

"BE THOU FOR THE PEOPLE TO GODWARD."

EXODUS. 18-19.

Christian Nation

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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 this law, constitute a truly Christian Nation.

ANOTHER new and what we are sure will prove very valuable feature is this week begun in our pages, viz.: a "Teachers' Round Table." In presenting the matter to our readers Miss E. J. Crothers, who will edit the Department, invites teachers "to be present at these conferences, and not only 'mark, learn and inwardly digest' the good things said, but also contribute statements in regard to the work in their own classes and schools. Questions asked concerning the Lessons, methods of instruction, management, entertainments, etc., will likewise be in order."

THERE are some men who have the knack of picking up a good deal of interesting and valuable information as they travel hurriedly from place to place; and prominent among

such is the Rev. S. J. Crowe, whose communication in this number entitled "Dark Days Recalled," will flood many minds with recollections of a time when our land was passing through sacrificial fires. And his words are the adding of "line upon line" of warning to us as a nation to cleanse ourselves of other abominations which we yet protect and encourage.

ONLY those who have eyes and see not can fail to observe the hand of God in all public calamities, such for instance as the hard times which have seriously afflicted our nation. God has given law for nations, and has said that the nation that will not obey this law must utterly perish. What wonder, then, that a nation that has wilfully, flagrantly and persistently violated every precept of the Decalogue should experience hard times. The way of the transgressor is hard. An article logically tracing out this whole matter, from cause to effect, and urging the only remedy, we gladly publish in this issue, from the pen of Prof. D. B. Willson, of the Reformed Presbyterian Theological Seminary, Allegheny, Penn.

THE *National Republican* of Washington, D. C., recently published the following notice of the Sabbath-school teachers' class conducted in that city by one of our Lesson writers, Mr. Joseph Bowes: "The class of Sabbath-school teachers held at the rooms of the Young Men's Christian Association for the study of the International Sabbath-school lesson bids fair to rival the celebrated classes of the same kind held in Boston, New-York and Brooklyn, under Meredith, Crosby and Pentecost. This class is held every Saturday evening at six o'clock, and is in charge of Mr. Joseph Bowes. The attendance is so large as to tax the seating capacity of the spacious parlors, and many have to content themselves with standing, and are contented even with that, so valuable is the help given them in their preparation to meet their classes on the Sabbath."

THE eagerness with which every opportunity is seized to attempt to prove that goodness of life is not necessarily associated with the Christian religion, is again seen in the wide-

spread publicity given to the gratuitous assertion of a reporter that the philanthropist, Andrew Carnegie, was a believer in modern Socialism. Mr. Carnegie's real language, which has been so viciously and villainously distorted, was that he believed "that the idea of the common brotherhood of men was the grandest conceivable; that it goes back to Christ, and is part of his teachings; but modern Socialism would set back the hand of time upon the dial of progress. If the Socialist's idea regarding the division and distribution of wealth were carried out at seven o'clock in the morning, it would return to its original possessors before night, and the Socialist would be again in the gutter. The equalization of wealth instead of being a remedy would be an aggravation of evils. The natural forces for the acquisition as well as the distribution of wealth must be left free to act." Modern Socialists are very welcome to all the comfort they can strain from Mr. Carnegie's definition of the "brotherhood of men."

WE have on more than one occasion referred to the Government's meagre supply of food for the Piegan Indians, and the consequent starving of hundreds of them, but it has never until now been made plain just where the blame should rest. Prof. C. C. Painter, of Great Barrington, Mass., in behalf of the Indian Rights Association, has published an open letter to the Hon. E. John Ellis, Chairman of the Sub-Committee on Indian Appropriations; in which he charges Mr. Ellis with having knowingly and wilfully cut down the appropriations asked for, remarking that "the Indian seems to have too many friends." Evidently, Mr. Ellis is not one of them. Upon Mr. Ellis, therefore, according to Mr. Painter, rests the responsibility of having starved fully four hundred persons for whose support and care he was the Government's agent; and not this only, but for the other and still more horrible fact that, in order to save themselves from starvation, the Indians at Fort Belknap took "their wives and daughters, even little girls, and prostituted them to the whites for money with which to purchase food." Mr. Ellis has at last moved for an additional appropriation of fifty thousand dollars for the temporary re-

WHAT OTHERS THINK.

"HARD TIMES."

PROF. D. B. WILLSON.

After the lapse of ten years, "hard times" are again upon us. A trial especially to the laborer, they are as much as ever a study to the economist, who would "seek out the reason of things."

The attempt has utterly broken down to connect them with present political changes, and the folly of partisan papers, which explained all by the peril in Democratic success to the industries of the country, is evident. The evil is on us, and the truth is painful enough without exaggeration. The writer of this is in favor of what is known as a "protective tariff," as linked with the prosperity and independence of the country. He remembers clearly, after the lapse of a quarter of a century, the impression made on his mind when John P. Hale in an address in Philadelphia, came over these words: "Now there was no smith found throughout all the land of Israel (for the Philistines said, Lest the Hebrews make them swords or spears), but all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock." But the abolition of slavery has changed all the discussion between the agricultural, cotton-exporting South, and the manufacturing North, and the great parties will not long war on the "protection" issue. The triumphal march through the Southern cities of the Democratic "protection" champion, Samuel J. Randall, shows this. "Hard Times" have not come at *this* time from the fear or the fact of Democratic ascendancy.

