

RELIGIOUS BOOK WEEK NUMBER

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“**RIGHTEOUSNESS EXALTETH A NATION.**”

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THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

“Blue Laws.”

THE great outcry against a reported movement to bring back the “blue laws” of colonial days recalls the statement of John Fiske, the historian, concerning the “blue laws of New Haven.” Mr. Fiske writes: “The power of the clergy reached an extreme point in New Haven . . . the legislation was quaint enough, though the famous ‘blue laws’ of New Haven, which have been made the theme of so many jests at the expense of our forefathers, never really existed. The story of the ‘blue laws’ was first published in 1781 by the Rev. Samuel Peters, a Tory refugee in London, who took delight in horrifying our British cousins with tales of wholesale tarring and feathering done by the patriots of the Revolution. In point of strict veracity, Dr. Peters reminds one of Baron Munchausen: he declared that the river at Bellows Falls flows so fast as to float iron crowbars, and he bravely described sundry animals who were evidently cousins of the ‘jabberwok.’ The most famous passage of this pretended code is that which enacts that ‘no woman shall kiss her child on the Sabbath,’ and that ‘no one shall play on any instrument except the drum, trumpet or jewsharp.’”

The news stories that began to appear in the daily papers about November 22 concerning proposed action on the part of the Lord’s Day Alliance and other organizations looking toward the reviving of the “blue laws” of colonial days created widespread interest. As a matter of fact, these stories were of a piece with the marvellous stories of the Rev. Samuel Peters. The dailies should have resurrected a department found in the journals of a generation ago and published the dispatches under the heading, “Important, If True.” These dispatches announced that the Lord’s Day Alliance was drafting a Sabbath Observance Amendment to the Federal Constitution which would prohibit on the Sabbath the running of interstate railway trains, the carrying of mail, the publication of newspapers, etc. The officers of the Alliance, when interviewed on the matter, issued a denial of the story, but the items continued

to appear in the dailies, and the impression was given that, more or less secretly, a group of reform agencies was scheming to launch the campaign in favor of “blue laws.” The movies gave publicity to the matter, the theatres rang with songs about “taking the sun out of Sunday,” and a propaganda was launched in favor of commercializing the Sabbath.

The Board of Managers of the Alliance has finally issued a statement publishing the facts in the case. In their statement, they uncover the “interests” that are behind the campaign to tear down the Sabbath, a campaign that was launched in falsehood and is borne up by a flood of misrepresentation and exaggeration. The statement mentions the motion picture interests that would keep their places of business running on the Sabbath, the baseball organizations that would commercialize the Sabbath, the International Sporting Club that has the monopoly of prize fighting in seventeen states, and the business interests that reap a financial harvest where the Christian Sabbath is not observed.

The campaign thus begun, not by the friends of the Sabbath, but by its enemies, threatens to prove a boomerang. The Jewish Sabbath Alliance and the International Reform Bureau have been holding conferences. The Jewish organization would gladly work together with Christian organizations in a campaign to strengthen the Sabbath laws. A statement was issued declaring that agreement had been reached on two points:

“First—Both Hebrews and Christians should be encouraged to maintain a religious observance of the Sabbath, either on Saturday or Sunday as their creed may direct.

“Second—There is no justification for carrying on any commercial occupation seven days in the week, or any other labor or business, excepting domestic service and the care of the sick and the works of religion; and in case any one is employed on Sunday in any work that is by law or custom allowed on Sunday as a work of mercy or necessity, the law should require, so far as practicable, a compensatory twenty-four

hours of continuous intermission of his task at some other time in the week.”

A third article was proposed by the Jewish Alliance which failed to obtain the sanction of the Reform Bureau:

“Third—The usual exception in Sunday law in prohibitions of Sunday ‘labor’ for all who keep Sabbath from Friday evening to Saturday evening as members of a religious body, should be made in all Sunday laws which lack it; and administrators of the law should carefully avoid annoyance of such persons by unwarranted arrests.”

It was agreed, however, that the two organizations would co-operate so far as possible.

A bill is before the New York Assembly that would permit Jews who observe Saturday as Sabbath to keep their places of business open on Sabbath. When a hearing was given before the Codes Committee of the Assembly, William F. Gilore, representing the Actors’ Equity Association, pleaded against the bill. “It is detrimental to art,” he said. “Actors and actresses cannot work seven days a week and stand the deadly grind of performing day after day, playing the same role, uttering the same words and making the same gestures. A day of rest is necessary if actors are to be able to make the delicate shadings and utilize the power of characterization which makes them artists.”

Other opponents of the measure declared it to be contrary to the American principle of majority rule, and asserted that business and not religious interests were back of the efforts to secure its enactment. The latter charge was made by labor representatives.

Albert Rosen, a Brooklyn butcher, warned the lawmakers that enactment of the measure would breed hate and antipathy against the Jewish race.

Physicians, including Dr. J. W. Allen of New York, asserted that the extra day’s work the bill would mean to some people would be detrimental to health.

Evidently, the enemies of the Sabbath have started something.

Editorial

JOHN W. PRITCHARD, Editor

A Covenanter Book Shelf.

We are going to try to compile a complete list of all the books written by Covenanters or written about Covenanters. If, when the task is finished, the results prove to be sufficiently interesting and valuable, we may preserve the material in some permanent form for reference. But we will need a great deal of help. As to each book these are the items of information desired:

Title.
Author.
Number of pages.
Size of pages in inches.
Illustrated, yes or no.
When published, where, and by whom.
Price, and if obtainable, from whom, giving address.

A book is a printed and bound volume of some bulk, as distinguished from a pamphlet, and what we are seeking is information about Covenanter books, not pamphlets.

The following is a hastily prepared preliminary list, made up largely from memory, from Glasgow's History, and from our own Covenanter library. It is subject to all sorts of revision, and of course we will ultimately classify the list, alphabetically, or by dates, or in some other way. But we must make a beginning, and this catalogue will suffice for that:

1. "A Cloud of Witnesses for the Royal Prerogatives of Jesus Christ," being the last speeches and testimonies of those who have suffered for the truth in Scotland since the year 1680. Printed in 1714 with an appendix containing the Queensferry Paper, Torwood Excommunication, a Relation Concerning Mr. R. Cameron, Mr. D. Cargil, and Mr. Hall; and an account of those who were killed without process of Law, and banished to foreign lands; with a short view of some of the oppressive exactions." Published by the Church authorities, but the names of the compilers are not known, nor the name of printer or publisher. Many new editions were printed from time to time and much new material added. The publishers of the current edition are Oliphant, Anderson & Ferrier, 24 St. Giles St., Edinburgh, Scotland. Pages 612. Illustrated.

2. "Lectures and Sermons by Martyrs." Containing lectures and sermons by Richard Cameron, Alexander Peden, Donald Cargill, William Guthrie, Alexander Shields, and others, with brief biographical notices of the authors of the sermons by Rev. James Kerr, D.D., Glasgow, Scotland. Illustrations of Grassmarket of Edinburgh, Cannongate Tolbooth, Martyrs' Monument, Greyfriars, Bothwell Bridge, etc. Pages 674. Published by James Gemmell, George IV. Bridge, Edinburgh, Scotland.

3. "The Covenants of Scotland," by John Lumsden. Published in 1914, by Alexander Gardner, Paisley, Scotland. Pages 362, with frontispiece of Andrew Melville before King James VI. Every one of the thirty-one Covenants here discussed has a history of the first importance.

4. "The Homes, Haunts, and Battlefields of the Covenanters," by A. B. Todd. Pages 288. For sale by J. S. Tibby, Penn Building, Pittsborough, Pa.

5. "Homer Teaz: Student, Preacher, Sol-

dier." By his father, the Rev. E. Teaz, Liverpool, England. Pages 95. Published in 1920. A beautiful tribute to a brave lad and a good soldier, who gave his life on the field of battle in the late war.

6. "White Robes." A book of sermons by the late Rev. David McFall, who was pastor of the Second Church of Boston. Pages 250. With author's portrait.

7. "A Manual of Christian Civil Government," by Rev. David McAllister, D.D., LL.D., 1890. Aldine Press Company, Philadelphia. Pages 313. This book gives the history and principles of the National Reform Movement. Invaluable. A veritable treasure house of facts of outstanding importance.

8. "Rome's Death-Struggle with the Public Schools, or The End of Romanism, How and When," by Rev. David McAllister, D.D., LL.D. 12mo. Cloth. 1890.

9. Lectures on Pastoral Theology, by the Rev. Prof. R. J. George, D.D. Vol. I, "The Covenanter Pastor," with portrait. Pages 236. 1911. Vol. II, "Pastor and People." Pages 254. 1914. Vol. III, "The Covenanter Vision" with portrait. Pages 336. 1917. Edited by his son, Roy M. George. The Christian Nation Publishing Co., Tribune Building, New York.

10. "First International Convention of Reformed Presbyterian Churches, Glasgow, Scotland—1896." Compiled by Rev. James Kerr, D.D., Chairman of Convention Executive. Proceedings, addresses, sermons, papers, etc., covering the various meetings from June 27 to July 3, 1896. With many illustrations. Pages 464. Published by Alex. Malcolm & Co., Glasgow, and R. W. Hunter, Edinburgh.

11. "Matthew Brown, Ancestry and Descendants." Compiled by Robert Shannon, Brooklyn, N. Y., 1900. Frontispiece. Half-tone reproduction of the grave and monument of John Brown of Priesthill. Pages 322.

12. "The Tales of James Hogg," the Ettrick Shepherd. Two volumes, of about 500 pages each. First printed about one hundred years ago. London: Hamilton, Adams & Co.; Glasgow, Thomas D. Morison.

13. "Tales of the Borders," by John Mackay Wilson, Scotland. First published about 1825. Pages 620. With an extensive Glossary of the Scotch Language.

14. "Proceedings of the National Conventions to Secure the Religious Amendment of the Constitution of the United States." Cincinnati, 1872; New York, 1873; Pittsburgh, 1874. Compiled by Rev. T. P. Stevenson, D.D. Published by James B. Rodgers Co., Philadelphia. Pages 253.

15. "Tales of the Covenanters." Pages 317. By Robert Pollock, M.A. Illustrated. Written about 100 years ago. Oliphant, Anderson & Ferrier, Edinburgh.

16. "The Covenanters of the Merse, their history and sufferings, as found in the records of that time." By Rev. J. Wood Brown, M.A. Oliphant, Anderson & Ferrier, Edinburgh.

17. "Life and Letters of James Renwick," by Rev. W. H. Carslaw, M.A. Oliphant, Anderson & Ferrier, Edinburgh.

18. "Memorial Volume to the Rev. James Kerr, D.D." with portrait. Pages 199. By Rev. A. Holmes. Dr. Kerr, of Glasgow Convention fame, was born 1847; died 1905. Aird & Coghill, Glasgow.

19. "Last Days of the Martyrs," by Rev. Andrew R. Bonar. With frontispiece of

Ridley writing in prison. Pages 259. Oliphant, Anderson & Ferrier, Edinburgh.

20. "Andrew Melville," by William Morison. Oliphant, Anderson & Ferrier, Edinburgh.

21. "John Knox," by Rev. Wm. M. Taylor, D.D., LL.D. With steel portrait of Knox. 1885. Pages 217. A. C. Armstrong & Son, New York.

22. "The Men of the Mosshags," by S. R. Crockett. 1895. Pages 370. Macmillan & Co., New York.

23. "History of the Westminster Assembly of Divines," by Prof. Wm. M. Hetherington, D.D., LL.D. Pages 499. James Gemmell, Edinburgh.

24. "Life of Donald Cargill." Pages 60. Illustrated. James Gemmell, Edinburgh.

25. "The Confession of Faith Agreed upon at the Assembly of Divines at Westminster in London." Pages 336.

26. "True Psalmody, or The Bible Psalms the Church's Only Manual of Praise." With prefaces by the Revs. Drs. Cooke, Edgar and Houston. Pages 220. James Gemmell, Edinburgh.

27. "Sketches of the Covenanters," by Rev. J. C. McFeeters, D.D. 1913. Pages 412. Illustrated.

28. "Samuel Rutherford—A Study Biographical and Somewhat Critical in the History of the Scottish Covenant," by Robert Gilmour. Pages 233. Frontispiece of Rutherford. Oliphant, Anderson & Ferrier, Edinburgh.

29. "Martyr Graves of Scotland," by Rev. J. H. Thompson, Editor of "A Cloud of Witnesses."

30. "Atonement and Law" (1885). By Rev. J. M. Armour, D.D. Pages 240.

31. "The Divine Method of Life" (1887). By Rev. J. M. Armour, D.D. Pages 250.

32. "Prelections of Theology" (1882). By Rev. Thomas Sproull, D.D., LL.D. Pages 455.

33. "The Witnessing Church" (1890). By Rev. F. M. Foster, Ph.D. Pages 233.

34. "The Two Sons of Oil, or The Faithful Witness for Magistracy and Ministry Upon a Scriptural Basis." (1803). By the Rev. Samuel B. Wylie, D.D. Pages 81.

35. "Life and Letters of John Patterson Struthers, M.A." late pastor of the R. P. church in Greenock, Scotland, and founder and editor of "The Morning Watch." The volume was edited by his wife, Mrs. A. L. Struthers, illustrated by her original drawings, and contains Mr. Struthers' portrait. Pages 400. Hodder & Stoughton, Publishers, London, Toronto and New York.

36. "Men of the Knotted Heart," by the Rev. Thomas Cassels, M.A. A fine tribute to Rev. J. P. Struthers.

37. "Testimony Bearing Exemplified, and Causes of the Lord's Wrath Against Scotland." Paisley, Scotland. 1791.

38. "John Knox and His Times," (1905). Pages 80. With portrait. By P. Hume Brown, M.A., LL.D. Edinburgh, Oliphant, Anderson & Ferrier.

39. "Psalm Singers Conference." Proceedings of the Conference in Belfast, August 5 to 8, 1902. Containing papers and addresses of a number of Covenanter ministers, some from America. Pages 328.

40. "Looking Back From the Sunset Land," by Rev. N. R. Johnston (1898), with his portrait. Pages 623.

41. "Misunderstood Scriptures," by Rev.

Robert Nevin, D. D., (1893), with his portrait. Pages 231.

42. "Scottish Heroines of the Faith." Noble Women of Reformation Times. (1909). By Rev. D. Beaton. Pages 104. Published by D. Catt, London.

43. "Civil Church Establishment," by John McDonald, Scotland. Pages 449. Published by Aird & Coghill, Glasgow.

44. "In Memory of Rev. Samuel Oliver Wylie." With his portrait. Was pastor of Second Church, Philadelphia. Born 1819. Died 1883.

45. "Life of John Knox, and Illustrations of the History of the Reformation in Scotland," (1898). By Thomas McCrie, D.D. With portraits of Knox. Pages 579. Published by the Presbyterian Board of Publication, Philadelphia.

46. "Observations on the Two Sons of Oil—A Vindication of the American Constitution," (1812). By William Findley, Member of Congress. Patterson & Hopkins, Pittsburgh, Pa.

47. "History of the Reformed Presbyterian Church in America," (1888). By Rev. W. Melancthon Glasgow, with portrait of the author. 788 pages.

48. "Life and Work of J. R. W. Sloane, D.D.," (1888). By his son, Prof. William M. Sloane, Seth Low Professor of History in Columbia University, New York. Pages 440. Published by A. C. Armstrong & Son, New York.

49. "Social Ethics," by Rev. J. M. Coleman, (1903), 355 pages. The Baker & Taylor Co., New York.

50. "Fifty Years' Mission Work in Syria," by J. M. Balph, M.D., (1913), 168 pages.

51. "Reformed Presbyterian Testimony," (1911). Pages 263. For sale by J. S. Tibby, Penn Building, Pittsburgh, Pa.

52. "The Scottish Church and Its Surroundings in Early Times," by Robert Paton. James Gemmell, Edinburgh.

