

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