVES FAVOR. (13).

13. Gave unto the Queen. Solomon was not the only one who received favor. He gives also to the queen; perhaps not simply in return. We bring gifts to Christ, Christ grants us favor, not always in return; but he gives us much. *All her desires.* She asked certain things. Perhaps it is the custom in those countries to ask for objects wanted. Or in a better sense, perhaps it was records of Solomon's writings and specimens of the country's products that she asked. *Gave her of his royal bounty.* In addition. And perhaps articles of different kind.

THOUGHTS TAUGHT OR SUGGESTED.

1. Let us pray that the fame of Christ may spread over the earth.
2. It is well to come to Christ Jesus, the source of wisdom.
3. Let us bring of our means to the great King.
4. Christ can tell us all we need to know.
5. A practical knowledge of Christ will help to confirm all we have correctly heard of him before.
6. We learn by being in the presence of Christ.
7. Christ can bestow many and rich blessings upon us.

FOR THE CHRISTIAN NATION:

GREATER THAN SOLOMON.

REV. S. G. SHAW.

"She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."  

Matt. 12:42.

This text is designed to set forth two things. One is the sinful perversity of the Jewish people shown in their rejection of Christ. This is made evident by comparing their treatment of Him, with the high regard which the Queen of Sheba manifestly had for King Solomon. She came from the uttermost parts to hear the wisdom of a foreign prince and to bring him gifts. Christ, though one of themselves and living in their midst, had not been sought unto by them. They had bestowed no honors upon Him; but instead they had despised him, and heaped slanders upon His name. We have opportunity here of looking into the second of the comparisons of the text only. Christ in this declares himself greater than Solomon. His declaration is true.

1. As a man. Solomon owes much of his glory to circumstances. He is born a prince. He inherits wealth, power and fame. He seems to be the favored son of fortune. The forests yield their costliest woods, and the mines their richest minerals that his palaces may be built. The winds are fair and the seas smooth, while his ships are sailing from distant ports laden with the treasures of other lands. We think of him as "Solomon in all his glory." It is hard for us to divest him of the purple, and his character of the surroundings of royalty. These it will be granted were not part of the man. Solomon without his glory was indeed a wise man, a skilful ruler, a tender poet; but with all a sinful, weak and mortal being. He takes his place in the line of God's servants for a time; he does his part in bringing to pass that which God had purposed concerning mankind; and then passes away. Christ appears without glory. From the wayside manger where he was cradled, to the borrowed sepulchre where they laid Him when dead, it is the same. We see not a man crowned, and clothed in purple; with a royal palace for a home, and princes to form His retinue. We see the man, simply the man. He rises above His surroundings and in spite of them. He appears not as the pet of fortune but as the God of providences. Favoring winds waft Solomon's ships to port; but when the stormy tempest blows, and the hardy seamen tremble and are afraid, Christ by His simple command stills wind and wave and brings the vessel to land. Solomon is but a weak, sinful, mortal man; Christ is omnipotent, holy, eternal God. Christ is greater than Solomon.

2. As a teacher.

The Queen of the South came to prove Solomon "with hard questions;" that is, with riddles, enigmas and occult sayings. Having proved his wisdom with these questions whose answers she knew, she would be likely to ask him others of a less trifling nature whose answers she knew not. Such questions rise in every heart, but more frequently in one of an enquiring and thoughtful turn. Besides Queen Balkis lived in an unenlightened age; and was at the head of a great nation. From questions of a light and trifling character, she would change to weighty and serious problems, problems in philosophy, in jurisprudence and in religion. Thus having proved Solomon's wisdom, being herself wise, she profited by it. King Jesus is wiser than King Solomon. This it is easy to prove. We say that Solomon was one of the wisest of men. This is all we can say of him. Jesus, however, is divine. His wisdom is the wisdom of deity. Now what saith the Scripture? "The foolishness of God is wiser than men." You remember how the disciples used to come to Him saying, "Declare unto us the parable." You recall the testimony that the woman of Samaria bore concerning Him, "He told me all that ever I did." You and I have our difficulties, our hard questions, our unexplained parables. Jesus can explain them as no other can. Besides He can give us to know God, whom to know is life and peace. We do not need first to prove His wisdom. He stands approved as the only wise God, by the thousands and tens of thousands who, having learned of Him, have been made wise unto everlasting life. Let us but come into His purest light and we shall see light clearly. Christ is greater than Solomon.

3. As a benefactor.

Solomon gave many gifts to the Queen of Sheba. It is said that he gave her all her desire, whatsoever she asked, besides which he gave her of his royal bounty. He gave her all she asked for and more. So does Christ. He gives us all we ask for and more. He says, "Seek first the kingdom of God and His righteousness, and all things shall be added unto you." Length of days is in His right hand, and in His left hand riches and honor. He gives "according to His riches in glory," "exceeding abundantly above all that we ask or think." Between the king and the queen we find it to have been largely an exchange of gifts.
For the Christian Nation.

Do we thus receive blessings from Christ? In one sense, yes; and in another sense, no. I refer you to that wonderful invitation which the Spirit has given, “Come ye, buy and eat; ye come, buy wine and milk without money and without price.” How can we buy that upon which no price is set, and in exchange for which no money is taken? No price is set upon the blessings of the grace of Christ simply because they are priceless. They are so precious that it is not possible to find anywhere their equivalent. No money, therefore, is asked in exchange for them. How then can we be said to buy these treasures? You bought a farm, you said, the other day for a considerable sum, but you paid down only a small part of the purchase-money; the rest remains on bond and mortgage. You bought a horse, but you paid not a dollar for him; you gave your note instead, a promise to pay. To obtain blessings from Christ, though we do not think to pay their full value and cannot, still we must and can give something. We must and can give Him our heart and our life. Regard then as purchased and nothing paid; only your pledge of the purchase money lies as a mortgage upon your life and service. Regard then as purchased and nothing paid; only your pledge given to live a life of faith in the Son of God, and of obedience to His law. Solomon gave only material good things to the Queen of the South, things that she could enjoy at the best but for a time: but which might be stolen from her before she reached home. Christ bestows upon us spiritual blessings, blessings that cannot be taken from us, blessings that are a source of comfort and joy here in time, and yonder in eternity. Christ is greater than Solomon.

4. As a prince.

We need not stop long at this point. We are told that at the time of the visit of the Queen of Sheba, the authority of the king of Israel was sovereign over sixty thousand square miles, and his word was law with six millions of people. How long did this continue? Not long. This was when the glory of the kingdom was at its height; and like the flowing tide that no sooner reaches the high-water mark, than it begins to ebb, Solomon’s fame and power began almost at this very date to decline. He reigned forty or forty-five years, and then came the end; but the latter days of his reign were not marked by the display of spirit and energy such as we find in his administration of earlier years. He was then an old man, infirm and hindered in the executing of the duties of his office by the results of his former sins. His territory and the number of his subjects are small, when we compare them with those of the kingdom of Christ. He rules everywhere; all things are given into His hands, and made subject to His will. Solomon’s kingdom came to an end. Christ’s kingdom has “none end at all.” Nor shall it ever be said of His reign, that its last years were marked by an administration of weakness and infirmity. He shall reign throughout eternal years, yet none will ever mark a decadence in His kingly powers. His locks are black as a raven; and His head is filled with the dew of immortal youth.

The thought that I would leave you with is this: Jesus is here. This one who is greater than Solomon, still lives to bless His people. He is available; you have not to cross the desert to find Him. He rules in our land; yes, He is now knocking at your doors and mine, asking us to let Him in that He may dwell with us.

For the Christian Nation.

QUESTIONS ON LESSON X.

BY REV. R. C. ALLEN.

Golden Text.—She came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here. —Matt. 12:42. Compare 2 Chron. 9:1-12.

For what was King Solomon famed? What is meant by “name of the Lord?” How far did this fame extend? (4:31). What royal personage is mentioned as hearing of it? What did he do? What did she do? How far did this fame extend? (4:31). How do you judge? Why then should the fame so insufficiently reach home? How were we to satisfy ourselves respecting the love and wisdom of God in the plan of salvation? Why should we esteem his men and servants happy? Can we draw something practical from this fact? Why should she bless God for making him King? How is God’s love for Israel shown in this? What is the force of the expression “for ever?” After this address, what did she do? What remark is made with regard to the amount of the gift? Have you any idea of the present value of the gold? What other matter is here introduced? Why should it find a place in this connection? Where is this Ophir? Who is Hiram? What did he bring to the King? Why is this mentioned? What did the King do with the algum trees? What remark is made about them? To what does this correspond in the preceding narrative? Would it not enhance the value of the remark if Ophir were a seaport of Sheba and the Queen now saw the use to which he had put her valuable export? What is said of Solomon? Why was he so liberal? Why should she ask for anything? As what she did here is expressed by the same verb that is used to express what the Israelites did when they got from the Egyptians their jewels, is it likely that either party ever expected their return? They did not properly borrow any more than the Queen of Sheba did.

What is now said about her? Is it not a melancholy thought to follow her away from such wisdom and religious light back into her own heathen land? What practical lesson may we draw from this thought? What reflections do you have as you study this lesson? What use does Jesus make of this incident in Solomon’s life?

I have just been gratifying myself at the expense of your enterprise in publishing the Debate on the question of voting for the amendment of State Constitutions. It is one of the most praiseworthy of your many generous efforts to make the Christian Nation worthy of general support.—Rev. J. S. T. Milligan, North Cedar, Kansas.

“The very name of your paper is a watchword, for us all.” —Frances E. Willard.
Among the Churches.

Star Notes.

Rev. H. W. Temple writes: "You certainly deserve a large subscription list, and you seem determined to have it."

Rev. W. M. Glasgow has informed the members of the R. P. church, at Bovina, N. Y., that he will decline their call.

It is reported that G. G. McLaury, a deacon in the Kortright congregation, is soon to join the mission field in Selma, Ala.

Rev. D. G. Wylie, Ph. D., of Knox Presbyterian church, this city, will preach, Dec. 22, on this subject, "For Christ's Crown and Covenant."

Rev. W. M. Glasgow has accepted an appointment to the young and flourishing R. P. congregation of Kansas City, Mo., with a salary at the rate of $1,000 a year.

If for any reason laborers assigned to New York Presbyterian church cannot fulfill appointments, they are requested to communicate with the Chairman of the Committee on Supplies, S. G. Shaw, Walton, N. Y.

At communion services in the Coveneranter church of North Cedar, Kansas, Rev. J. S. T. Milligan, pastor, his son, the Rev. J. R. J. Milligan of Allegheny, Pa., assisting, there was an addition of seven members.

Rev. John F. Carson is about to begin the publication of a monthly church paper in connection with his congregational work in Brooklyn. The first issue will appear in January. Circulation one thousand copies, free.

The Bovina, N. Y., R. P.'s are expecting the Rev. John Tez, late of Kansas, to supply them with preaching during December and January. The Rev. A. M. Milligan, who has been at Bovina, will be preaching at West Hebron, N. Y., for three Sabbaths.

The Young People's Society of Christian Endeavor, connected with the Second R. P. Church, this city, will give an entertainment on Tuesday evening, December 10th, the proceeds to be devoted to the Southern Mission. A fine programme has been prepared.

Married: At the home of the bride's parents near Hopkinton, Iowa, Nov. 7th, 1889, Mr. Frank H. Dunlap and Rebecca S. Wallace, by Rev. T. H. Acheson. Both the contracting parties are members of the Hopkinton R. P. Church. We extend them hearty congratulations and wish them much usefulness and happiness.

On Monday evening, Nov. 25th, Rev. J. M. McElhinney, of N. Y. City, received a hearty and unanimous call to be pastor of Rochester R. P. Congregation, N. Y. The sacrament of the Lord's Supper was administered in this Congregation on Sabbath, Nov. 24th, by Rev. Wm. McFarland assisted by Mr. McElhinney.

A meeting, entirely undenominational in character, was held at No. 9 University Place, this city, on Nov. 22nd, to form an organization for promoting the establishment and maintenance of Kindergartens in New York City to furnish physical, moral and intellectual training. Rev. James M. Bruce is Secretary of the Committee.

Rev. J. M. Foster has recently lectured on National Reform in Wittenberg College, Western Female Seminary, Miami University, Indiana State Normal School, Butler University, Lane Theological Seminary, Hanover, College, Wilberforce University, Union Biblical Seminary, and other educational institutions. Mr. Foster is an active and persevering worker.

The Rev. Prof. W. J. Coleman, Beaver Falls, Pa., writes: The Committee appointed by the Synod of the B. P. church to attend to the work of securing signatures to petitions to Congress is desirous that the congregations that have not signed and sent in the petitions should do so as soon as possible. The blanks with a printed list of directions, were sent out in August, 1888. If any have been lost or mislaid, new ones will be sent. As no one except those who dissent from the present Constitution is expected to sign them, the work may be rapidly pushed to completion. Will pastors and session please aid in this work?

Mrs. Rebecca Law writes from New Concord, Ohio, as follows: The National Reform Convention held in the First Presbyterian church of Zanesville, Ohio, closed on Wednesday night, the 28th. Notwithstanding the unfavorable condition of the weather, there was a fair attendance. The addresses were excellent, and were listened to with marked attention. Delegates were present from a number of places, including Mansfield, Utica, Freewater, New Concord, Sagoy, Ohio, and from points in West Va. Some from the W. C. T. U. Unions, and many from churches and reform associations of various kinds. Many ministers were present, through whom especially the influence of the addresses will be spread abroad. Rev. J. P. Mills, who was real organizer of the Convention, is State Secretary of the Sabbath Association. Matters are taking a practical turn. Associations auxiliary to the state are forming, and at this convention a district association was organized for National Reform work, including Muskingum and four other near by Counties, with six secretaries for as many different lines of work. We expect soon to begin including petitions for Sabbath Observance to present to our new congress. The speakers at this convention were; Revs. J. C. Halliday, J. P. Mills, Galusha M. Anderson, D. D., Mrs. J. C. Baleham, Revs. D. I. Jones, T. P. Stevenson, D. D., S. F. Scovel, D. D., L. L. Magee, D. Staffard, D. D., David McAllister, D. D., and Judge M. M. Granger.

RECEPTION TO THE REV. JAMES KENNEDY, D. D.

On the evening of the 19th inst., a reception was tendered the Rev. James Kennedy, D. D., pastor of the Fourth Reformed Presbyterian church, this city, the occasion being the nineteenth anniversary of his pastorate and the freeing of the church from debt.

The exercises were opened by the pastor, who offered a fervent prayer of thanksgiving for the many blessings they had received and for the loving kindness and tender mercies He had bestowed upon them in times past.

A report was then read by Mr. Dunlap, Chairman of the Mortgage Committee, which we give in full:

To the Members of the Fourth Reformed Presbyterian Congregation of New York, to meet Tuesday evening, Nov. 29th, 1889.

At a recent congregational meeting, a committee, for the purpose of raising funds to liquidate the church debt, was appointed. This committee begs the indulgence of the audience for their digression from the report proper, while they give a short financial history of the congregation, from its organization.

The Fourth Congregation was organized Feb. 21st, 1870, in Harvard rooms, with just 62 members. We were at that time without a church building, and without a dollar in the congregation's treasury to purchase one. We simply rented Harvard rooms in which to hold our Sabbath day services, at an annual rental of twelve hundred dollars. For the first nine months of our history we were without the care and oversight of a pastor, and therefore made no effort to secure a church home, but within six months from the installation of the Rev. James Kennedy as our pastor, these premises were purchased as a cash outlay of little less than twenty thousand dollars.

At the time this property was bought the building was raised one story, and roofed over; in this incomplete building, the congregation held church and Sabbath school services, for a time very comfortably, and would have so occupied it for a much longer period, but by the provisions of the deed, we were under obligation to complete the building within three years from the date of our purchase. This was finally accomplished in the specified time, at an additional cost of some thirty thousand dollars, so that on the 10th of May, 1874, this church building, completed and furnished throughout, was formally opened for the public wor.

(CONTINUED ON PAGE 12.)
From The Century.

ST. PATIENCE'S DAY.
KEMPBOOKE.
Merrily bounded the usher's heart
Yestere'en as he bore his part.
Merrily beamed the usher's smile
Greeting fair faces in the aisle.
Rosily one sweet bridesmaid blushed
As that vast throng in the church was hushed,
And the man of God, by the altar side,
Called benisons down on groom and bride.
For the usher had caught the bridesmaid's eye,
And he gave a little impatient sigh.
She whispered no word, and she made no sign,
But her message came back from the sacred shrine,
"Be patient, patient, my love, to night;
To-morrow is coming on wings of light."
Love makes the world go round, they say,
But it couldn't go fast enough to-day;
For the bells are ringing at eventide.
And usher and bridesmaid are groom and bride
The Christian Nation.

"A RICH FATHER."
L. M. S.

"Now, children, we must carry out our plans to the dot; let us each shoulder a little of the responsibility, and to-morrow this time I trust we may be able to look back upon our trouble with a smile."

"You need not worry about us, Miss Bard," said the girls, while the boys with confidence enough, shouted, "No, don't worry; we're all right."

"You speak as if you were sure, boys," said our pretty little friend, as she closed the large front door of the Bard' homestead, and disappeared; closing also hopes within her heart, that created a shudder as she thought how they might be blasted, and then on the bright side, what joys might come out of them.

This little town of S— was a thrifty, beautifully situated little place in New England. Scores of city people crowded in to enjoy the pure mountain air, together with the kind farmers' pleasant homes, during the Summer months. "Many country curiosities," as the city people term it, were sought out and visited yearly, and among the rest was a little hut or dwelling at the base of one of the loftiest mountains. This little red brick house was occupied by a woman. After climbing up more than one steep hill, in order to gain a complete view of "Lucia's Den," as it was called, little satisfaction as regards its occupant was received. Peering out from the closely barred windows could be seen a pair of large eyes, also a shattered form. And people received. Peering out from the closely barred windows could be seen a pair of large eyes, also a shattered form. And people received.

The Christian Nation.

Miss Bard was a dear, good little woman,—I would that there were more like her—who felt an interest in mission work even in "that glorious New England." So forming this little society of only twelve boys and girls, they called themselves "The King's Daughters and Sons." She went to work in true earnest. It was their custom to report weekly, and this usually took place each Sabbath morning. After church, we could see them gather around "their captain," as they called Miss Bard, assuring her with smiling faces that the little purple badge which they wore, "had kept them out of many a scrape," and then giving her a few pennies for the bank, which were earned by weeding, picking off potatoes bugs, hoeing the corn, etc., they departed firmer in their good work than ever.

Now their "little acts of kindness, and little words of love," could be put in practice on every hand, but the money they had appropriated for the purpose of buying useful articles to carry with their own hands on the day of all days in New England, Thanksgiving, to "Lucia's Den." So they had met this day, to peep into that wonderful bank that they had been contributing to for five months. My! how their hearts beat as Miss Bard turned the key, and what was there more delightful than to behold five one dollar bills. Do you wonder at the boys jumping, or the girls shouting for joy? while quiet Miss Bard looks on with astonishment, begging them to be serious for a few moments.

At last, to the relief of the "captain" all things are arranged. The time appointed for them to meet, the necessary articles to be purchased, together with hosts of other things which come under the head of such an undertaking.

Slowly that joyous November day began to dawn. Anxiously do those twelve pair of eyes watch old father sun as he lazily creeps up over the mountain tops, proclaiming to all that a pleasant day is in store for them. How kind it was in old Mr. Frink to offer his team of white horses with the large sleigh to convey

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We must not be uncharitable, and say no one thought of this poor wretch, "Lucia," for the little band Miss Bard had just bidden adieu, had met for the very purpose of talking about her, and what is more than that, they were going to undertake a task which no one else had ever done.

Does it hurt
the Clothes?

We hear that some woman said of Pearline—"it's the greatest thing I ever saw for easy wash­ing and cleaning, in fact it does so much I'm afraid of it." She recalls the old saying, "too good to be true."

How absurd to suppose that the universal popularity of Pearline is due to anything but wonderful merit.

How absurd to suppose that millions of women would use PEARLINE year after year if it hurt the hands or clothing.

How absurd to suppose that any sane man would risk a fortune in advertising an article which would not stand the most severe (and women are critical) tests.

That's just what PEARLINE will stand—test it for easy work—quality of work—for saving time and labor—wear and tear—economy—test it any way you will—stand the most severe test it. You'll find PEARLINE irresistible.

Beware

Pearlless and some unscrupulous grocers are offering limitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. Manufactured only by JAMES PYLE, New York.
our party with their load up those steep hills! Yes, everything seemed to work together for their interest. The town clock had struck nine and the large band was rapidly swinging on toward ten, before our party of "Daughters and Sons" with arms full and hearts overflowing, were fairly off. A more perfect day could not have been wished for; the atmosphere was brisk and cold to be sure, "but this is what we New Enganders look for on Thanksgiving." Even the horses seemed to realize what a precious load they were drawing, and looked proud enough as they traveled on over the new bed of snow. Many a "God bless you" reached their ears above the jingling bells and the smiles which were oftener loud laughs; as they passed the old farm-houses where relatives from the great-grand mother to the prattling babe had assembled in order to spend that anniversary day together.

Our friend "Lucia" had been gathering wood as was her custom to supply herself each morning from the woods near by. She had just come in; with tired arms from chopping, she flung her bag down and seating those tired old limbs upon it began to think how miserable she was. No one knew her, no one cared to, and these were her thoughts when a heavy rap on the door startled her. Thinking it was some wanderer who had lost his way hastily unbarred and opened the door. But what to behold! A sleigh full of merry faces, and to hear "good morning." A table having been so arranged as not to take up any more space, the like of which her eyes had never beheld; but come and see what his "Daughters and Sons" have prepared for you.

A little band as it was, draws back the curtains where depths of darkness dwell, and by their own industry, throws a light thereon that can never die away. In conclusion we can only briefly say that unbounded happiness now dwells in that cottage once known as "Lucia's Den." No more do people flock to catch a glimpse of her peculiar ways, but on the contrary, seek the old lady who never tires of relating the sweet relationship which exists between herself and the loving "King's Daughters and Sons." As for the latter, they too declare up to this day, "it was the sweetest Thanksgiving they ever spent." Always reminding others also in their journey through life, of "the endless love and joy connected with one being the child of a rich Father."

