The Every Member Canvas

Reformed Presbyterian Church
3. Important Points for Canvassers in Interviewing.

(1) Go two by two.
(2) Solicit EVERY MEMBER.
(3) Canvass absent members by letter.
(4) Pray for each individual to be interviewed.
(5) Seek convenient and effective time of approach.
(6) Present the needs and scope of both the home and foreign work.
(7) Assess the individual's interest before soliciting his subscription.
(8) Avoid argument as far as possible.
(9) Secure definite pledges for both congregational expenses and the general church work.
(10) Urge that the pledge be made on a weekly basis. (Payment need not be made each week if in any case impracticable.)
(11) Insist upon immediate decision and action.
(12) Complete the canvass within a definite time limit (a week or ten days).
(13) Avoid the "appropriation" basis as the measure of any man's duty. That may be a mere fraction of what he should give. Urge systematic and proportionate giving.
(14) Remember that the canvass is primarily to reach those who are not interested in the point of giving. Interview every member. Get acquainted. Be courteous. Keep sweet.

THE PLAN WORKS.

More than fifty denominations were to make an every member canvass in March, 1914. This is sufficient testimony as to its practical working. Our United Presbyterian brethren, who were among the first to adopt the plan, are eloquent in its praise. In 1912, 71 per cent of their congregations made the canvass. Those congregations contributed the succeeding year 90 per cent of the total for missions.

TWO-NINE per cent of the congregations made no canvass, and contributed only 60 per cent of the money given. The unanimous testimony is, THE PLAN WORKS. TRY IT.

SCOPE OF THE CHURCH'S WORK EXCLUSIVE OF YOUR LOCAL NEEDS.

OUR FOREIGN MISSIONS.

Our LEVANT MISSIONS.

The Syrian Mission is the oldest missionary enterprise of the Congregational Church. Nearly sixty years ago, our first missionaries were sent to evangelize the Assyrians, descendants of the Covenants whom Nebuchadnezzar cast out of the land of promise. The work was, as an inheritance, from the Rev. Samuel Lyde, an Anglican evangelist, who was the first to care for their souls, and our missionaries are the only ones laboring specifically among this people. Worshipers of the sun, of the moon, and of all the host of heaven, their religion still bears the imprint of the customs and practices of their ancestors. They inhabit the lands that lie on the shores of the Mediterranean, from the foothills of Lebanon to the slopes of the Taurus, extending from Tartus on the north to Mersina on the south.

The Mission in ALEPPOS was inaugurated to reach the Assyrians living in the north. These fields are, admittedly, the most difficult occupied by our Church. This is due to determined opposition of the Ottoman government and the fanatical character of the Mohammedan religion.

In spite, however, of all opposition and discouragement the work grew in importance and was extended from the main-land to the island of CY-
PRUS. Not only the Armenians, but Mohammedans are bracketed under the same influences of the gospel. Our Lord's coming near China.

In our mission chapels, the poor have the gospel preached to them. In our schools, the youth are trained in the way of righteousness; in our hospitals, the sick are healed and their souls led to the Great Physician. How much will YOU give to help save these people from death?

OUR MISSION IN CHINA.

In general, an appeal for the Mission in China is reinforced by every argument for the preaching of the gospel in any, and every part of the world. In particular, our Mission in China is laid upon our hearts with a love-pressure exceeding all others in the far east. God has placed the denominations in the various mission fields possibly for the very reason that each may learn to love the particular people least in love.

Knowing more of your mission field you can understand the utmost you can do to save her effort than if required to know particularly all missionary operations of the church of God. Governors know Tak Hing, Do Sing, and Lo Ting, far better than they know mission work in other cities, say, Picke. If a family in your neighborhood is starting up and you know it, would you dare say your responsibility is not more than in one living elsewhere and who is unacquainted with the distress except in the way that he knows there are poor always? Knowing our fields in China, the crying, the appalling need; the dying appeal of those going down to perdition; is not our responsibility as great as it is possible for mortal man to carry?

Furthermore, is there not something uplifting and communally inspiring in being charged by the Lord Jesus Christ to carry His great message of redemption from the grave of sin to those who have been out of the Church three thousand years have sat in darkness and have lived no light? With what mighty zeal we should bear this great trust in a way that will reflect glory on our Brethren, and cause men to see that He has not misplaced confidence in our hearty co-operation! Of every member of the Covenant Church, it should be said as of Gideon: "The Spirit of the Lord came upon him;" and he should tread on his sword and go up to the help of the Lord in delivering from Satan's power the suffering millions of China. The inability of the understanding, the glory of association in it, the unimpeachable joy which such follow, should awaken enthusiastic devotion, buttressed by invincible determination. Has not the time arrived to call up the reserves—more men, more money—for the evangelization of China by the grace of God? How much will YOU give to help save the multitudes of China?

OUR HOME MISSIONS.

AMONG THE JEWS.

