

30th Annual Spring Number

CHRISTIAN NATION

"RIGHTEDNESS EXALTETH A NATION."

In which is merged

The Reformed Presbyterian Standard and also Our Banner

Volume 60. Whole Number 1540.

NEW YORK, APRIL 8, 1914.

1105 Tribune Building, New York,

Published Weekly

\$2.00 Per Year

Single Copy 10 Cents

The Paramount Purpose of The Covenanter Church.

**Would Not the Synod Act Wisely in Appropriating \$10,000 to
\$15,000, and Appointing Six to Eight of the Church's
Fittest Men to This Work for Their Whole Time?**

(Extract from the Covenant of 1871.)

Persuaded that God is the source of all legitimate power; that he has instituted civil government for His own glory and the good of man; that he has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

EDITORIAL

John W. Pritchard, Editor.

THE DEATH OF REV. DR. H. H. GEORGE.

Another laborer has entered on his reward. The death of Dr. H. H. George, on the 25th of last month, made the seventh death in our ministry since Synod met last June at Winona Lake. The fact that our Synod includes all the ministry as constituent members brings the ministers of our Church into intimate fellowship from year to year, and the losses are therefore of personal friends. One of the Pittsburgh dailies lately lost one of its staff after a few days' illness with pneumonia. He was a brilliant writer, contributing in addition to editorial matter pieces of humorous poetry, dealing with passing events, here and there. A brother editor thus began his comment on this death:

"The certainty of death is never fully realized until there is bereavement in the home. The realization is almost as painful, almost as startling, when a fellow-worker, after close intimacy for years, passes out of this life; and the sorrow is more poignant, the shock more severe, when such a comrade is called away suddenly. So it was with Arthur G. Burgoyne. Four days ago he was at his desk, wrote editorials and paragraphs, chatted with co-workers and visitors, rounded out his day's labors and went home—never to return to the desk where he had performed his daily tasks so long and so well."

The editorial closes thus:

"It will take time to accustom the fellow-workers to the absence of the one they admired and loved. For it will be hard to become reconciled to the fact that he will never come back to them, that he has gone from them forever."

We recalled these words, when we heard of Dr. George's death. We shall see his face no more on earth. We shall hear his voice no longer here, his strong voice, his trumpet call to work for the exaltation of Christ. His labors in National Reform went back to the days when the movement was not so extended as now, but was especially devoted to the rulership of Christ. This was ever before him. Many have heard him quote the words of John 7:39, when discussing revival work, "The Holy Ghost was not yet given; because that Jesus was not yet glorified."

The Christian Statesman of August last said of the Portland meeting:

"On the last evening of the Conference three old men, Dr. H. H. George, of Beaver Falls, Mr. R. N. Redpath, Olathe, Kansas, and Rev. W. A. Campbell of New Wilmington, Pa., stood together on the platform as survivors of the historic National Reform meetings of Xenia, Ohio and Sparta, Illinois, in 1863, and Dr. George made a brief and excellent address."

Rev. W. A. Campbell died on Wednesday, February 25, in his 86th year. Dr. H. H. George died Wednesday, March 25, in his 82nd year.

Pray ye the Lord of the harvest, that he will send forth laborers into his harvest.—Matthew 9:38.

THE PRESENTATION OF "THE MESSAGE TO CHINA."

Dr. J. K. Robb, of the Mission in China, was practically appointed by Synod "to present in the name of the Synod the tract prepared by W. J. McKnight to the proper authorities in China." This he has done at the time that he presented to the same authorities the Memorial prepared by the Board of Foreign Missions. The special copy for the President, beautifully bound in morocco, was duly presented at Peking. Mr. Robb was also requested to look up a box containing 850 or more copies of the "Message to China" which had been forwarded to the British Embassy by some of the brethren of the Irish Church for distribution among the members of the Chinese Assembly and the provincial governors. He says, "I was sorry that I could find no trace of this box, though I made a number of calls with regard to it. It is regrettable that such a quantity of valuable literature has been lost. Perhaps it may come to light again. There is but small consolation in the fact that the Assembly had been dissolved before my arrival in the capital city, and in learning that but a very small proportion of the assemblymen were well educated, to say nothing of their not having a knowledge of the English tongue."

It is to be hoped, however, that our Irish friends may have the literature looked up and that it may reach the men for whom it was intended.

Mr. Robb speaks of the difficulty of persuading the missionaries of other Churches to take an interest in the recognition of Christ by the Chinese Government. They were afraid of the union of church and state, or of the loss of religious liberty. From this it appears that the missionaries there are much like their brethren in this country. Mr. Robb says, "I got far more help (in fact all the help I did get) from men in official position than from the missionaries. I made it known to some of the local missionaries that it looked as though the success of my errand depended on their co-operation. In spite of that they would not lift a finger. I took a certain degree of satisfaction in telling one of them, whom I met on the street after I had gotten my errand accomplished, and who inquired if I had gotten anything done, that I had succeeded in doing all that I had asked their assistance in doing. He seemed surprised."

Mr. Robb does not expect that either Christianity or Confucianism will be established, though since his writing the latter seems to have received some recognition. He adds: "The new era that so many felt certain two years ago was upon us, has not materialized as they had hoped. That there has been advance we cannot doubt. But at the present there has been a recession of the republican sentiment. I think that a second wave will come along after a while and higher than the last one, just as the incoming tides do."

JESUS'S FRIENDS AND OURS.

It is not uncommon to find members of the church who are unwilling even to be friendly with people of less social standing than themselves whom others have won to attend church or Sabbath School. The "mission scholar" finds small welcome among some of the "children of good families." This barrier within the church is an offense to the poor and the stranger, who are quick to note if they are not wanted and welcomed by those who should be glad. Were it not that others of the most refined are also most cordial, there would be an open break. Pastors and workers are discouraged by this disloyalty and find it a serious hindrance to their success. Above all, it shows a spirit contrary to Jesus, the friend of the lowly, and grieves his heart.

Jesus was constantly criticised by the "respectable" for being so much a respecter of all persons and so little a respecter of personages. Before the unscrupulous high priest he stood in silent contempt, but had won a reputation as a friend of the despised and the outcast. For the haughty Pharisee he had open denunciation, but he was a friend of children. When criticised for receiving sinners and disreputable characters and eating with them, he justified his course as the only reasonable one by showing the value of a person, and fended his attitude of sociability by his purpose to save.

To Jesus, any man or woman was important as a creature of God. All things had been created by "the Word," Christ. A man might be a "sorry thing," but by creation he had the mark of "His own." The image was defaced but it was the image of God, and the creature that wore it was not to be despised, where sociability might lead to salvation and give the new stamp of a fresh creation. And we—we had better beware of setting the seal of society above the image of God.

Jesus counted persons valuable as subjects of the particular providence of God. He knew how closely each day of every life was recorded, and even the idle words remembered for the judgment. Jesus knew his Father's interest in the children's laughter and the widow's sighs. And we—we should not be regardless of the effect we have on those for whom God cares, nor refuse the social kindness which has such a leverage for good.

Jesus saw as none else the possibilities in each one, saw the latent possibilities in character. How little we realize of what is