**CHOICE ILLUSTRATIONS.**

**AFPHORISMS OF BISHOP HALL.**—Solomon worships God by day God appears to Solomon by night. The night cannot but be happy, when the day hath been holy... Solomon saw more with his eyes shut than ever they could see open,—even him that was invisible... The night follows the temper of the day, and the heart so useth to sleep as it wakes. Had not Solomon's thoughts been intent upon wisdom by day, he had not made it his suit in his dream... Had not Solomon been wise before, he had not known the worth of wisdom; he had not preferred it in his desires. The dunghill cocks of the world cannot know the price of this pearl. Those that have it know that all other excellencies are but trash and rubbish unto it... Solomon was a great king, and saw that he had power enough; but withal he found that royalty without wisdom was no other than eminent dishonor. There is no trade in life whereunto there belongs not a peculiar wisdom, without which there is nothing but a tedious unprofitableness,—much more to the highest and busiest vocation, the regiment of men.

**A DREAM FROM God.**—A lady had placed a bouquet of tuberoses on the table of the Fulton Street Prayer Meeting one day, which Mr. Lanphier carried home with him. To his surprise a foreigner, who could not speak a word of English, followed him gesticulating violently and pointing to the bouquet. By means of an interpreter it was found that, on his way to America, he had had a dream in which he was directed to speak to a man whom he should see carrying white flowers. The sight of Mr. Lanphier and his bouquet reminded him of the dream. The remainder of the dream was still more strikingly fulfilled by his receiving a German Bible from "the man," and his being instructed in the way of salvation. The foreigner became an earnest missionary among his own countrymen.

**WISDOM, ORIENTAL LEGENDS.**—"How shall we describe you to others," asked a disciple of Confucius. He answered: "Say that I am one who in his thirst for knowledge forsores to eat, who forgets sorrow in the joy of attainment, and who hardly has time to notice the advance of old age." At another time he said: "My only merit is to study wisdom without satiety, and to teach others without weariness... These things trouble me: not to live virtuously enough, not to discuss questions thoroughly enough, not to conform practice to doctrine sufficiently, not to reform the bad entirely."

It is related of the sage and judge Aboo Yusuoph, that on one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him. "Pray, do you expect," said a pert courtier, who heard this declaration, "that the Caliph is to pay for your ignorance?" "I do not," was the mild reply; "the Caliph pays me and well for what I do know. If he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice."
ship of God. The congregation having increased somewhat, in those three years and a half, an effort was again made to raise funds to meet the cost of the completed building, but we finally found that after all our efforts, there was still a deficit of twenty thousand dollars. This amount was raised on Bond and Mortgage at the rate of seven per cent per annum.

After paying the interest on this amount for about eight years, we discovered that the interest on twenty thousand dollars at seven per cent per annum, is quite a heavy burden for a small congregation to bear, so another effort was made to extinguish the debt. This effort resulted in a little over the one-half of the debt being paid, and the remainder placed at an interest of five per cent per annum.

In the meantime, however, an additional sum of several thousand dollars had been raised by the congregation, and expended for necessary repairs, alterations, and improvements. This hasty glance at the financial history of the congregation, brings us down to our last Semi-Annual Meeting, at which your Commit-
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Willing to largely increase the circulation of the CHRISTIAN NATION during the next few months, we have made arrangements with a New York publisher, in the hope that by giving away a set of THE WORKS OF CHARLES DICKENS in twelve volumes, with a year's subscription to the CHRISTIAN NATION, we may be able to increase the circula
tion of the CHRISTIAN NATION. It is not contrary to charitable purposes and objects, nor is it the practice of Christian Churches to promote literature.

THE CHRISTIAN NATION has always been free from debt! It is educational, and has been raised, the mortgage has been paid, and now for the balance of the church debt, and if successful, were instructed to report as having been enabled to accomplish, the money has absolutely free from debt!

Our fair church debt is paid, and the members are convinced that if you would like to own a set of Dickens, you will send us a subscription to our paper, and you will receive the works.

Please send us a subscription to THE CHRISTIAN NATION, and you will receive a set of Dickens works in twelve volumes, with a year's subscription to the CHRISTIAN NATION for only $1.00. Subscribe now and get this great premium.

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IMPROVED HIGH ARM SEWING MACHINE

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The Christian Nation,
A JOURNAL OF ENLIGHTENED STATESMANNISHIP, SOUND PUBLIC MORALS, CHOICE LITERATURE, AND GENERAL INFORMATION.
PUBLISHED 52 TIMES A YEAR. PRICE $2.00.

John W. Pritchard, Editor - 353 Broadway, New York.
Rev. N. M. Johnston, Associate, 935 Fillmore St., Topera, Kan.

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 laws 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.

(From Rev. James Kennedy, D. D., New York City.)

The Christian Nation fills a place, filled by no other paper with which I am acquainted. It is steadily improving, and deserves the generous support of all who love our Lord and his cause on earth.

James Kennedy.
Oct. 14, 1889.

EDITORIAL BRIC-A-BRAC.

At Johnstown, Penn., the Thanksgiving services were well attended, especially in the Baptist church where union services were held. Many were present in hob-nail shoes and working clothes who had just left work long enough to listen to the sermon. Rev. H. L. Chapman, the M. E. minister, delivered the sermon from the text, "In every thing give thanks." (I Thess. 5:8.)

Among other things he said:

"It was a great disaster, that is true: but God is not to blame. It was pride, cupidity, and fondness for pleasure that caused disaster. Could we expect God to put His hand upon that crumbling bank and stay the floods? When through the folly of man God permitted this to occur, it is a subject of wonder that he did not allow 10,000 instead of 5,000 to perish. We should be thankful for that. Some of us were brought out of the waters by the hand of God alone. We should be thankful for that. No other agency could have saved us."

A Mr. Gebhart and wife, living in the country a few miles from Fairland, Indiana, went to the town one day recently and found their son intoxicated. They notified the saloon-keepers against giving him any liquor, and a few days afterward they found him again in a saloon and drunk, when the mother cut the saloon-keeper on the head with a beer-glass. The citizens hearing of the circumstances appointed a committee to wait on the saloon-keepers and request them to at once retire from the business, and gave them three days in which to do it. At the end of that time they agreed to close up all their business affairs by Dec. 1st. A fund has been raised and the citizens have bound themselves never again to allow a saloon to exist in that town.

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work, and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States. Public schools are so related to systems of public record that their statistics are obtainable through established methods. Incorporated private schools have a place in public records. Parochial schools generally render stated reports to some controlling body. Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers. The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid. Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

The twelfth annual convention of the Kings County Sabbath-School Union was held in the Marcy Avenue Baptist church, Brooklyn, N. Y., Nov. 21st. The convention was called to order by Mr John N. Stearns. Mr. Silas M. Giddings was chosen president, who in a brief address stated that the convention represented ten thousand teachers and about one hundred and fifteen thousand scholars. He urged the workers to renewed efforts during the coming year. The secretary Mr. Morris stated that in the county there are 293 schools, 10,787 teachers, 111,334 pupils; average attendance for the year 65,133; conversions 3,010, and contributions $80,657. The addresses and essays were all on different subjects but mostly dwelt on the work in primary schools, and were all of an excellent character. The addresses of the evening were by Revs. Dr. B. B. Meredith, L. R. Foote and W. D. Edly. The Sabbath School work in Kings Co. is being pushed forward in an enthusiastic manner, the laborers recognizing the fact that in most cases, to save the man we must first save the child.

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VIEWS AND REVIEWS.

Hon. George H. Pendleton died last week in Brussels. Lately he was U. S. Minister to Germany.

Charles Giblin has been taken to Sing-Sing prison for life, and will be put to work at type setting.

At Elizabeth, N. J., the City Councilmen have declared that they will accept no more salaries, thus saving the city $12,000.

An Austrian Archduke has received permission from the Emperor to take the name of Herr Johannes Orth and go to work in a British shipyard.

The steamship India, with five hundred Mohammedan pilgrims on board, sunk in the Aegean Sea. All but the Captain and two passengers were lost.

Judge Barnard in the Supreme Court, Nov. 27, decided that the executors of the estate of John Guy Vassar must pay $920,000 and interest to the trustees of the Vassar College Fund.

It has been decided by Judge Brewer of the U. S. Circuit Court that hereafter No-man's-land, near Texas, cannot offer refuge for criminals, as the Texas court will try and punish them.

Three city Aldermen and six licensed detectives, who were conspiring to blackmail illegal liquor saloons in Pittsburgh, Penn. were sentenced Nov. 21 to serve terms ranging from six months to three years.

The authorities at Belgrade have discovered a plot to depose the President as a candidate for the vacancy in the Supreme Court. On the 25th of November they wrote to him and on the 27th he replied thanking them for the honor, but declining, as he preferred to resume the practice of law.

A young couple at West Elizabeth, Pa., who were engaged to be married, while packing the young man's trunk found his revolver. He took it up and snapped it at her, he thinking it unloaded; he then told her to snap it at him which she did; he then challenged her to do so again, when the revolver went off, killing her. The girl has totally lost her reason.

Nov. 25 a resolution was referred to a sub-committee to report as to plans and cost of putting up a spacious and modern equipped public school building on the site now occupied by the old Jeff Davis Mansion in Richmond, Va. The building has been used as a school house for twenty years, but the citizens of Richmond are opposed to the most conspicuous relic of that historical event, the war of the Rebellion. It was used as the "White House of the Confederacy." Golden Days, that wonderful paper for boys and girls, published by James Elverson, in Philadelphia, deserves the very highest commendation we can give it as an advertising medium. A few weeks ago, an advertisement for the Christian Nation was inserted in it; and before the paper had been three days on sale, replies began to be received, and have been reaching us at intervals ever since. We write in the interest of the publishers.

If you want "golden days" for your own business, advertise in Mr. Elverson's Golden Days.

On the home trip of the vessel, Southern Cross, the captain, Junius A. Bailey, and the mate, Donald F. Nicholson, were, according to the testimony of all on board, put to the necessity of shooting the Chinese cook, who was an opium fiend. He had locked himself in the cook's galley, and after first shooting the mate and captain through a loophole, he attempted to choke his way into the hole where powder and nitro-glycerine were stored, in order to fire them and destroy the ship and all on board. At this, the captain and mate opened fire on the cook through the door and killed him. They are held for trial.

On Nov. 25 Boston was aroused at 6:48 A. M. to the fact that the most valuable commercial district of the city was in flames and before the fire could be extinguished an acre and a half of the most valued property had been destroyed, estimated anywhere from three to six million dollars. The bodies of four firemen are still supposed to be in the ruins, and two others are at the hospital thought to be fatally injured. The cause of the fire was the crossing of the Boston Time Company's wires with an electric wire, as all the clocks run by the Time Company stopped at 6:48, and the place around the time pieces in some instance was burned.

Keypont, a town in New Jersey, was the scene of a fire Nov. 29 in which a baker named Jacob Leyrer was burned to a crisp his wife was soon, and the morning before the fire, Jacob, thirty years of age, who was born in Germany, was married to Miss Fannie Holmes, daughter of Prof. George W. Holmes of the Keypont Academy, was so badly burned that he cannot survive. Mrs. Leyrer had her leg fractured; and a son named George was badly burned about the hands.

The fire was caused by a pot of lard, in which crucifiers were to be cooked, boiling over, when an explosion took place. A block of business houses with the bulk of their contents valued at $70,000 was destroyed.

Fires.—On Nov. 26 a fire broke out in Lecieburg, Pa., in the Anderson Block, and before it was extinguished it spread from block to block until at least $80,000 worth of property was destroyed, many families being left homeless. The Territorial Asylum at Blackfoot, Idaho, was destroyed by fire Nov. 25. Fifty-seven of sixty-five inmates were rescued. The loss to property is estimated at $800,000. A great fire involving the loss of property estimated at about $125,000, occurred at Lynn, Mass. Nov. 26. No lives were lost, but eight thousand persons are thrown out of work and one hundred and sixty-two families, mostly of the poorer classes, are left homeless. The Territorial Asylum at Blackfoot, Idaho, was destroyed by fire Nov. 25. Fifty-seven of sixty-five inmates were rescued. The loss to property is estimated at $800,000. A great fire involving the loss of property estimated at about $125,000, occurred at Lynn, Mass. Nov. 26. No lives were lost, but eight thousand persons are thrown out of work and one hundred and sixty-two families, mostly of the poorer classes, are left homeless.

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The March of Eager Feet.

Sixteenth Annual Convention of the National Woman’s Christian Temperance Union.

On Saturday morning, Nov. 9, the second day’s proceedings of the great Chicago convention were opened with a Bible Reading by Gen. Lew Wallace’s gifted mother, Mrs. Zeralda Wallace.

The reading of the Treasurer’s report was greeted with a burst of applause and the waving of handkerchiefs, because it showed balance of $3,000 on the right side.

At this point a telegram was read from Judge Moulton, Washon, D. C., addressed to Miss Willard, Pres., and running thus: ‘The bar-room license issued Nov. 6th to Vice President Morton’s hotel, the Shoreham, in the name of James P. Keenan, manager, is the only one yet issued here. All other saloons opened since Nov. 1st are without licenses.’ Mrs. Foster, of Iowa, offered a resolution of regret that the Vice President’s headquarters have to be similar to those of the W. C. T. U., whose headquarters are in the Palmer House with a bar attached. This resolution could not be received, as it was the opinion of the convention that there is no similarity in renting rooms in a house for sleeping purposes, eating at tables at which no alcoholic liquors are served, and pocketing the proceeds of it which no escape except in obedience to the law of prohibition, upon which, says Blackstone, with the law of nature, should depend all human law.”—Editorial, 1884.

Wire from Terre Haute, Indiana, as published: “Vice President Morton was last night elected an honorary member of the Terre Haute Dealers’ Association, at a special meeting called for that purpose.”

Mrs. Leavitt’s report of the World’s W. C. T. U., read by the secretary, showed wonderful progress among the people in all lands in acquiring a knowledge of the importance of temperance work, and in the forming of new unions. In Great Britain and in India there has been a grand work done by Mrs. Josephine Butler. The Queen of Madagascar granted Mrs. Leavitt an interview with herself and the Prime Minister, and the Queen gave her $100 to help carry on the temperance work. About four million persons suffer from the liquor curse in Madagascar.

Rev. Dr. John Burrows, representative of the Christian Endeavor Societies, was introduced, and conveyed the fraternal greetings of four hundred thousand of the young people of America; and invited all the delegates to attend the World’s Congress in connection with the Fair of 1893. He declared the downfall of our enemy was assured when we put the first textbook into the public schools. He spoke strongly in favor of Prohibition, and prayed for the overthrow of the enemy at the red sea, when our honored President may be the Miriam to lead forward the daughters of Israel to sing that unparalleled victory,” God hath triumphed gloriously.”

Mrs. Clara Hoffman of Missouri by permission read the report from Terre Haute, Indiana, as published: “Vice President Morton was last night elected an honorary member of the Terre Haute Liquor Dealers’ Association at a meeting called especially for that purpose. When the motion was presented it was adopted by a unanimous vote, and a committee of four, composed of Herman News and Julius Blumenberg, Republicans, and P. W. Slack and Louis Haden, Democrats, was appointed to notify Mr. Morton of his election; and they sent him a telegram to-day as follows: ‘Holding the second highest position within the gift of the American people, and seeing by the despatches you are engaged in the same business as ourselves, the Terre Haute Liquor Dealers’ Association desire to inform you that you have honored yourselves by electing you an honorary member of their Association, at a special meeting called for that purpose.’”

The President said: That must have been read for information. Mrs. Foster moved that a telegram which she held in her hand be made a matter of record. She received it that afternoon. It was as follows: “Washington, D. C. Miss Willard’s accusation against Vice President Morton is without shadow of foundation. Mr. Morton personally denounced the canard through our newspapers last week. (Signed) A. B. Nettleton.” Mrs. Foster asked that this telegram be placed alongside the telegram presented from Washington this morning, that all the facts in the case may appear.

The President said her own telegram was from a respected lawyer, and that Mrs. Foster’s was also from a gentleman well known and respected.

Mrs. J. E. Jones of Pennsylvania rose and, in tones full of
the indignation she felt, said: That telegram speaks of “Miss Willard's accusation," What telegraphed to Washington an accusation, made by President against Levi P. Morton? Is it not time that this war upon the womankind of the Nation through our honored President should cease? I am not accustomed to the floor of a convention, but my heart is full of indignation that a man should seek to stab a woman. I for one protest against the telegram being into the records of this body; and I call upon you, Madam President, to know whether this response comes to an individual in response to a previous message sent, or whether it comes through the Associated Press dispatches. Let the correction be made through the Associated Press, and the name of the one who sent the charge from Washington be affixed at the Associated Press office, in place of our honored President’s name.

The President: The Chair desires to say that the statements coming to the public caused her to feel at liberty in her Address to refer to the fact that this statement had been made, and to deplore it, using the expression, “More in sorrow than in anger.” The telegram coming from Judge Moulton this morning has been made a matter of record. The motion pending is that the telegram of Gen. Nettleton, read by Mrs. Foster, be made a matter of record.

Mrs. Foster said the telegram she received had been handed her by her delegation. She was surprised and delighted. She inquired what caused the first telegram to be sent.

The President did not know, unless on the single motion of Judge Moulton.

Mrs. Foster inquired if any request had been sent for this from the body. To which the Chair replied that she believed not; but the Chair had letters from Mrs. La Petra, President of the District of Columbia, because the Chair had written and asked her about the statement, and she had written that it was correct. But as for Judge Moulton’s telegram the Chair knew nothing.

Mrs. Foster replied that both were respectable men, and had recorded what they believed true.

It was moved by Mother Wallace that the subject be laid on the table, as the delegates were not in the convention for the purpose of discussing questions of veracity between gentlemen. Her motion prevailed.

Reports of Superintendents were again taken up. That of Mrs. Frances E. Barnes on Young Woman’s Work showed a membership among the Y’s of 31,657 regular and 6,750 honorary members, while $35,700 have been raised; and they have taken up nearly all the lines of work carried on by the National W. C. T. U., laboring most successfully in social, juvenile, and flower mission work.

On Southern Work, Mrs. Sallie F. Chapin says that during the year she has given two hundred and eighty-six talks, organized seventy-six unions, thirty Loyal Temperance Legions, none numbering less than twenty-five members. She continued: I have attended and spoken at twelve state conventions; in universities where over one hundred young men came forward and took the pledge; and in young ladies’ schools where without an exception every girl rose in response to my invitation to pledge to total abstinence.

Gov. St. John was requested by Mrs. Hoffman to take five minutes in which to throw some light upon a controverted subject, as he came directly from Washington, D. C. He was absent during the former discussion, and created much amusement by the way in which he would stumble upon the points that had been touched. He said he was not present to defend Miss Willard, because she needed no defense; but he was present to defend the Vice President of the United States, who had built a hotel. He gave it into the charge of a man named Keenan, who applied for a license to retail intoxicating liquors in the Vice President’s fashionable hotel, the “Shoreham.” Under the laws of the District of Columbia, a license cannot be granted until a majority of the property-owners in the block sign a petition, or rather, give their written consent that a license may be granted. There are but two owners of that block, Vice President Morton and John R. McLean, a Democrat. The Vice President’s name was the first to be affixed to the petition, and as he was the largest property-owner, it did not matter whether John R. McLean signed it or not, but he did sign it and the license was granted. But let me tell you that to own this hotel and allow liquors to be sold in it is no better than running a common bar, for the whiskey sol will make a man just as drunk and just as mean, and just as devilish, as if sold by John L. Sullivan; and it is but little worse than to drink liquor in the White House, and deal it out socially to the people.

Mr. L. S. Coffin, of Iowa, was called upon, and in the name of two hundred thousand faithful men who contribute so much to our comfort in traveling, thanked us for this opportunity to say a word in their behalf. He belongs to the Railroad Commission, and he says that in ten years in the State of Iowa 2,426 young men of the State had been killed, or crippled for life, from causes that can be prevented. He asked us to use our influence to have safety appliances put all on the railroads. The question of Sunday rest was also touched. A workman dare not complain. A yard master told him he never had a Sunday’s rest, never got to church, and so his wife and children grew indifferent and never went to church or Sabbath school. A conductor told him that for three years and eight months he never knew when Sunday came. Our President requested Mr. Coffin to prepare an article for the Union Signal and for distribution as a pamphlet. Helen Rice, reporting for juvenile work, said 198,000 have signed the tripped pledge in Loyal Temperance Legions, and the Sabbath School statistics show 187,000 children pledged.

Frances Harper reporting for work among the colored race stated that in the District of Columbia there is no color line, the women all working together; in W. Va. they have the same lecturers and officers; in Maryland they need teaching, especially in the matter of social purity, as no marriage is required among the colored people; Chicago has sent a colored teacher to Texas; three are engaged in kindergarten work in Chicago; Illinois has two colored unions; in S. Louis the Harper Union is doing great good with its Orphan Home, which is supported by forty-three members, and the union has still saved $400; California has reported two unions by Mrs. Johnston, and we used not fear of the work being neglected in her hands.

An incident which occurred just before the adjournment of the afternoon session was worthy of recording. The Secretary was reading the notices when the lights were suddenly extinguished. Immediately, by some heavenly impulse that seemed to strike every heart at once, the entire assembly joined in singing “Jesus Lover of My Soul.” The lights were rekindled ere the singing ceased. The notices were completed, and adjournment followed.

In the evening the Y’s gave their part of the work to the public. Mrs. Frances E. Barnes presided. That portion of Miss Willard’s address relating to the work of the Y’s was read by herself, and a copy of the Y Temperance Songs, elegantly bound and handsomely lettered, was presented to her by Frances E. Barnes. The formation and growth of the Y’s was recounted, Mrs. Foster replied that both were respectable men, and had recorded what they believed true.

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INTRODUCTION.—In our last lesson we heard of the Queen of Sheba's visit to Solomon. The last sixteen verses of chapter ten and the first three verses of chapter eleven are all that is omitted between the last lesson and the present one. We are told in the omitted part of the tenth chapter more about Solomon's wisdom, power and riches. In the first part of this present chapter we read that he loved many strange women; and that he had seven hundred wives and three hundred concubines; and that his wives turned away his heart.

Solomon's life, then, contained not only glory but gloom; not only excellence but sin. Perhaps his prosperity was more than he could bear. A very dark side to the picture of his life is presented in this lesson. Although God had shown him so much favor, although he knew so well his duty, although it was so important for others that he follow the right path; he goes astray. Great opportunities and privileges are not always improved. Perhaps Solomon became better in heart and life before he died, than he was at the period to which this lesson refers.

