

# The Covenanter Witness

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## THE OFFERING FOR NATIONAL REFORM.

By Rev. R. H. Martin, D.D.

**I**N naming ten thousand dollars as a guide to the members of the Covenanter Church in giving this year to the cause of National Reform, the Synod at its Winona meeting last June manifested deep interest in this cause which is dear to the heart of the Covenanter Church, because its basic purpose is to proclaim Jesus Christ as the Saviour-King of Nations.

It has been a long established custom to take this offering in November. We hope this custom will be followed this year in all our congregations, and that the offering will be taken on the first Sabbath of the month, or, if not convenient on this Sabbath, on a succeeding Sabbath of the month. Is it too much to hope the offering will reach the standard set by Synod? Never did America need the message and work of the National Reform Association as much as today; never were the doors of opportunity so wide open; but to enter them we greatly need largely increased funds.

Space will permit only a brief mention of a few of the many things done or in process of accomplishment. A Research Bureau has been established to secure up-to-date and reliable data in the National Reform field. Issues of the Christian Statesman devoted to Sabbath Observance, Public Education and Prohibition have created wide interest. Each month a clip sheet containing the cream of what appears in the Christian Statesman is sent out to 112 religious papers, 47 W. C. T. U. papers, and 532 secular papers. Many papers quote from it, thus widely extending the influence of this organ of the Association. Through our literature, for which we have many calls, our message is reaching many more thousands. Ten thousand letters, with enclosures about the work of the Association, are being sent out monthly to a carefully selected list of persons, to interest them in our cause and thus increase our constituency. Last summer, our representatives made over fifty addresses from the platform of the Winona Lake Assembly to audiences much larger

than one year ago. The management invites us to come again next year. Our field force is ever giving our message from pulpit, platform, in schools, in conferences, and gatherings of various organizations. Two new members have just been added. The Lankford Bill to secure a Sabbath Law for our Nation's Capital is being supported, many petitions having been received. Work has been done in recent months in West Virginia, Arkansas, Illinois and Michigan in behalf of legislation to secure the use of the Bible in the public schools, and much more work will be necessary when the Legislatures convene the first of the coming year. In the critical situation we are now facing on the prohibition issue, much educational work is being done.

All this is Christian work. It is patriotic work. It is vital to the salvation of the Nation and the progress of the Kingdom. We give weekly to the work of Christianizing the individual. When we give but once a year to a cause which has for its object the Christianizing of the Nation, should our offering not be liberal?

The National Reform Association wants more than the financial support of Reformed Presbyterians. It wants their intelligent and sympathetic cooperation. For this reason, we would like The Christian Statesman to be in every home of the Church. It is only \$1.00 per year. To get it into our homes, that from month to month our people may learn of the work being carried on, we are ready to send it to you even though your contribution is only \$1.00, provided you give your Church Treasurer your name and address with your contribution and ask him to forward when sending in the congregational offering. But we trust your contribution will be many times one dollar.

## S. O. S. COVENANTAFOGRAM.

### Pray for Cache Creek Mission.

1. For our communion season which will be October 23-28. Meetings in the morning and evening. Rev. J. D. Edgar will assist. Pray that the Holy Spirit will direct in all things that no disturbing

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## CHRIST IN THE PSALMS.

By Rev. J. C. McFeeters, D.D.

Jesus Christ, our Saviour, full of grace and truth, is the chief character found in the Book of Psalms. He never poses, but is seen in multiform activities and appearances. His personal traits are graceful and symmetrical; His attributes and moral qualities show exquisite perfection. Jesus frequently mentioned the Psalms as containing the things concerning Himself.

In the inspired Psalter we have an account of Christ's commission, ministry, sacrifice, victory and exaltation. He is seen with no inequality of features or disparity of powers, such as of necessity appear in all sectarian hymnbooks; without atrophied or overgrown faculties and attributes so prominent in man-made manuals of praise.

In the Psalms, Jesus arises in solitary greatness and superlative dignity. "He is fairer than the children of men"; "mighty with glory and majesty"; "annointed with the oil of joy above His fellows"; "great in power, and terrible in His doings"; "the Lord strong and mighty in battle"; "the King of glory," scaling the heights of heaven, and entering into the eternal city in triumph.

Jesus in the Psalms reaches the utmost extremes of life, and fills all the space between. He is matchless in greatness and meekness; in majesty and humility; in mightiness and gentleness; in the execution of judgment, and in compassion for sinners.

Jesus ascended up on high and occupies the loftiest seat in glory; yet regards with loving favor all who are lowly and contrite.

Jesus makes the great sun to rise each morning, rejoicing as a strong man to run his race; yet forgets not to light the candle of him who sits in darkness and distress.

Jesus calls out the stars nightly, as His unfailing choir to sing His glory; yet takes pleasure in listening to praise offered by the infant on the mother's breast.

Jesus speaks with a powerful voice that breaks the cedar, and makes the mountain tremble; yet softly whispers comfort in the ears of those who walk in the valley of the shadow of death.

Jesus, with imperial authority, commands twenty thousand chariots, and thousands of angels; yet receives the trembling soul into His presence, and entertains the lowliest in His pavilion.

Jesus is wroth with sinners every day; fire goes before Him and burns up His foes round about; the glory of His face is to them a consuming flame; yet He always has a pleasant countenance for the upright.

Jesus, with uplifted hand, solemnly swears that the stubborn and rebellious shall not enter into His rest; yet opens wide the gate through which the righteous shall enter in, and dwell with God.

Jesus opens the windows of heaven; the clouds pour out water; the skies sound loudly; the earth is deluged for the sins of the people; yet He carefully treasures up the tear-drops of the penitent in His bottle.