53. Volumes by the Rev. Wm. Somerville: "Exclusive Use of the Psalms of David and Worship," (1855), 189 pages; "Baptismal Immersion Not of God," (1868); 77 pages.

54. "Church Fellowship," (1819), 109 pages. By Rev. John Black, D.D.

55. "Strictures Upon Dr. Mason's Plea for Sacramental Communion on Catholic Principles" (1821) 212 pages. Afterwards republished in Europe with commendatory preface by Dr. McCrie.

56. Volumes by Rev. J. B. Johnston, D.D.; "Psalmody," (1868), 172 pages; "The Prayer Meeting," (1870), 260 pages.

57. Volumes by Rev. Robert Johnston: "The Absurdities of the Popish Dogma of the Immaculate Conception," (1855). 73 pages; "Instrumental Music in Public Worship," (1871), 80 pages.

58. Volumes by Rev. Alexander McLeod, D.D.: "Negro Slavery Unjustifiable," (1802); "Messiah, Governor of the Nations of the Earth," (1803); "Ecclesiastical Catechism," (1807); "Lectures on the Prophecies of Revelation," (1814); "View of the Late War," (1815); "The Life and Power of True Godliness," (1816).

59. Volumes by Rev. Gilbert McMaster, D.D.: "Duty of Nations," (1810); "The Shorter Catechism Analyzed, with Proofs," (1815); "An Apology for the Book of Psalms in Five Letters, (1818).

60. "The Lives of the Westminster Di-

vines," in two volumes. By Rev. James Reid (about 1800).

61. Volumes by Rev. Wm. L. Roberts, D.D.: "Submission to the Powers That Be," (1828), 140 pages; "The Reformed Presbyterian Catechism," (1853), 188 pages.

62. "Distinctive Principles," (1841), 324 pages. By Rev. David Scott.

63. Volumes by the Rev. James M. Willson, D.D.: "The Deacon," (1847), 76 pages; "Bible Magistracy," (1842), 122 pages; "Treatise on Psalmody," (1848), 42 pages; "Civil Government," (1853), 162 pages.

64. Volumes by James Renwick Willson, D.D.: "Historical Sketch of Opinions on the Atonement," (1817), 350 pages; "Subjection of Kings and Nations to Messiah," (1819); "Civil Government," (1821).

65. Volumes by Rev. S. O. Wylie, D.D.: "Truth's Pillar," (1856), 40 pages; "Messiah's Royal Beauty," (1860), 40 pages.

66. "Richard Cameron," by Prof. Herkless. Published by Oliphant, Anderson & Ferrier, Edinburgh.

67. Volumes by James Renwick Dill: "Christian Government and the Sabbath," (1903). 140 pages; "The Saloon a Nuisance and License Unconstitutional," 110 pages; "Christian Citizenship," in collaboration with Dr. J. C. McFeeters, 95 pages.

68. "Helen of the Glen," and "The Persecuted Family," two stories in one volume. Tales of the Covenanters.

69. The Psalters. Any adequate notice would make a long story. There is the double psalter of 1886, the Version "prepared by a joint committee of American and Canadian Churches," published in 1905; "The Book of Psalms rendered in metre and set to music, authorized by the Synod of the Reformed Presbyterian Church of North America," the music edited by S. A. Sterrett Metheny, M.D., and Hugh A. Clarke, Mus. Doc., and Professor of Music in the University of Pennsylvania, 1911 and 1913; and the Revised Psalter of 1920, prepared on the authority of Synod by a Committee of which Rev. D. Bruce Martin was chairman.

70. "Johovah Nissi," the Lord Our Banner. By John McDonald, Scotland.

71. "John Knox," (1905), 158 pages. By A. Taylor Innes. Frontispiece of Knox.

72. "Men of the Covenant," by Alexander Smellie, M.A.

73. "Political Loyalty Conference," (1902), 124 pages. A Report of the Christian Citizenship Conference devoted to the consideration of political loyalty to the Lord Jesus Christ, held in the Allegheny Covenanter Church, Feb. 23-25, 1902.

74. "Fifty Years of Covenanter History." The 50th anniversary of the organization of the First Reformed Presbyterian Church of Philadelphia, (1883). Addresses by Drs. T. P. Stevenson, J. C. K. Milligan, James Kennedy, A. M. Milligan, and David McAllister.

75. "The Geneva Book," (1908), 445 pages. By the Rev. William Melancthon Glasgow, D.D., Member of the Pennsylvania State Historical Society, Presbyterian Historical Society, etc. A history of Geneva College and a Biographical Catalogue of the Alumni and Many Students.

76. "The Hymnary Discussions in the General Assembly," (1899), 73 pages. By Rev. Prof. James Dick, M.A., Belfast. Criticisms of speeches, together with letters on hymns in early Church history.

77. "Alice Gray," (1910), 69 pages. By Jean Gilmour. R. Carswell & Son, Belfast.

78. "God's Message in the War," (1916), 44 pages. Papers read by Rev. J. McC. Cromie, D.D., Rev. J. A. Lyons, B.A., Rev. W. McCullough, B.A., Mr. Robert Holmes, Rev. A. Gilmour, M.A., at the Ballmoney, Ireland, Conference.

79. "Christ the King," by Rev. J. M. Foster. Published by Fleming H. Revell Co.

80. "Lex, Rex," (1644), 283 pages, 8vo. By Rev. Samuel Rutherford.

81. "Naphtali, or The Hind Let Loose," (1687), 520 pages, 16mo. By Rev. Alexander Shields.

82. "Sabbath Laws in the United States," 240 pages. By the Rev. R. C. Wylie, D.D., LL.D. Published by the National Reform Association.

83. "Collapse of Christless Civilization," 135 pages. By the Rev. R. C. Wylie, D.D., LL.D. Published by the National Reform Association.

84. "The Rights of the People of Scotland," by Rev. George Buchanan. Published about the time of the first Covenant.

85. "Soldiers of the Church," (1919), 190 pages. The story of what the Reformed Presbyterians (Covenanters) of North America, Canada, and the British Isles did to win the World War of 1914-1918. By John W. Pritchard.

We are not commending all of these books. We have merely made a catalogue, more or less complete, of books written by Covenanters or about Covenanters.

The list is meant to include only books, but in reviewing the life of the Church covering a period of more than three hundred years, during one's spare moments of a week, and without previous preparation, it is altogether likely that we have unwittingly included some pamphlets and omitted some books. We know that Harpers published a fascinating story by Vale Downie, and that Mr. Downie has also published a volume of poems; both of these have been noted in these pages, and will be included by title in the list as revised. We know that Mrs. McCartney and Mrs. Mary E. Metheny have published books, titles of which are not at hand.

Our readers are invited to co-operate with us in making the catalogue complete and accurate. Covenanters are charged with not being writers of books, and the showing will be something of a surprise to many. Dr. J. R. W. Sloane told the writer that he had always purposed writing a book, but had put it off until it was too late. Not all great minds incline to authorship, and a book should come naturally, as a spring of water seeking an outlet.

RELIGIOUS BOOKS COVENANTERS SHOULD READ.

BY THE REV. JOHN H. PRITCHARD.

Covenanters should read the Bible. Some may cling to the King James Version; some may find greater pleasure and profit in reading the American Revised Version. Why not read both versions and compare them? So used, the one will enhance the value of the other, and the meaning and message of the original will shine forth.

Covenanters should read the Bible with the purpose of grasping its full message. This wider grasp of the Bible message cannot be attained by desultory reading of a short passage here and another there. Of him who would come at the fulness of its meaning, the Bible demands continuous reading of consecutive and related portions of holy writ. It is necessary to read the Bible a book at a sitting, or to prosecute a search of its teaching on a subject through the various books of both Old and New Testaments.

In this consecutive reading, assistance is to be obtained from the judicious use of some of the

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THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

\$91,486,323 in Hospitals

IT is impossible to grasp the magnitude of the work carried on by modern hospitals or to realize the amount of money invested in this line of work. But a statement just issued by the New York State Board of Charities drives home upon the reader of it the fact that an immense sum is invested in hospitals. The statement of the Board of Charities concerns itself with conditions in New York City. The real estate investment in the hospitals of the city is placed at \$91,486,323. The first hospital was founded in 1658. To-day there are 210 hospitals in the city. The Presbyterian Hospital represents an outlay of \$10,000,000, Mount Sinai \$6,954,746, and Montefiore Hospital and Home for Incurables represents \$3,557,960. These three head the list of hospitals in the matter of real estate values.

The statement just issued traces briefly the origin and early development of hospitals in the city.

"On the 20th day of December, 1658," according to the physicians, "the Dutch West India Company established the first hospital in New York. Although the city at that time had a population of 1,000, the physician in charge of the work had great difficulty in finding places for persons indentured to the company when they became ill, and this, a distinctly private hospital, was opened for them. Nothing further is known about it except that in 1680 it was sold and the patients were removed to larger and more suitable quarters.

"The first public hospital was completed in 1736. It was one room 23 by 25 in a two-story building, the 'Publick Workhouse and House of Correction of the City of New York.' The room contained six beds and was set apart as an infirmary 'and to be used for no other purpose.' This institution afterwards became known as the Almshouse.

"The city had need of a place where pa-

tients suffering from contagious diseases could be treated. The infirmary in the almshouse was not suitable for the purpose, so, in 1794, it erected a 'Pesthouse' out in the country, on the shore of the East River. The site chosen was on a small country estate owned by Lindsley Murray, the grammarian, which he called Belle Vue. As the city grew, the almshouse erected in 1736 became too small and was abandoned in favor of a new and larger building erected about 1816 at Belle Vue, which the city had purchased in the meantime. From this humble union of an almshouse and a pesthouse sprung Bellevue Hospital, an institution known the world over.

"In the beginning Bellevue was a combination of workhouse, almshouse and hospital, but as the years passed by the hospital became the prominent feature of the institution and eventually the workhouses, almshouse and pesthouse were removed to an island in the East River about two miles to the north, known as Blackwell's Island, and Bellevue became what it is today, a general hospital treating all kinds of cases, except the contagious diseases. It has grown until now its buildings cover twelve acres of land. It has a bed capacity for 1,685 patients. During the year 1919 there were admitted 38,850 patients and the city spent more than \$1,500,000 for its upkeep.

"Let us now go back to an earlier date and consider the third type of hospital—the semi-public. As early as 1769 certain philanthropic gentlemen of the city, led by Dr. Bard, an eminent surgeon of the day, felt the need of hospital facilities for patients who could not properly be sent to the almshouse, so they banded together, raised funds and erected on Broadway, near what is now Worth street, a hospital known as the New York Hospital, to which the first patients were admitted in 1791. A charter was granted to the Society of the New York Hospital

by King George III in 1770 for this purpose, but the actual opening of the hospital was delayed by a fire which burned down the original building while it was being built. Although hardly more than a stone's throw from the present site of the Brooklyn Bridge, this hospital when it was erected was so far out of town that two duelists, seeking for a spot in which they could settle their dispute, chose a field back of it as being the quietest and most retired place that they could find in the city."

After reporting that the city has some sixty nurses' training schools in as many hospitals, the Health Department investigator found that:

"The first ambulance service in the city was instituted in Bellevue in 1869 and covered the whole city. At present the city is divided into ambulance districts by the Board of Ambulances and these districts are assigned to various public and semi-public hospitals by them. Bellevue has the territory east of Fourth avenue from Houston street to Forty-second street and west of Fifth avenue from Forty-second street to Fifty-ninth street. Let us see what happens when a person is found on any street of this district ill or injured or of unsound mind. The policeman on the beat where the person is found is notified. He calls up Police Headquarters. Police Headquarters telephones Bellevue and notifies the hospital where the case is. At Bellevue word is immediately sent to an ambulance driver, a physician on ambulance duty and a nurse, instructing them to go out on the case.

"The system has been so perfected that they are ready almost at once to start out and scurry away to bring in the patient. Arriving on the scene, the ambulance surgeon and nurse render any first aid needed, a hurried examination is made and, if the doctor decides that further treatment at the hospi-

(Continued on page 3.)

Editorial

JOHN W. PRITCHARD, Editor

Additions to the Covenanter Book Shelf.

It is too soon to have received replies to our request for help in perfecting our catalogue of books written by Covenanters or about Covenanters, but meanwhile the following additions should be made:

86. "The Second Coming of Christ," (1915), 72 pages. By the Rev. R. J. G. McKnight, Ph.D., D.D. For sale by J. S. Tibby, Penn Building, Pittsburgh, Pa.

87. "The Port o' Calabar, and Other Verse," (1916). 86 pages. By Vale Downie. The Eddy Press Corporation, Cumberland, Md.

88. "Robin the Bobbin," (1915). A story by Vale Downie. Published by Harper & Brothers, New York.

Who Will Bring Glasgow's History Up to Date?

Last week we were permitted to publish an article by Rev. J. Burt Willson on "Glasgow's History of the Church." Some years ago, one whose memory went back to the early days of the cause in Boston was telling of incidents connected with its beginning. To any lover of History and of the Church her story was most entertaining. Those who have such memories should put them into written form, that they may be carefully preserved, and that in the days to come they shall not be mere traditions of the past, handed down by word of mouth, and to be received with caution, but genuine historical evidence. Then when an effort shall be made to gather together all the threads of the Church's life during this third of a century, since the publication of Glasgow's History in 1888, and to weave them into one composite story, the burden of the historian will be greatly lightened, his work will be made more perfect and complete, and he will rise up to call these his helpers blessed.

If there be anyone in the Church today who has this work at heart and who is qualified to continue the story of what our Church has wrought and of those who have wrought for her, will he not come forward and take up the task? It will be a heavy task with many discouragements. It may seem to be a thankless task, with many to hinder and few to help; a fruitless task, for the fruits of his labor may tarry long, and come to others rather than to himself. But it will not be a hopeless task, and with its burdens it will bring much of pleasure and of profit. Above all, it will bring the satisfaction of having done a great service to the Church, and of having handed down to coming generations the record of what the generation past has accomplished for God, the witness of yesterday's cloud of witnesses, to spur them on in their own endeavor, and to keep

ever before them what shall be rightfully expected of them as the children of the Covenants.

Thoughts for Meditation.

God intended that man should reckon time. For this purpose He has made a great clock, which never runs down and never needs winding. Its face is the blue dome of heaven; the larger hand the sun, the smaller the moon. This clock runs so smoothly that not even its ticking can be heard, and yet so accurately that all the watches and clocks in the world are regulated by it. The most delicate instruments which man has been able to invent have failed to detect the variation of the smallest fraction of a second in the running of this great time-piece.

There are two positions in which the glory of the moon is obscured. One is when she comes between the sun and the earth, obstructing the rays of the sun and preventing them from reaching the earth; and the other is when the earth comes between the moon and the sun, cutting off the light of the sun from the moon. In either case the moon loses her brightness. Both these conditions have their parallel in the spiritual world. The Romish Church is especially an instance of the former; she has come between the world and the Sun of righteousness; she has exalted herself as a light-giving or light-originating body, and her light has been found to be darkness. Instead of reflecting the true light, she has taught for doctrines the commandments of men. The modern Protestant Church has too often fallen into the opposite position, with the world between her and the true Sun of righteousness, and then she loses her power, her light is eclipsed, she cannot shine.

We are inclined to belittle what we have. Jesus would have us make of it. Take your five loaves and feed the multitude.

How rich many of us would be if we could only discover the value of our unused resources.

Shamgar saved Israel with an ox goad. Samson slew a thousand Philistines with the jaw bone of an ass. David slew the giant with a sling and a stone. Jesus fed the multitudes with a few loaves and fishes. May we not discover undreamed of possibilities in our seemingly trivial possessions?

Real culture can appreciate the homely wisdom of an honest, unaffected, plain-spoken man, who has gotten hold of the true philosophy of life, even though he should violate every law of grammar and

rhetoric, and does not know the meaning of the word philosophy.