THE LESSON.

I. Solomon Goes Astray. (4-8).

4. When Solomon was old. According to the marginal chronology he would be only forty-nine at this time. Another authority says about fifty or fifty-five. Neither of these, then, makes the number here anywhere very large. The period of his life would be about forty-five years. He might have been sixty-five at the time of his death. The number is comparatively small. This one is confident of his power and light! No wonder God was displeased.

5. Went after Ashtoreth. This was a female deity. She was, according to Josephus, a prominent god, or the prominent one, of the Ammonites. It was an abomination in God's sight and should have been in Solomon's. This god Molech was made of brass; was hollow; and within it a fire was regularly, or sometimes, kindled; and into its arms human beings, perhaps specially children were placed and sacrificed. We hesitate to think that this revolting practice would be allowed by Solomon. Possibly it was. The licensing of the liquor-traffic by our government is somewhat analogous.

6. Did evil in the sight of the Lord. All evil is done in God's sight. Well not fully after the Lord. This would imply that he followed God to some extent; at least in form, and perhaps also in heart. God wishes a whole service.

7. Build an high place. He prepared some kind of a place for these idolatrous services. Perhaps he built altars and even temples. Think of him who built the great and glorious temple of God, and who offered the great prayer at its dedication, now committing evil of this character! In the hill that is before Jerusalem. Probably the Mount of Olives. How flagrant and bold to establish idol worship so near the city which was the center of the religion of Jehovah! We are not told whether or not any such places were within the city.

8. And likewise did he all his strange wives. Woes yet. In this matter he followed his wives instead of God. Which brought income and sacrificed, etc. Idolatry practiced by the wives of the King, and allowed and even asked in some ways by the King of God's people, a King who had received so much favor and light! No wonder God was displeased.

II. God Is Angry With Him. (9-13).

9. Was angry. Had seen his sin and was displeased with it. There is a Divine anger. Fear it. Because his heart was turned, etc. God wishes us to keep our hearts in the way of following him. Which had appeared unto him twice. At Gibeon, 3:5. And again, perhaps at Jerusalem, 9:2. All the more reason why he should have served God, God had favored him by so doing, and had instructed him each time.

10, 11. That he should not go after other gods. God had thus commanded him in 9:6. Solomon, no doubt, from other sources would know the sinfulness of idolatry. The reference here however may be to God's direct commands to Solomon. Solomon sinned against light. Rend the kingdom from thee. Out of the hand of thy father. Solomon's days, had it not been for David. Out of the hand of thy son. Rehoboam, verse 31, and next chapter. Will give one tribe. Judah, Benjamin was also included; but possibly was considered now a part of Judah. Two reasons are here given for this. Perhaps this whole statement from God to Solomon was not an assertion of what must come to pass regardless of Solomon's future course; but if Solomon had repented and formed the result would not have come.

A WARNING AGAINST SELF-CONFIDENCE.

REV. S. G. SHAW.

"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

The text contains a warning that is very much needed. There may be some who are not self-confident, but I think that the number is comparatively small. This one is confident of his strength of will. He has no fear of temptation. He trusts that he can take fire into his bosom and not be burned. That one is confident of his goodness. He is so confident that he feels it his duty to withdraw himself from his brethren in the same

COMM.ENTARY.

REV. T. H. ACHESON.
congregation, as one holier than others. Another is confident of his wisdom. He is willing to stand against the world and to enter his individual dissent from the action of a whole synod. "Both young men, yea and maidens too, old men and children small" will do well to give good heed to the warning voice of the text. Because,

1. We are naturally inclined to overrate our abilities.

You see this in the little child. He sees the bright flame of the candle, and he wants to take it in his hands. He is sure that it will not burn though his mother tells him that it will. The young student thinks that it will not be difficult for him to acquire, as David wrote in the certain science. He counts the number of pages in the text-book, and judges that he will soon and easily comprehend all that is in them. The young merchant shows the same trait of character. He has been successful in business; but he cannot be content with the small profits of honest, legitimate trade, he must launch out into the deep sea of speculation. This same trait you will see displayed in the higher spheres of life. I doubt if there is a congregation in which there are not some members who know more about preaching than the minister, and more about discipline than the session or even the Book of Discipline itself; that is in their own estimation. I am persuaded, however, that if we were to put these persons in the places for which they think themselves so eminently fitted, they would prove to be the poorest of preachers and the worst possible of disciplinarians. This belief is common; so that when it is known that a man is seeking an office many will oppose him for no other reason than this. Let us all remember what the Apostles says, "When I am weak, then am I strong." How is this? Why, being weak and realizing the fact, I avoid temptation, I do not aspire to responsible and dangerous positions; and I lay hold upon the strength of Him who is the Almighty. This, however, came not to the Apostle according to the laws of nature but of grace.

2. The forces that oppose us are not to be despised.

I know that it is a pleasant thing to feel that we have no enemies; and if perchance any should oppose us that their opposition arises from misunderstanding and may be easily explained away. If these things are so let us take the comfort they afford. Let us not, however, deceive ourselves, for we have enemies. If you have not seen them do right and you will. Speak for the Sabbath, labor in the interests of temperance, testify against the profane swearer, assert your right to worship the Father of Spirits as your conscience dictates, and to conserve the interests of the nation as you believe it best; and if you do not arouse opposition, times have changed since yesterday. David wrote the sixty-second Psalm of those who consulted to cast him down, into which Judas fell? What was it but the prayer of Christ? He said, "Simon, Simon, Satan hath desired to have you. . . . but I have prayed for thee, that thy faith fail not." Had Peter saved himself, he might have some ground for self-confidence; but since he was saved by the prayer of Christ, every thought of his escape would be a warning against self-confidence. All that we are God has made us. All that we have God has given us. All that we do God does by us. "Where is boasting then? It is excluded." It is all of the grace of God, that we stand where we do; and the same grace is necessary if we are still to stand. "Wherefore take unto you the whole armor of God that ye may withstood." Take the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit." The grace of God reaches all these out to you. Arm yourselves and praying always face the enemy, fearing nothing. Scott tells us how Elyot James confronted by a great host of enemies, stood with his back against a wall of rock and exclaimed, "Come one, come all, this rock shall fly From its firm base, as soon as I." With like courage, having Christ, the Rock, at our back, let us face the enemy and by the grace of God we shall conquer.

3. The past has many warnings for us.

History both civil and sacred contains many examples of the mighty falling. We need to look only a little way back in the history of our own church for a tangible instance. He was a man who repeatedly displayed on the battlefield the best qualities of the soldier. Ticonderoga and Quebec and Stillwater can testify both to his courage as a soldier and to his skill as a leader. Yet when Tallerand asked him for a letter of introduction to some of his friends in America, he answered, "I was born in America, I lived there in the prime of my life, but I can call no man in America my friend." No wonder, for he was "Benedit Arnold, the Traitor." Another was the grandson of the great Jonathan Edwards, and once Vice President of the United States; but he is last spoken of as grossly immoral in his private life, utterly unscrupulous in politics, the man who ruined his friend Blemberasset, and shot his political rival Alexander Hamilton. In these men we discover many of the elements of greatness; but they fell. They stood on high places; but they sank into great depths. Turning to the Bible we have first of all the story of Solomon's fall. He was a great man. He was the wisest, the richest and the most famous of kings, but there are dark days toward the close of his reign, and his life goes out under a cloud. I shall instance further only Peter and Judas. These men being disciples of Christ, had advantages such as few before them or after them have had. They heard the Master's gracious words, they saw His wonderful works. They had the influence of His presence and the help of His sympathy to keep them safe. They were men of a different stamp, but both men of pronounced character. Peter was quick and impulsive; but at the same time the most energetic and courageous of the Disciples. Judas was a cool, calculating, shrewd man; the best financier of the Twelve. Both fell; Peter not so far as Judas, because Christ caught him while failing and set him on the rock again. Your own experience, I doubt not, will furnish you with similar examples; not so striking perhaps as these, but just as truly warnings against self-confidence.

4. It is of grace that any are kept from falling.

What was it that saved Peter from going down to the depths into which Judas fell? What was it but the prayer of Christ? He said, "Simon, Simon, Satan hath desired to have you. . . . but I have prayed for thee, that thy faith fail not." Had Peter saved himself, he might have some ground for self-confidence; but since he was saved by the prayer of Christ, every thought of his escape would be a warning against self-confidence. All that we are God has made us. All that we have God has given us. All that we do God does by us. "Where is boasting then? It is excluded." It is all of the grace of God, that we stand where we do; and the same grace is necessary if we are still to stand. "Wherefore take unto you the whole armor of God that ye may withstood." Take the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit." The grace of God reaches all these out to you. Arm yourselves and praying always face the enemy, fearing nothing. Scott tells us how Elyot James confronted by a great host of enemies, stood with his back against a wall of rock and exclaimed, "Come one, come all, this rock shall fly From its firm base, as soon as I." With like courage, having Christ, the Rock, at our back, let us face the enemy and by the grace of God we shall conquer.

For the Christian Nation.

QUESTIONS ON LESSON XI.

BY REV. H. C. ALLEN.

Golden Text: Wherefore let him that thinketh he standeth take heed lest he fall. I Cor. 10:12. Read Deut. 17:14-20.

What facts are mentioned in the first verse of the lesson? Of what statement are they given in proof? Is there any cause assigned for this? What is it? How many wives had he? What women besides his wives? How many in all? Was this morally or legally wrong? If either, or both, show. Was it their number or character which made him sway? Show how each had its influence. When was that influence most evident? How old is he supposed to have been when he died? Would much younger than this be considered old now? How would you account for the expression? How for his comparatively short life?
How is David’s heart represented as perfect? With whom is he compared? In what way? How did David fully follow the Lord? In what respect as to fact does Solomon differ? Considering the title of the lesson, what is this called?

Did he honor any other idols beside these? What other ones are mentioned and what did he do for them? How far did he go in these yielding to the religious inclinations of his wives. Why are mentioned and what did he do for them? How far did he go for so many of them? Would you infer that all his wives were areiletters? What were those likely to have been who were not? Are we sure that he had even one truly godly wife? Do not wisdom and piety both seem to have been left out of his domestic arrangements? How shall we account for his lack of practical wisdom here? Probably he was not satisfied with wisdom which was not gained through experience. See Ecc. 12:1. Is that the part of wisdom in morals? Do people practically follow the dictates of wisdom now?

How does God regard this failing away? What special reason has he to be angry? How then is his sin described? What should this be called? To what had Samuel likened the sin of rebellion? Did God do anything about this? What does he say that he will do? Does he show that he has reason for doing this? How does he show cause? Does he always want people to know why he punishes them? What is intended in this punishment? Show its justice.

Is this sentence to be immediately executed? Why not? When will it be? Will this add to or take from the severity of his sentence? Has God forgotten his covenant with David? How will he fulfill in keeping his seed on his throne? Will God’s promises interfere with merited punishment? May not Solomon have been presuming unwarrantably on the literal fulfillment of this covenant?

What was Solomon’s great sin? Was this public or private? Would it be as wicked to-day as it was then? Are civil rulers now as accountable in this respect as Solomon was? Do they acknowledge this? How may they be guilty of this sin? Should the civil power be used to suppress idolatry? Should it be used to suppress polygamy? What place should God’s law have in national economy? Which is the second commandment?

Our finishing may not be according to our idea of things, but if our beginning and ending, and all that comes between, be of faith and obedience, we may know that our work, whenever it may drop from our hands, shall be finished as far as He with whom we have to do shall require. It will at least be in shape for Him to use. Its seeming imperfection shall only mark the outline where it must be joined to some other fragment which needs just this imperfection to complete it, and make perfection possible at last. The only thing we need to fear is, that we shall forget the one thing for which we are to do it all. What is that? What did Jesus work for? That he might glorify Him that sent Him.—Mrs. S. M. L. Henry in “Beforehand.”

Zeal in seeking Christ.—There was a lady came to our meeting in Philadelphia—to the noon prayer meeting, at eleven o’clock; she came early, so as to get a good seat. After the meeting was over we had another meeting for women, and she stayed at that. In the afternoon we had another meeting and she stayed at that. She had made up her mind not to leave the gatherings till she had found Christ. She did not find Him at that meeting, but she might have found Him. He was offered freely to every one of them. So she stayed at the afternoon meeting, and still no light came. She stayed at the evening meeting, and went into the inquiry room afterward. Between 11 and 12 o’clock she took me by the hand and said, “I will trust Him,” and she rejoiced in the Saviour’s love. There was a woman who came determined to find Him. When we search for God with all our hearts we are sure to find Him.—Moody.

### AMONG THE CHURCHES.

**Rev. S. Dell Johnston, who so successfully established a new R. P. church in Seattle, Washington, writes that the work is still very encouraging.**

**R. J. Boal, of Beaver Falls, Pa., recently visited the Selma (Ala.) Mission among the colored people, and reports sacrificing and heoric work being done.**

**The inauguration of Seth Low as President of Columbia College, will take place on Tuesday evening, Feb. 4, at the Metropolitan Opera House, this city. Dr. Morgan Dix will deliver the principal address.**

**Rev. A. W. McClurkin, of New Alexandria, Pa., preached a sermon on Thanksgiving day on the brightness of the future for this country by reason of the reforms now being pressed by good men and women on the minds and hearts of thinking people.**

**Rev. Dr. W. W. Page, pastor of the New York Presbyterian church, broke ground for the new church structure, at 129th Street and Seventh Avenue, on Thanksgiving day, amid impressive ceremonies. The new church is to cost $53,000, and is to be finished next September.**

**In Baltimore, Dec. 17, Joseph Bowes will lecture in the R. P. Church; subject, “Wonders of the Yellowstone.” Proceedings for the church debt fund. Rev. E. M. Smith will preach during December, Rev. R. C. Reed during January, and Rev. S. A. George during February.**

**A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodgs system to Civil Liberty and the Christian Religion. Rev. A. J. Gordon, D. D. pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.**

**Dr. Matheny, of the Tarsus Mission, has been in the City, stirring up the people on the subject of Missions. He lectured in the 2d, 3d, and 4th churches. Dr. Matheny is a Missionary of twenty-five years’ experience. He is packed full of information, and is probably as difficult a man to out-generale as the shrewd, scheming Turkish authorities, high and low, have met. His lectures were listened to with close attention.**

**Geneva College (Pa.) boys are leading. The Pittsburgh Press of recent date says: “The Geneva College Cabinet company will give the residents of this city a rare treat in bringing Will Carlston, the poet of the people, here to lecture. The gentleman will appear at old city hall next Tuesday evening, his subject being ‘The science of home.’” At this rate College Hill will soon be the literary center—the hub—of Western Pennsylvania.**

**A correspondent from Baldwin, Ill., writes: ‘The Christian Nation is eagerly looked for. Old Bethel congregation, although without a pastor, has had a very pleasant communion administered by Rev. E. M. Smith, assisted by Rev. S. R. McClurkin. Mrs. S. S. McClurkin recently gave us two very fine W. C. T. U. lectures. She made many friends. For three Sabbaths and on Thanksgiving we have had able preaching by Rev. W. M. Glasgow.**

**Rev. J. C. Smith, of Cincinnati, writes: “Among the many papers on my table the Christian Nation is the first to be read, and the page that attracts is that which contains the church news and Star Notes. This department only needs to have prompt contributors from all over the Church, to become a most useful and satisfactory page. The Church cannot afford to do without weekly church news. I shall do what I can to make the Christian Nation a success.”**

**An Evening on Missions.” Tuesday evening, Nov. 20th, the Girls’ Mission Band of Hope, Mrs. Rev. F. M. Foster, President, gave a very interesting Entertainment on the line of Missions and Mission work. They also had on exhibition a quilt
made by the Band, on which there are 94 Scripture texts and 77 names. The quilt is outline: has in the centre two American Flags, over which is, "United States of America:" and under them, "In God we trust." There was present also the Rev. Dr. Matheny, who gave a highly interesting Lecture, for half an hour, on practical Mission Work. The evening was as profitable as it was pleasant.

**A correspondent sends us the following clipping from a Kansas paper: Thomas Hutchinson, a farmer, aged 68 years, living five miles east of Olathe, Kansas, hanged himself in his barn yesterday afternoon. He was an old resident of the county and was highly esteemed wherever known. He was an earnest worker in the Covenanters church and a teacher of the Bible class for several years. He left five sons and two daughters, and had accumulated considerable property. Temporary insanity is assigned as the cause of the act.

The tenderest sympathies of the Christian Nation are extended to the sorrowing family.

**The Presbyterian Union, of New York, has its annual dinner at the Metropolitan Opera House, Monday night, and 150 members sat down at the long tables. Following the dinner two papers were read on the "Revision of the Confession of Faith of the Presbyterian Church," Dr. Charles A. Briggs, one of the faculty of Union Theological Seminary, taking the affirmative side, and Dr. Francis L. Patton, President of Princeton College, the negative side. On the same night the Brooklyn Presbytery held a special meeting and voted in favor of the revision, with but three dissenting votes. Mrs. Van Dyke and T. L. Cyller spoke in favor of the revision.

**Miss E. J. Crothers, N. E. Secretary, writes: In your issue of Nov. 20, Mr. R. K. Wile says: Rev. J. Wylie, Crossville, Ill., has organized a band of Christian workers known as Sons and Daughters of the King, which is a step in advance of other organizations, as it "gives the boys a chance" as well as the girls. Permit me to say that many Sons are enrolled in the Order of "King's Daughters," and that several of the National Reform Circles have on their register both Sons and Daughters. I will be happy to send on application our constitution and specimen copies of the leaflets, "What is National Reform?" and "Cui Bono?" (Miss Crothers' address is 213 W. 134th St., N. Y.)

**The American Sabbath Union will hold its first Anniversary in New York City, on Monday, Tuesday and Wednesday, December 9th, 10th and 11th, inclusive. The meetings will begin in St. Paul's Methodist Episcopal Church, corner of Fourth Avenue and Twenty-second street, on Monday evening, Dec. 9th, at 7:30 o'clock, and they will be continued in the Broadway Tabernacle, corner of Sixth avenue and Thirty-fourth street, on Tuesday and Wednesday. Pastors in all parts of the country are earnestly invited to prepare the way for these meetings by prayer and by preaching on Sabbath, Dec. 8th; and Editors are respectfully requested to publish brief articles on this patriotic subject. When the Thanksgiving offerings are not needed for the Thanksgiving, the Third church, New York, July 7. It has appeared in the Christian Nation. We have read it with great satisfaction. It is calculated to quicken our affection for the church of our fathers. This affection we must have to do effective work for Christ in connection with it.

This was a marked feature in the character of the late Dr. Sloane. Often have we heard him pay most feeling tributes to the church that nurtured him, saying, he could not pay the debt he owed to her for the principles she early instilled into his soul. These principles gave him strength because she was strong. We need such literature. We have nothing to be ashamed of in our history. We have a noble ancestry, who counted not reputation, comfort, not even life itself dear to them when the cause of Christ was involved. What truth more fitted to evangelize the world than that which puts honor upon Christ and gives him his rightful place?"

**AN APPEAL FOR THE INDIAN MISSION.

DEAR BRETHREN: The Central Board of Missions, in an hour of need, asks you for a special gift, for a special purpose. We plead for the completion of the building that is being erected in our Indian Mission Field. When finished, it will cost only about three thousand dollars. Brother Carithers writes that it will compare favorably as to strength and durability with any other edifice erected with the money of the church. It will be a schoolroom and a home for the Indian boys and girls. To our missionaries also it will become a welcome and much needed dwelling place. Brother Carithers has toiled hard in superintending the erection of this building. By his personal supervision and careful calculations, he has reduced the cost and increased the usefulness of the structure. Two lady missionaries, Miss Alice Carithers and Miss Kate McBurney, are now on the ground, ready for work. Mr. J. R. Lee has also been a valuable assistant. So far, the efforts of the church, and of our workers at this post have been blessed of God far beyond our sanguine hopes. Our missionaries have been subject to many discomfits, but their patience and zeal have not been without cheerful results. The prospects for the future are bright, and should inspire us with strong hope and courageous faith. Up to the present date, we have been enabled to make all payments regularly and promptly. Now, however, we stand face to face with an empty treasury, so far as funds for building are concerned. To finish the Mission House, will cost about twelve hundred dollars more. What shall be done? Shall we allow the building to stand unfinished, to be completed in the distant future, and at greater expense? Shall our missionaries be compelled to work in a house unplastered and unfinished? Shall they be subjected during the winter months to all the inconveniences of such a situation? Do not your faith and love suggest a better solution? Will not the women throughout our church give us a helping hand, and enable us to finish this building for the Master's use? Some missionary societies have funds which have not yet been sent to the different fields. Do not, we beseech you, ignore this call for the Indian Mission House. This offering is not intended to supplant the annual contribution to be made for the Indian Mission, in January. It is a special gift, made necessary because of the heavy expenses connected with the inauguration of so great a work as we have undertaken for the Red man. If every congregation will make a special offering, if individual members will send to the Treasurer just what they can easily spare, and what the love of their hearts prompts them cheerfully to give, the work will go forward unimpeded by the great barrier of an unfinished building.

Dear brothers and sisters, we ask this help in the name of Christ, and for His honor it will be used. Surely our love for Him will not allow us to feel that we are making a sacrifice in responding liberally.

J. K. McCLURE,
Cor. Sec.

Allegeny, Oct. 26, 1889.

Remittances to be sent to Jas. R. McKee, Treasurer, 708 Penn Ave., Pittsburgh, Pa.

So long as we are full of self, we are shocked at the faults of others.
RULES FOR DAILY LIFE.

Begin the day with God:
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess;
Trust in the Lord's atoning blood.
And you shall have peace.

Lie down at night with God,
Conclude the day with God;
Converse in mind with God;
And sleep in God's embraces.

From our Sunday Afternoon.

"BE-FOREFATHERS DAY."
A True Story.

By Helen Pearson Barnard.

Melville, the Brownes' hired girl, was hanging out clothes when the twins came home that day.

"You won't find your marm inside," she said as they dashed up the steps. "They're gone, your pa and ma, to Boston, and won't be home till late to-night."

Two faces just alike, lengthened; two small forms clad alike, sat right down on the door-step.

"Gone 'n' left us alone! " mourned Willie the eldest.