Jesus has the mighty hosts of the universe at His command and in His service; yet girds himself as a nurse and smoothes the bed of His sick servant.

O this blessed Jesus! this matchless Jesus, thoroughly accomplished for His redemption work, glorious in all His attributes and activities! How His presence lights up the Psalms!

The Psalms are vibrant with the energy of Jesus, and brilliant with the brightness of His Person. They are tender with the sympathy of His heart, and awe-inspiring with flashes of His majesty. They voice His messages of peace, and echo His reproofs against sin.

This great Psalter of God is the ivory Palace of Praise, where Jesus is enthroned in the presence of His devout worshippers. His garments smell of myrrh, aloes, and cassia, the rich varieties of grace by the anointing of the Holy Spirit.

"O come and to Jehovah sing,

Let us our voices raise;

In joyful songs let us the rock

Of our salvation praise.

"Before His presence let us come

With praise and thankful voice;

Let us sing Psalms to Him with grace,

With shouts let us rejoice."

## THE GREATEST POLITICAL PARTY.

By Rev. D. Raymond Taggart.

Some one defines a political party as a "group of people who believe certain principles, and who think alike." But what concord has the native-born, Protestant, conservative, dry Democrat of the South with the foreign-born, Catholic, radical, wet Demo-

crat of the North? Of what fellowship is there between the urban, industrial, and capitalistic Republican of the East, and the rural Republican of the West? It is evident that political parties come together much as did David's army in the cave of Adullam, "everyone that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." If conditions were ideal, would there be political parties?

No, the only homogeneity of any political party is that they vote alike. Think of the great political parties as made up of concentric circles, the nucleus of which is a group of men whose chief end is to hold or dispense political favors for their own aggrandizement. They hold no other principles than "safety first." Being contortionists, they "sit on the fence," with their "ears to the ground," and "watch the straws to see which way the wind blows."

The next circle is made up of those who believe very decidedly in certain principles, such as protection of home industries, farm relief, and restriction or otherwise of immigration, according as these various measures effect their own financial welfare. Benjamin Franklin said, "Few men in public affairs act from a mere view of the good of their country, whatever they may pretend: and though their activity may bring real good to the country, they do not act from a spirit of benevolence." It is the wealthy of the land that make their suit to the powers that be.

The third ring of the party is made up of the "regulars," "stand-patters," or whatever you prefer to call those whose party is always right, but right or wrong, their party. Sixty per cent. of all the voters are regulars.

Then comes the circle of slogan voters. Well may the parties offer large prizes for the best slogan, for the destiny of nations has turned on such phrases as "Fifty-four forty or fight," "Tippicanoe and Tyler too." "Tell them the truth," "He kept us out of war," or "Four years more of the full dinner-pail." Let me make the slogans of a nation and I care not who pays the bills.

Last of all, we have the circle of independent voters, few and far between, who instead of getting their opinions from their newspapers, think for themselves. It is a hopeful sign that more people are bolting their parties this year than ever before. This analysis of a political party, as is, may sound a little cynical, but it is not more so than the politician at its centre would give, if he spoke his mind.

But what of the non-voters? Do they not form the third great political party? They at least vote alike by not voting at all. They too are gathered in their cave of Adullam, distressed, in debt, discontented. They far outnumber either of the other parties, or have in several elections. Of those eli-

gible to vote in 1900, 77 per cent. voted; in 1904, 67.6 per cent.; 1908, 67.2 per cent.; in 1912, 62.8 per cent.; in 1916 (Wilson), 70.5 per cent.; 1920, 50.9 per cent.; in 1924, 52.5 per cent.

An investigation of the non-voters in Chicago showed that 40 per cent. of them did not vote out of mere indifference; 60 per cent. must have had reasons. But indifference also has its reasons. The candidates offered by the two parties must have been indifferently bad, and indifferently good, no doubt chosen on that account. The issues likewise were matters of indifference. The promises made by both parties were to be indifferently kept, and even though the candidate promised radical changes, he would find it impracticable to carry them out. Socialist governments elected in Germany and France have never put socialism into force, and it is doubtful whether Hoover will dry up the nation if elected, or that Smith will make it more moist if elected.

But this year is to be somewhat different. Of the 2,000,000 votes cast so far in the Literary Digest poll, 300,000 were non-voters four years ago. Some have come of age since then, to be sure, but the non-voter is getting down off the fence. Which goes to show that the issues at stake heretofore have either not been bad enough or not good enough to suit 26,000,000 voters in the United States. When will the great parties learn that if they will appeal to this potential vote, they must do it with great moral issues, and faithfully kept promises? The world is hungry for better things. When this is recognised, the non-voter will come into his own. The Covenanter does not belong to a very large Church, numerically speaking, but he belongs to a tremendously big political party.

But the writer does not mean to imply that all of these 26,000,000 non-voters are waiting for our nation to acknowledge allegiance to Jesus Christ. This party, too, is made up of the discontented, but the reasons for their discontent are no more homogeneous than those of the Democratic or Republican parties. But 90 per cent. of us have reasons, maybe only reasons for indifference, but reasons, just the same. At the coming election all will register their discontent, some discontented with the proposals of Al Smith, others discontented with the alternatives proposed, the non-voter discontented with the probable outcome in either case.

We Covenanters, by our not voting, will register a divine discontent. Prohibition, good as far as it goes, will not bring the millenium; it is scarcely an incident in the issue. The question as it is now stated is, "Who shall be the Supreme Ruler of our nation," with a choice of two alternatives, neither of which we can accept. There is only one way of registering our answer to that question—"we will refuse to incorporate by any act."