

"BE THOU FOR THE PEOPLE TO GODWARD."

EXODUS. 18-19.

Christian Nation

A JOURNAL OF ENLIGHTENED STATESMANSHIP,
SOUND PUBLIC MORALS, CHOICE LITERATURE & GENERAL INFORMATION.

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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 the law, constitute a truly Christian Nation.

If you want your prayers answered, pray for what you need and can use for the good of others and to the glory of God. This was the way Solomon prayed, and his prayer was abundantly answered, and all minor blessings accompanied the answer. Thus doth the Bountiful One always reward a generous and large-hearted prayer.

THE date of the present number of the CHRISTIAN NATION is the one set apart by announcement of the Chairman of the National Prohibition party "as a day of fasting, humiliation and confession," and for "prayer to Almighty God that his aid may be given to measures which will result in the speedy putting away . . . of the traffic in alcoholic drinks," and of the guilt fastened upon us by the legal sanctioning thereof. As the CHRISTIAN NATION aims to be "For the people to Godward," and is convinced that this implies, among other duties, that of earnest advocacy of the national prohibition of the liquor-traffic, we feel like bespeaking for this Temperance Fast Day a full observance by every reader of this Journal, that the volume of prayer which shall

this day ascend to God may have in it the sound of our voices.

THE Rev. Dr. Newman Hall, of London, who is now enjoying a visit to this country, delivered an address in Brooklyn one evening recently on Sabbath-school work, and expressed himself as deeply impressed with the large and numerous Sabbath-schools in America, and the vastness of the Sabbath-school work which we are carrying on so grandly. The objection that Sabbath-schools are undermining the church and the home, by taking the place of both, is rarely heard now, and we hope the number of such objections will grow less and less until they can be represented by a cipher.

ST. JOHN insists that there is no great difference between Republicans and Democrats on the question of tariff. Well, to say the least of it, the following extract would seem to fully justify Mr. St. John's opinion. It is from a Democratic organ, the *New-York Times*:

ELMIRA, Oct. 20.—There was a large Democratic meeting at the Opera House this evening. Ex-Speaker Samuel J. Randall was the principal speaker. He dwelt on the internal revenue taxes, saying that he was in favor of wiping out every vestige of internal taxation. Free trade was ruin for any country. He favored a protective tariff for American manufacturers and workmen. The surplus in the Treasury should be applied to paying the national debt. Give the Democrats a chance and the surplus would not be idle.

For Democratic read Republican, and for "ex-Speaker Samuel J. Randall" read "ex-Speaker James G. Blaine," and no other change would be necessary to make this acceptable reading to the hottest Republican in America.

THE story of the Flood as a barrier to belief in God's word—among people who refuse to believe anything they can't understand—is not "burned away," as E. P. Roe would say, but is literally washed away by the deluge of light which is poured upon it by the versatile pen of a well known contributor, the Rev. W. J. Coleman, in an article which we take from the pages of *Our Banner*, a magazine

published in Philadelphia. The story of the Flood remains in all its Scriptural integrity, but the poverty-stricken skeptic is still further impoverished by the satisfactory accounting for of another of the alleged "mistakes of Moses." Moses's reputation as a reliable historian receives strong testimony in Mr. Coleman's article. . . . But this reminds us that Mr. Moody referred to the Flood one evening recently in Dr. Cuyler's church. A man said to him once: "Why, Mr. Moody, you surely don't believe that story about the Flood, do you?" "Believe it?" said Mr. Moody, "of course I believe it. If I believe the New Testament, as you say you do, I can't help believing it; Jesus Christ has put his seal upon the story of the Flood. He said: 'For as in the days that were before the Flood, they . . . knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be'" (Matt. 24:38-39).—Mr. Coleman's article will be found in another part of this number; it is instructive and intensely interesting.