"I'm here! " said Melvina with her mouth full of clothes-pins.

"You won't find your marm inside," she said as they dashed up the steps. "They're gone, your pa and ma, to Boston, and won't be home till late to-night."

"What's the good?" answered Willie. "What's forefathers, anyhow? We've only got one."

She hid it, which delayed the festivities, but at length the small forefathers found it, and with subdued delight fled to the pine grove.

"There'll be a howling wilderness here if the folks come home and you all hacked up with that hatchet! " said Melvina; "you shan't have it whilst I have charge of you!"

She hid it, which delayed the festivities, but at length the small forefathers found it, and with subdued delight fled to the grove.

After lunch there was another hindrance,—each twin wished to use the hatchet first. Finally Willie sold his birthright for a flaming advertising card.

"Now," said Melvina, flourishing the small axe, "you can be the governor and pick out the trees to be cut."

"Halt! " cried Willie, in a loud, commanding tone, "spare that bush, barberries grow on it, our foremothers—"

"Wives," corrected Melville.

"Our fourwives 'll want that for sauce."

"Ah," said Melville, affectedly, "how about the next tree, sir."

"Halt! " cried Willie, in a loud, commanding tone, "spare that bush, barberries grow on it, our foremothers—"

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"Wives," corrected Melville.
Willie was delighted; so, despite a warning from Melvina not to "hack into anything else till your pa gets home," Melville took a slat from their bed, sawed it in two, nailed a cross-piece over an end of each, and presented it to his injured brother.

So, the rest of the day, the "be-forefathers" were seen, one leaning on the rude crutches while the other walked by his side, tenderly assisting him into impossible places.

**CHOICE ILLUSTRATIONS.**

**How Solomon was "Proved."**—Legend has been busy with an account of the tests with which the queen tried the wisdom of Solomon. She had dressed, we are told, five hundred boys as girls, and five hundred girls as boys, and collected one thousand carpets of gold and silver tissue, a crown adorned with pearls and diamonds, and a great quantity of perfumes. All these were sent to Jerusalem, and with them a single pearl, a diamond cut through in zigzags, and a crystal goblet in a box. Her envoy brought also a letter to Solomon, which intimated that if he were really a prophet, he would tell which were boys and which girls in the train of her ambassadors, guess the contents of the box, pierce the pearl, thread the diamond, and fill the goblet with water which came neither from earth nor heaven. The king told the contents of the letter, we are informed, before it was opened; distinguished the boys from the girls as they washed their hands, the boys only dipping their hands in the water, the girls tucking up their sleeves to their shoulders and washing their arms as well. By the help of a magic stone he drilled a hole through the pearl at once, and he threaded the diamond by making a worm pass through it with a fine thread in its mouth. The crystal goblet he filled with water gathered from the sweat of a wild horse ridden furiously over the plain.—Geikie; see also Stanley's Jewish Church, ch. ii., 209.

To rejoice with others is to make their happiness our own; to produce happiness is to make it more than our own.

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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.

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Editorial Bric-a-Brac.

"The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and beheld a greater than Solomon is here." Christ says, "Be wise now therefore, O ye Kings, be instructed, ye judges of the earth," and our governors and judges and statesmen should inquire of Christ for instruction in regard to the proper and safe and profitable manner of conducting civil government. Christ is the author of the civil government—the powers that be are ordained of him. He is the author of the only code of national jurisprudence according to which civil government can be safely and permanently conducted; but in all ages men as a rule have considered themselves able to conduct governmental affairs without his aid and wisdom. The melancholy results are seen in the wrecks of nations scattered all along the shores of time.

Christ comes to the nations by word and providence and says: "Take me, take my law, regulate your civil conduct in accordance therewith; it will insure you prosperity and perpetuity." He comes to political parties and asks for himself and his law a place in their platforms, but Christ and his methods are so diametrically opposed to their ordinary methods, that one of the last things thought of, is the introduction of Christ into modern political practices. "A greater than Solomon is here," asking for an entrance into our political life and practices, that his wisdom may inspire our counsels, his pure law drive out our corruption, and his energy impart life.

During the present half century the doors of Belgium have been opened to the Protestant religion, and the Christian Missionary Society of Belgium, founded in 1838, oft-times persecuted in many places, has been unable to supply the demands for either preaching or teaching. Genval, near Waterloo, has now twenty-seven churches and fifty-nine Stations, eight localities where the gospel is preached occasionally, two hundred localities visited by colporteurs, thirty-eight pastors and seven thousand church members (including children) of whom only four hundred are of Protestant origin. Each member is in turn a missionary, and as a great part of the inhabitants are workers in mines or in factories, the people are easily reached, and so a grand chance is given to bring the word of God to the Belgians.

But all this work requires money which the Belgians cannot furnish, as they are in the greatest poverty, so two-thirds of the money required must be solicited, or else the preachers cannot carry on the good work. As many of the Belgians immigrate to America, it really is for the good of this country to have them come as spreaders of the Gospel and not as spreaders of Vice. A plea has been sent out by the Missionary Church for funds to carry on the work. Money may be sent to the Board of Foreign Missions of the Presbyterian Church, New York City.

The National Educational Association for 1890 at St. Paul, Minn., July 4 to 11. Half railway rates from all points to all who attend. Special Excursions are being provided to the Local Lake Region, Yellowstone Park, and other North Pacific points. For particulars and free copy of Bulletin containing program, address S. Sherin, Secretary Local Executive Committee, St. Paul, Minn.

Mr. Herbert Welsh requests the address of ministers who treated the subject of civil service reform in its moral aspect on Thanksgiving Day, or who intend so to treat it at any time in the future. His address is Philadelphia, Pa.

Our greetings to the new congress! May you be inspired with wisdom from on high! Christian people want you to give us a Sabbath rest law, a National divorce law on Scriptural ground, and a national prohibitory law.

The American Sentinel, anti-National Reform organ, is now published in this city, at 42 Bond street, having been removed from Oakland, Cal. From this time on, the firing will be at closer range.

"Gathering Jewels."

This issue of the Christian Nation will fall under the eyes of many hundreds of people who are not its regular readers; and to these especially, but to all others as well who wish to read these lines, we desire to say some things concerning the really remarkable book, "Gathering Jewels, or the Secret of a Beautiful Life." 1. A book that is commended publicly by Bishop Vincent, Dr. Schauffler, and repeatedly by such a paper as the New York Observer, must be an exceptionally good book. 2. The wonderful way in which its sale is increasing establishes the fact that it is a book of growing popularity and usefulness. So rapid has this sale been that the publisher was agreeably surprised when compelled to issue a third edition several months earlier than he had anticipated. This new edition is now ready. 3. It is a book that, from its character, is peculiarly suitable for a holiday present; and its price, $1 postage prepaid, brings it within almost any one's reach. 4. But, while the price is $1, you can get it free by subscribing for the Christian Nation, and adding ten cents for postage on the book. 5. If you are already a subscriber for this paper, you can have the book by sending us one new subscriber and $2.25, which will also entitle the new subscriber to a copy of the book, postage prepaid.
"THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; YEA, THOSE NATIONS SHALL BE UTTERLY WASTED."
—Isaiah 60:12.

"QUITTING THE MANSE"

He displays great courage who fearlessly faces death even upon the field of battle, upheld and sustained by comrades on every side; he displays greater courage who, in a good cause, without human help, dares to face obliquy and death alone! Paul, at Jerusalem, for example, is greater than Paul at Cesarea. Brought to this test, of facing danger alone, Peter in the judgment hall sinks as when he dared to step amidst the waves of the sea; but afterwards Peter alone before Annas is even grander than Peter at Pentecost. It was because Daniel dared to stand alone against the sins of Babylon that our hearts are stirred at mention of his name; because Luther waged alone the battle of the Reformation, and alone defied the forces of hell at Worms that the Protestant world reverences his name. More heroic than when thundering against papacy surrounded by his congregation was John Knox contending alone for freedom and purity of worship surrounded by Queen Mary and her courtiers, enemies all of the church. Elijah at Horeb, Elias at Dothan, Moses before Pharaoh, Samsun amid the Philistines, Livingstone in Africa, Gordon in Khartoum, Phillips, Garrison and John Brown in America! Their lives repeat the story. But as in the life of no other, there is the commanding majesty of self-contained moral courage and strength and willingness to suffer alone for the good of others, in the life and sufferings of our Saviour. It is this loneliness of Jesus in his trials that gave poignancy to his sufferings. The inspired penman, having all but exhausted language in effort to picture with all possible truthfulness the sufferings. The inspired penman, having all but exhausted language in effort to picture with all possible truthfulness the sufferings for us of our blessed Master, adds yet this crowning touch that no heart may be unmoved, "I have trodden the winepress alone!"

There is before us as we write an Engraving, entitled "Quitting the Manse." It is the study of this picture which has suggested these thoughts. The disruption of the Established Church of Scotland, so thrillingly described by the Rev. F. M. Foster on another page, was accomplished. That was a crisis in the history of God's people; it marked the beginning of a new era in the life of Scotland and of the world. That day saw the enactment of a drama that demanded granite-will, and faith and courage in the heart of every actor. But, sustained by faith in God, and a clear conception of duty, they were also sustained and emboldened and enthused by the inspiration which comes from numbers when all hearts are cemented by a common and a consecrated purpose. What the nearly five hundred ministers had done that day, they were able to do together, and only together, when the electric fire of an aroused conscience, flying along unseen wires, had set all hearts ablaze.

This much for the daring deed of that day of destiny. The consequences of the day's work must be met by each man alone. From five hundred manes in Scotland they had gathered and in these five hundred homes, wives and children with blanched cheeks awaited their return; for the carrying out in good faith of the high resolve made in the General Assembly meant the sacrifice of home, living, social position, "and all that men most tenaciously regard."

In the picture before us the artist has succeeded in reproducing with wonderful accuracy a scene that appeals to the heroic in every nature. The subject of the Engraving is one of the martyr-spirit truth-serving ministers acting out the spirit and letter of the righteous course determined upon in the Assembly. Disassociated from his brethren now, the cheers of the thronging multitudes but a recollection, he is alone in the presence of God. The question which he must answer is this: Am I required of God, with mother, wife, and children depending upon me, to make this sacrifice for the sake of the principle of the Church's independence? The answer is given in the picture.

To the right is the Manse, the low doorway overgrown with English ivy, while roses and the daffodowndilly chase one another up and down either side. The minister stands on the doorstep, hat in hand, the dear old grandmother leaning on his arm. The faces of the little children, dressed for the road, are a study. The wife is turning the key in the door, preparatory to "quitting the Manse." Gathered about in front and to the left are the fathers and mothers in Israel, young men and maidens, little neighbor children, and even the shepherd dogs of neighboring homes. Love, inexpressible sorrow, indignation and reverence are on every countenance; and there is no "dearth of woman's tears." Over the fields to the left are seen the peasants' cots, the hills rising beyond, and winding around the road are two "cairts" loaded with the "fitting." While looking down upon us from the centre of the scene, across the road, is the Kirk, whose sacred walls have for the last time echoed the warning voice of the faithful pastor.

In the hearts, on the lips, and in the faces of the sad and sorrowful flock, are prayers for the minister and family who are leaving them,

"That He, who stills the raven's clamorous nest,
And decks the lily fair in flowery pride.
World, in the way His wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside."

"From scenes like these, old Scotia's grandeur springs."

We yield glad homage to men who at any cost stand in defence of the truth, in any land, and all lands. The servant of God in the picture gives up home and land and living for Christ's sake and the gospel, animated by the Christ-spirit. "May his tribe increase."

We deem this a specially appropriate picture for the CHRISTIAN NATION to present to its readers. The picture incarnates the central thought and principle upon which the CHRISTIAN NATION was founded, and for which it is zealously laboring. That thought and principle are: "Righteousness exal'teth a Nation."

In every home where this magnificent historic religious Engraving shall find a place it will prove a constant inspiration to noble and self-sacrificing labors for the Master.

NECROLOGY.

It is remarkable how many prominent men and women have been called away recently. Jefferson Davis, ex-President of the Confederate States, was buried in New Orleans Dec. 11, the funeral being the largest and most imposing ever witnessed in the South. The Governors of some of the southern states were the pall-bearers. Robert Browning, the English poet, and husband of the poetess, Elizabeth Barrett Browning, who died thirteen years ago, has just died in Venice. The Queen offered a place in Westminster Abbey for the remains, but it is thought he had arranged to be buried in the same grave with his wife at Florence. The Rev. E. E. Higbee, State Superintendent of Public Instruction in Pennsylvania, died Dec. 13. Mrs. Scott-Lord, sister of the President's wife, died early in the month. Bishop Tuigg of the Roman Catholic church in Pittsburgh, Pa., was buried at Altoona, Pa., Dec. 11th. Oliver Johnson, the last but one of the great Abolition leaders, was laid to rest the past week at Longwood, Pa., where the remains of Bayard Taylor repose. His pall-bearers were four sons of Wm. Lloyd Garrison.

The one remaining leader of the Abolitionists is Dr. George B. Cheever, now living at Englewood, N. J., in whose church on Broadway, this city, was held the great meeting denouncing the hanging of John Brown, at which Dr. Sloane, when asked to pray, declined, saying he was too mad to pray!

The Ladies' Home Journal for 1890 will be more interesting than ever before. Besides poems and stories by the very best authors, will be New Regular Department by Rev. T. DeWitt Talmage, D.D., entitled "Under my Study Lamp," being composed of talks on all subjects interesting to women.


A white ribbon lady sends us the following for publication: A call has been issued by the New York State officers to all W. C. T. Unions urging upon them the fitness of holding a public meeting, either in the afternoon or evening of Dec. 23, to celebrate the Sixteenth Anniversary of the Crusade. The W. C. T. U. was organized the following November, just one month ahead of the National, and is now the banner state with twenty thousand members. At this meeting let all the speeches be about the Crusade, and let a drime contribution from each member, or else a collection, be taken up and sent to the Treasurer, Mrs. Ellen L. Tenney, 434 Madison Ave., Albany, as a thank-offering to the State. Let our praise ascend to Him who put it into the hearts of the women to begin their heaven-sent work, and may we all earnestly pray that He will still sustain the W. C. T. U. and “cause his face to shine” always upon it.

“Young Man, Don’t Drift!” by Rev. F. B. Meyer, B. A., of Regent’s Park Chapel, London, a pamphlet, is in its 30th thousand. The subject is in Hebrews 2:1: “Give earnest heed...lest haply ye drift away.” Men don’t become atheists and swindlers at a leap. Don’t drift into a loose way of keeping Sunday. Don’t drift into loose companionships. Beware of the man who talks slightly of mother, father, home, or of women generally. Beware of the man who professes himself too deeply versed in the science of the day to believe in the Bible, and who ridicules those who do. Don’t drift into extravagant expenditure. Don’t drift into habits of gambling. Betting is a bad thing. Don’t drift into habits of excessive drinking. No man means to be a drunkard when he starts drinking. The best way is to take the pledge of total abstinence. They say that smoking leads to drinking, so it is best not to begin the habit which may lead to bad companionship and other things. Don’t drift into habits of impurity. Never go to a place to which you would not take your mother or sister. Never treat a girl in another way than you would like a man to treat your own sister. Don’t drift into an imprudent marriage. You need a wife who is a good Christian, a good housekeeper, and good to those in her own home. Don’t drift into a mere money making machine.

These ten ways of drifting are explained in a forcible and convincing manner, and young men are fully warned against them. The pamphlet, if read and its teachings heeded, will be of incalculable value to any young man, not only in this life, but in guiding him in the way to the blessed life to come. It is published by William Knowles, 101 East 13th St., N. Y.

Sing Sing Prison is inadequate to supply separate cells for all the prisoners brought to it. It contains but twelve hundred cells, and at times has two-thousand convicts, the keepers are thus compelled to put two in a cell. Now this results in the most degrading conduct on the part of the prisoners, and as the cells instead of being five or six feet wide, eight or nine feet high, and eight feet long, as in modern prisons, they are less than half that size, being but three and a half feet wide, six or seven feet high, and of similar length, which is considered by all prison officials to be inhuman to the prisoners, as it is detrimental to all sanitary and health regulations, causing the convicts to be covered at times with vermin, especially when two must occupy one cell. Then the bucket system prevails; that is, placing a bucket of water in each cell for the prisoners, permitting the buckets to stand until they get so soaked that their weight, about fourteen pounds each, and are covered often with filth.

Now the main building, workshops, and in fact the whole affair, is in sad need of repainting, and the Commission authorized by act of Legislature of 1889 along with the “Reform Prison Association of New York,” which is entirely of a benevolent and philanthropic character, are fully persuaded that the cheapest and wisest way is not to repair Sing Sing but to build a new prison having the proper sanitary laws observed, and to build it in a place where the building stone, cement, lime and marble are found in abundant quantities, where it might be made profitable to the state to employ a large number of the convicts in the new prison in preparing these things for years to come, without interfering with the trade industries of the state. They could also be employed furbishing stone to make good roads throughout the state. When will law-makers learn that these convicts are not only flesh and blood as ourselves but that they have souls to save or lose; and that we as a people confining them for their failings are responsible for their keeping, both morally and spiritually, while they are confined, and that only in love as well as by justice can we reach their hearts and turn them from the error of their ways.

Let us unite with the Reform Prison Association in trying to have healthy prisons in which every influence for good will be brought to bear upon the prisoners.

“The Devil’s Mission of Amusement—A Protest,” is the title of a little pamphlet by Archibald C. Brown, endorsed and containing an introduction by the Rev. C. H. Spurgeon, and also a preface note by Geo. C. Needham, evangelist. It really is a much needed warning to pastor and people in most of our churches, showing the contrast between our Lord’s and His Apostles’ way of reaching the masses and the way of some of the ministers of to-day, who try to effect a friendly compromise between the pleasures of the world and the pure preaching of the Gospel. Paul’s whole time was taken up teaching the word of God. The charge brought against the Apostles was, “Ye have filled Jerusalem with your doctrine.” Their work is described in these words, “And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ.” If they “ceased not from this they had no time for entertainments; they gave themselves continually to the ministry of the word.” The trumpet call in Corinthians is to “Come out from among them, and be ye separated, and touch no unclean thing.” In other words it is, come out—keep out—keep clean out. For “what communion hath light with darkness, and what concord hath Christ with Belial?”

When many of the disciples went back because of the searching nature of His preaching there was no attempt to increase the diminished congregation by resorting to something more pleasant to the flesh. Christ only gazed in sorrow upon those who could not bear the Word and said to the twelve, “Will ye also go away?” Jesus pitied sinners, pleaded with them, sighed over them, and wept over them, but never sought to amuse them. The mission of amusement is the Devil’s half way house to the world. The pamphlet from beginning to end is full of Biblical argument against church entertainments, and should be read by every pastor in America and by him placed before his people, for at present as Spurgeon “declares, church entertainments and ecclesiastical amusements have grievously dishonored the spirit of God, dried the streams of Christian benevolence, encouraged irreverence for sacred things, while inculcating a taste for carnal delights.” The author of this pamphlet is pastor over a congregation of three thousand souls, and has not even the music of an organ in his church, the singing being led by a preacher. He always prays with his elders immediately before entering his pulpit. This pamphlet can be had of Fleming H. Revell, New York or Chicago, for $1.00 for fifty copies or thirty-five cents per dozen copies. No more elegant holiday gift than our superb Engraving.
Christian Politics.

"Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be credited to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."-Washington.

FOR THE CHRISTIAN NATION.

THE MARCH OF EAGER FEET.

SIXTEENTH ANNUAL CONVENTION OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Monday morning, Nov. 11th, the convention was opened with devotional exercises, conducted by Miss Tobey, and Miss Elizabeth Sisson of London. Mrs. Mary T. Burt, President of New York, was called to the chair during the election of officers, and seven tellers appointed. There were 455 delegates present.

Before proceeding to take the vote for President, there was a season of silent prayer, followed with prayer by Mrs. Henry.

The result of the vote was as follows: Miss Willard 430, Mrs. Foster 11, 5 scattering and 3 blank. The informal was then made the formal ballot, and by order of the convention cast by the Recording Secretary for Miss Willard.

When the Committee appointed for that purpose had conducted Miss Willard to the chair, Mrs. Burt made an address of congratulation on our receiving for the eleventh time our beloved President, and she prayed God's face to shine upon her. Mrs. Stevens did not know why a committee representing every section of the country had been appointed to bring us back our President, unless to show that her love of justice and country blots out all boundary lines; and, she added, we from all parts rejoice with joy unutterable to receive her. Miss Willard quoted Mrs. Burt's prayer for her, and added, "and give us peace." She had been told how the vote stood, and she had said in her heart, "Several women have voted for me that do not believe that I am altogether correct in my notions about methods," and she thought it put her under bonds to keep the peace.

That which we have done put the greater constraint upon her to hide her life in Him who alone can give peace. She was touched, she said, as she entered the hall by the singing of "Home, Sweet Home," which is the true anthem of the white ribbon army, for Christ alone made it possible to have a pure Christian home on earth.

An incident: As the committee led our President to the chair amid the waving of handkerchiefs, the sun shining through the small windows in the dome of the building cast its rays on the face of the angel on the canvas and transformed it, giving it such a bright and happy glow that it seemed to me we could see the glory of God descending upon us as we chose our leader to carry out to the world the olive branch of peace.

The further election of officers was postponed until after lunch, a hymn was sung, and on motion of Mother Thompson, a telegram was sent to Madame Willard, announcing the result of the election.

Senator Blair was introduced as the Senator who always has a bouquet of flowers placed on his desk at the opening of each session by order of the W. C. T. U.; as the Prohibitionist of the U. S. Senate who stood up alone, (but he is not so lonely as he used to be;) and who stood up as the champion of women. The Senator made a very complimentary speech about the Union, and spoke very encouragingly of the outlook for National Prohibition as a result of the amendment campaigns in various states.

The afternoon meeting was opened with devotional exercises conducted by Mrs. Johnston of California. Dr. Anderson of the Adelphi Academy, Brooklyn, N. Y., spoke earnestly in favor of physical culture, offering to give free training of the kind described to five young ladies who may be sent by the W. C. T. U. to the Adelphi Academy the coming year. He recommended the taking up of this line of work by women.