As Christians we owe much to the Jews. What would we be if not for the ladder? One Savior was a Jew. God has honored the Jew in using the medium of conveying the message of His love to us

more. Since the Jews rejected Christ, they have suffered much. Think of them in Spain and in Russia, torn to pieces, bound in hand and foot, among them over and then set on fire, and this in the name of Christ. How much we need today to show them the true spirit of Christ?

But is it not we preaching the gospel to the Jews? Has not God cast them off? See what Paul says: Romans 11:1-3; 15:7, 13, 16. Many Jews have become illustrious men of God. Seventy-two thousand Jews were baptized in Protestant churches in the nineteenth century, as against 2,000,000 heathen and Moslems. The proportion of Jewish converts to the population was 1 in 156, while that of the heathen and Moslems was 1 in 523. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 converts.

There are 10,000 Jews in Philadelphia. We are preaching the gospel to them in the chapel and closet-doors. Many are listening and some are giving their hearts to Jesus. The Jew who becomes a Christian is cut off by his people, and
there is no General organization that will help the Jew be a Christian or a Jew. The Jewish Christian is between two fires.

We ask your prayers and help that we may be used to lead many to Christ and that some way will be opened up so that those who are Christians can be helped to become self-respecting men and women. How much will YOU give for God's ancient covenant people?

AMONG THE INDIANS.

The United States has dealt harshly with the people that have color in their faces. The American Indian was free, and the right to suffer. Later the Negro came in for even harsher treatment, and lastly the Chinaman received his portion of abuse. It seems startling that the Conquering Church, standing in an attitude of protest against the failure of the nation to recognize the claims of Christ, has taken up the work of removing in some small measure the wrongs done by the nation to these races.

Of these three Missions, the work among the Indians was the last to be undertaken, and it was opened along three lines: the evangelistic, which was always first and kept most prominent; the educational, made necessary by the lack of schools; and industrial work, which the Indians must have if they are to become self-respecting Christian citizens. Since the allotment of land, and the settlement to a considerable extent of the people on their own allotments, the industrial work has largely been transferred to the work on the farms. A part of our force now visits regularly the homes, and seeks in an industrial and educational and religious way to carry the work of the Mission into the homes that have been established.

The necessity for the educational work has been in part removed by the growth of the public school system since the opening of the land to the whites, and the Mission effort now along educational lines is directed to the primary grade, so that the little fellows that do not know the English language may be fitted to take an even start in the public schools; but the evangelistic work is even more necessary now than before, that we may hold so far as possible the training already given, and also double the influence in the white community that will develop the best relationship between the races. How much from YOU to help save the Indians?

AMONG THE FREEDMEN.

From the time the Negro was emancipated, and before it, the Conquering Church has been interested in his welfare, and has given support to the cause which seeks his uplift. The school in Selma, Alabama, was opened in the spring of 1865 with four teachers, some young, some old, all seeking introduction to the mysticities of education. Last year an old woman of eighty came to the school day after day, trying to learn to read and write, as she said for two reasons: first, to be able to write to her children; second, to read her Bible. Fifty years have passed since the emancipation of the slave, but many multitudes have not yet been emancipated from the bondage of ignorance.

The work begun on such a small scale has grown steadily. There are 21 teachers, 13 buildings, a farm of 24 acres, and an enrollment of nearly 300 pupils. The work, has grown in appreciation and influence also. It has been characterized from the outside as "the great work in the city of Selma," and it recognized as an institution which others in the Southland may profitably copy. It is a worthy work in a sense, being the "only work of its kind among the nearly eleven million of souls in black in this land."

Those of a passing generation willingly gave their life's blood that the slave might be free. We cannot do that, but we can give all our heart's love as represented in our offerings of money and in the increase of prayer—mighty factors under the blessing of God for the deliverance of those who are held captive by Satan at his will. How much will YOU give for the intellectual and spiritual emancipation of the black man?
AMONG WEAK CONGREGATIONS.

The work represented under this caption is commonly called Domestic Mission Work, and is second to none in importance among the church schemes. The fund is intended primarily for the maintenance of mission work among our weak congregations and for establishing new centers of work. Hence fields with promising prospects for mission work receive first consideration. Between 30 and 40 congregations feel it necessary to draw from this fund in order to maintain their work.

The importance of this work is evident when we reflect that it is keeping up the base of supplies—always essential in a campaign—for the foreign mission work and indeed every enterprise of the Church. If we allow our weak congregations to languish, the work suffers in consequence all along the line. A prominent layman said recently, "The Covenanter Church must pay more attention to this Home Mission Work if it expects to make progress." That this work has been neglected cannot be gainsaid. A revival of interest and liberality is needed, for the relation is vital which exists between the adequate maintenance of the home field and the successful prosecution of the work abroad.