We give the Goliath of sin an advantage when we try to fight him with his own weapons, for he understands their use much better than we do or can. But we keep the advantage for ourselves when we fight him with the simple weapons of truth and honesty, for he doesn't understand these, nor know how to combat them.

The method isn't the principle thing; it's the man behind the method, and God behind the man, that spells success.

IS SOME ONE EXPECTING YOU?

In a letter from a friend, he said:

"I was wondering as we drew near to the station whether there would be anyone to meet me when the train stopped. There was a mother across the aisle that was telling her little girl, 'Father will be waiting at the station for us.' An old mother was getting ready to greet her boy. Some girls were on board who would meet their college friends. A girl was trying to pick out her lover's face in the busy crowd as we drew in to the platform.

"Would there be anyone to meet me? These others would slip away through the twilight of the streets. Would I be left alone?"

"I stood there and watched them going, with some a glad greeting with a laughing reply, with others there was gladness in the message that was given at the station. But each had one to meet him. Would I be left alone in the strange city?"

"Then as I waited a man hurried through the station and seeing me waiting he said, 'You are Mr. —. We are expecting you and have arrangements made to take care of you. We are glad that you are come.'

"I am thinking of another terminal station to which we must all come as all journeys end at that place. And all are weary with the journey. Not always because the journey has been long; for some it has been very short. But all are weary and lonely. They can yet see the faces of loved ones and feel the touch of hands that could hold no longer. For each one must make this last reach of the trip alone.

"Shall there be anyone to meet you at that station where all must change? There will be shining ones to meet many who have come and lead them into the city. Shall there be anyone to meet you and say, 'We have been expecting you to-day and there is a place prepared for you. You have been weary, but this is a place of rest'?"

"Have you someone to meet you at the station where you change?"

\$91,486,323 in Hospitals.

(Continued from page 1.)

tal is necessary, the patient is put into the ambulance and it starts back to the hospital with a great clanging of its gong to warn other vehicles to get out of the way. It is not necessary to have a policeman call up headquarters. If he is not about, any good Samaritan may do it. The same general mode of procedure is followed when a patient, too ill at home to go any other way, is removed to the hospital."

38TH YEAR CHRISTIAN NATION

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THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

Classes for Pastors.

THERE are all kinds of opportunities for study and training offered the student of theology before his ordination and installation as a pastor. After that event, one is expected to go it pretty much alone and unassisted, as though ordination conferred upon one, in some mysterious way, the possession of the sum of all knowledge. Looking forward to ordination, a young man realizes that he needs instruction and training. But his realization of need is as nothing when compared with the intense longing for further training and added instruction that dwells in the heart of him who has for some time been called upon to face the trying situations and solve the perplexing problems of the ministry.

In view of this fact, the Bible Teachers' Training School of New York has inaugurated a one month's course of intensive Bible study for active pastors. The course followed during January, the first month of the new department's operation, included three hours' work each week in the class room on Jeremiah, three hours on Mark, three hours on Revelation, two hours on Biblical Criticism, and one hour on each of the following: Personal Work, Religious Education, Voice Culture, Church Advertising, and Church Efficiency. These, with additional special lectures by prominent religious leaders, made up a total of something like 70 hours of class room work within the month. The amount of outside work and study required is considerable.

Dr. J. Campbell White is the dean of this new Pastors' Department. He reports that a large number of pastors desire to take the course.

Relief Work Imperative.

THE need for continued activities in relief work is imperative. America must act or millions will perish. The relief work in the famine-stricken and war-stricken world is being carried on by three general organizations,

the China Famine Fund, the Near East Relief Committee and the European Relief Council. Because of confusion that existed in many minds concerning the latter two organizations, a statement has been issued by Herbert Hoover, chairman of the European Relief Council, and Dr. James L. Barton, chairman of the Near East Relief.

"The undersigned issue this joint statement because of some confusion which has arisen owing to the fact that the Near East Relief and European Relief Council are conducting simultaneous campaigns for funds.

"Near East Relief, which has been in existence for five years, is ministering to the suffering of refugees and orphans in what was formerly the Turkish Empire, Persia and Armenia, and must, in addition to what is required to operate its hospitals, rescue homes and refugee camps, collect approximately \$6,500,000 for child feeding covering the period from October thirtieth until the next harvest.

"The European Relief Council, representing the American Red Cross, American Relief Administration, American Friends' Service Committee, Jewish Joint Distribution Committee, Federal Council of Churches of Christ in America, Knights of Columbus, Young Men's Christian Association and Young Women's Christian Association, is an emergency fund endeavoring to provide food for 3,500,000 suffering children in Poland, Esthonia, Czechoslovakia, Latvia, Serbia, Russia, Austria and Germany, as may be designated by the donors. It must collect \$33,000,000 before the next harvest to meet this need.

"The two interests in each case are absolutely equal in the matter of preservation of the lives of children and are working in co-operation and mutual understanding."

The China Famine Fund reports that \$3,000,000 have been received from the churches of America thus far. This will keep 800,000 Chinese till harvest. But much more is needed

if the work done is to be adequate. So, in regard to the work under Mr. Hoover and Dr. Barton, much has been done, but much remains yet to be done.

To Make Movies Clean.

THERE may be some question as to how consistently the producers of motion pictures will carry out their resolutions. But the agitation that is going on concerning the character of some pictures shown has at least impelled the producers to make promises. The National Association of the Moving Picture Industry represents about 90 per cent of those engaged in the industry. By unanimous vote the association determined to make the screen "clean and wholesome."

Under the ban of the industry are exaggerated sex plays, white slavery and commercialized vice, themes that make virtue odious and vice attractive, plays that would make drunkenness, gambling, drugs or other vices attractive; themes that tend to weaken the authority of the law; stories that might offend any person's religious beliefs; and "stories and scenes which may instruct the morally feeble in methods of committing crime or by cumulative processes emphasize crime and the commission of crime."

It was also decided that "this association record its intention to aid and assist the properly constituted authorities in the criminal prosecution of any producer, distributor or exhibitor of motion pictures who shall produce, distribute or exhibit any obscene, salacious or immoral motion picture in violation of the law, to the end that the recognized public good accomplished by the motion picture shall be preserved and advanced.

"Any member of this association willfully refusing to carry into effect these resolutions shall be subject to expulsion as a member of the association. All exhibitors, producers and distributors of motion pictures not members of this association shall be urged to co-operate to carry into full effect these resolutions."

Editorial

JOHN W. PRITCHARD, Editor

Cost of the War.

WHEN so many upon whom the final solution of the vexing questions arising out of the war are conducting themselves in a way that threatens a renewal of hostilities, it is well that some thought be given to the actual cost of the war. Definite figures cannot be arrived at; because of the nature of the case it is impossible to state what the cost was. There are some values that cannot be expressed in terms of dollars and cents. Yet it is well to consider the matter of financial cost.

Dr. Richard P. Strong, of the Harvard Medical School, places the cost at \$348,000,000,000. This total, Dr. Strong told the students at Johns Hopkins University, whom he was addressing, represents the direct costs of the war, placed at \$186,000,000,000, the indirect costs, aggregating \$84,000,000,000, and the estimated value of the lives lost, placed at \$78,000,000,000.

The potential loss of life due to the war was placed by Dr. Strong at 43,000,000. The great majority of those who died were males between the ages of 22 and 44. Taking France as typical, Dr. Strong pointed out that as a result of the war the women in France of the age group 22 to 44 far outnumber the men. He declared that it would take France seventy years to recover the loss in population she has suffered.

The Great Denver Conference.

Friends interested in the Fundamentals movement are planning for a great convention at Denver, Colorado, to be held from June 12th to June 19th. A strong convention was held in this city last year, but the present plan looks toward one which will be more numerously attended and more influential in character. It is a successor of the Fundamentals Conferences held in Philadelphia two years ago and three years ago.

The chairman of the committee is Rev. Dr. Riley, pastor of the First Baptist Church, Minneapolis, Minn. The speakers will represent the Fundamentals movement throughout the country, there being probably not less than thirty or forty men on the list.

Those interested in this movement should note carefully the date and place—Denver, Colo., from June 12th to June 19th, 1921. Those desiring information should write Dr. Riley, First Baptist church, Minneapolis, Minn.

Additions to the Covenanter Book Shelf.

Expressions of appreciation, and corrections, of the Covenanter Book Shelf are beginning to reach us. Mr. J. S. Tibby says, "You have in your list a book by Dr. D. McAllister that was never published." He refers

to No. 8: "Rome's Death Struggle with the Public Schools, or The End of Romanism, How and When," by Rev. David McAllister, D.D., LL.D. 12mo. Cloth. 1890. In Dr. McAllister's "A Manual of Christian Civil Government" published in 1890, is announced "Rome's Death Struggle," "ready in July, 1890." A table of Contents, with Appendix, and Index, are given. For some reason unknown to us the volume was not published. Will our readers strike No. 8 from the list as published March 2, and add the following:

89. "The Hero of the Ages, A Story of the Nazarene," (1896), 240 pages. By Catherine Robertson McCartney. Fleming H. Revell Company, New York.

90. "A Little Leaven," containing also a Temperance Story, "Who Is to Blame?" By Mrs. Mary E. Metheny. United Presbyterian Board of Publication, Pittsburgh, Pa.

91. "Philip St. John," the story of a wealthy young man who was converted and used his money for the work of God. By Mrs. Mary E. Metheny. Presbyterian Board of Publication, Philadelphia.

92. "A Movable Quartette," the story of some Covenanter households of sixty years ago. By Mrs. Mary E. Metheny. The Abbey Press, New York.

93. "Christ in the Song," (1890), 352 pages. By Rev. James Kennedy, D.D., then pastor of Fourth New York.

94. "The Sabbath," (1895), 153 pages. By Revs. S. J. Crowe and J. H. Leiper.

95. "The Covenanters in America," (1892), 234 pages. By Rev. J. C. McFeeters.

96. "The 'Liberal' Trial of 1891," American Synod's Stenographic Report, (1892), 543 pages.

97. "Mercy, Its Place in Divine Government," (1890), 244 pages. By Rev. J. M. Armour.

98. "Reformation Principles," (1890), 448 pages. By Rev. J. M. Foster.

99. "Wayside Flowers," poetry, (1880), 163 pages. By Miss Sallie Carson.

100. "Memorial Volume of Covenant Renovation," (1872), 236 pages. By the American Synod.

101. "Nature and Administration of Baptism," (1866), 319 pages. By Rev. William Sommerville, D.D.

102. "The True Psalmody," a Compilation, (1855), 280 pages. By Rev. J. M. Willson, D.D.

103. "Memoirs of Dr. A. McLeod," (1855), 535 pages. By Dr. S. B. Wylie.

104. "The Psalms," (1852), 223 pages. By Dr. Gilbert McMaster.

105. "Reply to Morton on Psalmody," (1851), 140 pages. By Rev. R. J. Dodds, D.D.

106. "The Christian Church," (1831), 144 pages. By Rev. A. McLeod, D.D.

107. "Inspiration of the Word," (1827), 582 pages. By Rev. A. McLeod, D.D.

108. "Kenosis in the Incarnation." By Rev. R. J. G. McKnight, Ph.D., D.D. (Out of print, but will be re-issued.)

109. "Faithful Contendings Displayed," (1691). By Rev. Michael Shields.

110. "An Informatory Vindication of a Poor, Wasted, Misrepresented Remnant." By Rev. James Renwick, written the year before his martyrdom.

111. "Protesters Vindicated," a defence of withdrawal from the National Church of Scotland, By Rev. John McMillan.

112. "The Scots Worthies." By John Howie of Lochgoin. In various editions.

113. "Vindiciae Magistratus," (1773). By Rev. John Thorburn, then the minister of Edinburgh and Pentland.

114. "Homesius Enervatus," (1772), 92 pages. By Rev. Wm. James, of Bready, Ireland.

115. "View of the Rights of God and Man." By Rev. James McKinney. Of this book, one and a half million copies were sold in England alone, and the reading of it had a powerful effect.

116. "Testimony - Bearing Exemplified," (1791). By Rev. Thomas Henderson, of Paisley, Scotland.

117. "Truth No Enemy to Peace." By Rev. John Reid, of Laurieston. A work that was esteemed as a classic.

118. "Inquiry Into the Times to Be Fulfilled at Antichrist's Fall," (1818). By Dr. Mason.

119. "The Ordinance of Covenanting." By Rev. John Cunningham.

120. "Studies in Prophecy." By Rev. Robert Nevin, D.D.

At the Glasgow Convention in 1896, Dr. J. C. McFeeters read a paper on "Reformed Presbyterian Literature, America," and Rev. J. McC. Cromie on "Reformed Presbyterian Literature, Britain." Of both we have made generous use. Dr. McFeeters' paper was published in the Christian Nation of July 1, 1896, and both Papers appear in the volume containing the proceedings of the Convention.

In reading over the original list as published March 2, we notice an omission in number 55, "Strictures Upon Dr. Mason's Plea," The author's name is Rev. James Chrystie, D.D.

The deeper one gets in this search for Covenanter literature the more certain one becomes of his temerity, and we urge upon our readers again our desire for their co-operation in making "The Covenanter Book Shelf" complete and accurate. It is not at all improbable that we may ultimately find it quite worth while to classify the record and publish it in some permanent form for preservation and reference.

The most important business that can engage any man's attention is the salvation of his own soul.

It was never intended that the only subjects of conversation among Christian people should be death and the judgment.

There is a certain gravity and dignity of behavior becoming the Christian, varying somewhat in degree with the age, which should never be surrendered.

We should not so constantly indulge in that which is light and simply amusing that we become incapable of serious thought.

38TH YEAR

CHRISTIAN NATION

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THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

Increase in Church Membership.

DR. H. K. CARROLL has summarized the returns from the churches in the United States for 1920. And the summary indicates a gain for the year of 667,007 members. This includes an increase of 151,434 reported by the western Catholic Churches and 22,900 reported by the eastern Catholics. The fact of an increase in membership is the more encouraging since the reports for 1919 indicated a decrease in the Protestant Churches. The totals showed an increase for 1919 of 43,837 but, the Catholic increase for the year was 158,000. The Protestant Churches, therefore, suffered a decrease in membership of 114,000 in 1919. The Protestant increase for 1919 is 492,673.

Dr. Carroll publishes the following table in the "Christian Herald," indicating the growth of membership in the combined Protestant and Catholic Churches of the United States.

Year	Total Communicants	Gain
1908	33,885,287	323,391
1909	34,703,821	818,534
1910	35,245,296	541,475
1911	36,095,685	850,389
1912	36,624,462	528,777
1913	37,859,975	1,235,513
1914	38,641,982	782,007
1915	39,184,811	539,829
1916	39,941,811	757,000
1917	41,270,629	1,328,818
1918	41,430,153	159,524
1919	41,473,990	43,837
1920	42,140,997	667,007

Dr. Carroll is evidently very eager for church union, and his discussion at times is suggestive of the work of a special pleader. However, there are several facts indicated by the returns to which he calls attention in his discussion.

One fact is that the gain in membership indicates the value of what he terms "parish work." "The public has heard little of tabernacle evangelism in the past year," he

declares, "With every pastor doing his duty in gathering in converts, the result must be great."

A second fact is that the largest gains were made in 1920, by the denominations, and denominational groups that suffered the heaviest loss in 1919.

Losses in 1919	Denomination	Gains in 1920
69,940	Methodist Episcopal	157,912
16,404	Methodist Episcopal, South..	73,610
32,308	Presbyterian, Northern.....	31,958
Denominational Groups		
75,951	Methodist Group	237,127
46,459	Presbyterian Group	43,031
11,108	Baptist Group	129,283

A third fact, and one that furnishes ground for grave thought, is that while membership has increased, the number of ministers and of congregations has decreased, in some denominations. The total loss of churches for all denominations during 1920 was 556. There is an increase in the total number of ministers, but many churches report a decrease, as do the Lutheran, Presbyterian, United Brethren and Baptist bodies.