Mrs. C. E. Buell was re-elected Corresponding Secretary, and Mrs. Mary A. Woodbridge was elected for the thirteenth time to the position of Recording Secretary. She has been a national officer longer than any other woman in the Union. She in turn re-appointed Mrs. L. M. Stevens of Maine as her assistant. Miss Esther Pugh was re-elected Treasurer. She remarked that the receipts in 1887 were $800; during the past year they were $23,000. At this point Miss Willard made a gift of her royalty on "Glimpses of Fifty Years," amounting to $27,000, to the National W. C. T. U. The members of the Convention endeavored to persuade her not to do it, but she would not listen to them. In session of Executive Committee, however, it was afterward positively declined.

Prof. Samuel Dickie, Chairman of the National Prohibition Party, was introduced and said: "If I were to announce my idea of this convention I should say, that I believe in the Apostles' Creed, in prohibition both state and national, in woman suffrage and in this organization."

Mrs. Gov. St. John was introduced, and made a short address likening the W. C. T. U. to the Statue of Liberty, built on the Rock of Ages. She congratulated constitutional prohibition on bringing forth twins—the two Dakotas. She delighted the convention. After a very large number of introductions, the convention was adjourned with the benediction.

In the evening the music was furnished by seventy-five boys, who comprise the Grace church choir of Chicago. Their singing was marvelously sweet, especially that of Master Kavanaugh. A contest for a Demorest Diamond Medal took place. It was awarded to Daisy Stoddard of Nebraska.

Gen. Nead Dow gave a grand address, beginning thus: I who am about to die, salute you!

Gen. Clinton B. Fisk was introduced amid great applause. He spoke approvingly of Mr. Demorest's work, and advised us if we had any little girls, to invite him to visit us, as he always carried little gold rings in his pocket for little girls. He said Battery D is being heard all over the country. Every newspaper had its ears stretched to hear what this most remarkable body of women in the world is talking about. Some are admiring, while from the tone of others about "the fighting women" one would imagine the object of the W. C. T. U. is to tear down the churches and destroy all the political parties in the world. But we must continue to stand shoulder to shoulder for the overthrow of the liquor-traffic.

The convention was adjourned for the night with the doxology and benediction. HARRIET M. FITCHARD.

THIS INTERESTING SERIES OF ARTICLES WILL CONCLUDE NEXT WEEK WITH THE ACCOUNT OF TUESDAY, THE CLOSING DAY, AND THE MOST ABSORBINGLY INTERESTING AND MEMORABLE DAY OF THE CONVENTION. EDIT.

FOR THE CHRISTIAN NATION.

THE CHURCH IS INDEPENDENT OF THE STATE.

REV. P. M. FOSTER.

There are points of Church History of transcendent importance and richly deserve to be forever remembered. One such is the Disruption of the Established Church of Scotland. One of the chief principles of the Reformation, for which the martyrs gave their blood and suffered every form of death which diabolical ingenuity could invent, but which they successfully established in Scotland and started forth in the liberation of the world, was that THE CHURCH IS FREE AND INDEPENDENT OF THE STATE. This rescued the Church from the control of despots, and all forms of civil governments whatsoever.

But though this principle was established in Scotland without adventure, yet Her Majesty's government began to curtail the liberties of the Established Church. They began to exercise a controlling interest in the settlement of pastors, and to say who should, and who should not receive "Patronage" (living). Overtures were sent up asking for a "Declaration against the unconstitutional encroachments of the civil courts."
The British Parliament, "in violation of national faith, had destroyed the spiritual independence of the Church of Scotland, in order to prevent that great and sacred principle from extending to England, and disturbing the torpor of her wealthy but secularized and enslaved Establishment." But there was a strong party in the Church of Scotland that sided with Her Majesty's Government in their unscriptural measures. They had the powerful influence of the government with them. What would the sons of the old martyrs, those who believed in the independence of the church, do in the emergency? Will they calmly submit? Will they leave Christ's house a prey to the control of the civil ruler? Will they come under such authority?

It was a memorable day in Scotland when the General Assembly of the Established Church met on the 18th of May, 1843. That Assembly was to decide for Scotland, again, if the Church was to be bound, or to be free! Would the Church submit and retain the patronage of the Government?

Would those who rejected the intrusion of civil authority in the Church separate from their brethren, and form a Free Church?

At the opening of the Assembly, Her Majesty's Commissioner, in the noisy bustle of reflected royalty, was there. The retiring Moderator had finished his sermon. The court was ready to be constituted. There was a "pause of brief duration, but of dead silence, unbroken save by the quickened beatings of a thousand hearts. Then spoke the Moderator, uttering the following words:

"In consequence of certain proceedings affecting our rights, and privileges,—proceedings which have been sanctioned by her Majesty's Government, and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our constitution, so that we could not now constitute this Court without a violation of the terms of the union, I declare that two could not, and as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with the permission of the House, I shall now proceed to read."

He then read the protest, laid it on the table before the Clerk, and bowing to the throne where sat the Commissioner, attended by the law officers of the Crown, withdrew, closely followed by all the men of distinguished genius, and talent, and learning, and piety, and faithfulness, and energy, and zeal,—by all of the livelong day, and night, and all the laborers who shed fresh grace and glory on the Church of Scotland, as honored servants of her "Head and King."

The scene outside the Church is beyond the power of pen to justly describe. Thousands and thousands had gathered from all parts, wrought up to a high pitch of excitement, and manifesting but less invincible determination against the encroachments of the Crown upon the spiritual independence of the Church than their courageous Pastors who were enacting the heroic scenes within. Let the historian speak: "When will they come out? They will not come," they said. "They will come!" They were among the abruptly interchanged exclamations, when the door opened, and, "Here they come!" announced to the vast multitude that the assembly was ready to proceed. The court was ready to be constituted.

Considerable excitement was manifested by the Chinamen while loading their baggage. In their anxiety to get their baggage on they would rush with it beyond the "dead line" and throw it on to the bridge extending from the wharf to the ship. I call it the dead line because there a white man stood with a club to keep the Chinamen off the bridge. When they stepped beyond the mark he would punch them in the ribs, or give them a blow on the head, and send them back with the blood trickling down their faces. One by one the Chinamen themselves were loaded into the ship.

I went aboard and explored the vessel. There were three decks. The Celestials were stowed away in the deck that was farthest from the sky. It was a horrible place to put human beings. It was another Black Hole of Calcutta, so dark that I had to grope my way along. The sides between the rows of rude berths were so narrow that two could scarcely pass each other. There was little chance for ventilation. Several corpses were on board to be conveyed back to China for interment.

In such a place more than four hundred Chinamen were packed together like sheep in a freight car. Imagine them in such a place as this out on a rough sea. I could scarcely make my way out again through the pack of Chinamen, and began to be alarmed lest I should get a free ride to China. On the middle deck there were a number of cattle, sheep, hogs, and poultry, some of which were to be slaughtered at sea. Just think of it! The stench was given a hundred times better place in the ship than were the human beings. After coming out, I expressed myself to an officer in regard to the outrage of shipping Chinamen in such a manner. He said: "There will be lots of 'em die on this trip. We will make good business for the doctor." The doctor is an American and gets the job of embalming the bodies of those who die at sea. For the Chinese will not permit the corpses of their friends to be thrown overboard if they have money enough to have them embalmed, so that they can be taken to China and buried there. When the vessel moved out, the Chinese women on the wharf scattered handfuls of silvered paper over the water to keep the devil away from the ship. There was an expression of delight among the Americans to see another ship loaded with heathen Chinese take their departure from America. They are leaving this coast in great numbers and comparatively few coming. On a ship which arrived at San Francisco from China a few days ago there were fifty-eight Chinamen. In the month of Oct. there were seventeen hundred and six departed and two hundred and sixty-eight arrived.

Our Chinaman of whom I wrote in the beginning of this letter goes home to be married. He says he will probably return if the restriction law is repealed, but will not return if he has to break the law of our country to get back. He takes with him two ar-gage on they would rush with it beyond the "dead line" and throw it on to the bridge extending from the wharf to the ship. I call it the dead line because there a white man stood with a club to keep the Chinamen off the bridge. When they stepped beyond the mark he would punch them in the ribs, or give them a blow on the head, and send them back with the blood trickling down their faces. One by one the Chinamen themselves were loaded into the ship.

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In the Sabbath School.

Lesson XII, Dec. 22, 1889—Close of Solomon's Reign. I
Kings 11:26-43.

Golden Text. “Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man.” Eccl. 12:13.

I. An important factor, Jeroboam.

II. His character. 1. Son of Nebat. 2. An Ephrahite of Torez. 3. A servant of Solomon. 4. His mother’s name Teman. 5. She was a widow. 6. He was a mighty man of valor.

III. Incidents foretelling his career. 1. He is going out of Jerusalem. 2. Is met by Abijah the Shilonite. 3. Jeroboam has on a new garment. 4. The two were alone in the field.

VI. Terms proposed to Rehoboam. 1. If he hearkened to God’s commands. 2. Walked in God’s ways. 3. Did right in God’s sight. 4. Kept God’s statutes and judgments as David did.

VII. Blessings promised. 1. God with him. 2. To build him a sure house. 3. As for David. 4. Israel also established.

VIII. Solomon’s malignity. 1. Sought to kill Rehoboam. 2. He fled into Egypt. 3. There until death of Solomon.

IX. The Book of the acts of Solomon contained: 1. The rest of the acts of Solomon. 2. All that he did. 3. And his wisdom.

XII. His successor. Rehoboam reigned in his stead.

Practical Thoughts.

1. Evil agents are not wanting for the chastisement of God’s people.
2. An issue can be made out of almost any event.
3. The agencies of evil are usually very capable.
4. Their pretenses are often very plausible.
5. They do not lack providential and prophetic sanction.
6. Such sins as national irreligion and idolatry will not escape punishment.
7. Christ’s mercy to his faithful ones will always find expression.
8. And some of their children must be allowed to share them.
9. Individual reprobates may exist in any family.
10. They will be made to bear the burden of Divine judgments.
11. The agency of God’s judgments may enjoy opportunities of great good and permanent favor.
12. If God’s judgments are executed in a spirit of malignity by the human agent—he will be held responsible for the acts as a crime against God.
13. Grievous sins in God’s people make a dark era in their existence and blots many a page of their fair fame.

Introduction.—The last lesson told us of Solomon’s Fall. The great king, who knew so much and had received such marks of the divine favor, goes astray in the latter part of his life. Whether he repented before he died, as I rather think he did, I do not know. The present lesson is in the same chapter as the last lesson. Between the two lessons we read of two adversaries of Solomon: Hadad the Edomite, of the king’s seed in Edom; and Rezon, who became ruler over Syria; both of these were adversaries of Solomon. Both were stirred up against Solomon by the Lord, though they perhaps did not know it. The lesson before us to-day brings to us a still greater adversary to Solomon’s kingdom, though his success relates to the time after Solomon’s death.

The Lesson.

I. Jeroboam (26-28).

1. Jeroboam the son of Nebat. The name of one who might have been great in goodness; but who was great in wickedness. He was sinful himself and made Israel to sin. An Ephrahite. This seems to mean here at least an Ephraimite. Solomon’s servant. Our dangers sometimes come from those who are nearest to us. Lifted up his hand against the king. It is a little difficult to get the meaning here; but the fact probably was that he rebelled in some way against Solomon. It seems best to connect this verse with the fortieth. Probably after he heard the words of Ahijah, he lifted up his hand against the king.

27. This was the cause. The explanation appears to extend to the fortieth verse. Solomon build mills. Of the mills we find these words: “The meaning of the name is uncertain, but probably it was applied to a rampart made by the filling in of the Tyropean valley where the wall crossed it. The word means ‘the filling in’ and it is thought by many that here it must have its etymological sense.” Repaired the breaches. R. V.: “breach.”

The repairing of this breach, or these breaches, may be connected with the building of mills.

28. Mighty man of valor. Hardly any special reference at least to his warlike capability; but in general to his being a person of ability. Made him ruler over all the charge of the house of Joseph. R. V.: “Gave him charge over all the labor of the house of Joseph.” The work here meant is that referred to in the preceding verse. Perhaps it was a forced service in which they were engaged. See 9:15. Jeroboam, because of his good qualities, is set over those who labored from the house of Joseph; from the tribe of Ephraim and perhaps also from Manasseh.

II. Ahijah’s Message (29-40).

29. Ahijah. See also 14th ch. Shilohite. Shiloh was in Ephraim. Ahijah and Jeroboam were of the same tribe. He had clad himself, i. e. Ahijah had. With a new garment. Perhaps a loose cloth to be used as a garment by day and a covering by night.

30. Rent it in twelve pieces. The garment represented the kingdom; the twelve pieces each represented a tribe.

32. Have one tribe. Judah and Benjamin seem counted as one. For my servant David’s sake. See 13th verse. David’s obedience was at least one reason. For Jerusalem’s sake. Another reason. God had chosen Jerusalem and he had plans yet for her. 33. They have forsaken. Solomon; and Israel also probably did so to a greater or less extent. Ashdoreth. Said to have been a female deity. Milcom; probably Molech. See 5th and 7th verses.

36. That David my servant may have a light. Perhaps reference is here made to the continuation of David’s family. Christ was to descend from David. 37. Thou shalt reign according to all that thy soul desireth. This hardly means that Jeroboam had already desired to be king, but rather that when he should be king he should rule in the way intimated.
...and it shall be, etc. He is here told his duty! He had no prospects before him. He had God's promise that would be sufficient if he had been obedient. 39. I will for this slay the seed of David. For the sinfulness referred to in v. 33, Solomon sought therefore to kill Jeroboam. Hardly because he had heard of the prophecy and wished to prevent its fulfillment; but rather, as we have intimated, Jeroboam having heard Ahijah's message, lifts up his hand against Amon, and on this account the king tries to slay him. If Solomon knew of the prophecy, it is doubtful if he should have tried to slay Jeroboam, though he certainly would have the right to lay hands on him for rebellion. Jeroboam, as we see from this verse, flees into Egypt, where he remains until the death of Solomon.

III. Concluding Remarks About Solomon (41-43).

41. We have learned much of Solomon; some that was good, some that was evil. He had wisdom and power and riches. He did good work for God. But he did evil and perhaps his position led many others into sin. There may have been other records of Solomon that have not come down to us. There appears to be reference here to a distinct book.

42. Forty years. Solomon's reign was of the same length as that of David his father.

43. Slept with his fathers. His life with its good and bad deeds ended. It was not the life that he might have lived. Some of his great opportunities he failed to improve. Rehoboam his son reigned in his stead. The ten tribes revolted from him, and over them Jeroboam became king.

Thoughts Taught or Suggested.

1. It is not well to antagonize God.
2. God will keep his promises if we obey.
3. The greater our opportunities, the greater our responsibility.
4. God can dispose of men as he will.
5. Idolatry is not all of a literal character.
6. Let us give God our highest and best service.

For the Christian Nation.

Thoughts in Conclusion.

Rev. S. G. Shaw.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."—Eccl. 12:13.

These are the words of a wise man, the wise man, the wisest of men. He had sought out and set in order many proverbs, three thousand we are told in another place; while his songs were a thousand and five in number. Besides he spoke of trees, from the cedar of Lebanon to the hyssop that springeth out of the wall, of beasts also and fowl, creeping things and fishes. He had been a successful man. He tells us of the vineyards that he planted, of the great works that he builded, of the household that surrounded him, of the gold and silver that filled his treasure houses. The sunniest smile of fortune had rested on him. His words here are not the sneer of a cynic, nor the growl of a misanthrope. They are the words of one who had weighed well and honestly the matter concerning which he speaks. He was also an inspired man, moved by the Holy Ghost to write for the instruction of other men. Now, near the end of his life, looking back, he gives us the conclusion to which he had come. It is this, that life ought not to be spent in the service of the world or of self; that it is too precious to be spent in anything but in the service of God. "Fear God and keep his commandments, for this is the whole duty of man." A number of thoughts underlie this text.

1. We must have a proper regard for God.

Some of our Christian brethren make a great deal of the love of God, and whether the teachers design it or not, some of their pupils have gotten the idea that if we only love God it is enough. God is love; and we are to love Him with heart, and soul, strength and mind. There are different kinds of love, however. The love of a parent for his child is not the same as his love for a fellow-man; the love of a child for his parents is not the same as his love for a play-mate. There is a possibility of our making too much of the humanity of Jesus and too little of His divinity under the instruction of those who make so much of the love of God. There is a possibility of our loving Him simply as a man loves his fellow, and a child his playmate. This would not be right. There is an element, which for want of a better term we call "fear," which must enter into our love for God. We find it in the child's love for his parent. The child respects his father's authority, esteems his wisdom, trusts in his strength, but loves him still; yes, I believe loves him more deeply and lastingly than any playmate. God is infinite, we are finite; God is eternal, we are but of yesterday; His thoughts and ways are as high above ours as heaven is above earth. We must not think of meeting God as we meet a friend, with hearty hand-shake and honest salutation; but we must bow before Him with both love and reverence, for He is the great God.

2. We must know our position.

God is the possessor of all things in the world. They are His, and subject to His will. He had a purpose in making heaven and earth. When we think of a man who has no purpose in what he does, we think of a man who is either foolish or insane. We cannot think thus of God. Everything that man makes he makes for some purpose. The purpose comes first always. God had a purpose in creating man, just as the watchmaker had in making the watch; and the watch is worthless unless it answers the purpose for which it was made. So with us. We are not sovereigns but subordinates, not masters but servants. The thought is not a pleasing one to the most of men. We would naturally choose a high place rather than a lowly one; we would sit upon the throne rather than prostrate ourselves at the footstool of the king. Thus it was at the beginning; and the subtle enemy of man whispered in the ear of our first parents: "Ye shall be as gods, causing the fall of man and the entrance of death into our world. On the other hand, the Saviour taking knowledge of this trait in humankind, has given us as the highest incentive to uprightness of life, the promise of sitting on his throne and reigning with Him. This is our calling, brethren, to service here and a sovereignty hereafter, a cross for a little time, a crown for eternity.

3. We must consecrate ourselves entirely to God's service.

We have a choice among widely different pursuits in life. Art holds out inducements, science has a reward in her hand, literature promises large returns, invention makes tempting offers; but no man thinks of achieving distinction in all of these. If he is fairly successful in any one, he will do well. To accomplish this even he must concentrate his powers, and bring every energy to bear in his chosen calling. Now, we are not shown to choose one of these. Another calling is ours. "Dost not wisdom cry and understanding lift up her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entrance of the city." "Length of days is in her right hand, and in her left hand riches and honor." No disappointment awaits those who seek after wisdom, no long and heart-sickening delays as in many another calling. In keeping the commandments there is a great reward. A man of talent who toiled hard at his favorite work though it brought him but a meagre living, was asked why he did not turn his attention to some employment in which he could make money. His reply was: "I haven't time to make money." Let others do the world's money-making and poetry writing, discovering and inventing; as for us when urged to enter some other calling than the service of God, we will say we haven't time.
4. We should be always willing to receive instruction.

Though Solomon was the wisest of men, yet he says in this verse: "Let us hear." He spoke as one desirous of learning himself, as well as teaching others. None is so wise but that he may still be a learner; and it were wisdom on the part of many, if they would give heed to themselves to the instruction they offer to others. We sought to listen to God, look for the guidings of His providence, pray for light and direction. We know in general what purpose God would accomplish, and we know in general the ways and means by which He would accomplish His purpose; but we do not know enough about how to act in specific situations. We sought to give our clerks directions so full and explicit as to warrant his absence from the store for any great length of time. New duties may arise at any time, new and unforeseen demands that make the merchant’s personal attention a necessity. Our duty, the church’s duty is not always the same. Now a martyr church seeks the truth in blood, for the world will not read it unless it is so written. Now a critical church sifts the truth free from error, for the truth needs sifting. Now a missionary church goes out into all the world with the Gospel, for the world is waiting and glad to hear the blessed news. The church is progressing, and consequently her work is not the same from century to century. The flower grows, now it is toiling underground, and now it is unfolding its petals and scattering fragrance all around. Its work is not the same from day to day. There is a meaning in the present unrest of the churches. "He that hath an ear, let him hear what the Spirit saith unto the churches." We need to listen attentively, and go carefully. One thing the Spirit saith, "Hold that fast which thou hast." If we lose while we gain, and pull down while we build up, there will be change but not progress.

5. We must keep the fact that there is an end ever before us.

There is a conclusion, a last day, somewhere in time for each of us; for each of us, a last look at the sunlight and into the faces of loved ones, a last consciousness of earth, a last opportunity for confessing sin, for obtaining mercy, for serving God. Of this fact this, the last lesson of the last quarter of the year, reminds us. There is a possibility that the conclusion of the whole matter of life may come too soon and find us unready and willing to meet it. If these lines should come under the eyes of any who have not decided to live for Christ, I hope they will not long hesitate. An eternity may depend upon the thought that lingers in your mind after reading what I have written. When the harvest is past and the Summer is gone, and sermons and prayers shall be o'er; when the leaves cease to break of the blest Sabbath morn, and Jesus invites thee no more; with the wheat or the tares, when the judgment appears, Oh which shall it be evermore?

For the Christian Nation.

QUESTIONS ON LESSON XII.

BY REV. R. CALLEN.

What is the title of the lesson? Did it close in peace? Who seems to have resisted his authority? Whose son was he? What tribe belonged? City? His mother’s name? What is said about her? Why should he be so particularly described? In what relation did he stand to Solomon? How is his resistance described? Was he the only one who gave Solomon trouble? Can you give their names? Were they Israelites? Why should Jeroboam turn against the King? What position did he have under Solomon? How did he come to be given such a responsible place? What seems to have been his duty in this position? What was Solomon doing that called for such work? Whom did Jeroboam meet at this time? In what circumstances? What is said about Ahijah? Why is this mentioned? What did he do with it? For what purpose? How did he make this illustrate his prophecy? What does he say to Jeroboam? What is the meaning of this? What is meant by his keeping two of the pieces? Why is Solomon permitted to retain the ten tribes? Why should two pieces be represented as meaning one tribe? Why are the ten tribes to be taken from him? Did he not deserve to lose all the kingdom? Why is it not all taken away? Why does God have such a love for David? When is this division of the kingdom to take place? How does he determine that the division shall be made? Why should this be repeated and such a forcible illustration be given at the same time? What would the ten pieces constitute to him?