WE saw it stated in a paper recently as one reason why the Prohibition party should be defeated, that it "suppressed" the name of Christ in its platform. The name of Christ is similarly "suppressed" in the Lord's Prayer. The Prohibition platform says: "Peace, prosperity and happiness can only come to the people when the laws of their national and state government are in accord with the Divine will." The Divine will is in part that Jesus Christ shall be accepted of men as their Prophet, Priest and King, and when the people and the laws are "in accord with the Divine will," Jesus Christ is accepted, whether his name be always formally pronounced or not. The eminent Christian scholar, Philip Schaff, D. D., sums all things up in this one sentence: "Let our theology and charity be as broad and as deep as God's truth and God's love." We suppose Dr. Schaff will now be rejected also for "suppressing" the name of Christ. On the Mount Christ said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? And then will I pro-

fess unto them, I never knew you : depart from me, ye that work iniquity." These are the words of Christ himself concerning some who do not "suppress" his name. We would prefer, we freely own, to have Christ's office as the Ruler of Nations formally acknowledged in the Prohibition platform, but such acknowledgment is implied. Because mention of His name does not occur, it by no means follows that it was "suppressed."

STAND FAST.

It will require all the manly courage which is breathed through the reply of St. John, to the request of that wonderful Temperance Assembly of New York State that he retire from his candidacy, to meet the present pressure and stand true to the Prohibition party.

If "cheek" will influence Prohibitionists to give up their duty, then the letter which called out this reply from ex-Governor St. John, and which was signed by honorable men in the Republican party who professed to operate under the banner of temperance, will prove very effective in dissuading men from voting the Prohibition ticket. If equivocation will have any weight in dissuading Prohibitionists from a performance of their duty, then the Republican party and James G. Blaine will draw heavily upon that party. For the Republican party dodged the Temperance question at Chicago in June on the ground that it was not a national question. And Mr. Blaine recently dodged it in a state issue in Maine, thinking, no doubt, that it *was* a national issue, and that he was but a humble citizen of a state who could therefore do nothing. On election day in Maine the Temperance question is to Mr. Blaine a national issue, on all other days and occasions it is a local or state issue. The following words from a "Republican Brewer" gives us a hint of the satisfaction which such equivocation gives to some of the liquor men, though many of them despise it, and will not be caught by it. He says: "To my great surprise I recently learned that N. B. Schermann, President of the United States Brewers' Association, Henry Clausen, ex-President of the same Association, Henry Bartholomay, of Rochester, Albert Siegle and Gerhard Lang, of Buffalo, all prominent brewers, are making strenuous efforts to have the brewers of the United States support Cleveland for the Presidency, and that they have prepared and issued a circular, telling the brewers that it is their duty to support the Democratic nominee. Now in the interest of the brewers of this country I emphatically protest against their warfare on Mr. Blaine. . . . Their suicidal course will only result in antagonizing the whole Republican party to the brewing interests. Our national organization is twenty-four years old. During all those years the Republicans have been in power in national affairs, and I submit to every candid brewer, Democrat or Republican, if the brewing interests of our country have not grown to immense proportions, if our rights and our interests have not been protected, fostered and encouraged by our Government. . . . The

Democratic state of Missouri charges larger license fees than any other state in the Union, and in the Democratic states of Maryland, Georgia, Tennessee, and Mississippi, local option and Prohibition exist to a larger extent than it does in any other portion of our country."

The Republican party has been a good friend to the brewers. Better than they can even hope the Democratic party to be if it were elected to-day, according to the showing of these facts by a brewer.

In the next issue of the paper in which the above letter is found is an editorial headed "Come Out," and asks "Are you a temperance man? Why are you helping the grog-shops?" insinuating that those are helping the grog-shop who go to or remain in any other than the Republican party. And yet the grog-shop claims that it can get no better friend than the Republican party. Oh, Consistency thou art a jewel.

If appeals to conscience not to let that party die which gives the lowest license to the liquor-dealer are able to influence Prohibitionists to a desertion of their party, many will turn away, for the pulpit, the platform, and the press are made to bristle with such appeals. And if men will be frightened from an honest vote, upon one of the most vital questions before the American people to-day, by the distressing pictures of the calamity which *might* happen if the Republican party should not be continued in power at the next election, there will be few left to carry the banner for St. John, the home and true protection, for the pictures are very painful and varied and profuse.