Training of Defectives.

FOR many years, and even today in many places, all children of school age were sent to school and given the same course of training regardless of their mental capacity. The children who did not make what was regarded to be normal progress were regarded as lazy or worthless and often had a hard row to hoe.

In many places, of late, backward children are placed in "ungraded" classes and are listed as "ungraded children." This plan separates those who are not making normal progress from those who are doing so, and is of advantage to both parties. But before long it was discovered that some of the ungraded pupils were backward, not because of mental incapacity, but because of deafness, or poor

eyesight, or inability to understand English. This last difficulty was discovered among children of foreign-born parents. One day a boy in an "ungraded class" said he understood a Latin phrase that was used in the lesson. Investigation soon revealed that he knew several other languages, but did not understand English very well. He was at once removed from the "ungraded" group and today is a professor in one of New York's universities. It has been discovered that the deaf, while untrained, are about three years behind the normal. But, given proper training, they soon overcome this handicap.

All of which indicates that the "ungraded classes" ought to be kept exclusively for the mental defective, and that these other children ought to be given their chance to take their place with the normal children.

Of the mental defective, there are large numbers in our citier. New York City has about 15,000 listed. The Teachers' Council is recommending that special schools be operated for these "ungraded" children. It is proposed to operate one school in each borough of the city, have small classes, perhaps fifteen pupils to the class, and place specially trained teachers and superintendents in charge.

Reconstruction Hospital.

A FEW weeks ago, reference was made in these columns, to the use being made of poison gas in exterminating pests in the field and in buildings. An admirable use for an invention at first designed to destroy human life! Medical methods developed during the war for the rehabilitation of war-torn humanity are now being employed for the benefit of workers suffering from industrial injuries, or occupational diseases.

Three hospitals in New York City, Park Hospital, De Milt Dispensary, and the Clinic for Functional Re-Education have been merged in one, the Reconstruction Hospital.

(Concluded on page 2).

Editorial

JOHN W. PRITCHARD, Editor

The Church Versus Organized Secretism.

The Covenanter position with regard to Secret Societies is not simply that such societies are wrong, but that they are so far wrong in principle and so pernicious in practice that the members of these societies should not be admitted to membership in the Church. Such societies are regarded not as handmaids but as hindrances to the work of the Church. Instead of being fundamentally Christian, they are regarded as one of the many antichrists that have arisen.

The position of the church on this matter is so well set forth in the testimony that it is worthy of frequent quotation: "Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle." Chap. 22, sec. 5.

The example of Jesus Christ is the strongest possible argument in favor of any course of life or conduct, for His command to His disciples was, "Follow Me." To be a Christian one must be like Christ. No disciple ever followed Christ into a secret society for He never entered one Himself. His defence before the Sanhedrim, when on trial for His life, was "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." No member of a secret society has followed Jesus in this openness of life. He has spent part of His life in deliberate, organized, secrecy. Should such a one be received as a member of Christ's Church? Is he walking in the light?

Second only to loyalty to Christ is loyalty to one's fellow men. He who loves God will love his neighbor. The Lord has taught us that our neighbor is not alone some man of our own clique or clan, or society, or even our own nation, but the man in need, whoever he may be. Secret societies have as their chief attraction the idea that members of the society will be friendly to you or help you as a member of their society, who would not help or be friendly to you as their fellow men. It is a combination of the strong to help the strong, and to do this at the expense of the rest of humanity. That is, it is deliberate organized selfishness. Is this an organization for disciples of Him who has taught us to love our neighbor as ourselves?

Add to this the profane oaths of initiation, the sham secrets, the useless expense, the high sounding titles, the gaudy dress, the Christless prayers, the salvation by works, the proposal to convey a member in good standing, whatever his life has been, from the lodge below to "the Grand Lodge above," any one of these

seems foreign to the spirit of Jesus and all combined seem to put, beyond all question, the propriety of excluding those who engage in them from membership in the Church of Christ.

Additions to Covenanter Book Shelf

121. "John Knox," (1899), 261 pages. By Marion Harland. G. P. Putnam's Sons, New York.

122. "Messiah the Prince, or The Mediatorial Dominion of Jesus Christ." By Rev. William Symington, D.D. The Christian Statesman Pub. Co. got out an edition in 1884.

123. "Thoughts on Prayer," 103 pages. By Rev. James Kennedy, D.D. Published by Murdock-Kerr Press, Pittsburgh, Pa.

124. "The Lord's Supper," (1878), 350 pages. By Rev. Thomas Houston, D.D. James Gemmell, Edinburgh.

125. "History of the Church of Scotland, from the Introduction of Christianity to the Period of the Disruption in 1843," 500 pages. By Rev. W. M. Hetherington, A.M. Published in 1881 by Robert Carter & Bros., New York.

126. "A Compendious History of the British Churches in England, Scotland, Ireland, and America," (1784). Two volumes. By John Brown of Haddington. Published by John Bryce, Glasgow, Scotland.

127. "Martyrland; Historical Tale of the Covenanters," (1830), 304 pages. By the Rev. Robert Simpson, D.D., Sanquhar. Published by Thomas D. Morrison, Glasgow.

128. "Distinctive Principles of the Covenanters," 48 pages. By Rev. J. M. Foster. Lincoln & Thomas, publishers.

129. "Romanism, the Evil and Remedy," 64 pages. By Rev. J. M. Foster. American Citizen Co., Boston.

130. "The Fifty Years' Struggle of the Scottish Covenanters—1638-1688." (1860), 404 pages. By James Dodds. Published for Thomas Constable by Edmonston & Douglass. Hamilton, Adams & Co., London.

We are indebted for corrections, and also additions to the list, to Dr. W. J. Coleman, Revs. F. F. Reade and J. R. Latimer. Careful record is being kept of the corrections, for use in final revision. We are very earnest in our desire that readers will assist us in making this list complete and accurate.

131. "The Divine Institution of David's Psalms, and the Unlawfulness of Using Uninspired Hymns in Divine Worship." (1886). 56 pages. By a Lover of Purity in Religious Worship. With Introductory Note by Rev. Hugh Stewart, Ireland. Published by James Gemmell, Edinburgh.

132. "Graham of Claverhouse." By "Ian" McLaren (Rev. John Watson).

Thoughts for Meditation.

The lighter forms of speech should not be the characteristics of the life, but should serve to relax the sterner, more serious aspects, which if unrelaxed tend to harden the nature.

There is a time to laugh and a time to weep, and to weep when we ought to laugh is just as unbecoming as to laugh when we ought to weep.

One cannot be about much among men without hearing almost constantly that which is offensive to good taste, and out of harmony with good morals. It is something for a man under such circumstances to keep his own speech pure, to refrain his lips from speaking guile, and to utter only the words of truth and soberness.

The days of our fathers were days of theological debate and controversy and were somewhat wanting in Christian charity. It may be questioned, however, whether the intense interest manifested in such subjects by an older generation, even if it was at times carried to excessive lengths, was not better than the utter indifference to such matters at the present day.

The practical application of any truth considered should be made, or the connection between the creed and the life is lost.

As David had among his men not only the three mighties, but also a much larger number of lesser heroes, so the full-rounded Christian life will not only be crowned by the three superlative graces—faith, hope and charity,—but will also be adorned with many lesser virtues and graces; so an apostle exhorts, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;" and another apostle groups them altogether as the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are "the things which accompany salvation," and are the marks and evidences of a genuine Christianity.

Reconstruction Hospital.

(Concluded from page 1).

The new institution is operating in the plant at Central Park West and 100th Street, originally occupied by the Park Hospital. The property of all three institutions has been turned over to the new hospital and \$500,000 is to be expended on improvements and extensions to the property now occupied.

The Institute for the Crippled and Disabled, located at Twenty-third street and Madison avenue, will also be affiliated with the undertaking.

While no new discoveries were made in surgery during the war, many new methods and many improvements in the application of old methods are said to have been applied with success. These new methods have been given a thorough trial both during and since the war. And much good is expected to result from the new enterprise launched by the Reconstruction Hospital.

38TH YEAR

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

Published Weekly by the Christian Nation Pub. Co., N. Y.
\$2.50 Per Year. Single Copy, 10 Cents.

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NEW YORK, MARCH 30, 1921.

1105 Tribune Building, New York

THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

Constitution for Poland.

POLAND has adopted a new constitution which will go into effect just as soon as the necessary legal machinery has been set in motion. It will probably take a month or two to elect a new parliament and start it functioning.

The new constitution provides for a parliament composed of a House and a Senate. The members of both houses are to be elected by popular vote, and the franchise is to be available to adults twenty-one years of age, irrespective of sex. The executive power is vested in a president and a responsible cabinet. The president is to be elected for a term of seven years by a national assembly composed of the members of the House and the Senate. Catholicism is the leading faith of Poland, but under the new constitution equal rights are accorded all religions. The president of Poland may be either Protestant or Catholic.

The constitution provides for free compulsory education in all sections of the country. Every citizen has freedom to employ his native tongue. Different nationalities may even have their own schools and teach their own languages under government supervision, and with partial support by the State. Orphans are to be supported by the State. Night work by women or by children under fifteen years of age is prohibited.

A Call to Conference.

The following call is issued by the Prohibition Foundation:

The prohibition of the Liquor Traffic is still a live issue! "The thing we need in this country more than anything else at this time is an open, manifest, and outspoken sentiment on the part of the good people of the different communities in favor of obedience to law," writes the Federal Prohibition Commissioner in a recent letter to the Headquarters of the Prohibition Founda-

tion. We have advised with many Federal Prohibition officers, and with their approval, we call upon the Churches and Christian people of the nation to call a Prohibition Conference for Obedience to and Enforcement of the 18th Amendment and the Volstead Act, in your community, some time between March 20th and May 1st.

It is altogether too true, as the Commissioner writes, that "In too many places those violating the law have almost the right to assume that the sentiment of the community is entirely in favor of such a course."

And this, because "Those people in favor of having the law obeyed sit by quietly while those who are disposed to violate the law are making a great deal of noise and making it appear that the sentiment of the community is with them."

We need a "sentiment in every community which shall arrest a man before his crime is committed, rather than permit him to commit a crime and then arrest him."

We believe with Commissioner Kramer, who writes, "I am positive that in nearly every community in the country a sentiment could be created which would drive the law violator out of business."

This, the Commissioner says, "is the part of our work which can be done by the people at large and **must be done by the people** if it is to be done at all."

Will those who read this call confer with the pastors and a few Christian people as to time and place for such a meeting, appoint a committee to prepare programs and thoroughly advertise through press and pulpit, as well as personal invitation. Plan to make it the biggest thing of the year. Talk about it and write about it until even the foes of Prohibition come out. At the close of the meeting adopt three sets of resolutions, to support President Harding and the new Congress; to the Governor and Legis-

lature of your State; and the Mayor and other municipal officers, whose duty it is to enforce the law.

Telegraph copies of the resolution to the President and Congress, to the Governor and Legislature, and appoint a committee to convey the local resolutions to the Mayor.

Let the program be helpful and practical. We would suggest such subjects as "Law Obedience, the Test of Citizenship" ("If you love Me, keep My commandments"), "The Eighteenth Amendment and the Supreme Court," "The Eighteenth Amendment and the States, How and Why Ratified," "Who Is the State? The People, the Principals, Officers, the Agents," "Duties of State Officers, Common Pleas Judges, District and Prosecuting Attorneys. Duties of Local Officers; State Enforcement Laws," "Dangers of the Home Brew," "Increased Appropriation for Prohibition Enforcement," "Benefits Forgotten—A Statement of Moral, Physical and Financial Gains from Prohibition Up to Date," "Preventive Work—Americanization of Foreigners, Education of Young. Limitation of Medical Permits."

Conduct your conference on the principle that Prohibition is a success. Both Commissioner Kramer and Mr. Richardson, Prohibition Supervising Agent for Chicago, believes that conditions are growing more encouraging for prohibition. If you wish to find optimists go to Prohibition Headquarters. These brave men are not so discouraged. They ask only the co-operation and support of the Church and Christian people in securing public sentiment. Will you not help them in your community by holding a Prohibition Conference for Law Obedience and Enforcement?

If you desire further information or help on program, please send to The Prohibition Foundation, 729 Manhattan Building, Chicago, Illinois, enclosing stamp for reply.

Editorial

JOHN W. PRITCHARD, Editor

The Covenanter Book Shelf.

We are going to try to compile a complete list of all the books written by Covenanters or written about Covenanters. If, when the task is finished, the results prove to be sufficiently interesting and valuable, we may preserve the material in some permanent form for reference. But we will need a great deal of help. As to each book these are the items of information desired:

Title.
What year published.
Number of pages.
By whom written.
Illustrated, yes or no.
Where published, and by whom.
Price, and if obtainable, from whom, giving address.

"May the Lord bless your project, so well worth while."—Rev. T. M. Slater, D.D., Seattle, Washington.

"I think the listing of these books a splendid thing."—Rev. F. F. Reade, Youngstown, Ohio.

"A complete Bibliography of the Covenanters would be of great value and interest. I hope you will carry out your plan and put the results in permanent form."—Rev. Frank D. Frazer, Portland, Oregon.

133. *The Covenants and the Covenanters*, (1895), 442 pages. Covenants, Sermons and Documents of the Covenanted Reformation, with Introduction on the National Covenants. By Rev. James Kerr, D.D. Illustrated. R. W. Hunter, Edinburgh.

134. *"The Story of the Scottish Covenantants in Outline"*, (1904), 84 pages. By D. Hay Fleming, LL.D. Half-tone of Painting, "Signing of the National Covenant," by Hole. Oliphant, Anderson & Ferrier, Edinburgh.

135. *"A Memorial of Covenanting"*, (1857), 167 pages. By Thomas Houston, D.D. Alex. Gardner, Paisley.

136. *"Poets and Poetry of the Covenant"*, (1894), 300 pages. Compiled with an introduction by Rev. David McAllister, D.D. Covenanter Pub. Co. For sale by J. S. Tibby.

137. *"Letters of Samuel Rutherford"*, 128 pages. Selected from Edition by Rev. A. A. Bonar, D.D. Oliphant, Anderson & Ferrier, Edinburgh.

138. *"Alexander Henderson, the Covenanter"*, (1912), 160 pages, with good portrait. By J. Pringle Thompson, M.A. Oliphant, Anderson & Ferrier, Edinburgh.

139. *"George Buchanan"* (Famous Scot Series), (1899), 150 pages. By Robert Wallace. Oliphant, Anderson & Ferrier, Edinburgh.

140. *"Johnston of Warriston"* (Famous Scot Series), (1901), 159 pages. By William Morison. Oliphant, Anderson & Ferrier, Edinburgh.

141. *"Six Martyrs of the Scottish Reformation"*, (1907), 198 pages. Patrick Hamilton, George Wishart, Walter Mylin, Marquis of Argyll, James Guthrie, Archibald Johnston. By Rev. W. H. Carslaw, D.D. Illustrated. Alex. Gardner, Paisley.

142. *"Exiles of the Covenant"*, (1908), 215 pages. Illustrated. By Rev. W. H. Carslaw, D.D. Alex. Gardner, Paisley.

143. *"Traditions of the Covenanters"*, 504 pages. Illustrated. By Rev. Robert Simpson. Gall & Inglis, Edinburgh.

144. *"Andrew Gillon: A Tale of the Covenanters"*, 126 pages. Illustrated. By John Strathesk. Oliphant, Anderson & Ferrier, Edinburgh.

145. *"The Lost Earldom: A Tale of Scotland's Reign of Terror"*, 323 pages. By Cyril Grey. Religious Tract Society. London.

146. *"History of the Reformation in Scotland"*. (Written between 1559 and 1571). 364 pages. Illustrated. By John Knox. Edited by C. J. Guthrie, Q.C. With notes and glossary. (1899). A. & C. Black, London.