What is God’s purpose in permitting one tribe to be ruled by David’s house? Will all this be an exact fulfillment of what God said to Solomon in the last lesson? What does he say that he will do with Jeroboam? Why should he give him such liberty? Does this mean prosperity in any course which he may pursue? Does God try to influence him to what is good and right? How does he do this? What is he to infer with regard to the following of an opposite course? What example does he hold before him as in purpose for a warning? What limitation does he make of the intended punishment of David’s seed?

Did Solomon know of this transaction and prophecy? What did he try to do to Jeroboam? Why? Can any other reason be assigned for this? If it was to keep the prophecy from being fulfilled, what do you think of him? Was it possible for him to do that? If Jeroboam tried to take the tribes from Solomon, what of him. Could he do this before the time? Would not all this have come about even if God had not revealed it? Does not this lead us to see that God has his purposes; and decrees the incidents in the lives of all men? What are the decrees of God? “How doth God execute his decrees”? How did Jeroboam escape death at Solomon’s hand? How long did he stay there? Was there a special history of Solomon’s life written? What did it comprehend? How long did he reign? How is his death described? Is there any special significance in the word ‘slept’? Have we any other instructive example of the use of this word? Why should death be called a sleep? What will come after this? Have you hope for Solomon? Where was he buried? Who succeeded him in the kingdom? Do we know what he had on any other soul?

What practical use do you intend to make of Solomon’s history?

We earnestly commend to our readers who work in the Sabbath Schools of our land The American Messenger, which has for its motto, “Behold I bring you good tidings of great joy which shall be to all people.” It is an eight page paper suitable for old and young, full of choice reading including poems and stories. It is published by the American Tract Society of this City and is one of their best publications. They also publish the following periodicals: The Dutcher Volksfreund, a splendid paper for German families; The Americanischer Botschafter is a German paper of the same class as the American Messenger ; The Child’s Paper, which is specially adapted to children in the Sabbath School, conveying to them the truths in God’s Word in a way easily understood and gladly listened to by every child; The Morning Light is intended principally for infant classes and very small children, being also intended for Sabbath Schools; Apples of Gold is a sweet little paper for the youngest readers and contains a beautiful chromo picture every quarter.

These publications, some of them at least, should certainly find a place in every Sabbath School, and that is why we so earnestly commend them. Specimen copies will be mailed free of charge by the American Tract Society, 150 Nassau St., New York City.

The Baker and Taylor Co., this city, announce that they will shortly publish at $1.50 in cloth and $1.00 in paper the proceedings of the Boston Conference of the Evangelized Alliance, probably under the title of “National Needs and Remedies,” and uniform with “National Perils and Opportunities.”
Religious Intelligence.

STAR NOTES.

**Evangelist Moody spent Sabbath, Dec. 8, in Brooklyn.** He spoke twice to Dr. Talmage’s congregation and in the afternoon to the Y. M. C. A.

**We hope that by our next issue this Department will be sufficiently enlarged to cover a breadth of religious interests equalled by few papers in the country.**

**The address of the Rev. W. M. Gissing is now 408 Landis Place, Kansas City, Mo.; and that of the Rev. John Teas is for the present Bovina Centre, New York.**

**A correspondent from Baxter, Pa., writes: We do not profess to be a prophet, but we believe there will soon be a prosperous and flourishing congregation here (Salem), owing to the able services of the Rev. H. W. Temple.**

**The Rev. James Kennedy, D.D., of this city, was ordained a minister in Ireland on May 18th, 1843, the day on which occurred the event commemorated by the great picture which we have had engraved for our subscribers.**

**The Rev. Dr. Pentecost has been laboring in Airdrie, Scotland, and addressed a company of about four hundred persons, all of whom had given themselves to the Lord in the meetings. At the closing meeting about forty more found peace.**

**A correspondent from Hopkinton, Iowa, writes: Early in November the chime of wedding bells in this place hastened the return of the Rev. T. H. Acheson from the East, his presence being required at the marriage ceremony of Frank H. Dunlap and Rebecca S. Wallace. A week later our hearts were saddened by the death of Maggie Morrison. We are in glad anticipation of a visit from the well known and loved foreign missionary, Evadna M. Sterrett.**

**Major Whittle’s work, recently closed, at Bethany Hall, Glasgow, was very fruitful in the resuce of those who had been wrecked by strong drink. At the closing service thirty-eight men and women responded to the invitation to signify their willingness to confess Christ.**

**We understand arrangements have been made by the R. P. churches of this city for holding union meetings during the Week of Prayer, as follows: on Tuesday evening in the Second church, on Wednesday evening in the Third church, on Thursday evening in the Fourth church, and on Friday evening in the First church.**

**Our correspondent at Bovina, writes: Perhaps the readers of the Christian Nation would like to know how Thanksgiving was spent by the dwellers on the banks of Apache Creek. The wild turkeys had been parading through the field where the corn grew for several days, and one week before Thanksgiving one of the men went down to their roost and shot one. As the weather was warm we thought best to have our Thanksgiving dinner the Saturday before, and the men were all invited in and a pleasant time we had. But two nights before Thanksgiving another drove came in and my “prentice han’ was tried on them, and a very worthy bird of fourteen pounds came home with me, and another feast was laid, but this time the day was right. The men all came in again, and so our Thanksgiving was a double one. Afterward we sang psalms, read the Scriptures, gave a Thanksgiving discourse, had some more psalms and prayer; and it all really seemed quite natural. We have had some severe weather in November, which is usually a month of mild, beautiful weather. We had frequently mornings when the ice was one inch or more in thickness, and some days the frost did not entirely disappear. It was a hindrance to us in building, but we used all the time that was possible, and now we think it will not be long until the house is enclosed. About ten days’ work will finish the stone work on the house; there will then remain considerable work yet to be done by the masons, such as steps, areas, pointing, etc. We expect three carpenters every day now, but we have known of men who did not come after weeks of looking for them, and these pect three carpenters every day now, but we have known of men who did not come after weeks of looking for them, and these...
around the Old Arm Chair.

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

For the Christian Nation.
DEPARTED FRIENDS.
TINA TEMPLE.
We are toiling, toiling onward
To a future's hidden store;
Shall we grieve that others pass us,
Reaching first that mystic shore?
Though quite late they started thither,
They have gained the other side,
While we slowly followed after
Battling every wind and tide.
Shall we mourn for their removal
Though they paused us in the race,
And have gained an early entrance,
Through the Saviour's bounteous grace?
Nay; more earnestly press forward,
Strive to gain an entrance, where
They have entered in before us.
Sweet will be our welcome there!

From the Christian Inquirer.
AN UNEXPECTED INSPIRATION.
BY DOLORE PERCIVAL.

It would have occasioned some surprise, and perhaps even a little anxiety, to John Winthrop's friends, if they had chanced to look from their windows, to have seen him leaving his bachelor apartments at a quarter after eight on a November morning to go to his office. He could give no reason for so doing on the Monday before Thanksgiving. He was by no means the first man, who, ordinarily cool and calculating, has acted from what appeared to be an impulse rather than a decided reason. There was no unfinished business to be attended to, no appointment to be kept, no letters requiring immediate answers. In fact, there was nothing that made it necessary for him to reach his office an hour ahead of his usual time.

He seemed to realize it as he neared his place of business, for he said to himself: "How can I carry out any such injunction? I don't have anyThanks-giving day," replied Bob, looking a little sheepish because he had been overheard.

"Bob, do you understand all you were singing," asked John Winthrop, as he was unlocking his desk.

"The minister explained it to us yesterday."

"Have you anything to be thankful for, Bob," continued John Winthrop.

"He said everybody had somethin' to be thankful for, and one of the best ways to show we was thankful was to do something to make other folks thankful."

It takes but a word sometimes to disturb our serenity, to set us thinking in a new channel; to send our thoughts over long distances; to bring back the past with all its memories. John Winthrop suddenly found himself thinking of a little village in Vermont. In an instant his thoughts were transferred to one of the suburban towns of Boston. It had been many a day since he had given a thought to one of these localities.

John Winthrop had been a successful business man, and now at forty years of age with no one dependent upon him could and did take life easy. He was a member and an officer in one of the largest churches, and conscientiously fulfilled his obligations to it. No one for a moment would have called him mean or selfish. His gifts for charity did not increase in so large a ratio from year to year as did his wealth. His aims were bestowed with unfailing regularity, and were recorded in his ledger with as much exactness as any other item of business.

The fault with him was that he never went outside the little coterie to which he belonged to find out if he could be of any help. He was not a man of impulses. Whatever he did, or whatever he gave, was according to the prescribed rules of society.

All through the day the words of Bob's hymn kept ringing in John's ears, and seemed to have a fascination for him, for when he turned his ledger over his accounts he caught himself humming the tune.

"Bother," said he, "how strange it is when something gets into your mind, it seems impossible to drive it out. Just hearing Bob sing that one verse has annoyed me this whole day. I don't suppose I'll get rid of it till I go home and read something."

All the way uptown Bob's song kept running through his mind, and when he tried to change the current of his thoughts, im mediately they turned towards Vermont and Boston.

Reading did not drive out the hymn, so John threw aside his book, and listlessly began turning the pages of an artistic calendar that hung from a gas burner at the side of the bureau, merely glancing at the selections for each day, till he came to Thanksgiving day, and then read these words: "Go your way, eat the fat, drink the sweet, and send portions unto them for whom noth ing is prepared."

John, leaning back in his chair with his hands clasped above his head, said to himself: "How can I carry out any such injunction? It's a lonely way I am going. I don't have any Thanksgiving days, as when we all lived at home in the old parsonage at Medbury. We did not have much money, but what happy times we used to have, father, mother, Sister Julia and Cousin Emma."

The thought of days gone by touched John's heart, and in his nervousness he began to pace back and forth in his room, biting his lips and saying to himself: "O, the perverseness of women, Sister Julia and Cousin Emma might have lived for years here.
in New York with me, enjoyed congenial society, and have had all they wished, and we all might have had a happy home together.

"Julia must go and marry a minister and move away from me. I should think she had seen enough of a minister's life, while we all lived at home. I promised father always to provide for Cousin Emma, and intended doing so. But, notwithstanding I told her all they wished, and we all might have had a happy home together.

Julia's husband has a good church, so she does not suffer. Emma's husband I heard was getting on prosperously, till a builder, for whom he had drawn a number of plans, failed and left Will crippled financially. That was several years ago. They are probably struggling along somehow. Emma, perhaps, thinks now that it would have been better to stay in New York with me."

John Winthrop passed a restless night. Bob's singing, the Thanksgiving selection, and Sister Julia and Cousin Emma, were the disturbing causes. What little sleep he did get was filled with dreams of the old home, and of father and mother, who, long since, had passed from earth to heaven.

Morning found him nervous and uneasy.

"What's the matter with me? Ever since I heard Bob sing yesterday morning I seem to have lost the power to control my thoughts. 'Come ye thankful people,' Sister Julia, Cousin Emma, and 'Send portions unto them for whom nothing is prepared,' have chased each other through my brain like horses on a race course. What relation do these three ideas bear to each other? I feel thankful enough. Why should I be thinking of Julia and Emma? They were willing enough to leave me. I don't know anyone to whom I can send portions."

John tried to reason himself into a quiet frame of mind, but all his arguments failed to bring about any such state.

His conscience told him that he had not acted in a brotherly way toward his only sister, neither had he done for his cousin what he had promised his father to do. It was no easy matter for John Winthrop to acknowledge to any wrong doing on his part. The fault, generally, seemed to him to be on the other side. But when he did feel that he had been to blame in any part, the fault, generally, seemed to him to be on the other side. But when he did feel that he had been to blame in any part.

"The fault, generally, seemed to him to be on the other side. But when he did feel that he had been to blame in any part."

"What portion could I send Julia?" queried John. "She does not need any money. In fact, I don't know whether she would accept any, if I were to offer it."

John continued his meditations for a minute or more, when suddenly he exclaimed: "I'm convinced enough to believe that the portion that would please her best, would be to see me, for she wrote to me last year, telling me that her boy was named for me, and inviting me to spend Thanksgiving with her, for she longed to see me after five years. I paid no attention to her letter, for I thought she had acted ungratefully in getting married and leaving me. Yes, I'll go and surprise her."

Quick as a flash he seated himself at his desk, took out his check book, tore off one, signed his name, and hastily penned the following letter:

**Dear Cousin Emma:**

"Can't you and Will and the babies go with me to spend Thanksgiving with Julia, and have a good day, as we used to have? It will be a great surprise for her. Enclosed find check for $25. Meet me at Springfield at six o'clock to-morrow night. Telegraph me here.

Yours, affectionately,

John Winthrop."

The ink was still wet upon the envelope, when John called out: "Here Bob, take this letter to the post-office as quickly as you can, and put on a special delivery stamp."

"Who can that be ringing our doorbell so early," asked Mrs. Thomas in a startled voice.

Answering the summons they were surprised and frightened, when there was handed in a letter, which Mrs. Thomas opened with trembling fingers, fully expecting some sad news. The contents were so unexpected that for a moment or more not a word was spoken.

"Shall we go, Will?"

"That's for you to decide."

"I say yes. Though I wish I had more time to get ready."

The next morning John Winthrop found the telegram accepting his invitation lying on his desk.

Early in the afternoon he left his office, and just as he was leaving said: "Bob, I am going out of town this afternoon, so you can close up earlier. Before you go home mail those letters, but be sure to lock them over to see if any need stamps. Hope you will have a good Thanksgiving."


Shortly after Mr. Winthrop had left Bob began to examine the letters. Just in the middle of the pile was one addressed to himself. Bob turned it over, once or twice, before opening. Within a neatly-folded note there lay a five-dollar bill. "This is to help you sing to-morrow, 'Come ye thankful people, come.'"

"Well," said Bob, "the boss isn't stingy after all. Now that's what I call a nice thing for a feller's Thanksgiving. He's showed he's thankful, for he's made me thankful."

While John Winthrop was speeding toward Springfield Bob was hastening as fast as he could toward his home on the East side to tell his mother of his good fortune.

As the train drew near to Springfield John began to be a little nervous for fear Cousin Emma and family might not be there, and so the pleasure anticipated might fail to be realized. They were waiting there. John, almost overcome with emotion, bustled round and hurried his party into the car, and in a few minutes they were on their way to Boston.

Julia, waking from a nap, thought she must be dreaming when she heard John's voice in the hall. Such greetings as were exchanged. How they all talked.

Thanksgiving day was spent in a way that reminded them of those of years ago in the country parsonage.

When the day was over, John felt that he had indeed eaten the fat and drunk the sweet, and out of a full heart could sing: "Come ye thankful people, come."

---

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NEW YORK.
The sixteenth anniversary of the Temperance Crusade was celebrated Monday last. That was a marvelous moral awakening, a reform in fact without a parallel in the world’s history. And yet there is a likeness in it to the story of Elijah’s retirement to the mountain wilderness. These women, alone in their homes, felt, if we may say so, that God’s people were so few that battle against the saloon was hopeless, and so, Elijah-like, they withdrew themselves, suffering in silence. Said the Lord to them, “What doest thou here?” and they answered as did Elijah. Then there came the whirlwind of the Crusade, but the Lord in all fullness was not in it; then the earthquake of excitement among the opposed, the fire of indignation in the breaking hearts and insulted homes of America’s womanhood, but the Lord in fullness was not in them. Last of all came the still small voice. Each of these, in turn, was better than the other, perhaps, since each one had to pave the way for the other, but, they were all only forerunners; breaking in pieces the rocks and purifying the way for “the coming of the Lord,” but their work had to be fully done; and then the still small voice of God was heard, telling each one that she is not alone, that the Lord has not only kept them all, but his chosen seven thousand from all ill; and although they have felt like Elijah, “jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away,” still they are where the Lord wants them to be, organized, standing with him a high price (the world and its kingdoms) for his service. When the devil approached our Lord on the mountain and offered him a high price (the world and its kingdoms) for his services, the Lord said, “Get thee behind me, Satan.” So, when the devil, through his agent the saloon, comes to us and offers us a price for our services, if we are true to our Lord, will our answer be anything that savors of consent? And yet our Government by licensing the saloon gives the devil its services in exchange for a few paltry dollars.

During the past few weeks our mail has been so heavy that all the clerical force of the office has been fully employed in entering new names on the subscription list, making book entries, sending out premiums, etc.; so that only those letters have been answered that demanded immediate attention. The host of welcome new subscribers we say, if you have received your papers and premiums, you will know that we received your letters. All letters will be replied to, however, at the earliest opportunity.

A lady of our acquaintance recently made this good point: When the devil approached our Lord on the mountain and offered him a high price (the world and its kingdoms) for his services, the Lord said, “Get thee behind me, Satan.” So, when the devil, through his agent the saloon, comes to us and offers us a price for our services, if we are true to our Lord, will our answer be anything that savors of consent? And yet our Government by licensing the saloon gives the devil its services in exchange for a few paltry dollars.

A call signed by Ellen J. Phinney, Ellen M. Watson, Harriet G. Walker and others has been sent out for the purpose of forming a new organization for Temperance work by the dissatisfied followers of Mrs. J. Ellen Foster, at Cleveland. Jan. 22, 1890.

In a Mercer Co., Pa., paper, we recently read an excellent letter addressed to the workers in the W. C. T. U. of that Co. by Mrs. Amanda R. Crowe who, we are glad to note, is Superintendent of Evangelistic Work.
"And I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory and a kingdom, that all peoples, nations and languages should serve him." Dan. 7:13,14.

PUBLIC WORKS AND THE SABBATH.

The Western Pennsylvania Association, auxiliary to the National Sabbath Union, was organized Wednesday, Dec. 4, at the Second U. P. church, Allegheny, Pa. On Tuesday evening, Dec. 3, Rev. Dr. Wilbur F. Crafts, Field Secretary of the National Sabbath Union, spoke in the First Presbyterian church, Pittsburgh, on the Observance of the Sabbath. He closed his talk with an earnest appeal for a day of rest for the workingmen, and, holding up a saw of the kind used by carpenters in the time of Christ, said: "The church that was founded by a carpenter ought never to be out of sympathy with the workingman."

On Wednesday morning in the Second U. P. church, Allegheny, he gave an address on the Progress of Sabbath Reform work since its inception. In the afternoon Rev. C. W. Smith, D. D., Editor of the Christian Advocate, delivered an able speech on the Sunday Press. He concluded with these words: "The man who gets his paper on Sunday morning is either cheated out of attendance at church by its perusal, or goes with his thoughts so dissipated and secularized, and his spiritual energies so enervated that he is unfitted for profitable worship. The entire influence of Sunday papers is against church attendance. In short, the Sunday newspaper is not required by any personal, social, political or business needs of man; its whole influence is against the Church, against religion, against reverence for God and respect for his laws, and against the best interest of society; and it should not receive the countenance, patronage or encouragement of any good citizen."

Dr. I. N. Hays followed, saying: "The Sunday press is worse than all the other social evils combined. It is having a tendency to drive all the six-day papers to issuing Sunday editions. The sale of Sunday papers can be stopped just as easy as a merchant can be prevented from selling his wares on the Sabbath. We have a law prohibiting it, and if the proprietors of these papers were forced to pay $25 fine for every newsboy selling their papers on Sunday they would soon be glad to quit publishing a Sunday edition."

Rev. B. F. Benzeil said: "So long as papers having Sunday editions are read on the other six days of the week, and so long as Christians advertise in them and encourage them, so long will they issue a Sunday edition. When Christian men and women will say that they will not read or advertise, or in any way encourage the support of any paper that issues a Sunday edition, then, and not till then, will the evil be crushed. We must strike at the root, and this is the only way to do it." Rev. Dr. McAllister spoke on "The Railroads and the Sabbath," saying: "It is railroad traffic on the Lord's day that gives the Sunday edition, and if the local trains would not support these papers if they were not for the Sunday trains that take them and scatter them broadcast over the country.

He was followed by Robert C. Totten, of the Totten & Hogg Iron and Steel Foundry Co., in an eloquent address on "Iron Mills and the Sabbath."

Mr. Robert C. Totten, of the Totten & Hogg Iron and Steel Foundry Company, in speaking of Iron Mills and the Sabbath said: "The owners of iron mills who have repairs made on the Sabbath attempt to justify such work by saying they could not turn out eight thousand tons of iron, or whatever was the capacity of their mills, unless this work was done on the Sabbath. The Scriptures command men to remember the Sabbath and keep it holy, but say nothing about the mills turning out eight thousand tons of iron per day for the balance of the week. The Presbyterian owners of one of the largest steel mills in this country have over two hundred men employed every Sabbath making repairs. By this work the owners of the mill have so crippled a Presbyterian church in the town where the works are located that there is some talk of it disbanding.

"Then you hear about the practicability of ceasing work at large blast furnaces on Sabbath, because it would endanger life and property to have them idle for a single day; but they can be banked and lie idle for three months or more. A remedy for this is to build smaller furnaces which could remain idle for a day without any danger or trouble. There is a gentleman who owns several large mills where Sabbath work is done and is looked upon as a great public benefactor because of his numerous public gifts, who has been quoting the scriptures recently in a magazine article, but there are some passages he ignored. If the Saviour was on earth now he would say to this man of millions: 'There is one thing that thou lackest, and that is remembering the Sabbath and keeping it holy.' This god of mammon is trailed through our country and the people's eyes blinded. What if it has a public library on one hand and a music hall on the other? What do we see underneath it? Sabbath desecration and 'men deprived of their only day of rest.' And now Sabbath-breakers, card-playing, theater-going and other, sinful amusements are the rule as much as they were formerly the exception."

Views and Reviews.

Another lineman, Peter Clausen, has been added to the victims of the electric light wires in New York City. This man was an expert, about thirty years of age. He leaves a wife who is in delicate health, and two children. The Judges on the Supreme bench have at last rendered a decision that these wires are a public nuisance and must be cut down, and the Mayor put men immediately at work to cut down the wires. In the meantime the companies are ordered not to use the wires.

Why do the Judges not see the perfect picture of the saloon system in the electric wire? On every street in the city the work of one reaches out and connects and communicates with every other saloon in the city, until it is unsafe to travel anywhere for fear of some of its lines falling around and upon us, causing present and everlasting death to all they touch. Yet no adverse decision is rendered by those in power, and no orders are given to close the saloon and put away with all its death dealing wires that have only for inscription the useless protection of a paper license wrapped around them.

Ex-President Cleveland and wife lately visited Boston, Mr. Cleveland attending the Boston Merchants' Association, at which four hundred gentlemen were present representing almost every business interest of the city. Mr. Cleveland made a splendid address, principally on ballot reform.