But Prohibitionists of the right stamp will not be dissuaded from their duty by cheek, or chicanery, or cant, or an array of future evils, if they will remember the advice of the Rev. Wm. M. Taylor, D.D., of New-York, to his young men: "Lay it down as a fundamental principle that it is always wrong to do wrong. Morality is not a changing thing, dependent upon fluctuating circumstances. In no possible contingency can that which is wrong be right. Let not your minds be confused by the consideration of mere accidental surroundings. Turn away from all else, and fix your attention on one thought, 'this is wrong,' and therefore it must be wrong in all cases, and at all times. Then, if you are true to conscience and to Christ, who is the Lord of the conscience, you will exclaim 'How can I do this wickedness and sin against God?'"

Satan invariably strives to divert attention from the main issue and to fix it upon the supposed advantages that will result from your yielding to his enticement, or on the apparent disadvantages that must follow from the opposite course. But in settling what is your duty you have nothing to do with consequences. Your sole concern is with what is right, and when that is clearly seen, you are under obligation to do it "in the scorn of consequence." The difficulty of doing right is always exaggerated by the timid. The slothful man says, "there is a lion in the way." And in general, if a man be minded to evade duty, he conjures

up before him all manner of dangers which he must encounter in its performance. "Grasp the nettle firmly and it will not sting." Stand firmly for the right, the manly and the true; or, as St. John puts it, "for God, home and country," and you may be assured of victory. "I have overcome the world," says Christ, yet he died to do it, and his party of disciples were scattered by persecution.

MEN, MEASURES AND MORALS.

THE DRUNKARD.

HARRIET S. PRITCHARD, BROOKLYN, N. Y.

I.

Pity him! pity him; poor helpless mortal,
Proned where he fell on the snow-covered street,
Lacking such strength as might carry him homeward,
His brain, wildly reeling, can't guide his poor feet.
Many feel scorn and disgust toward the drunkard,
But, void of all feeling, he notices not;
Hopeless, his wife, and perhaps starving children,
To God are bewailing their sad, weary lot.

II.

Hungry, they fear and await his home-coming,
Not knowing the street has become his cold bed;
When he reels to them, he brings them no supper,
But heaps blows and curses upon them instead.
Yet, when a babe, a fond mother embraced him,
As lovely, he sported in innocent glee,
Wreathing fond hopes round his cradle in childhood
And praying a light to mankind he would be.

III.

Alas! must the prayers of every fond mother,
The hopes of the father be blasted for aye!
Tears of a sister and love of a brother,
Be lost to the drunkards we see every day!
Must wives and children still suffer uncared for,—
Will we not step forward and do what we can?
Break loose the chain that environs their senses,
And make ev'ry drunkard a free, sober man!

IV.

We'll take by the hand this poor child of misfortune,
And show him we're willing to trust him again,
And point him to Christ, who died to redeem him,
Who would lift from his home all the want, woe and pain
Oh! who can imagine the bright happy faces
Would rise up to meet him from out of this gloom!
March on! March on! thou great temperance army,
And bring the poor drunkards to God and their home.

V.

Some leaders tell as that *wealth's* more important
Than dear friends and brothers who die in despair;
But Solomon's choice that God would grant wisdom
Brought riches and honor and all that's most fair.
As this type of Christ was made an example
To teach us that *man* is the nation's *pure gold*,
We'll crown our King Jesus and he will defend us,
And bring to our nation great glory untold.

GODLESS POLITICS.

The gospel of politics forms a large proportion of the Scriptures both in the Old and New Testaments. It is given in the form of history, recording the rise and fall of nations according as they obeyed or dishonored the Lord; in precepts that contain the sum of political wisdom, and are made obligatory upon all who have places of responsibility in civil society; in promises that assure the greatest temporal and abiding prosperity, and the glorious fulness of the divine presence dwelling among a people who make the Lord the God of their nation; and in threats of divine vengeance that shall sweep into perdition all the nations that forget God and will not serve and obey him. There are many texts of Scripture that are in few words a volume of highest political philosophy, and which ought to be emblazoned before the eyes of American