147. *"Annals of the American Associate, Associate Reformed and Reformed Presbyterian Pulpit. Commemorative Notices of Distinguished Clergymen"*. (To 1856) (1869). Pages devoted to Reformed Presbyterian Pulpit, 91. Edited by Wm. B. Sprague, D.D. Robert Carter & Brothers, New York.

148. *"The Christian's Great Interest"*, (1876), 252 pages. By Rev. William Guthrie, of Fenwick. Introductory Essay by Rev. Thomas Chalmers, D.D. United Presbyterian Board of Publication, Pittsburgh.

149. *"For Conscience' Sake: Tales of Hair-breadth Escapes in Times of Persecution"*. Selections from Simpson's *"Traditions of the Covenanters"*. 144 pages. Gall & Inglis, London & Edinburgh.

150. *"Heroes of the Covenant"*, (1900). In three volumes. Vol. I, "William Guthrie," 132 pages; Vol. II, "James Renwick," 111 pages; Vol. III, "Donald Cargill," 140 pages. By Rev. W. H. Carslaw, D.D. Alex. Gardner, Paisley, Scotland.

151. *"History of the Covenanters in Scotland"*, in 2 volumes; 350 pages each. Presbyterian Board of Publication, Philadelphia. This is well worth reading, being largely excerpts from "Woodrow," "Memoirs of Nesbitt," "Scots Worthies," "Life of Renwick," "Burnet," "Cloud of Witnesses," etc.

152. *"Six Saints of the Covenant, Pedan, Semple, Welwood, Cameron, Cargill, Smith"*, (1901), 335 pages. Two volumes. By Patrick Walker. Edited with illustrative documents, Introduction, Notes and a glossary by D. Hay Fleming, and a Foreword by S. R. Crockett. Dodd, Mead & Co., New York. London, Hodder & Stoughton.

153. *"The Makers of the Kirk"*, (1915), 306 pages. Illustrated. By T. Ratcliffe Barnett, author of "Reminiscences of Old Scots Folk," "Fairshiels," "The Wind of Dawn." T. N. Foulis, publisher, London, Edinburgh, Boston. Splendid style. Valuable as a history of our cause down to 1688, after which date it follows the line of the Revolution Settlement only.

We have had the co-operation so far of Drs. R. C. Wylie, W. J. Coleman, R. J. G. McKnight, T. M. Slater, and F. M. Foster; also Revs. J. B. Willson, Frank D. Frazer, F. F. Reade, J. M. Foster, F. E. Allen, Mrs. Mary E. Metheny, and Mr. Vale Downie.

We would welcome suggestions as to a system of classification with a view to making the finally completed list of the greatest possible service.

Added to the list of books should be a list of the various Covenanter periodicals, past and present, with a brief history of each, in whatever country published.

The Covenanter Prayer League

The Minutes of last Synod reported that during the past year 2,386 Covenanters, throughout 75 congregations, enrolled themselves as "Companions in Intercession." As a means of promoting a still closer fellowship between these and any others who will join in daily prayer on behalf of the work contemplated in the Forward Movement, this Department is conducted. Any one is at liberty to send a request for prayer, or an acknowledgment of answer to prayer. All are urged to discuss freely in this Department the joys, the possibilities, or the problems of this highest form of service, the Ministry of Prayer.

"And every branch that beareth fruit, He purgeth it, that it may bring forth more fruit," says Jesus; and however hard it is for us to undergo the pain of the pruning or the fires of the refining, should we not accept with submission all that God sends to us, or allows to befall us, for the accomplishment of the divine purpose?

Sitting by the fireside one evening in one of the homes in Tak Hing where this year's Mission Meeting was held, one of our missionaries testified of having definitely prayed for the Master to take out of her life whatever needed to be taken, or to bring into it whatever needed to come, in order to fit her to be a vessel meet for His service. And this is what came in answer to that prayer, as reported in a recent letter from that field.

While the meeting was in progress on Saturday afternoon, a woman called at the door and asked to see Miss Dean. She in turn immediately called for Miss Stewart, and something in her voice indicated something serious had occurred. It was soon learned that the night before, this woman and one of the native teachers in the Lo Ting girls' school, named Saam Koo, a beautiful and attractive young woman of about twenty-four years, had been coming down from Lo Ting on a river boat. There were but few passengers on board, and these the only women. Robbers boarded the boat, took all that was in possession of the passengers, treated the young Christian teacher with indescribable abuse, then carried her off into captivity, leaving the older woman to go on her way.

Terrible and heart-crushing as this providence has been to the Mission, it was especially so to the Misses Dean and Stewart, with whom Saam Koo has been a beloved sister and valuable fellow-worker. For not only did the stunning sorrow over the fate of this Chinese friend overwhelm them, but their own standing as missionaries in that district was at stake, and perhaps the fate of the school at Lo Ting was depending upon the outcome of this event. For the time it almost seemed as if the pruning knife were an axe laid at the root of their life, and that prayer was being answered by terrible things in righteous-

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Volume 74. Number 1894

NEW YORK, APRIL 13, 1921.

1105 Tribune Building, New York

THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

Are College Students Church Goers?

IT would be interesting to read the complete statistics of all colleges on this matter. The "Central Christian Advocate" has published the figures resulting from a census of the University of Chicago.

"This survey revealed the fact that 88 per cent. of the students were members of some religious body, distributed as follows: 67 per cent. Protestant; 12 per cent. Jewish; 8 per cent. Catholic; 1 per cent. miscellaneous. Of the 2,065 students, 1,268 were men and 797 women. The Protestants and Jews were about the same proportion for men and women, but, of the men, 10 per cent. were Catholic; of the women, less than 5 per cent. A surprising fact developed, that there were more women than men without religious affiliations—15 per cent. as against 9 per cent. It appeared that 92 per cent. were accustomed to go to church at least once a month, and 45 per cent. were regular attendants every Sabbath. It is questionable whether any other group of 2,000 persons in the United States would present a more satisfactory condition.

"One hundred and eighty-five, or 14 per cent., of the men attended a class for religious education or a Young People's Society at least once a month, 119 of them being regular weekly attendants. Of the women, 163, or 20 per cent., attended once a month and 110 regularly each week. Thirteen per cent. of the students were engaged in some form of religious work, such as Sabbath-school teaching, presidents of young people's societies, actual pastoral work, Gideons, assistants at missions, and with the Salvation Army, and directors of shop meetings.

"This, we submit, is a healthy showing, taking all things into account. If Chicago University is a fair sample of our American colleges, we may solace ourselves in our somewhat pessimistic moments by the re-

flection that after all our colleges show a higher percentage of religious interest and alignment than the community as a whole. Moreover, it shows where the students come from—namely, the Christian home."

Pan-Pacific Educational Conference

THE State Department of the United States has called a conference of all the nations bordering on the Pacific to consider the matter of education. The conference is set for August 11 to 21 next and is to be held in Honolulu. Invitations have been sent to all nations situated on the Pacific, except Siberia and Mexico, whose governments have not been recognized by us. An unofficial invitation was sent to Mexico. In the case of several countries where the United States does not have a diplomatic representative, the invitation was presented through the embassies or legations of those countries resident in Washington. These included Canada, the British Asiatic colonies, Cochin China and the Dutch East Indies. The invitations sent direct to the countries indicated were addressed to Guatemala, Salvador, Nicaragua, Honduras, Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, Chile, Japan, China and Siam. The invitation declared that "while the congress will not be under the auspices and patronage of the United States, this Government will be glad to learn that the Government to which you are accredited will regard the congress of sufficient interest and importance to warrant its participation therein by expert delegates"; and instruct our diplomatic representatives to issue the invitation to the various governments on behalf of the Pan-Pacific Union.

The program of the conference is to include, among other matters, the following subjects:

"A presentation of educational conditions in each country.

"A presentation and discussion of the possibilities and needs of education in the several countries, viewed from the standpoint of their civilization, their form of government, their productive activity and natural resources.

"A discussion of the forms of organization of school and other educational agencies to meet these conditions and minister to these needs.

"A discussion of support of education, including sources and methods of taxation."

Invitations have also been sent by the Pan-Pacific Union to universities and boards of education in Australasia, the Orient and Latin America, and it is declared to be the desire to have delegates who are actually engaged in elementary, secondary, higher and professional and technical educational work, or persons competent to speak of such work. At the request of the Pan-Pacific Union, P. P. Claxton, United States Commissioner of Education, will undertake the direction of the congress.

Governor Opposes Prize-Fight

IT is probable that Governor Miller will not permit the Dempsey-Carpentier world title prize-fight to be staged in this State. The Governor frowns upon boxing as it is conducted today. When asked if he would recommend the abolition of all boxing, the Governor replied, "No. I don't frown upon boxing; I used to box myself. I think it is a very wholesome sport, when properly conducted. I do frown on the way it is being conducted today. I think it should be made a sport and not a commercial enterprise, and I think if it cannot be conducted on the level it should not be conducted at all."

has begun to lead His people in a Movement toward something better. The disposition to pray is from Christ. He Himself lays it upon our heart and inclines us to enter into fellowship with Himself in this function of His Priesthood. Having given the Holy Spirit to be an Advocate with us, who helpeth our infirmity in prayer and maketh intercession within us; God, who searcheth the hearts knoweth what is the mind of the Spirit, and in His help we are asking according to the will of God. And if we ask, He will do.

Here lies the hope of the Forward Movement, so far as anything can be done upon earth to bring it to success. Here is located the dynamic of all for which we wait, and our prospects are as bright as the promises of God. The hope of the Church is not in the youth, who may be whirled away into the stream of the world. The supreme gift is not in an eloquent Ministry, for we have gotten along without preachers in the past. The great desideratum is not in the College, for that and the Seminary are simply accessories which may or may not, function. The hope of the Church is in laying hold upon the power of Christ, apart from whom we can do nothing, but through whose Grace the youth can be saved from the enticements of the world, the flesh, and the devil; by whose effectual call our sons and daughters can be drawn into the ministry, or enter Christian service at home and abroad; and through whose Spirit working in and through our lives, the whole Covenanter Church will revive as the corn and grow as the vine in the time of summer showers.

And what blessing will we get out of our present discouragements? Discovering our own limitations, or rather our utter helplessness, let us call to our impossible tasks the power of Christ's almightiness. Sensible of our own defeat, let us claim in the conflict the victory of Christ the Conqueror. And let us now seriously recognize the deadly enmity of Satan to any Forward Movement in the Covenanter Church.

A. J. Gordon says, "When something extraordinary is to be done for Christ, hell from beneath will be moved to resist it. The marks of Martin Luther's inkstand on Wartoug Castle are not the traces of a pitiable superstition. Here is a man who is to shake all Europe with a new revival; and where on earth, or under the earth, is Satan so likely to mass his forces as in this monk's cell? Brother Martin is not throwing his ink-horn at a phantom when he hurls it at the devil. It is very necessary to touch on this point, because every aspirant after holiness is certain to be assailed with peculiar conflicts and temptations."

As the witness of the Covenanter Church means more universal war against the Devil than any other witness, we may depend

upon him to oppose more bitterly any Forward Movement among us than in any other Church. But listen to these words of the good old Covenanter, Samuel Rutherford: "I have comfort in this, that my Captain, Christ, hath said I must fight and overcome the world (John 16: 33); and with a weak, spoiled, weaponless devil (John 14: 30)."

This is our comfort, too.

The Covenanter Book Shelf.

We are going to try to compile a complete list of all the books written by Covenanters or written about Covenanters. If, when the task is finished, the results prove to be sufficiently interesting and valuable, we may preserve the material in some permanent form for reference. But we will need a great deal of help. As to each book these are the items of information desired:

Title.
What year published.
Number of pages.
By whom written.
Illustrated, yes or no.
Where published, and by whom.
Price, and if obtainable, from whom, giving address.

Rev. F. W. Schmunk, pastor Caledonia U. P. Church, writing from Vevay, Ind., March 31, 1921, to the Editor of the Christian Nation, says:

"I submit to you an additional list of Covenanter books culled from my own library, to supplement your list of books by and about Covenanters."

154. "Story of the Token," (1902). By Robert Shiells. Presbyterian Board of Publication, Philadelphia.

155. "Old Ayrshire Days," (1905). By William Robertson. Steven & Pollock, Ayr, Scotland.

156. "Covenanters of Tiviotdale," (1908). By Duncan Stewart. Walker & Sons, Calahells, Scotland.

157. "Aikman's Annals of the Persecution in Scotland," (1842). By Hugh Patton, Edinburgh, Scotland.

158. "Martyrs, Heroes and Bards," (1852). By George Gillfillan. Albert Cockshaw, London.

159. "Banner of the Covenant," (1847). By Robert Simpson. John Johnstone, Edinburgh.

160. "Traditions of the Covenanters," (No date). Call & Ingalls, Edinburgh.

161. "Scottish Covenanters." By James Taylor. Hodder & Stoughton, London.

162. "Irish Reformed Church History and Principles," (1875). W. & C. Baird, Belfast.

163. "Irish Reformed Church History and Principles," (1824). Stewart, New York.

164. "Annals of Leshmehago." By J. B. Greenshields. Caledonia Press, Edinburgh.

165. "Wigtown Martyrs," (1885). By Gordon Fraser, Wigtown.

166. "Covenanters in Ayrshire," (1887). By R. Lawson. J. & R. Parlane, Paisley.

167. "Pastoral Work in Covenanting Times," (1877). By Wm. Ross. James Nisbit, London.

168. "Leaders of the Reformation," (1859). By Tullock.

169. "Scottish Reformation," (1900). By Alex. Mitchel, Baird Lecture. Wm. Blackwood, Edinburgh.

170. "Principles of the Second Reformation" (1841). Symington et. al. Glasgow.

171. "God's Treasure House," (1876). By

J. Moir Porteous. Simkin & Marshall, London.

172. "Peden the Prophet," (1902). By Johnstone. Erskin & Sons, Glasgow.

173. "Lays of the Covenanters," (1880). By Dodds. John McLaren & Son, Edinburgh.

174. "Songs of the Covenant Times," (1841). By Murray. Nimmo, Edinburgh.

175. "Struthers' Poetical Works," (1850). A. Fularton, London.

176. "Lays of the Kirk," (1851). By Men-teeth. Robert Carter, New York City.

177. "Cambusnethan," (1859). By Peter Brown. David Johnston, Wishaw.

178. "Bygone Church Life," (1898). By Wm. Andrews. Andrews & Co., London.

179. "Old Church Life in Scotland," (1885). 2 vols. By Edgar. Alex. Gardner, Paisley.

180. "Historical Miscellanea," (1841). By McCree. John Johnstone, Edinburgh.

181. "Some Irish Covenanting Ministers," (1897). By Sam. Ferguson. James Montgomery, Londonderry.

182. "Reformed Presbyterian Church, 1680-1876," (1893). By M. Hutchinson. Parlane, Paisley.

183. "Covenanting Pilgrimages and Studies," (1911). By Todd. Oliphant, Anderson & Ferrier, Edinburgh.

184. "Galloway and the Covenanters," (1914). By Morton. Alex. Gardner, Paisley.

185. "Mathew Fowlds Centenarian," (1910). By Beaver Fenwick J. K. Fairlie, Kilmarnock.

186. "John Knox," (1905). By Andrew Lang. Green & Co., London.

187. "History of the Scottish Church in Rotterdam," (1832). By W. Steven, Edinburgh.

188. "Heroes and Heroines of the Scottish Covenanters." Dryerre, London.

189. "Woodrow's History of the Sufferings of the Church of Scotland. 4 vols.

190. "The Metrical Psalms," (1872). By McMeeken. McCulloch, Glasgow.

191. "Tombstones of the Covenanters," By McCorkel. Dunn & Wright, Glasgow.