Yale College was at first exclusively Congregational. Now there are students of many denominations, and lately a Catholic Club has been organized. There are thirty Catholic students in Yale.

A telegram from Rio Janeiro informs the ex-Empress of Brazil that all her jewels have been stolen, some of them being the finest Brazilian diamonds in the world. If the Republic ceases to give an income to Dom Pedro this loss will be severe as the jewels were the greatest resource to which the family looked.

Charles Ostrom, late cashier and bookkeeper of the Minneapois department of the Pioneer Press, has been arrested and charged with having embezzled $2,200 of the funds entrusted to his charge. He is suspected of having set fire to the building in order to cover up his guilt. He confesses that he is a defaulter to that amount, but although he says he expected that the other charge would be made against him he insists that he did not start the fire.
An officer of the Royal Engineers recently bought an antiquated-looking desk at an auction in Halifax, N. S., and afterwards discovered that it had been presented to the Duke of Kent by the citizens of Halifax, probably ninety-six years ago. The officer sent it to England and lately received $1,000 for it.

The Queen of Great Britain has sent a cable dispatch to Mr. Stanley, expressing her congratulations, and hopes for Emin Pasha’s recovery. The corporation of London has invited Mr. Stanley to accept the freedom of the city. The parchment will be inclosed in a gold casket and will be presented in the Guild-hall in which a reception will be given to Mr. Stanley.

Another disaster has occurred at Johnstown, Pa., in which ten lives were lost. On Dec. 11th an entertainment was given in the Parke Opera House, the only Opera House in the city, when a panic occurred by some one raising a false alarm of fire, and the only exit from the building being inadequate, in the crush many were trampled to death. About seventy-five persons were wounded.

The French Nuns of the Convent of Mount St. Ursula, near Pittsburgh, Pa., are at last to receive their rights. Mother Alphonse is a relative of ex-Empress Eugenie, while one of the sisters she sent to present the case to the Pope is a French countess and cousin of De Lesseps. The Pope decided they must either get the convent back or Pittsburgh diocese must give them $30,000.

On Dec. 19, a terribly shocking accident occurred in one of the large Public Schools in Detroit, Mich. A large number of children were practising a cantata, and on account of the room getting dark a candle was brought when one of the girls who was, like the rest, dressed in fluey robes covered with cotton, came too near the light and was immediately enveloped in flames, and rushing through, the crowd set fire to a great number of others before she reached the sink, where she lay down and let the water extinguish the flames around her, but three of the others were burned so that they died shortly afterwards, and a great many are in an awful condition, little hopes of their recovery being entertained.

Under the auspices of the National Reform Association two largely attended mass meetings were held in Pittsburgh, Pa., Dec. 19, afternoon and evening, at which addresses were made by Rev. L. N. Hayes, D. D., Miss M. F. Cusack, the "Nun of Kenmare," Mr. Harvey Henderson, a lawyer, and the Rev. David McAllister, D. D. The object was to protest against the proposition made by Catholics that they be given a proportionate share of public taxes for the support of parochial schools, and against the aggressive deliverances of the recent Catholic Congress, and the inroads which parochial schools in Pittsburgh are making upon the attendance at the public schools.

Miss Cusack dealt principally upon the methods of the Jesuits, saying that if Protestants wished to turn this country to infidelity they should let the Jesuits control it. They are doing their best to save his life.

The terms of seven members of the Board of Education of New York City, have expired; among those not re-appointed by Mayor Grant is Miss Grace H. Dodge, who labored successfully to have several important reforms made in the schools.

The American Sabbath Union at its last meeting at the Broad­way Tabernacle elected Col. Elliott F. Shepherd President, and Gen. O. O. Howard, Nelson Dingley of Maine and Mrs. Bate­man, Vice Presidents, and R. N. Perlee, Treasurer.

In New York and Brooklyn alone, it is estimated by the Republican Union League Club’s Committee on Political Reform, that $50,000,000 annually are taken from the families and given to the saloons, dealing out both starvation and death.

The Rev. Mr. and Mrs. Frederick H. Northrop, of Beloit, Wis., have gone as missionaries to India. Mrs. Northrop was formerly Miss Nina Alcan, who two years ago sold her jewels and silk dresses and donned the uniform of the Salvationists, leaving a good position and friends to engage in missionary work in New York and Brooklyn.

On Dec. 12, while a young farmer named Almond Bruce, was returning from Lockport, N. Y., a runaway team collided with his wagon and threw him into the road. The horses’ feet tore his scalp off, and his ears fell down on his neck. All the white bone protection to the scalp was exposed. The physicians are doing their best to save his life.

On Thursday evening of last week one wing of the Presbyterian hospital, in this city, was completely destroyed by fire. There was a large number of patients in the hospital when the fire broke out, but they were all safely removed to other hospitals. The loss is about $150,000; fully covered by insurance. The building will be put in repair at once. It is a reason for great thankfulness that no lives were lost.

At the regular meeting of the Board of Directors of the New York Society of the Prevention of Cruelty to Children the Super­intendent reported for November that the Society had secured one hundred and nineteen convictions, and that two hundred and fifty-five children had been relieved and sent to homes and institutions. Several prominent workers in this line in Paris and London were made honorary members.

Citizens of Brooklyn will specially mourn the death of the Rev. Reuben Jeffry, D.D., of that city. It will seem sudden to many, for it was but a few weeks ago that he addressed a large audience in the old Marcy Ave. Church; and the address, though brief, was full of force and elicited the warmest applause. He was a man of exceptional ability, and had filled many prominent positions in the Baptist Church. The Christian Inquirer, a Baptist journal of this city, says, "He was a preacher of extraordinary power.

We are grieved to note the ill-treatment which Rev. Dr. J. F. Avery has lately received at the hands of three roughs, on account of his chasing away a boy who was annoying a Chinaman. They beat him dreadfully about the head and face. He wrote a communication to the New York Times in which he tells of the abuse and annoyance he is constantly forced to bear from his neighbors, who are Catholics. The windows of his church are wilfully broken, things are stolen out of the church, the books are torn and lately bullets have been fired through his bulletin board, and especially through his name. Dr. Avery is the able editor of one of New York’s best illustrated monthl,.

In order to ascertain the actual practice of the schools, the Committee submitted to the school officials of the State a list of questions, a portion of which it quotes:

1. What is the number of schools under your jurisdiction, and within what geographical limits are they comprised?
2. In how many of these is the Bible read?
3. In how many is prayer offered?
4. In how many are Christian hymns sung?
5. Is all positive religious teaching prohibited?
6. Is any positive teaching required, and if so, what?
7. Would public sentiment within your jurisdiction favor habitual instruction in such truths as the existence of a personal God; individual responsibility to God; the immortality of the soul; a general supervision of the whole.

The majority of the Commissioners was not able to say whether Christian hymns are used or not. Most of them state that religious instruction is not prohibited in the schools under their care, while fifty-five out of the seventy-one say that no religious instruction is required. Commissioner Sandford, of Westchester, is the only one who calls attention to the decisions of the State Department, made by such men as General Dix, John C. Spencer, E. F. Pearson, Prof. J. J. Stevenson, Warner VanNorden, and Gen. A. B. Smith.

The Committee on Religion and Public Education was instructed to report this year, "the full legal status of the question before them in the State of New York, and the actual practice of its schools in the chief cities and towns."

The educational machinery in the State of New York is vast and complicated, since our system includes 9 Normal Schools, 31,726 Common Schools, 7 Indian Reservations, 7 Institutions for the Deaf and Dumb, 1 for the Blind, and 1 Nautical School. The Committee confined its inquiries to the three classes first named.

In twenty-five cities of the State, Superintendents of Public Instruction are employed, under whose supervision the Common Schools are placed. The town, or rural schools, are under the care of 114 Commissioners. The State Superintendent at Albany has general supervision of the whole.

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6. Is any positive teaching required, and if so, what?

The following report was presented at the last meeting of the Synod. Copies of the full report, being a neat little book of forty pages, may be had by enclosing a twen-cent stamp in a letter addressed to the chairman, Rev. David G. Wylie, Ph. D., 110 East 81st street, New York.

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1. The actual practice of the schools.

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reached, is the formation of a public sentiment which shall frame
and enforce a law suitably providing for the incorporation with
the school curriculum, as an essential part of it, of those theistic
truths which are expressed in the circular, and the moral virtues
which legitimately spring out of them.

II. The legal status in the State of New York.

In order to ascertain this, the Committee entered into corre-
respondence with several well known legal gentlemen. These
three questions were submitted: 1. What laws are now in
force in this State concerning either moral or religious instruc-
tion in the public schools? 2. What legal forces have the pub-
lished decisions of the State Superintendent of Public Instruc-
tion? 3. Does the State Constitution contain anything which
would prevent the introduction of religious, not denominational
or sectarian, instruction, into the public school curriculum?

The legal opinions received by the Committee may be sum-
marized as follows: 1. The laws of the State make no provi-
sion for either moral or religious instruction in our public schools.
They do provide for instruction "in physiology and hygiene
with special reference to the effects of alcoholic stimulants and
narcotics upon the human system." 2. The public decisions of
the Superintendents of Public Instruction have the force of
law. The Superintendent is made by the statute a judicial tri-
unal in respect to the matters over which he is given jurisdic-
tion. The act provides that his decisions shall be final, and not
subject to question or review in any place or court whatever.
The only legal way in which they can be overruled is by testing
the constitutionality of the statute by which the Superintendent
of Public Instruction is given such authority.

The Superintendents have uniformly decided that religious
instruction, including the reading of the Bible and prayer, forms
no part of the course and must be excluded from the schools
during school hours. It goes without saying that the general
enforcement of these decisions would put an end to the modicum
of religious exercises now occasionally observed. In some cases
school trustees have prohibited the reading of the Scriptures and
the offering of prayer in the presence of scholars, even out of
school hours. Occasionally this has been done in preference to
maintaining the customary exercises, and then excusing from
attendance upon them those pupils whose parents or guardians
were opposed.

In closing, your Committee calls attention to a statement of
Sapho, opening the report, concerning compulsory educational methods
in European schools, which he made to the last legislature. He
says, in part: "Attendance has been compelled in Germany since
1873, in England since 1870, and in France since 1882. All private
schools in each nation are required to have the approval of the
government, and all proprietors or managers of such schools who
do not comply with the provisions of the general school law are
liable to severe punishment for their delinquency. Indeed, all
private schools become public schools in a sense, by reason of
being subjected to government supervision and control. ** In
cases where children are instructed at home, measures are taken
to see that the study and instruction are equivalent to those in
the public schools. *** The qualifications of teachers in private
schools are as rigidly fixed by law as those of the public schools."

These facts are significant in connection with the words used
by your Committee last year. "In view of the noteworthy in-
crease of parochial schools, it is not too early, perhaps, for the
State to secure and insist upon a legitimate supervision of all
schools within its domain." And your Committee still maintains,
in the language of the resolution adopted in 1887, and in substance
reaffirmed by the General Assembly at Philadelphia in 1888, that
"Without claiming it to be the province of the State to teach
religion for religious sake, the Synod should yet confess that, in
order to the State's own interest, there should be in
every school maintained by the State the incutation of such
principles of dependence upon God and obligation to Him, as are
essential to sound learning, safe character, and wholesome
citizenship."

It was

Resolved, That the Committee on Religion and Public Educa-
tion be continued, with a view of communicating with similar
Committees appointed by other bodies, and in general keeping
under its supervision the varied aspects and interests of the ques-
tions involved, and to report to the Synod at some future time
as necessity may arise.

For the Christian Nation.

THE MARCH OF EAGER FEET.

SIXTEENTH ANNUAL CONVENTION OF THE NATIONAL WOMAN'S
CHRISTIAN TEMPERANCE UNION.

The Convention was opened on Tuesday morning, November
13, with devotional exercises. After the usual preliminary
business of the morning was over, Mrs. Aldrich of Iowa called
for the consideration of the resolution offered a year ago, by
Mrs. Campbell, of Pennsylvania, with reference to our becoming
a non-partisan organization.

Mrs. Henry said that while we have never been a partisan
body we have always been a Prohibitionists. Mrs. Carr re-
marked that if we were partisan, we would not have permitted
General Sherman to have spoken from our platform as we
allowed Neal Dow. Mrs. Baker was opposed to the adoption
of the amendment, because it carries on the face of it the idea
that up to this time we have been partisan, which she denied.
Now, she comes from a state where she feels its importance to see
the Republican party put itself squarely upon a plank declaring
for state and national prohibition; and the W. T. U. hesitated not
a single moment to endorse the Republican party of South
Dakota, not because it was the Republican party, not be-
cause it was the Prohibition party, but because it had the cour-
age to come out and declare for the principles that we as an
organization have ever declared for, and which is the foundation
of our work. But while we recognize the grand stand that the
Republicans of South Dakota have taken, it must be understood
that nationally the W. C. T. U. has endorsed no party but
the Prohibition party. Hence working in a national

capacity we have no right to adopt an amendment to our Con-
stitution that would carry out to the world that heretofore we
have occupied a partisan position, but that we have now retracted
from that position. Mrs. Jones and Mrs. Rose of Pennsylvania
declared that they would be hampered in their work if the word
non-partisan carried. Mrs. Carhart, of Iowa, declared that they
had upheld the Republican party and worked for it as long
as the party kept faith with the people. She read extracts from
books containing resolutions to that effect passed by the W. C.
T. U. If we are consistent we must uphold the principle of
Prohibition even if it is through the Prohibition Party.

Mrs. Buell was opposed to the amendment because she be-
lieves constitutional law should leave us free to adopt any
method that seems in our judgment to be wise in the progressive
work of this organization. The preamble of our Constitution is
the same as when it was adopted at our first convention. She
believes the Lord's hand is to be seen in that preamble. She
put into the hearts of those women to leave us free to use any
right means or method to carry on our work to its ultimate con-
clusion—the prohibition of the liquor-traffic.

Mrs. Hunt was in favor of the amendment, believing that the
word non-partisan will help to establish the fact to the public
Mrs. Foster approved of the amendment, declaring that we are
partisan, and it is unjust, it is political robbery to take her politi-
cal independence and carry it where she does not want it to go
She belongs to the W. C. T. U. to have and to use in the work
of that union, but not to be given away to any other organiza-
tion. She is a woman suffragist, but the W. C. T. U. will not
give itself to the Suffrage Society. She was a member and a
Prohibitionist, she said, before some of us ever heard the name.
She stands for prohibition. She hates, despises and condemns
any form of license, high or low, because she hates the saloon; because she wants to put it away is why she wants the National to have the greatest possible power to do it. "Everything else," she says, "but Prohibition with me is small, insignificant, as compared with this one question; and my individual political position is in the service of Prohibition and you will find it so, ladies." She said that in five years we would be where she is. She is only a little in advance. Then we will say we did it, (secured Prohibition.) But we will praise the Lord together.

Mrs. Benjamin moved that the further discussion of this matter be indefinitely postponed, and further stated that there was not a word that could be taken from the record of the last convention. (Here she read the resolution under discussion.) We can do nothing as a body of Christian women but subscribe to it.

Mrs. Lathrop declared that we were a body of women with very decided opinions on this subject, and were ready to decide it. We are Prohibitionists. "If the women of this body were enfranchised, and an election were to be held to-morrow, and we should go to the polls, out of the 465 delegates, there are not 50 but what would, as intelligently as any man can vote on any question in this country, give their votes to the grand National Prohibition party." The way to bring about a political reform is to force the issue between the old order of things and the conscience and the intelligence of the American people. The only power at present bringing this issue is the National Prohibition party. We are making in our moral work with the brain and conscience of the people, what the Prohibition party is making with political methods and political policies. The intrenchment of the saloon is in the old parties. But this body of disfranchised Prohibitionists, in their great moral and educational lines of work, have always been constitutionally and organically non-partisan. We stand for the Prohibition party because it was born to make this issue nationally, and because its dominant issue is Prohibition, and so we give it our full approval. In opinion we are Prohibitionists, as we would be and shall be at the polls, some day.

Mrs. Hoffman, of Missouri, hoped the question of this amendment would not be postponed, but that it be settled so that our convictions can go out through the country, and not be further misunderstood or misrepresented. We owed it to ourselves as a dignified body of intelligent thinking women with convictions, and she hoped the question would be settled to-day. She moved for the previous question. The motion was put to indefinitely postpone and lost, as was also the motion to adopt the non-partisan amendment.

A telegram of greeting on motion of Mrs. Woodbridge was sent to the Knights of Labor in session at Atlanta, Ga., saying: "Brothers and sisters, stand for total abstinence; for a strike against the liquor dealers; a boycott of the saloons; a national day of rest, and the ballot for women; and may God be with us in our toils of work, have always been constitutionally and organically non-partisan. We stand for the Prohibition party because it was born to make this issue nationally, and because its dominant issue is Prohibition, and so we give it our full approval. In opinion we are Prohibitionists, as we would be and shall be at the polls, some day.

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An elegant green plush easy chair was presented in behalf of the convention, by Miss Willard, to Helen M. Hoit, Superintendent of Railroad Transportation.

In the afternoon, after prayer, Mrs. McClees gave her report on Soldiers and Sailors. She said that hereafter no military drill will be allowed on the Sabbath, and no more liquor will be sold at military posts.

Telegrams of remembrance were ordered sent to Miss Jennie Cassidy, Hannah Whitall Smith, Josephine Nichols, Clara Barton and to Gen. Howard and Scofield.

Gen. Clinton B. Fisk, by consent, addressed the convention. He began his address by saying that he counted it no light honor to be permitted to stand here and look at such a gathering of earnest Christian women in the face. I believe, Miss President, that the World's Fair is already here. (Applause and laughter.) He felt quite at home in Battery D. He had heard the roar of its guns in other days, and he had heard its echoes clear across from here to the sea shore. Everybody was listening to hear what the women have to say. He told of a Detroit brewer who sat opposite him on the train coming to Chicago. He was reading the newspapers and as he read his face grew redder, and at last he exclaimed: "Dose vimen beat the devil!" Mr. Fisk replied that he believed that was just exactly what they were trying to do, and proposed that the brewer and himself join us in the work. The brewer had no more to say. Mr. Fisk then spoke in behalf of Levi P. Morton, who he said had been a personal friend. He believes he has been blinded, and thinks that the action of the brewers has made him more thoughtful to-day than ever before in his life. He paid a beautiful tribute to Lucy Webb Hayes, declaring that she was no slave, under homage to none. She was gentle and sweet. He invoked God's blessing upon our organization. We are stronger than we think. "Trusting in God, keeping our flag of Prohibition floating ever before us, let us keep our faces toward the stars, remembering we are marching under the banner of Him who will never fail, never be discouraged, until He shall set judgment in the earth." (Applause.)

Rev. Mr. Weir, of the National Reform Association, was introduced, and although the time was limited, he made an appeal for the National Reform Association.

A telegram of greeting was here read from T. V. Powderly, in behalf of the Knights of Labor Association.

Letters from Correspondents.

One of the best things ever said by Henry Ward Beecher was: "If the old stoics with their thick necks could control their passions for the sake of their philosophy, what should not Christians do for the sake of a living Christ within them?" What is needed to-day is consecrated men, men who are willing to do anything and endure everything, that Christ may be exalted and the people brought to Him. One year ago a minister located in Georgetown, Ky. He denounced the saloon, the brewery and the distillery as institutions of the devil. He condemned the Sunday train, the Sunday newspaper, the Sunday base-ball and the Sunday theatre, as not only needless, but flagrant violations of God's law. His friends went to him and said, "We do beseech you to be more prudent. If you talk so plainly in the pulpit it will not be long until you accept a call some place else." He replied: "It makes no difference what becomes of me providing Christ is honored. I have no fears. So long as the Master has a work for me to do, He will take care of me. My only anxiety is to preach what He has directed me to." To-day he has a crowded house, morning and evening.

A minister now in Cincinnati was before located in a Western city. Just as he arrived he learned that a church fair had been announced and one of the attractions was to be the raffling of a "crazy quilt." As he stood talking to one of his elders a little girl came up and said: "Have a ticket, sir?" "No, I thank you. I do not gamble." The minister said to him, "What do you mean? Is not that little girl's name so and so, one of our members?" "Yes, that church fair is as bad as a lottery." "Can I do not allow it. Either I must stop it or I will resign. I will take all the responsibility and call it off." And so the people gathered. The quilt was put up a' auction, and the minis er drab a fabulous sum—more than they could have hoped to get—and it was knocked down to him.

Rev. J. M. Foster.
In the Sabbath School.

LESSON I., FIRST QUARTER, JAN. 5, 1890.


Golden Text: "Behold, I will send my messenger, and he shall prepare the way before me."—MALACHI 3:1.

For the Christian Nation.

INSTRUCTIVE SUGGESTIONS.

BY REV. S. G. SHAW.

Beginning to-day we are to have a whole year's study of the life of Christ; that wondrous life that was lived by the son of God among the sons of men. We have time, therefore, to go back a little, and look at some of the events that came before His birth. Have we been a mistake. His work at an earlier period would have been prepared for His coming. It took those forty centuries to teach the lessons, and show that philosophy was vain. Noble philanthropists had to rise and prove that power was a thing of nought. Great scholars had to teach and send out their bands of disciples, and show that philosophy was vain. Noble philanthropists and noble men had to teach and prove that society could not be rebuilt upon the principle of love to men. False gods must be worshiped, and the worshipers leave their temples still in hopelessness; proving that man-made religion was a delusion. The history of those centuries had to be written, that men might see that the result of all their efforts had been only a deeper degradation and an increasing tide of woes; and only then when they were ready to take the pen and write "Failure" at the end of every chapter, was the world ready for Christ.

Meanwhile God had not been forgotten, the truth had not perished. Among the nations there was one that lived through reproach, and oppression, and conquest, and banishment; allowing no inter-marriages, entering into no business relations, forming no alliances, making no treaties with other peoples. Call them proud, bigotted, stiff-necked if you will; but grant me that but for the Jews, faith in God and hope of a coming Redeemer would have perished from among men long before those forty centuries had passed. Within the bosom of the Jewish church dwelt the spirit of prophecy; and all down those four thousand years watch-ers on the mountain tops saw and described the coming liberator of the race. Malachi was the last of the prophetic line. After him came the angel Gabriel to tell that the forerunner of the Christ was about to appear.

