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It will be obvious to every one that making the Home Rule measure an Act gave the Redmondite party an enormous advantage. Besides it was most criminal for the government to re-introduce domestic legislation of a highly controversial character when the Nations of Europe were in the throes of the conflict of the ages—it was an act of inef-fable cowardice and meanness.

This base surrender to the Romanists was ostensibly made to conciliate and make the Irish R. C.'s loyal, and as the ink was drying on the parchment Mr. Asquith with "John" and "Joe" hastened to a recruiting demonstration in Dublin. Doubtless the Premier was sure he had struck a sympathetic chord in the hearts of the Irish R. C.'s by his pathetic allusion to the destruction of Romish buildings in Belgium. Of course, it was most appropriate that after laying ruthless hands on the beautifully carved work of the second Reformation he should shed tears and rend his hair over the ruins of those gorgeous Cathedrals of Louvain and Rheims, with their altars and their fires and their dim religious lights, emblems of mediaeval superstition and monuments to the depravity and mistaken zeal of the dupes who worship at the shrine of the Popish Baal.

But notwithstanding all this, and the Prime Minister's passionate appeal to the Nationalist Volunteers to join the colors, comparatively few have responded. Of course there are many Roman Catholics at the front. That, however, is an entirely different question. They took to military life as a profession or calling in normal times. It was affirmed by some that the granting of Home Rule to Ireland would create and foster a spirit of loyalty among the Nationalists. But those who knew them expected no such results.

By conceding Home Rule to Ireland, the British Nation has removed another bulwark of Protestantism. Rome is now more deeply entrenched in these realms than ever she was before. She has gained this vantage ground by unscrupulous and ceaseless agitation, and by the flabbiness of compromising Protestants who have shown a wonderful aptitude to yield to the most unreasoning clamor. Had it not been for the perfidy of Rome we should have been spared a century of party animosities and religious strife.

An Act of Parliament with such an inglorious history behind it cannot be prolific of good, and we believe that the present conflagration in Europe will seal its doom.

We have shown that the Home Rule Bill of 1911 was the result of the basest political bargaining on record. It was brought into the House of Commons by the back door. Gross misrepresentation, barefaced distortion of the plainest facts, shameless ignoring of absolutely trustworthy and irrefutable arguments against it, characterized the discussions first and last. The Nonconformist con-

science—that most erratic and accommodat-ing ruler—was seared as with a hot iron. And what shall we say of the sham safe-guards, the endless PROMISES of concessions, the skillfully planned conferences, the astute manoeuvring to gain time and help to the Antichrist? Then the fearful shock of war!—the truce—the great betrayal—the Bill on the Statute Book!—Rome Triumphant!

ADVANTAGES OF THE EVERY MEMBER CANVASS.

By Rev. W. M. Robb.

In inaugurating the Every Member Canvass, Synod evidently believed that the plan possessed certain advantages. Some of these may be stated as follows:

1. It kindles new interest in congregational and church life.

Mutual acquaintance among the members is promoted by the personal canvass. Problems of church life can be discussed frankly. Information can be imparted, objections answered, and appeals made. New viewpoints are gained, free ambitions aroused. If the canvassers are enthusiastic, the contagion will spread. Lapsed members may be reclaimed and restored. Latent possibilities among the membership may be discovered and developed. New interest will be kindled in both the work of the congregation and that of the Church.

2. It places the burden of responsibility where it belongs.

The burden of support for the Church's work rests upon each individual member. If each does his share there is a prosperous cause. If some shirk, the work languishes. The canvass seeks to reach the very last man with the message of personal responsibility. Public appeal may supplement, but it cannot supplant personal solicitation. A member may remain away from church so as to miss the pastor's sermon; he may refuse to read a tract placed in his hand; but the living presence of two men who make it their business to have a personal interview, he cannot escape. Incidentally it places the responsibility of a definite work upon the financial officers, and may be the means of reviving among them.

3. It multiplies the offerings to both general and local work. If every member will give, more money will be forthcoming. If some already accustomed to give will give more, the treasury will be further inflated. If all can be interested more in each department of the Church's work, the offerings will increase. The canvass serves these ends. The testimony of those who have tried it is that the offerings for missions are increased by many per cent, and the local work does not suffer. On the contrary, it also is augmented. A plan that works like that is worth working.

4. It increases the number of systematic and proportionate contributors.

The aim of the Every Member Canvass is

to induce every member to not only give, but to give on a weekly basis. This encourages system in the Lord's business. Those who give each week give far more in a year and feel richer toward God than the man who gives a lump sum. The canvass is right in line as to method with the principles of Christian stewardship, and by its employment the tribe of those who give both systematically and proportionately will be greatly increased. The question "how many tithers," will then not prove so embarrassing.