192. "History of the Lands and Their Owners in Galloway," (1906). 2 vols., large. By P. H. McKelvie. Alex. Gardener, Paisley.

193. "Scottish Church History," (1912). By N. L. Walker. T. & T. Clark.

194. "Rambles About Glasgow," (1880). By Hugh McDonald. Dunn & Wright, Glasgow.

Every student of Covenanter history ought to have a copy of—

Acts, Declarations and Testimonies.

True Acts of the General Assembly of Scotland.

Defence of Reformed Principles of Scotland.

Plea for the Covenanted Reformation.

A good edition of The Scots Worthies, (I have five different editions: Glasgow edition, 1813, with Judgments, Appendix; Blackie & Son, 2 vol., 1866; Carslaw, 1885; J. A. Wylie, 1875; A. A. Bonar edition.

195. "Treasury of the Scottish Covenant" (1887). By J. C. Johnston. A. Elliot, Edinburgh. An indispensable work, a veritable treasury. Johnston's Treasury has a full and complete list of books and pamphlets, published in Scotland up till 1887.

196. "The Covenanters," (1908). 2 vols., large. By J. King Hewison. John Smith & Son, Glasgow. A full, sympathetic, and

finely illustrated work. The best yet written.

I trust this list above may be of interest and help to you in making up a catalogue of Covenanter books.

I have also quite a number of pamphlets, together with the above books, and practically all the books you have thus far published in the Christian Nation.

Yours in Christ and for His Crown,
F. W. SOHMUNK.

Approaching Those Out of Christ.

CONTRIBUTED BY THE REV. OWEN F. THOMPSON.

In reading a piece the other day by Sherwood Eddy, on working with the Moslems, I was impressed and benefitted so much that I thought it might be helpful to other ministers and to all Christians, whether they are preaching the gospel of salvation or speaking for Christ in any way, as witnesses or reformers.

The following are the paragraphs which contained thoughts on the method of approach to those who are outside of Christ or hostile to Him and His faith:

"If now we are to seek to win our Moslem friends in the Near East and elsewhere, what plan are we to follow? Two methods stand out in clear contrast: the polemic and the irenic; the method of argument, debate, contrast and comparison, on the one hand, and on the other the method of loving approach along lines of least resistance, not to contrast one religion with the other, but to bring every man face to face with Jesus Christ and let Him make His own winsome and irresistible appeal. . . .

"We can not call it a new method, for it was the method of our Lord and of His apostles. They were not debaters but witnesses. They did not win converts by argument, but by personal testimony. In every argument there are two persons concerned, the worker and the inquirer. One is pitted against the other. When a man truly witnesses for Christ, there are not two but three persons concerned—the Spirit of God, the witness and the inquirer. The whole approach is different.

"If we examine the method of Jesus and the apostles in the New Testament, we find that there are certain clear spiritual principles which should guide us in our approach to Mohammedans and to every one else. Four of these principles are clearly stated by Paul in II Cor. 4:2: (1) The worker's own life must be cleansed. (2) He does not seek to destroy error but to state truth; not to drive out darkness, but to let in light. (3) His appeal is not primarily to the intellect or to the emotions, but to the conscience and the will. (4) And he must work 'in the sight of God.' We find four other general principles in the New Testament that guide us in our approach to the Moslem: (1) Seek the most favorable point of contact along the line of least resistance. (2) Our approach must be gradual, advancing

one step at a time as the hearer is able to receive the truth, even as our Lord said, 'I have many things to say unto you but ye can not bear them now.' (3) Bring the inquirer face to face with Jesus Christ and let Him make His own impression. (4) Above all else, let God conduct the interview through you, and keep the issue always centered upon Christ. Napoleon always chose his own battle fields. Let us do the same. We have but one, and that is Christ. Do not let the inquirer force the issue on lines of speculative theology, intellectual difficulty or debate. Keep returning to the one immovable center."

Yours sincerely,

OWEN F. THOMPSON.

The Church of My Childhood.

BY MISS LENA LOIS MCCOY.

They tell us our religion must be modern today;
To lure our young folks to church they must be entertained!
We must make all the services to be enjoyable play.
From too much old-fashioned religion they say 'tis best to refrain.

Don't trouble the children long sermons to hear,
But send them to Sabbath School where the lessons are dramatized,
Then the rest of the Lord's Day they may have for play and good cheer,
Then good Christians they'll make because their training's been wise.

But I look all around me those good Christians to find,
For our problems as workers seem with the "teen age" to begin.
They're drifting away keener pleasures to find,
And parents, teachers and pastors cry, "What is the reason?"

Then as my memory turns backward the answer rings clear
As in fancy again I worship in an old-fashioned church
Where from infancy's cradle we stayed the sermon to hear,
Then the rest of the day the Scriptures we searched.

And I wondered if they too had followed the new fangled way,
So o'er miles to that old church I sped to see what was their view.—
In the doorway I paused. Surely with memory my vision had strayed;
There sat children, maidens and young men in family pews!

The Sabbath School hour seemed like a page from childhood's book,

For the superintendent, a young man, led the prayer,
Then the classes were crowded from beginners' class up,
And from the interest I glimpsed, no teen age problem was there.

Oh no 'tis not strange, for there comes back to me again
From far across the mists of years a vision sweet and clear:
This same picture before me where in childhood we were taught
The commandments to obey, ever serving God with fear.

Yes, the old church stands, though it may not be modern,
And firmly teaches the religion for which our forefathers died
Long ago on the far away fields of old Scotland.
Oh may that old faith ne'er go out with the tide!
Elkhart, Texas.

Christless Humanitarianism.

(Concluded from page 2.)

soft humanitarianism, of shallow beneficence, and of broad altruism. Much work is to be done. Humanitarian movements must be thoroughly and truly Christianized. Fundamental Christian principles must be put into operation. Anti-Christian humanitarianism must be injected with the leaven of Jesus Christ. Human humanitarianism must be made Christian humanitarianism. Christianity must unite and appose the propaganda of mere humanitarianism, challenge its principles, and positively assert and apply the principles of Jesus Christ. Let Christians everywhere cease to surrender Christianity to humanitarianism, even though it speaks like Jesus and though it comes in the guise of a false Christianity. In every sort of beneficence and social betterment let Christians everywhere work as under Christ, and let them confess Him in all their service for humanity, and to Him let them give the credit of their desires and motives to help. Let Christians everywhere in all things give to Christ the praise and the honor and the glory that is due unto His high and holy name. Let Christians set forth Jesus Christ as the Saviour of men, and let them work with a zeal which Judaism, Unitarianism, mere humanitarianism, or any other ism cannot equal. Then shall be brought to needy dying men not only outward, humanitarian, physical, and temporal aid, but also spiritual food, and the message of eternal salvation through Jesus Christ who is the bread and the water of eternal life. And then also, shall be hastened the coming of the Kingdom of God on earth.

38TH YEAR

CHRISTIAN NATION



"RIGHTEOUSNESS EXALTETH A NATION."

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The Covenanter Prayer League

The Minutes of last Synod reported that during the past year 2,386 Covenanters, throughout 75 congregations, enrolled themselves as "Companions in Intercession." As a means of promoting a still closer fellowship between these and any others who will join in daily prayer on behalf of the work contemplated in the Forward Movement, this Department is conducted. Any one is at liberty to send a request for prayer, or an acknowledgment of answer to prayer. All are urged to discuss freely in this Department the joys, the possibilities, or the problems of this highest form of service, the Ministry of Prayer.

One of the most hopeful features of recent meetings of Synod has been the growing spirit of prayerfulness. And as prayer is essentially our realization of the presence of God, nothing of which we can conceive is so much to be desired for our next meeting as this very thing. This alone can make a great meeting. If our next meeting is to be all that it should be we must have the presence of God recognized, not only in the sessions of the Court, but in the times between sessions, in the meeting of men with men, in the whole atmosphere of the gathering, and in all that concerns this occasion.

From time immemorial it has been our custom to devote an half-hour each day at Synod to regularly appointed devotional services, with a program arranged by a committee appointed at the previous meeting. Formerly these services were held just before the noon dismissal; but for some time past they have been held at the beginning of each morning's session, just after the roll call.

These devotional meetings have for the most part been very helpful, being times of true fellowship with the Master of Assemblies and with one another. At times they have not been with all the profit hoped for, depending to some extent upon the leadership provided, the preparation of those who take part, and in no small degree the measure of harmony and brotherly feeling that is prevailing in the consideration of the

questions that are up for discussion in Synod.

There have been times when after sharp disagreement and heated debate that had prevailed up until the hour for devotional services, the transition from discussion to worship was not always with the best effect upon the worship, but invariably with beneficial effects upon the discussions. But even in the most distracted circumstances prayer is tranquilizing and sanctifying only in proportion to our realization of the presence of God, so that if any one fails to get good from drawing near God, even at a Synod prayer meeting, it is only because he is occupied more with his circumstances than with God, into whose presence he pretends to come.

A mind devoid of spiritual insight may be impatient of these services. After long hours of previous work they have been taken by some as the occasion for going outside for physical relaxation or other more trivial uses. Some of a so-called "practical" turn of mind, while not exactly prepared to say it is a waste of time, may honestly feel that the meeting of Synod is for purposes of service, rather than of worship. We travel long distances to reach Synod, the time necessary for the transaction of business is limited, the call to get the work done and the return home is urgent, while the time taken for prayer and worship is the best time out of the working hours of Synod. Why not attend to the business of Synod and get it done, and, if necessary, pray about it after we get home?

An impatience to get his share of the traveling fund and start back home is a most unfavorable evidence of any man's fitness to have come to Synod. Of course, there are exceptional circumstances, but the remark has more than once been made that some men no sooner get settled down in Synod than they at once begin to fuss around as to whether we will get away by Tuesday evening.

Our attendance upon the sessions of God's Court is a serious affair. Meeting in the name of Jesus to transact the business of His house, we should stay until our work is finished, and faithfully represent the constituency at whose expense we make the trip. And, being met for such work, what can we do in our own wisdom or strength? If we were to enter the home of an earthly householder even as visitors or friends, common courtesy would require that we spend some part of the time there in recognizing and greeting the owner of that house. How much more, then, should those who present themselves as servants in the House of God spend a necessary part of their time while there reverently and humbly waiting before Him to learn what He would have us do? Only thus can we hope to say, with reference to any work done or conclusion reached: "It seemed good unto us and to the Holy Ghost."

This, more than any other conviction, is the one we all wish to carry in our hearts as we review the work of next Synod, and as a means of preparing the way for that conviction the devotional services of our next meeting will figure largely, immeasurably more than the reports read, the speeches made, or the conferences held. Let us pray and plan for these now. Pray that the committee having charge of the arrangements for these will be given the guidance needed for the choice of subjects and leaders; that the leaders chosen may be prepared for their responsibilities; that the Head of the Church will keep out of the discussions of Synod anything that will not be for the true edification of the Body of Christ and the good of each member; that whatever needs to be considered shall be met and dealt with in the Spirit and wisdom of Christ, so that the time devoted to work shall be full of worship, and the time taken for worship shall be truly service, and Christ shall in all things be pre-eminent.

Editorial

JOHN W. PRITCHARD, Editor

The Christian Amendment

Why—

Should we petition Congress to submit to the people of the United States an amendment to the Federal Constitution recognizing Jesus Christ as the nation's king and the Bible as the law of the land?

That Jesus Christ is the rightful king of every nation and that each nation is under obligation to confess that fact, few Christians will deny.

Jesus himself made that claim. He said to Pilate, "For this end was I born and for this came I into the world." This is history. In vision John heard the Voice announce, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." This is prophecy that by the grace of God will become history.

But—

The American people are not right with God. There are many individuals with whom Jesus Christ is the supreme interest. There are laws and institutions influenced by the life of Jesus, but our civilization is not supremely dominated by His Spirit. The Federal Constitution ignores God, our great cities live as if there was no God; there are few villages where the body of citizens serve God "in Spirit and in truth."

Why—

Should we urge a statement in the law of the land of a fact which is not realized in the life of the land?

Yet we believe in the Christian Amendment

Because—

America needs Christ. "Safety first" puts this issue paramount to all others. We urge an individual to accept Christ. This means a change of life and then a change of action. We urge a change in our national law, which for more than a century has ignored Jesus Christ, because that will require a change of the national attitude to the nation's Lord. It means that America will stop fighting Jesus Christ and become loyal to Him.

The Christian Amendment is a plain goal to set before American patriotism and the road to that goal will lie through the regeneration of the American spirit by the Spirit of God.

But—

Against this national transformation which would change the basis of public and private life is ranked every man who profits by our national sins, all who do not believe in Jesus Christ, all nominal Christians. The Jews alone, at the present time, through their great wealth and influence, might pre-

vent the adoption of such an amendment.

Still—

The end toward which Christians should strive is the confession of Christ in the nation's life and in the nation's law.

This requires a revival of vital religion which will bring unbelievers into the Kingdom of God. Without that there can be no such change in life and law.

Keep the goal in sight!

Work for it!

Pray for it!

Have faith in the power of God!

The American Bible Society Our Co-Worker.

Our congregations love to co-operate with the American Bible Society, because it is doing a great work in supplying Bibles, in all languages, and is exceedingly generous in its attitude of helpfulness toward our missions. All of our foreign missionaries testify that they are greatly assisted in their work of supplying Bibles to the natives by the American Bible Society. Without the aid of this Society it would be impossible for our Church to carry on its missionary work. We have agreed to give the Society a place in our pages for four issues, April 27, May 4, 11, and 18, in which to print a series of four Open Letters. And to give the Society opportunity to visualize the nature of its work, we will publish a full page illustrated story in May 4th issue, and another in the May 11th issue, at our own cost. Synod has repeatedly commended this Society to the generosity of our congregations, and we also feel it a pleasure to do what we can to enable our readers to realize that the work of the American Bible Society is an integral part of the work of every Protestant denomination, upon whose contributions it is dependent for its maintenance.

The Covenanter Book Shelf.

We are going to try to compile a complete list of all the books written by Covenanters or written about Covenanters. If, when the task is finished, the results prove to be sufficiently interesting and valuable, we may preserve the material in some permanent form for reference. But we will need a great deal of help. As to each book these are the items of information desired:

Title.
What year published.
Number of pages.
By whom written.
Illustrated, yes or no.
Where published, and by whom.
Price, and if obtainable, from whom, giving address.

"R. P. Manse, Loanhead, Midlothian,

"Edinburgh, 5 April, 1921.

"Dear Mr. Pritchard: You have undertaken a big thing. I am very happy to give some little assistance. Instead of looking up 'The Treasury of the Covenant,' I have posted you a copy of it, which please accept from me. You will find everything there that has been worth noting on the Covenanters up to the date of its publication. I have asked my friend, Mr. W. Martin, M.A., of Dublin, one of my members (who is a son of Rev. Thomas

Martin, R. P. minister at Wishaw, and editor of 'Alex. Henderson's Sermons') to send me a list of his books in his library, on the Covenanters, which you shall have by and by. Wishing you all success, Yours very sincerely, (Rev.) A. C. Gregg," (B.D.) editor of The Reformed Presbyterian Witness.

197. "Romanism Analyzed in the Light of Scripture, Reason, and History," (1894); in Catechetical form. By the Rev. John McDonald, B.D., R. P. minister of Airdrie, Scotland. Published by the Scottish Reformation Society, Edinburgh. Price, 3s. 6d.

198. "The Reformation in Scotland—Its Causes, Characteristics, and Consequences," (1910). The Stone Lectures at Princeton Theological Seminary for 1907-1908. By David Hay Fleming, LL.D. Hodder & Stoughton, London. 10s. 6d.

199. "Alexander Henderson, Churchman and Statesman," (1919). With two fine portraits of Henderson. By Sheriff Robert Low Orr, K.C., M.A., LL.B., of Edinburgh. Hodder & Stoughton. 15s.

200. "Alex. Henderson's Sermons." Edited by Rev. Thomas Martin, R. P. Minister at Wishaw, Scotland.