The following thoughts are suggested: 1. God's promises though delayed are always kept. As we have seen four thou-sand years elapse between the promise of a Saviour and His advent; but the Saviour came, the seed of the woman did bruise the head of the serpent. He came in "the fullness of time." As soon as the way was prepared and the herald had announced His coming, the Anointed came in His glory. From Malachi's glowing prophecy men must have thought that their redemption was nigh, even at the doors; still four hundred years must drag weary by. Then came the angels' song, the streaming star, the visit of the Magi, and the saintly with Simeon thought that their day, or about the predicted slaying of the witnesses. Whatever else may be uncertain this is sure, when the Son of Man cometh, whether it be at midnight or at the cock-crowing, or in the morn-ing, He will find faith on the earth.

3. God confers with men respecting the accomplishment of His purposes. Through the angel He talks with Joseph at his carpenter work, and with Zacarias as he burns incense at the altar. Gabriel brings a glad message from God to Mary in Nazareth of Galilee, and she is inspired to share her joy with her cousin Elizabeth who dwells in the hill-country of Judea. Those were the days when heaven seemed very near to earth. There was no need of men specially gifted and called to act as prophets, for even humble women were filled with the Holy Ghost and prophesied. There was no need of the lot, of Urim and Thummim, as of dreams, when angels were coming and going between earth and heaven. This was nothing new. When God came down to destroy the cities of the plain He went to Abraham's tent to tell him what He was about to do. I might tell you of talks between God and Adam, Noah, Jacob, Moses, Samuel, Solomon, Elijah and others who lived in the old dispensation. When Christ was here among men He maintained a free intercourse with those whom He loved and trusted. He treated His disciples as friends not as servants, telling them, as He said, all things that He had heard of the Father. Has there been a change in these latter days? Yes, a change in the administration but none in the law. God still confers with men. Christ said, speaking of the Comforter which is the Holy Ghost, "When He the Spirit of truth is come, He will guide you into all truth; for He shall lead you into all truth; for He shall not speak of Himself but whatsoever He shall hear that shall He speak, and He will show you things to come." Have we any need then of Urim and Thummim, any need of prophets, of angels, of dreams, of the lot? No, the Holy Spirit is here and we need no other guide to the truth.

4. God associates man with Himself in work.

God always respects the manhood of man. Have made him a living reasoning creature, He treats him as such; and far differently from the way in which He treats those things that have not life or intellect. He makes grass grow for the cattle; while man must eat bread in the sweat of his face. For
the stork's home. He has made the tall fir-tree, with its strong
and wide-spread branches; but man must labor to build his
house. The lofty mountains afford the wild goats a place of safety,
and the conies resort to the cleft rocks in times of danger;
but man must invent engines of defense and throw up fortifications
to save himself from his enemies. God has endowed man
with certain faculties, and these he must use in order to accom-
plish the ends of his being. I think we may say this of God,
that what any one of His creatures needs and cannot accomplish
God will supply; but where He has already given the requisite
qualifications, He seldom if ever does anything more. Man
can do something, yes much, I speak advisedly, to accomplish
his own salvation and the redemption of his race; and for the do-
ing of this God holds him responsible. Herein is also a great
honor put upon man that he is made a co-worker with God.
Before Christ begins His work in Palestine, it is necessary that some
one should prepare the people for His coming. This a man can
do. Find an austere, courageous, saintly and devout man and
send him out to cry, " Repent, for the kingdom of heaven is at
hand;" and the people will listen to him as they would not listen
to an angel. Therefore instead of sending Gabriel robed in light
to herald the coming Christ, John the Baptist is sent clothed in
his mantle of camel's hair and leathern girdle. The same prin-
ciple we see in the divine-human, God-man Saviour, and in the
church, which is made up of men and women, in whom dwells the
Holy Spirit. This instructs us. God's work is not yet done and
it will not be done unless we do what we can. The only ques-
tion, the only uncertainty touching the accomplishment of God's
purposes, arises in our minds when we consider the human forces
that are employed.

From the Sunday School Times.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

In the days of Herod (v. 5). Those were not very bright days
in the outside life of the world. Good men and women probably
thought they were about as bad days as ever had been known,—
and they probably were. But it was in those very days that the
good work began anew. With all of Herod's power, he couldn't
hinder God's plans. God is never hindered by hard times or dark
days. We have no need to lose heart because things seem to be
going the wrong way. It is just as easy for God to send an angel
into Herod's kingdom as into David's; and God will send as many
angels as are necessary to carry out his plans of love, and to give
needed help and cheer to the least and lowliest of his children.
Let Herod do his worst, and it will neither harm us nor retard
the Lord's cause. That is a comfort, however things may seem!
They were both righteous before God, walking in all the com-
mandments (v. 6). That was a great deal for those days—a great
deal for any day. But they probably thought it was very little.
All they did was quietly to do their duty. They had little thought
of fame. They had no idea that they were to have a high place in
the Lord's sight. That is always suggesting that the minister had better give his
strength to the people of the world, and that the family is all-suf-
cient for the impressing and training of the children. This
principle we see in John the Baptist's work of turning the hearts of the fathers to
the children (v. 17). "To turn the hearts of the fathers to the children!" Why, what need
were there of that? Were the fathers' hearts ever turned away from the children? Yes, indeed they were; and in the case
of Zacharias—more like him in this than we are in some other things.

There appeared unto him an angel... Zacharias was troubled
(vs. 11, 12). Zacharias was a real good man; but he was a man:
and he was a good deal like other men. Zacharias doesn't seem
to have been so much troubled by Herod's rule as he was by an
angel's visit. God's messenger was more of a trouble to him than
the Devil's agent. That is the common rule among men. To be
sure, Zacharias probably didn't at the moment recognize the angel
as God's messenger; or he wasn't quite sure of the reason of the
angel's visit. There again he was like the rest of us. We don't
recognize God's messengers when they come to us. And we lack
the restful trust in God which would make us welcome any mes-
senger, with any message, which God would send. If we could
have our own way, we would bar our doors and windows against
God's messengers, and let none of them in until we were sure
that they were "all right," and that they brought something which we wanted. There is no mistake about this. We can stand
a good deal of the Devil's rule with complacency; but when an an-
gel of God comes to us in some other shape than we are ready for—then we are troubled. In this we are all like Zacharias—
more like him in this than we are in some other things.

Thy supplication is heard (v. 13). Evidently Zacharias had
had more persistency than faith in his praying. Even when he
had a special message from God, telling him that his prayer was
answered, he was not quite ready to believe it. He wanted to know
—he was actually told—when that message was true now that
it had come to him; and he was struck dumb because of his
lack of faith. If all Christians who doubted if their prayers were
answered should be made dumb, there would be a great demand
nowadays for the sign language—wouldn't there though? Yet ten
men are ready to pray, where one man is ready to trust. Pray-
ing is a relief to most men. It seems somehow to shift the bur-
den of responsibility. We tell God of our troubles; and we beg
him to help us. There! haven't we done our part? But do we always believe that God has done his part, that he has heard our
prayers, and that those prayers are answered, before we have any
other evidence of it than his love and his word? Praying is a
plain duty, but not more so than trusting; and praying without
trusting is little less than a mockery.

He shall be great in the sight of the Lord, and he shall drink
no wine nor strong drink (v. 15). Only think of it. In those
days, and in that land—there where "everybody drinks wine," and
where "it will never do to drink the limestone water"—for
a man to drink neither strong drink, nor yet the mild native wine,
the pure juice of the grape, the fruit of the vine! And then to
have it said that such a man as that—one of these "temperance
fanatics"—was actually told—approved of God, and to be called
"great in the sight of the Lord!" Isn't there a call for another
Bible revision? Can't the critics help us out with some new
renderings of yayan and tirosh and oinoon and glukos? If they
can't, why, then we must accept the inevitable conclusion, that
one of the chief things that we hold in favor of what was great
as the greatest man ever born of a woman is, that he was a
thorough-going teetotaler from the day of his birth to the day of
his death. And this suggests the question whether we can im-
pair the example of our Lord with the dangers of intemperance
as great as they are to-day—by being even moderate drinkers?

To turn the hearts of the fathers to the children (v. 17). "To
turn the hearts of the fathers to the children!" Why, what need
were there of that? Were the fathers' hearts ever turned away
from the children? Yes, indeed they were; and in the case
of Zacharias at that. The fact is, the Devil is continually getting the hearts
of the fathers turned away from the children; and the first thing
to be done in the work of preparing any people for the Lord, is
to get the parents' hearts turned back to the children. The Der-
vil is always suggesting that the minister had better give his
strength to the old folks, and let the children be cared for by some-
body else; that children's sermons and children's services are
beneath the dignity of the pulpit; and that the family is all-suf-
cient for the impressing and training of the children. This
doctrine was rebuked by our Saviour when he reminded the scribes
and Pharisees that children's praise was sweetest to his Father,
and when he taught his disciples that children were entitled to
the first place, and not the lowest, in his service, and as both their
charge, and their example is quite as much His as John the Baptist's work of turning the hearts of the fathers to
the children be done over again nowadays, as that his preaching of
repentance unto good works be repeated.

[An apology is due our readers. The MSS. of two of our Les-
son writers, the Revs. Milligan and Allen, failed to reach us in
time for use. The delay was probably occasioned by the crowded
condition of the mails at this season of the year.—EDITOR.]
Religious Intelligence.

STAR NOTES.

* The Third R. P. church of Philadelphia is to be repaired and repainted.
* The Second R. P. church of Philadelphia has a very large and successful mission band.
* Rev. R. C. Reed, on Dec. 16, was given a unanimous call by old Bethel (Illinois) R. P. congregation.
* Gen. Ekin has presented the Seminary in Allegheny, Pa., with two elegant engravings. One is entitled “The Conventicle,” and the other “The Battle of Drumbeg.”
* Christianity is advancing very rapidly in Japan, yet there are still 250,000 Buddhist priests in the Empire, or more than eight times the total number of Christians.
* The old Sands Street Church, Brooklyn, at present worshipping in the Brooklyn Institute, is about to erect a $75,000 building at the corner of Clark and Henry streets on the Heights, on a site costing $55,000.
* The Rev. J. E. Rankin, of the Valley Congregational Church, Orange, N. J., has accepted the presidency of Howard University, Washington, D. C. His resignation takes effect Jan. 1, when he will assume the duties of his new position.
* Samuel Cochran, who died in Leavenworth, Kansas, Nov. 24th, was “a strict Covenanter of the old school,” and as remarkable a business man as ever came a penniless boy from Ireland and rose to eminence in commercial life in America.
* The Rev. Dr. C. H. Parkhurst has started this timely thought: “It is time now to stop rating a minister by his power to draw, and gauge him by his ability to drive his people out to work. It is time to put the light of our churches where it is dark.”
* Dr. Pentecost, having completed his meetings in Airdrie and Coatbridge, where they were accompanied with marked success, has begun a month’s campaign at Dundee in response to a hearty requisition from thirty-seven ministers and many leading citizens.
* Rev. Charles S. Robinson, D. D., is delivering a course of eight lectures on successive Sabbath evenings, at the First Reformed Episcopal church, this city, upon the “Story of Israel in Egypt.” Dr. Robinson’s familiarity with the subject and interesting presentation of his theme cannot fail to make these lectures profitable to all who hear them.
* According to careful calculations made by a British clergyman of note and just published, Protestants have increased during the last hundred years from 37,000,000 to 134,000,000, or nearly four-fold. Roman Catholics during the same period have increased from 40,000,000 to almost 134,000,000, or more than twice-fold. Christianity is advancing very rapidly in Japan, yet there are still 250,000 Buddhist priests in the Empire, or more than eight times the total number of Christians.
* According to careful calculations made by a British clergyman of note and just published, Protestants have increased during the last hundred years from 37,000,000 to 134,000,000, or nearly four-fold. Roman Catholics during the same period have increased from 40,000,000 to almost 134,000,000, or more than twice-fold. Christianity is advancing very rapidly in Japan, yet there are still 250,000 Buddhist priests in the Empire, or more than eight times the total number of Christians.

* On Dec. 5th, the Rev. W. L. C. Samson, of McKeesport, Pa., and Miss Mina Copeland, of Burrel, Pa., were married. Mr. Samson had furnished his house at McKeesport, and on arriving there in the evening with his bride, found that his congregation had taken possession of his home. The Young People’s Society of Christian Endeavor were in charge, and refreshments had been bountifully supplied. That is the way they do things in McKeesport.
* The opening services of the Calvary church, Brooklyn, N. Y., were held on Sabbath, Dec. 15. In the afternoon, stirring addresses were made by Drs. Braislin and MacArthur. In the evening, Dr. N. E. Wood preached the sermon. It is one of the most attractive church edifices in the city. The services, as already noted, were appointed to be continued during the week, Dr. Meredith preaching Monday evening; and succeeding evenings, Dr. Bridgman, the Rev. W. H. Robinson and Dr. Armitage.
* The meeting for receiving the annual reports of church work of Plymouth church, (Beecher’s) Brooklyn, was held Dec. 13. The statistics showed after a full revision of the roll a total membership of one thousand eight hundred and three; receipts, $44,082. The report stated that the translation period of the church had been safely passed, and the mission work was supported by voluntary contributions of more than double the amount asked for. The outlook of the work under Rev. Dr. Lyman Abbott and his assistants is very encouraging.
* A letter from Sterling, Kansas, says: Sterling is in the valley of the Arkansas river, has almost 2,000 inhabitants and has a good graded school. Cooper Memorial College is located here and under the efficient control of Dr. F. M. Spencer, of New Concord, Ohio, gives promise of a successful future. The College is under the supervision of the United Presbyterian Church. At the recent Communion in the R. P. church, the pastor, Rev. P. H. Wylie, was ably assisted by his son, the Rev. J. H. Wylie, of Olathe, Kansas. There was a good addition to the membership.
* The Baltimore congregation has been enjoying for the past three Sabbaths, the presence and preaching of the Rev. E. M. Smith, of Stanton, Ill. All the members are delighted with the simple and unaffected Christian character of Mr. Smith; and with his earnest, honest, and sympathetic method of presenting the truth. The church has been greatly refreshed by his preaching, and his visit will be remembered as one of the “Elines” in its history. He remains here another week. The ministry of the Reformed Presbyterian church has in Mr. Smith one who will yet prove one of its ablest members and brightest ornaments.
* A letter from the Rev. G. M. Elliott, a colored brother of Selma, Alabama, contains the following: We have recently had a happy communion. There was an accession of seven. We had two weeks of revival meetings. In these we were ably assisted by Mr. W. J. Larkin, of Devonshire, England, who has given up business in his own country and come to the United States to labor among the colored people. He is a man “mighty in the Scriptures,” and is fully consecrated to the Lord’s work. He has located in Selma. Like Abraham he went out from his own country at the Lord’s bidding not knowing whither he was going, or whence he would get his pay for his labor. There ought to be at least a half dozen branch mission stations with preaching every Sabbath. If some of our ministers that have no charge would come South and preach to these people, I believe there are large hearts in the church that would furnish the support. There are men, and there are means; why can’t we have them that a pure gospel may be preached to these who have long been bound in chains, and are still in the bonds of ignorance and superstition? “Come over and help us.”
* According to announcement the lecture by Mr. Joseph Bowes, for the benefit of the Baltimore congregation, was giv-
on there on Tuesday, the 17th inst. The church was well filled with the members of the congregation and their friends to hear the lecture. The subject was, "The Wonders of the Yellowstone National Park," and a large part of the "wonders" were illustrated by stereoptican views. The lecturer took the audience throughout the entire region, giving them fine views and graphic word pictures of the marvels of the Mammoth Hot Springs; the Norris, Middle, and Upper Geyser basins; together with the Great Falls and Grand Canon of the Yellowstone River. His description of the latter feature of the Park was very impressive, and filled every mind with mingled sensations of awe, amusement and delight. When the tour of the Park was made, the lecturer took the audience over the Northern Pacific to Tacoma and Seattle; from thence to San Francisco, over the famous Stanislaus route thence to Ogden over the Southern Pacific; and from that point to Salt Lake City, the Great Canon of the Gunnison; and the Royal Gorge of the Arkansas, by way of the Durkee and Rio Grande Railway. The interest excited by the description of the journey was intense; and nothing less than an actual visit to the scenes and places themselves, could have heightened the enjoyment of all who listened to the lecture. The net proceeds will be about $100.

ORDINATION OF MR. WM. LITTLEJOHN.

The Commission of Iowa Presbytery to ordain and install Mr. William Littlejohn, pastor of Lind Grove congregation, met for that purpose, Tuesday, Dec. 3d, 1889, at 10 a. m. The Commission consisted of T. P. Robb and C. D. Trumbull, ministers, and Wm. MacClement, Ric hard Elliott and James S. Bell, ruling elders.

Lind Grove congregation was organized Sept. 14, 1856. Since that time they have had three pastors, who have resigned to enter on other work. The congregation has been somewhat reduced in numbers, but the members who remain are earnest and spirited and still resolved to hold aloft "the old blue banner." We trust that under Mr. Littlejohn's ministrations the congregation will be greatly blessed and that the young pastor may be greatly cheered by reaping the fruits of his labors.

REVISI NG THE CONFESSION OF FAITH.

According to the decision of the last General Assembly, the Presbyteries of the Presbyterian Church are considering the questions submitted to them with reference to the proposed Revision of the Confession of Faith. The New York Observer is publishing the action of the Presbyteries as taken, and in the issue for Dec. 19th, the proceedings of eight Presbyteries are reported. Two Presbyteries favor revision, two oppose it; one proposes that there be two Confessions, and that ministers be accepted under either. The remaining three postpone action.

Dr. McCosh, of Princeton, is pleased with the report on Revision recently presented to the Presbytery of New York. He says: "It is clear that we are to have the obnoxious passages in the Confession withdrawn in the course of a year or two, and that there is to be no new Confession sanctioned till the subject has been carefully weighed. It is now seen clearly by the public, that there is to be no revolution or fundamental change in the Presbyterian church. I am particularly happy to find that our church is to correspond with other Presbyterian churches all over the world. The issue will be to make the churches, as they know each other, better, to love each other more and to bring about a visible unity."

Commenting editorially the Observer says in part: "At this crisis the action of the New York Presbytery is a great consolation to many who have severely spoken during the Revision storm. They ought to be thankful, indeed, if they really believe that their Confession sets forth important truths that men are prone to deny, ignore or forget. But they ought not to be surprised at all at the amount of hostility that has been manifested to what is termed Calvinistic teaching. If they toler}
DAME PATSY’S YULE LOG.

By Mary B. Elwright.

If it had not been for the burly blacksmith across the way, Dame Patsy would never have thought of having a Yule log. In fact, if it had not been for the blacksmith she would have had no Christmas at all—at least no Christmas celebration.

It had been the saddest year of Dame Patsy’s life, for her son, who was her only dependence, had been killed in a mine, leaving poor Dame Patsy not only with no one to care for her in her old age, but with his little lad for her to clothe and feed. It was early in the spring that this happened, and ever since Dame Patsy had been struggling along as best she could, trying to keep the home for herself and little Joe. But try as she would, affairs had been so steadily growing worse, that a quarter’s rent was overdue, and the week before Christmas the owner of the house had gruffly told her that unless the amount was paid in full by the last day of the year, they would have to find another home, and Dame Patsy knew very well that in that case the only shelter left for them was the poor-house. Mr. Stubbs was a great reader, and having no books of his own, he had accepted of a friend the loan of a condensed cyclopedia, which he was reading through in course. He was now in the C’s, and that evening, lighting on “Christmas,” he was fired with a new idea by the account given of the old-time festivities.

“Let him do it if he dares,” he growled, and with his hammer in his hand, and his sleeves rolled to the elbow, he looked as if though Dame Patsy had never seen inside the box, she guessed that until Christmas eve had held his year’s savings—a snug little sum with which he had hoped to buy some books—and by the time he turned round from the fire Joe had the money in his hand, and his sleeves rolled to the elbow, he looked as if.

“I love it, I love it; and who shall dare To chide me for loving that old arm chair?”

Mr. Stubbs, the blacksmith, came right over to see about it the morning he heard of it.

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But when Joe had cut the string, out rolled into Dame Patsy’s lap a dozen gold and silver pieces with not a single sugar plum among them, and if at that moment a paper of sweets had not mysteriously rolled down from somewhere, Joe would have been sadly disappointed. But Dame Patsy, gazing at the money with tears in her eyes, said softly, “Thank the Lord!” while Stubbs pulled out his red bandanna with a great flourish and declared that “Santy Claus was a reg’lar brick.” But in the great chest that stood by the head of Stubbs’ bed, there was an empty tin box that until Christmas eve had held his year’s savings—a snug little sum with which he had hoped to buy some books—and though Dame Patsy had never seen inside the box, she guessed the secret, and told it to the angels—and Stubbs had his reward.

Mr. Stubbs knew that she was only “making believe” laugh, and he said again, as he picked up his hat to go:

“Don’t you worry, Dame Patsy. It’ll all come right.”

Joe had been watching at the window for an hour when, on Christmas eve, Stubbs walked in bending under the yule log mounted on his shoulder.

“Guess that’ll make a pretty nice blaze when it once gets to goin’,” said the blacksmith, lowering it carefully into the fireplace.

It was a great pine log with smooth sawed ends, and Stubbs, "just to make it seem like a real Christmas log," he explained, had bound around the centre of it a wreath of holly and ground pine.

“Now we must keep watch for Santy Claus,” he said, as the kindling wood began to crackle.

Joe shouted with delight to see the red blaze running around the log after the twisted vines. Suddenly, while they were staring at it, the wreath parted with a snap, a piece of bark flew up and out sprung a little jumping jack, with a little fur cap on his head and a jack on his back.

“Catch him, Joe! Catch him, ’fore he goes up the chimbley!” shouted Stubbs, clapping the bit of bark over the hollow in the log, while Joe and Dame Patsy were watching the dancing figure; and by the time he turned round from the fire Joe had the jack in his arms.

“It’s Santy Claus, sure ’nough,” cried the boy, “an’ his pack’s as heavy as lead.”

“Sugar plums, mos’ likely,” says Stubbs.

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Dame Patsy put her arms about the boy and pretended to laugh, but all the while she could scarcely keep from crying for thinking it was the last Christmas they would ever spend in the little home.

Around the Old Arm Chair.

“I love it, I love it; and who shall dare To chide me for loving that old arm chair?”

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