5. It augments the spiritual life of the congregation.

Nothing brings spiritual returns in greater measure than consecrated gifts laid on God's altar. Whatever leads men to surrender their grasp on earthly substance that they may have treasure in heaven makes them rich toward God. The Every Member Canvass is a means to this end. It proves to be a spiritual instrumentality for the advancement of the kingdom. This aspect deserves more attention than can be given it in this article.

If the above advantages, and others, flow from the Every Member Canvass, every congregation in the Covenant Church should be getting it under way. This includes yours. Some have already undertaken and accomplished it. Others will before the end of the year. All should before next March. Send for free literature to the writer. MAKE THE CANVASS.

HISTORICAL SKETCH OF SEATTLE CONGREGATION.

Rev. T. M. Slater.

It is well known that in 1891 Mr. Johnston withdrew from our denomination and from the work which he had been instrumental in organizing and had until that time served with such a degree of faithfulness. At the same time one half of our members also withdrew and entered the fellowship of other churches. The reasons which led the pastor and these brethren to do this, it is needless at this time to discuss. Happily it was not due to any personal differences between the pastor and the people, or of the people among themselves. It was simply a part of a larger movement with which other pastors in the Covenant Church were at that time identified and which was felt in the membership of other congregations. That movement has passed into history and marked a crisis in the Church's life. Those questions which at that time occupied the absorbing interest of the whole denomination, which filled our church papers with discussion and our Courts with controversy, and which finally decimated both the Ministry and the membership of the whole body have been met and settled so far as the Covenant Church is concerned. They had to be met and settled also in this congregation.

Nor is reference to this trying period in our life made at this time with any desire to revive old controversies or to cast discredit upon any one, but merely to be true to the facts of history. No one can honestly write the history of our church in Scotland and omit all reference to the Societies or the experiences of those who worshipped in the Conventicles. No more can the history of this congregation be written without referring to the experiences of those who

at a time when the pastor, one-half of the members, and all the officers except one deacon entered other communions, yet saw fit to remain in the membership and continue in the support of the testimony of that church under whose authority they had been organized. This was a time when the stream of our life narrowed down considerably, but did not wholly disappear. The remaining members lost their organization, but they still held to their principles.

So if charity and common courtesy forbid the expression of judgment upon some of our members who at that time saw fit to enter other communions; nothing can forbid our saying what is due concerning others of our members who did not follow this course, who did not change their church relations, but who at that time continued in the membership of the Covenanter Church, and sought under these circumstances to continue the advocacy of Covenanter principles without interruption. For if our work ever had the right to be established in the first place, if it had a right to survive at that time, and if we have any right to carry it on in this city today, the credit for its continuance at that time must in all justice be given to the faithful men and women who, when it was hard to give up a loved pastor, to part company with brethren with whom they were in close fellowship, and in some cases to ignore family ties; yet with nothing to be gained in a material way and with only hardship in prospect, chose to continue as they had begun. They did this solely for the sake of "Christ's Crown and Covenant." This historic and inspiring legend was inscribed upon their banners, and they were not ready to give up the Cause. If at an earlier period in our history when our testimony for the Psalm was imperilled and the faithfulness of one man saved it for the future, the passing of the years has shown that the issues in this crisis were even more grave and far-reaching. Here as then it concerned the sacredness of praise, not only in respect to the exclusive use of the Psalms, but the offering of this sacrifice without the carnal, sensuous and unauthorized accompaniments of song. It had respect to the claims of the open life and the sin of mixing Christianity with the dark works of pagan idolatries. But more fundamentally and avowedly is concerned a true testimony for the authority of our Lord Jesus Christ as the living and reigning Ruler over this and every other nation, and for the practical recognition of these claims by his faithful followers. These are some of the things for which the Covenanter Church has always stood, to which the members of this congregation all pledged themselves as witnesses in its first establishment, and for which, through the grace of Christ, we are still standing today because of the fidelity of those who came through the trying times of 1891.

However radical the cleavage which separated our people at this time, it would seem at this distance to have been accomplished without violence or hard feeling. Fortunately, there was no property to quarrel over, as in some other well known cases where like conditions developed. The Minutes of the last meeting of Session before separation, dated July 12th, 1891, record some interesting items. At this meeting was presented the resignation of the pastor to take effect two days later, and arrangements were made for a congregational meeting to act upon this resignation, "and to consider other matters relating to the welfare of the church." Here also is the record of the withdrawal of the Clerk of Session from our communion and the appointment of the only remaining member as Clerk and to act in full power of a Session for the church. His only recorded official action was the adjournment of the Court with prayer, and was himself one of those who immediately en-