Writing from the R. P. Manse, Coleraine, Ireland, March 29, the Rev. T. R. Wright sends the following:

201. "Lectures on the Principles of the Second Reformation," (1841). By Ministers of the R. P. Church, Scotland. 426 pages. Pub. by Alex. Gardner, Paisley.

202. "Death Scenes of Scottish Martyrs," (1858). By Henry Inglis. 195 pages. Size, 5 inches by 5½ inches. Published by Thomas Constable & Co., Edinburgh.

203. "The Ladies of the Covenant. Memoirs of Distinguished Scottish Female Characters, embracing the Period of the Covenant and Persecution," (1851). By Rev. James Anderson. 672 pages. Size, 5 inches by 5½ inches. Published by Blackie & Son, Queens St., Glasgow. Illustrated.

204. "The Covenants and the Covenanters, Covenants, Sermons and Documents of the Covenanted Reformation." Edited by Rev. James Kerr. 442 pages. Size, 5 inches by 7½ inches. Published by R. W. Hunter, George IV. Bridge, Edinburgh. Illustrated.

205. "Knox and the Reformation Times in Scotland." By Jean L. Watson. 258 pages. 5 inches by 7½ inches. Published by Dunn & Wright, 176 Buchanan St., Glasgow. Illustrated.

206. "Inscriptions on the Tombstones and Monuments Erected in Memory of the Covenanters." By James Gibson. 288 pages. Size, 6½ inches by 6½ inches. Published by Dunn & Wright, 176 Buchanan St., Glasgow. Illustrated.

207. "A Cameronian Apostle," being some account of John MacMillan of Balmaghie, (1826). By Rev. H. M. B. Reid, B.D. 298 pages. Size, 7 inches by 5 inches. Published by Alex. Gardner, Paisley. Illustrated.

208. "The Story of the Covenanter Church," (1909). By A. Balfour Symington, M.A. 112 pages. Size, 6½ inches by 6 inches. Published by Alex. Gardner, Paisley.

209. "Traditions of the Covenanters, or Gleanings Among the Mountains." By Rev. Robt. Simpson, D.D. 498 pages. Size, 8 inches by 5 inches. Published by Gall & Inglis, 20 Bernard Terrace, Edinburgh.

210. "The Lost Earldom." A tale of Scotland's Reign of Terror. By Cyril Grey. 323

pages. Size, 7½ inches by 5 inches. The Religious Tract Society, 4 Bouverie St., London. E. C. Illustrated.

211. "Tales of the Covenanters." By Ellen Jane Guthrie. 311 pages. Size, 8 inches by 5½ inches. Published by Thomas D. Morrison, Glasgow.

212. "The Martyrs and Heroes of the Scottish Covenant." By Rev. George Gillfillan. 278 pages. Size, 5½ inches by 8 inches. Published by Gall & Inglis, 20 Bernard Terrace, Edinburgh. Illustrated.

Additional volumes are:

213. "The Whigs of Scotland, or The Last of the Stuarts," (1833). An historical romance of the Scottish Persecution. 2 vols. 200 pages each. Published by J. & J. Harper, New York.

214. "Centennial of the New Alexandria (Pa.) Reformed Presbyterian Church." (1916). 69 pages. 1816 to 1868, by C. Calvin Elder; 1868 to 1916, by J. Oliver Beatty. Illustrated.

215. "The Covenanters." (1918.) By the Rev. J. K. Hewison, M.A., D.D. (Edinburgh). Minister of the Established Church of Scotland at Rothesay. 2 vols. Beautifully illustrated. A magnificent work.

Help is solicited to make "The Covenanter Book Shelf" complete and accurate.

The Chief Cause of the Rise and Fall in Covenanter Membership. I.

BY REV. GEORGE S. COLEMAN

No one who loves the Covenanter Church has failed to think long and earnestly concerning the number of those who at any time publicly profess allegiance to the great truths of Christ recovered for us in the First and Second Reformations.

When has the rise and fall of church membership not been a matter of intense interest to lovers of the Gospel? The chief thing about a church is indeed its loyalty to the truth of Christ, but only second in interest is the number of people willing to unite in holding forth that truth for His sake.

In the first chapters of Acts the Christians wrote the record of their gains in membership. Paul was bidden of Christ to remain and labor in Corinth because, Christ said, "I have much people in this city." The common conclusion to an account of Paul's preaching is a more or less specific estimate of the number of believers gained. One of the books of the Bible is called "Numbers."

It is not strange that the first number of the old Covenanter Monthly, "The Reformed Presbyterian," published in March, 1837, contained an article on "Ecclesiastical Statistics." After a page of discussion, a table of denominational statistics is given for the whole United States with a total of 1,672,520 professing Christians in a population which in 1840 numbered 17,000,000. But most interesting to us is the statement that there were in this country 4,300 Reformed Presbyterians in 34 congregations, with 25 ministers,

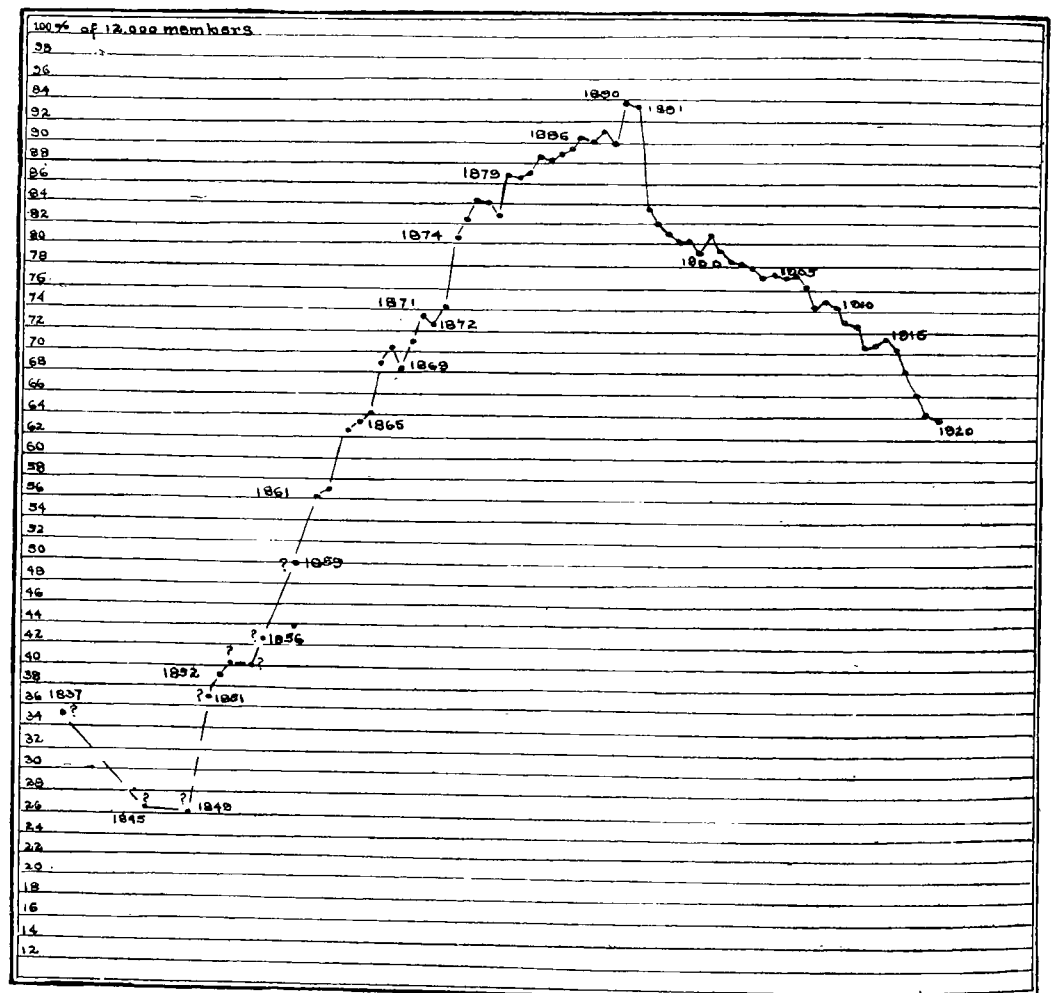
We have had many a rise and fall to report since that statement was made. In the Christian Nation of January 26, 1921, there appeared a thoughtfully simple record of the rising and falling in membership for the last 25 years. This record was presented by means of a mere line which by its sharp turns up and down pictured vividly the annual totals in convenient form for easy comparison. Very simple that line looked, but what thousands of sermons and prayers, singings and heart throbs, of thousands of Covenanters were summed up there. How much that line means in human love and devotion, teaching, learning and doing, or perhaps of hatred and carelessness, of ignorance and empty forms of godliness without the power thereof.

Very mysterious that line of Dr. Dickson's

more money into our home and foreign missions and our witnessing work." Then as I gathered those facts over the same period he reviewed, 1895-1920. I became curious about the earlier years, and went back to 1871, then to the earliest records available, fragmentary from 1837 to 1861, irregular from 1861 to 1871, but nevertheless decidedly informing. One year, five, ten, gave no special insight; but sixty years tabulated systematically suddenly revealed the chief cause of the rise and fall in Covenanter membership.

The first thing is to make plain that there has been rise as well as fall in membership. That is made plainer than words can tell it by the following diagram:

This diagram shows that our membership has at times been increased as well as de-



drawing seems, and tragic. Yet it may not be sad at all. It may be heroic. It may be like the thin line that has stood on many a battlefield and been in later years the pride of a nation. It may be like the English squares on the field of Waterloo, which though they did grow smaller through that desperate afternoon, never broke till the coming hosts of their ally brought glorious victory. It may all be inevitable, or it may be curable. As long as it is mysterious, however, it may be anything.

It need no longer be mysterious. I was led by Dr. Dickson's work to look up the facts to which he referred when he said, "Never before in our history have we put

creased, and it appears to suggest also the cause. There was increase up to 1890, with only 8 seeming reactions. There was increase after 1890, with only 5 seeming revivals. Immediately one draws the conclusion that something happened in 1890, when the increase reaches the peak, and that this same something has been steadily operating ever since.

Now every one who knows Covenanter history will be ready to tell what happened in 1890 and may suppose that the discipline in Pittsburgh Presbytery was the mysterious cause of the subsequent decline. But a tabulation of the annual reports of Pittsburgh Presbytery shows that it more than

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Volume 74. Number 1902

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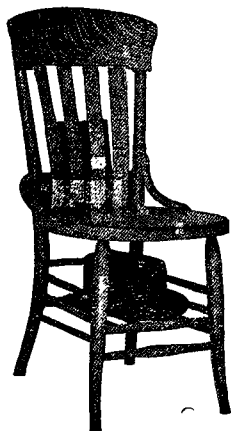
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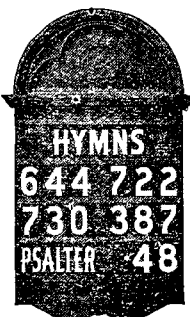
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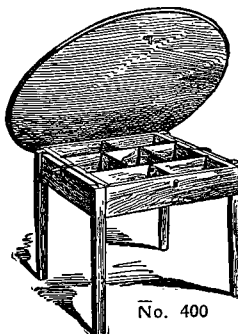
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A Covenanter Book Shelf.

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Title.
What year published.
Number of pages.
By whom written.
Illustrated, yes or no.
Where published, and by whom.
Price, and if obtainable, from whom, giving address.

Columbus thought he had found a group of islands, and did not live long enough to learn that he had discovered a new continent. We started in search of sufficient books written by or about Covenanters to fill a shelf, and did not need to live but a few months to learn that there were enough of such books to fill a good sized room.

216. "A Collection of Remarkable and Valuable Sermons and Exhortations, at the Taking, Renewing and Subscribing the National Covenant and the Solomn League and Covenant," (1741). By Philip Nye, Alexander Henderson, and others. Collected and arranged by Ebenezer Erskine. 548 pages. Glasgow.

217. "Hand-book for Young Christians" (1917). By Rev. Delber H. Elliott. 65 pages. The Church's best seller. Three editions here and one in China. J. S. Tibby, publisher, Penn Building, Pittsburgh, Pa.

218. "Manual of Doctrine of the Reformed Presbyterian Church of North America." Authorized by the Synod, Morning Sun, Iowa, 1912. Prepared by Rev. C. M. Smith. J. S. Tibby, publisher, Penn Building, Pittsburgh, Pa.

219. "The Reformed Presbyterian Catechism. A Compendium of the Doctrines of the Reformed Presbyterian Church upon the Mediatorial Kingdom of our Lord and Saviour Jesus Christ." Authorized by the Synod of Morning Sun, Iowa, 1912. J. S. Tibby, publisher, Penn Building, Pittsburgh, Pa.

220. "The Geneva Book" (1908). Comprising a History of Geneva College and a Biographical Catalogue of the Alumni and Many Students. By William Milnathon Glasgow, D.D. 445 pages. Westbrook Publishing Co., Philadelphia, Pa.

221. "The Mission in China from 1895 to 1910." Illustrated.

222. "Adam Hepburn's Vow. A Tale of Kirk and Covenant." By Annie S. Swan. 224 pages. 7¼ x 5 inches. Illustrated. Cassell & Co., Limited. London, Paris and Melbourne.

223. "Hunted and Harried," by Ballantyne. (More particulars wanted.)

224. "What Is Thy Name?" (1915). A book for girls. By Rev. J. P. Struthers, M.A., of Greenock, Scotland. Edited and illustrated by Mrs. A. L. Struthers. Mrs. Struthers says in the Preface: "These notes on girls' names are reprinted from the Morning Watch for two reasons: the first being that the volumes in which they appeared, 1899-1908, are all out of print; and the second that my husband himself had purposed, God willing, to issue them in book form at some future time." Blue cover. 288 pages. James M. Kelm & Sons, Ltd., Greenock, Scotland.

225. "The History of the Covenanters." By Jean Henri Merle D'Aubigue, author of the "History of the Reformation in the 16th Century." 2 vols. Cloth. 696 pages. \$1 net, postpaid. Presbyterian Board of Publication, Philadelphia. (At the present time May, 1921, they have about 25 sets of the History of the Covenanters in stock, which will cost \$1.00 each set; but if a reprint is made, the price will necessarily be much higher.)

226. "The Confession of Faith; The Larger and Shorter Catechism with the Scripture-Proof at Large: together with the sum of Saving knowledge, (contained in the Holy Scriptures, and held forth in the said Confession and Catechism) and practical use thereof; covenants, National and Solomn League. Acknowledgment of sins and engagement to duties. Directories for Public and Family Worship; Form of Church Government, etc., of public authority in the Church of Scotland; with acts of Assembly and Parliament, relative to and approbatory of the same. By Westminster Assembly and Church of Scotland. 624 pages. Size 4½ x 7½ inches. (1838) Philadelphia. William S. Young, publisher.

227. "Traditions of the Covenanters: or Gleanings Among the Mountains." By Rev. Robert Simpson, D.D. Sanquhar, Edinburgh, Gall and Inglis. 468 pages. 4 x 6½ inches. 1841. An edition by Presbyterian Board of Publication, Philadelphia. 235 pages. Only gives 16 of the 50 chapters in the above. However, has one chapter on Peden not in above. Pages 3½ x 6 inches.

228. "Act, Declaration and Testimony for the whole of our Covenanted Reformation as attained to and established in Britain and Ireland, particularly betwixt the years 1638 and 1649 inclusive. As also against all the steps of defection from said Reformation, whether in former or later times since the overthrow of that glorious work down to the present day. With historical and declaratory supplement." By The Reformed Presbytery (David Steele, Sr., James Campbell, Robert Clyde, Sr., Robert Alexander, Comm.) 217 pages. 5½ x 8½ inches. (1876). Philadelphia. Rue and Jones, printers.