No doubt, an unwise national policy can produce mischief. The principles of the proposed Spanish treaty, carried out on an extended scale with other nations, would soon show this; but this nation is now alive to its interests in matters of commerce. "Hard Times" being on us with the balance of trade for years in our favor, there is need to look within in the inquiry; and here over-production, as followed by a season of enforced idleness, will not explain all. More and more will it be seen that moral causes must be taken into account. The view that regards a nation as a "moral person," under law to God, dealt with by God, sinning and reaping the consequences of sin, serving God and blessed of him, so constantly set forth in these pages, is the truest philosophy, as it is the teaching of the divine Word. "If ye hearken to these judgments, and keep, and do them, the Lord thy God shall keep unto thee the covenant and the mercy that he swore unto thy fathers; and he will love thee, and bless thee, and multiply thee: thou shalt be blessed above all people." "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof." So for Tyre, for Edom, for Ammon, for Moab, for Judah, for Israel.

Looking then, at the "Hard Times" in the light of moral causes, we give an instance

from sins against each table of the law, sins that prevail in the land.

I. A Sabbath-breaking Nation must suffer "Hard Times." The command is to the civil ruler, as well as to others, "Remember the Sabbath day to keep it holy." "If thou call the Sabbath a delight, the holy of the Lord, honorable, I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

Nehemiah "contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." God judges, then, for this. Some of the ways in which this sin among us leads to its own punishment may be traced. They that conduct business on the Lord's Day have not the fear of God before their eyes. The men that respect the law of the Sabbath are eliminated from their service. Thus the land is made to suffer. Look at the great corporations. They demoralize their employes; they oppress them. They demoralize the community; they oppress the people. "Rings" are formed, embracing railroad officials, diverting the revenue, and increasing the charges of the roads. The stocks of the great railroad companies are "watered"; the roads must be operated at such charges as will pay interest on a sum far beyond their cost, means which went to enrich these men who manage and control. The rates of transportation are high, the producer and the consumer are kept far apart, to the injury of both. This is a very serious evil in these times of plentiful production, since the avenues of distribution are clogged. The whole country is affected. Yet it is known that only national legislation can correct the evils in these great companies, so that godly men may enter their service, retaining their conscience. Will this legislation be secured when the Government itself desecrates the Sabbath? The nation itself needs reform in its Constitution.

II. An intemperate Nation must suffer "Hard Times." There is no need to follow this out, as the former instance of sin, by any illustration. That was an offence against the first table of the divine law, and there is an unwillingness to own any national obligation as to that portion of the Decalogue. But intemperance is primarily against the second table of the law, and the evil is more generally acknowledged. With all the awakening, however, on this subject, there is need of more. A great party on the one side sets itself against all "sumptuary legislation." The other great party ignores temperance as a national issue, though the nation reaps an enormous revenue from the production of liquor.

The very same "leader" who ignored the question at the polls in a vain endeavor to keep it out of the way as a national issue, is the author of a plan by which the revenue from this source may be disposed of, when no longer taken for national purposes, by distribution among the States. The people see through all

this. The nation has to do with the liquor traffic and suffers by it. The repair seen in a family when the father has become an abstainer—saving his wages—the happiness of wife and children, the carpet on the floor, bare hitherto—is on a wider scale in store for the nation, when the law shall be turned against this source of so much sin and suffering, wasting the means of the country, so that any cessation of labor finds thousands without any reserve.

Other illustrations might be given; these few thoughts are presented in the space allotted us, and their bearing on National Religion is clear. This paper, in seeking that the nation honor the Lord Jesus Christ, is working on a line that is fraught with good to all the interests of the people, for the Sun of Righteousness has in his wings healing for the Nations.

CORRESPONDENCE.

DARK DAYS RECALLED.

To the Editor of the Christian Nation:

I will send you some observations made by the way to this place. The journey continued through two nights, and my opportunity for observation was limited to the day-light, as I betook myself to sleep for the most part in the night, and I am not like the Roman soldiers that guarded the sepulchre of Jesus, who said the disciples stole his body while they slept, for I sleep with closed eyes and am unconscious to outside events.

I reached Chicago in the morning, and, as the train slowed up, I had a partial view of Chicago's greatness, with its six hundred thousand inhabitants, which greatness has been made more imposing by rebuilding since the great fire. We turned away from this and entered the commodious and handsome passenger station of the Rock Island Railway, where I boarded one of their comfortable reclining-chair cars and, turning westward over the flat and fruitful prairie, was after a ride of forty miles in Joliet, where the state penitentiary incarcerates one thousand prisoners. As I saw the prison walls on the right when we entered the town, my heart was saddened with the thought of how little law and force can do for the guilty criminal. It can imprison him and deprive him of his liberty, but cannot produce a change of heart. Nothing but divine power in regeneration can make a good citizen for either earth or heaven.

The next town I noticed was Morris, where the first great battle of the Black Hawk war was fought in 1831. Next we crossed the Fox river at Ottawa, where the Indian-Creek massacre occurred in 1830. Beyond Utica a view was had of the rocky eminence bearing the ruins of old Fort Laselle, where a party of hostile Indians were besieged during the Mohawk war, and starved to death under the eyes and guns of the enemy. Beyond this we traversed richly developed farms, and in two or three hours reached Rock Island, on the Mississippi. From here we crossed to Davenport, Iowa, by the long railway and government