tered another communion. Even after the disorganization of our work and the introduction on the following Sabbath of new forms of service in the same hall in which our people had been worshipping, many, if not all, of our members continued to worship with their former brethren and to wait upon the ministrations of their former pastor. With the removal of these services at the end of the time for which the rent had been paid to the Y. M. C. A. at the old location on First avenue, all hope of continuing Covenanter worship in these relations now being abandoned, the spirit of the old Society People led our fold to gather together in the basement of the Swedish Baptist Church at the corner of Sixth avenue and Virginia street. Here were held our prayer meetings. Here was organized our Sabbath School, under the superintendency of Miss Lizzie Brown. Here also, without pastor, without Session, without money, without leadership except such as the Spirit of Truth gave them, our members of these days met and fought out some of the hardest problems they had ever faced. Could they ever get on their feet again? Could they hope to establish a church? Would the Board be able to give help? Perhaps some even asked themselves if, after all, the struggle would be worth all it would cost. From July until October they struggled along in this way, keeping up the prayer-meetings and conducting the Sabbath School, when in answer to their prayers, God sent them a leader in the coming of Rev. A. Kilpatrick by appointment of the Central Board. With the Lord's blessing, the work soon revived. At that time many Covenanters were coming here from the East and Middle West, and as they all had a mind to work, in a surprisingly short time they were ready for reorganization. In response to a request for this, a Commission was appointed by Kansas Presbytery consisting of Rev. A. Kilpatrick, chairman, with Elders William McCrory from Blanchard, and D. D. Mearns of Eckley congregations, to proceed with this work. This Commission met on January 22nd, 1892, in the same place where they had been worshipping for the past months, and after a careful consideration of the roll, it was ascertained that the following twenty-eight members of the first organization were still available as members: Lizzie Brown, William F. Cook, Mrs. Nancy Cook, Mary E. Cook, John A. Cook, Susie E. Cook, Jennie H. Cook, Mrs. Nancy Colvin, J. R. Chisholm, Mrs. Martha Chisholm, M. E. Ewing, O. W. Hemphill, Ida Hensleigh, McCleod Hensleigh, Mrs. Hollenbeck, Ida Hanley, J. G. Love, Mrs. Lizzie A. Love, Maggie McMillan, James McClean, Mrs. Minnie McClean, Robert McCurdy, Samuel Pinkerton, Mrs. Margaret Pinkerton, S. J. Pinkerton, Rosa Pinkerton, Jennie Shaick, Jennie Trimble.

In addition to these were added to the roll the names of R. H. Crozier, Mrs. Ellen Crozier, Sloane Hawthorne, Mrs. Martha Hawthorne, W. J. Hemphill, Mrs. Margaret Hemphill, Geo. A. Kilpatrick, D. D. Mearns, Mrs. Margaret Mearns, Mary McIntyre, William McCrory, Alive V. Pinkerton, Lizzie Hensleigh. From among these forty-one members, the following officers were chosen: Elders, William McCrory, D. D. Mearns, J. G. Love and William F. Cook. Deacons, O. W. Hemphill, R. H. Crozier, S. J. Pinkerton, Miss Lizzie Brown. Thus it was that after the period of disorganization, the Lord turned the captivity of Zion, the order or worship was restored, and the foundations of the second "temple" were laid.

SUGGESTIONS FOR POSTERS AGAINST SECRET SOCIETIES.

By Rev. W. J. Coleman, D. D.

Secret Societies are not planted by our heavenly Father.

Secret Societies are a selfish perversion of the principle of brotherhood.

Secret Societies are a menace to our common liberty.

Secret Societies do no good that could not be better done without secrecy.

Secret Societies are a blight upon true piety.

Secret Societies are pagan in origin and nature.

Secret Societies are contrary to the spirit of the gospel.

Secret Societies preach another gospel than Christ's.

Secret Societies are particularly out of place in a free country.

Secret Societies gratify a childish love of display.

Secret Societies lead men into temptation.

Secret Societies set up artificial and undesirable distinctions.

Secret Societies exercise a sham charity.

Secret Societies make no secret of anything they do that is good.

Secret Societies train men in secret and underhand work.

Secret Societies have no secrets that are of benefit to humanity.

Secret Societies offer benefits which they cannot confer.

Secret Societies will be impossible when the will of God is done.

Secret Societies are a part of the kingdom of darkness.

Secret Societies have murdered men for telling their secrets.

Secret Societies have much to do with electing men to office.

Secret Societies have much to do with sheltering criminals.

Secret Societies have much to do with deciding lawsuits.

Secret Societies have much to do with taking men away from church.

Secret Societies take away a man's independence.

Secret Societies raise a barrier between a man and his family.

Secret Societies may be overruled of God for good. No credit to them.

Secret Societies impose profane and barbarous oaths.

Secret Societies teach a limited morality.

Secret Societies will never be entered by any one following the example of Jesus Christ.

Secret Societies teach salvation by works.

Secret Societies help those who can pay their dues.

Secret Societies profess to have light which they keep in darkness.

Secret Societies profess brotherhood and exclude humanity.

Secret Societies are organized selfishness.

Secret Societies yoke together the believer and the unbeliever.