229. "Reminiscences, Historical and Biographical, of a Ministry in the Reformed Presbyterian Church During Fifty-three Years." By David Steele, Sr. 265 pages. 4½ x 6¼ inches. (1883). Philadelphia. Published by William Syckelmoore.

230. "The Story of the Covenanter Church." By A. Balfour Symmington, M.A. 112 pages. 4 x 6½ inches. (1909). Published by Alexander Gardner, Paisley, Scotland.

231. "Royal Edinburgh, Her Saints, Kings, Prophets, and Poets." By Mrs. Oliphant. 495 pages. 5 x 7¼ inches. Illustrated by George Reid, R.S.A. Published by A. L. Burt, New York. \$1.00.

232. "A Vindication of the Scottish Covenanters. Consisting of a review of the First Series of the 'Tales of My Landlord.' Extracted from the Christian Instructor for 1817." By Thomas M'Crie, D.D., author of the "Reformation in Spain and Italy." 147 pages. 4¾ x 8½ inches. (1843). Philadelphia. Published by James M. Campbell and Company.

233. "Select Memoirs of the Lives, Labors, and Sufferings of Those Pious and Learned English and Scottish Divines Who

Greatly Distinguished Themselves in Promoting the Reformation from Popery; in Translating the Bible, and in Promulgating its Salutary Doctrines; by their Numerous Evangelical Writings; and Who Ultimately Crowned the Venerable Edifice with the celebrated Westminster Confession of Faith." Includes lives of Robert Baillie, Samuel Rutherford, Alexander Henderson, Richard Baxter. By Thomas Smith. 724 pages. 5¼ x 8¼ inches. Illustrated. (1828.) Published by D. MacKenzie, Glasgow. (Entered in Stationers Hall.)

234. "A Narrative of the Introduction and Progress of Christianity in Scotland before the Reformation; and of the Reformation and the Progress of Religion since in Scotland and America, Especially among the Presbyterians." Contains: "Testimony of the Reformed Dissenting Presbyterian Church in North America." 40 pages. Known as the "McCoy and Warwick" Testimony and also as the "Narrative and Testimony" of the "Reformed Dissenting Presbytery." For the Reformed Dissenting Presbytery, Robert Warwick, Moderator. Matthew Jamison Clark, Pro tem. (Rev. McCoy) 1808. 128 pages. 6 x 9 inches. (1839.) Published by James Smith, West Union, Ohio.

235. "Quaint Sermons of Samuel Rutherford." Hitherto unpublished. With a preface. By Andrew W. Bonar, D.D. 384 pages. 5¼ x 8 inches. (1885). Published by Hodder & Stoughton, London.

236. "The Psalms of David with a Selection of Standard Music appropriately arranged according to the sentiment of each Psalm or portion of Psalm." By William M. Keys. 156 pages. 5¼ x 9¼ inches. (1878). By William S. Rentoul, Philadelphia.

237. "Minutes of the Sessions of the Westminster Assembly of Divines while engaged in preparing their Directory for Church Government, Confession of Faith and Catechisms (November, 1644 to March, 1649) from Transcripts of the Originals procured by a Committee of the General Assembly of the Church of Scotland." Edited for the Committee by the Rev. Alex. F. Mitchell, D.D., Professor of Ecclesiastical History in the University of St. Andrews and the Rev. John Struthers, LL.D., Minister of Prestonpans. 556 pages. 5½ x 8½ inches. (1874.) Published by William Blackwood & Sons, Edinburgh.

238. "Lives of the Scottish Reformers: Containing the lives of Knox and Melville, together with Memoirs of William Veitch and George Bryson, written by themselves, and Narratives of the Risings at Bothwell and Pentland. With an Historical Introduction." By Thomas M'Crie, D.D. 502 pages. 6½ x 10½ inches. (1838.) Published by David Christy, Oxford, Ohio.

239. "Annals of the Persecution in Scotland from the Restoration to the Revolution." By James Aikman, Esq., author of the "History of Scotland." Vol. I, 4½ x 7½. 305 pages. Vol. II, 4½ x 7¼. 330 pages. Published by Presbyterian Board of Publication, Philadelphia.

240. "A Commentary on the Shorter Catechism." By Rev. Alexander Whyte, D.D. 213 pages. 4½ x 7¼ inches. (Prior to 1896.) Published by T. and T. Clark, Edinburgh, 38 George street.

241. "Covenanting Pilgrimages and Studies." By A. B. Todd. 298 pages. 5¼ x 8½ inches. Illustration of author. (1911). Oliphant, Anderson and Ferrier, Edinburgh.

242. "The Covenanter, the Cavalier, and the Puritan." By Oliver Perry Temple, for twelve years one of the Equity Judges of Tennessee. 260 pages. 5 x 7 $\frac{3}{4}$ inches. (1897). Published by Robert Clarke Co., Cincinnati.

243. "Memorial Volume of the Westminster Assembly, 1647-1897. Containing eleven addresses delivered before the General Assembly of the Presbyterian Church in the United States, at Charlotte, N. C., May, 1897, in commemoration of the two hundred and fiftieth anniversary of the Westminster Assembly and the formation of the Westminster Standards." By Francis R. Beattie, Charles R. Hemphill, Henry V. Es- cott, the Assembly's Editing Committee. 297 pages. 5 x 7 $\frac{5}{8}$ inches. Illustrations of speakers. (1897). The Presbyterian Committee of Publication, Richmond, Va.

244. "Book of Government of the Reformed Presbyterian Church." By Rev. D. Scott. 113 pages. 2 $\frac{7}{8}$ x 4 $\frac{3}{4}$ inches. (1842). J. Munsell, Albany, N. Y.

245. "Testimony Bearing Exemplified." Paisley, 1791, with an Introductory Essay. 399 pages. 3 $\frac{3}{4}$ x 6 inches. (1834). New York. (Reprinted by the Publication Society of the First Reformed Presbyterian Congregation.) Osborn and Buskillingham, printers.

Note: Among others, this copy contains "An Useful Case of Conscience," by Geo. Gillespie. "Causes of the Lord's Wrath," "Acknowledgment of Sins of Ministry," by James Guthrie. "Informatory Vindication," (same as our No. 110). "Public Testimonie and Declarations," "Escal Grapes." This is another edition of our No. 37.

246. "A Call to Repentance." By John McAuley, James Anderson, James Campbell, Committee Reformed Presbytery. 5 $\frac{1}{2}$ x 8 $\frac{3}{4}$ inches. (1875).

247. "Reformation Principles Exhibited by the Reformed Presbyterian Church in the United States of America." 261 pages. 4 $\frac{3}{8}$ x 7 $\frac{1}{4}$ inches. (1875). Christian Statesman, Philadelphia.

248. "Prince Messiah's Claims to Dominion Over All Governments and the Disregard of His Authority by the United States in the Federal Constitution." By James R. Willson, D.D. 36 pages. 5 x 8 inches. (1848). Cincinnati. Smith and Chipman.

249. "Notes on the Apocalypse with an appendix containing dissertation on some of the Apocalyptic Symbols, together with Animadversions on the Interpretations of several, among the most Learned and Approved Expositors of Britain and America." By David Steele, Sr. 323 pages. 4 $\frac{1}{8}$ x 6 $\frac{1}{8}$ inches. (1870). Young and Ferguson, Philadelphia.

250. "Chapters on the Shorter Catechism." A tale for the instruction of youth. By a clergyman's daughter. 376 pages. 4 $\frac{1}{4}$ x 6 $\frac{1}{2}$ inches. (1852). First American from the Second Edinburgh, Philadelphia, 144 Chestnut street. William S. Martien.

251. "The Marrow of Modern Divinity: Part I, The Covenant of Works and the Covenant of Grace; Part II, An Exposition of the Ten Commandments." By Edward Fisher, A.M., with notes by the Rev. Thos. Boston, Minister of Ettrick. 370 pages. 5 x 8 inches. No date, but must be prior to 1858. Presbyterian Board of Publication, Philadelphia, 821 Chestnut street. Originally published in 1646. Appendix contains discussion of the controversy in

Scotland by the work of John Brown of Haddington, the Erskines, and others. James R. Withrow has also a copy without this later appendix, but designated "The Seventeenth Edition," Perth, 1781.

252. "A Short Vindication of Our Covenanted Reformation." Second Edition, revised and enlarged by a Committee of the Reformed Presbytery. ("Circular" and "Review" Prefixed.) By David Steele and James Campbell, Committee. 50 pages. 5 $\frac{3}{4}$ x 8 $\frac{3}{4}$ inches. (1879). Philadelphia.

253. "On the Atonement and Intercession of Jesus Christ." By William Symington, D.D. 308 pages. 4 $\frac{1}{2}$ x 7 $\frac{1}{2}$ inches. (1853). Robert Carter & Brothers, New York.

254. "Continuous Singing." By David Steele, Sr., pastor R. P. congregation, Philadelphia. 8 pages 5 $\frac{1}{2}$ x 8 $\frac{3}{4}$ inches. Philadelphia.

255. "Declaration and Testimony for the Present Truth." By David Steele, Sr. 10 pages. 5 $\frac{1}{2}$ x 8 $\frac{3}{4}$ inches. (1864). James B. Rodgers, Philadelphia.

256. "Letters of the Rev. Samuel Ruth- erford, Professor of Divinity at St. Andrews," with a sketch of his life. By Rev. A. A. Bonar, author of "The Memoir of Robert M'Cheyne." 554 pages. 5 $\frac{1}{2}$ x 9 inches. (1863). Robert Carter & Bros., New York City, 530 Broadway.

James R. Withrow has a copy sent from Edinburgh, 1916. Published (De Lux) by Oliphant, Anderson & Ferrier. 746 pages. Purports to contain more letters than any other edition.

257. "The Reformation Advocate." By David Steele, Sr., Editor (?). 384 (Vol. 1) pages. 5 $\frac{1}{2}$ x 8 $\frac{3}{4}$ inches. (1874 (Vol. 1)).

258. "A collection of letters consisting of ninety-three, sixty-one of which were written by the Rev. Mr. James Renwick; the remainder by the Rev. Messrs. John Livingston, John Brown, John King, Donald Cargil, Richard Cameron, Alex. Peden and Alex. Shields." Also a few by Mr. Michael Shields at the direction of the general correspondence. From the years 1663 to 1689 inclusive. Containing many remarkable occurrences hitherto unknown in the period. Wherein is discovered the true state of the cause and testimony at that time. (The most of which never before printed.) By John M'Millan, Pentland, June 21, 1764. 437 pages. 3 $\frac{1}{2}$ x 6 $\frac{1}{2}$ inches. (1764). David Paterson, Edinburgh.

Numbers 226-258 are from Prof. James R. Withrow, Professor of Industrial Chemistry, in Ohio State University, Columbus, Ohio. He and Mrs. Withrow, already burdened with many duties, with the assistance of their children, devoted very many hours to this work. Besides what is printed, Prof. Withrow supplied more than a dozen important corrections of statements made in the lists previously published.

259. "Treasury of the Scottish Covenant." By Rev. John C. Johnston. 672 pages. 5 $\frac{1}{2}$ x 8 $\frac{1}{2}$ inches. (1887). Andrew Elliott, 17 Princes street, Edinburgh. Containing chief historic documents and principal literary productions. A volume of great value. An extended notice of the "Treasury" was published in the May 4th issue.

We knew nothing of the "Treasury" when we conceived the idea of a Covenanter Book Shelf, but Rev. A. C. Gregg knew of it when on April 5 he wrote us from Edinburgh, "You have undertaken a big thing." If we succeed in elaborating and carrying out our

idea in a worth while way, it will be because of the generous aid of such able men as those who have already given us their assistance.

SYNOD OF 50 YEARS AGO!

From the Minutes of the Synod of the Reformed Presbyterian Church of 1871.

SESSION XLII.

Pittsburg Ref. Pres. Church.

Wednesday, May 24th, 1871, 7 $\frac{1}{2}$ P. M.

The Synod of the Reformed Presbyterian Church met according to adjournment, and was constituted with prayer by the Moderator, (the Rev. H. H. George) after a sermon by him from Isa. 60: 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Synod adjourned with prayer to meet to-morrow at 9 A. M.

Same Place, May 25th, 9 A. M.

Synod met and was constituted with prayer. Members were ascertained as follows:

New York Presbytery

Ministers	Ruling Elders.	Congregations.
J. C. K. Milligan,	John Crothers,	1st New York
A. Stevenson, D.D.,	Melan' W. Bartley,	2nd New York.
D. Gregg,	William Neely,	3rd New York.
James Kennedy,	Robert Leishman,	4th New York.
J. H. Boggs,	Wm. F. Bell,	Brooklyn.
S. Carlisle,	Wm. Hilton,	1st Newburgh.
J. R. Thompson,	R. M. McAllister,	2nd Newburgh.
I. W. Shaw,	Wm. J. Shaw,	Coldenham.
J. B. Williams,		White Lake.
J. O. Bayles,	A. S. Gilchrist,	Kortright.
Joshua Kennedy,	D. G. McDonald,	Bovina.
D. McAllister,	James MacIam,	Walton.
Wm. Graham,		Boston.
J. M. Beattie,		Ryegate & Barnet.
A. W. Johnston,		Craftsbury.
James M. Faris,		Topsham.
R. Z. Willson,		Missionary in the city of New York.

Philadelphia Presbytery.

T. P. Stevenson,	Robert Patton,	1st Philadelphia.
S. O. Wylie,	Wm. Walker,	2nd Philadelphia.
R. J. Sharpe,	Robert Forsyth,	3rd Philadelphia.
W. P. Johnston,	D. J. Cummings,	Baltimore.
	R. A. Renfrew,	Conococheague.

Rochester Presbytery.

R. D. Sproull,	Robert Wilson,	Rochester.
S. Bowden,	James Cullings,	York.
R. Shields,		Ramsey.
J. M. Armour,	Wm. J. Park,	Syracuse.
Wm. McFarland,	John Hargrave,	Lisbon.
S. R. Galbraith,	H. Crockett,	Stirling.
M. Wilkin,		

Pittsburgh Presbytery.

D. B. Willson,	James B. McKee,	Allegheny.
J. W. Sproull,	Wm. Anderson,	Central Allegheny
A. M. Milligan,	S. A. Sterrett, M.D.	Pittsburgh.
	Wm. Finney,	Monongahela.
J. Galbraith,	John Forsyth,	South Union.
	John Magee,	North Union.
Joseph Hunter,	Samuel Henning,	Wilkesburg.
J. C. Smith,	Joseph Kennedy,	Slippery Rock, &c
A. J. McFarland,	Joseph McGiffin,	Salem.
J. J. McClurkin,	James McClelland,	Springfield, &c.
N. M. Johnston,	John Acheson,	Little Beaver.
J. A. Black,	M. P. Thompson,	Clarksburgh.
	James Scott,	Miller's Run.
	John Beatty,	New Alexandria
		&c.
T. A. Sproull,	Wm. Steele,	Oil Creek.
D. Reid,	John Guthrie,	N. Jackson and
		Poland.
R. J. George,	Wm. Magee,	Oil City.
D. McFall,	Samuel McCrum,	Brookland, &c.
R. Reed,	Hugh Miller,	Pine Creek.
	James Graham,	Bear Run and
		Mahoning.
	David Pattison,	New Castle.
	John Reid,	Manchester and
		Parnassus

T. Sproull, D.D., Professor of Theology.
J. R. W. Sloane, D.D., Professor of Theology.
N. R. Johnston.
J. M. Johnston.
John McAuley,
John Wallace,
T. M. Elder,
J. Crozier,

Ohio Presbytery.

J. C. Boyd,	James Watson,	Utica.
A. McFarland,		Jonathan's Creek.
	Alexander Orr,	Middle Wheeling
J. A. Thompson,	Francis Moffett,	Londonderry.
	David Wallace,	Salt Creek.
	Wm. Reynolds,	Sandusky.