We appeal for more hearty support for this work from EVERY MEMBER of the Covenanter Church. Members of aid-receiving congregations should contribute in recognition of the help they get. Members of self-supporting congregations should contribute, because they do not need to draw from the fund. Self-respect and gratitude should inspire a worthy gift. STRONG CONGREGATIONS ARE NOT AS GENEROUS TO THIS CAUSE AS THEY SHOULD BE. Consult the statistical report for verification of that statement. It is shameful that this cause should go begging as it does. The Church is very guilty if she allows any of her weak congregations to starve. "Bear ye one another's burdens." How much will YOU give to help support the weak?

OUR BENEVOLENCE.

FOR AGED MINISTERS, WIDOWS AND ORPHANS OF DECEASED MINISTERS, AND FOR STUDENTS OF THEOLOGY.

The dire distress of many of the honored men of the ministry, left in their old age without support, and the special distress of the widows and orphans of these faithful servants, must appeal strongly to the hearts of God's people in the Covenanter Church. The practical means for their relief and for the help of those preparing for the work of the ministry, are found in the above Benevolence Funds.

The responsibility for the distribution of these funds is laid upon the Board of Control. Those entitled to receive aid are those ministers only who are disabled by disease, infirmity, or infirmities of age; needy widows and children of deceased ministers; and those students of theology who require financial aid.

Judging from the lack of support for these respective funds, one is led to surmise that there are a great many people who are not of sympathy with this benevolent work of the Church. Before the Board of Control was organized, the lack of systematic distribution of these funds may have led to suspicions of impartiality, injustice and misappropriation of money, but since its organization, June 20, 1869, the distribution of said funds, we believe, has been made with the utmost impartiality and justice. We appeal to the home and sympathy of the members of the Covenanter Church for more liberal support of our needy servants. Read 1 Tim. 5:3, & 17.

The financial outlook for the average minister of sixty years of age is not reassuring. By rigid self-denial he may have kept up a small life insurance policy, but as a rule, his books, furniture and clothing are all that he can call his own, and when he dies, how often his widow and children are left to object property to realize the minister's own worst fears.

Furthermore, there is a dearth of students in the Seminary, and the work of the Church is being crippled because of the lack of able ministers.
by our financial aid we can help worthy candidates into the ministry, and make the future outlook of the aged minister, or of his widow and orphans more hopeful, let us not fail in our duty. How much will YOU give for their support?

FOR CHURCH ERECTION.

The work of the Board of Church erection is needed. It helps weak congregations, first, to obtain, and second, to maintain the property. Many new churches have been built in recent years, and many old ones have been repaired or reconstructed by help received from this fund. Such help is necessary to the little and growth of the church and can be given only when the Board has sufficient means. All money given to this Board is carefully conserved and given out only when the need seems to be real and urgent. The grant is always secured by a "non-interfering" mortgage on the property of the congregation. This mortgage is made out and given to Simms' Board of Trustees. It can be paid off at any time or it can run on indefinitely, unless the congregation becomes discouraged, under which circumstances, the church can be sold and the amount of the mortgage is the first claim.

The Board desires to be able always to help when help is asked and needed. To be able to help in always a great joy, and sometimes most fortunate. Just a simple little church, exceedingly humble in appearance, and badly in need of repair, was offered for a few hundred dollars a neat and attractive little church, almost new and which cost, when built, more than two thousand dollars. When said congregation had done all they possibly could themselves, they sent an application to the Board for a little help. What a joy it was to grant it, and how fortunate they were to be able to do so! A little congregation, encouraged to continue their work, and made glad in the possession of a beautiful and commodious little church that could not possibly have been obtained without help. We appeal to you for this noble and necessary work, and let your gifts be both hearty and liberal. How much will YOU give for this cause?

FOR AGED PEOPLE'S HOME.

This refuge, provided by thoughtful people for lonely persons who have grown old, and who have no comfortable means of livelihood, is a well-equipped house where many of God's worthies find a happy dwelling place. The institution is under capable management, and is presided over by a most worthy matron. The atmosphere of the family life is preserved in a good degree. Religious privileges are afforded the inmates, and here is tranquility and peace they may dwell during life's closing days. How much will YOU give to afford a peaceful evening to God's worthy saints?

OUR EDUCATIONAL WORK.

GENEVA COLLEGE.

The financial needs of Geneva College are relative to the work she proposes to do. Geneva could be conducted as a junior college or collegiate institution on the income from her endowment, without taking help from anybody. But if she is to maintain her position as a college of the first rank she must have a larger yearly income, either from endowment or from gifts of liberal men and women. There are certain recognized objective standards of good colleges, such as eight distinct departments each in charge of a professor with not less than two years of post-graduate work, an endowment of not less than $200,000, a library of not less than 7,500 volumes, a laboratory apparatus of a value not less than $7,500, etc. Of course, these things in themselves do not make a college, but on an average it has been found that colleges which fail to meet these objective standards usually fail to meet the subjective standards which have to do with teaching efficiency and progressive spirit. Geneva desires to meet these objective standards and to do so must have more funds.

Our girls' Dormitory is taxed to its capacity this year, and there is a waiting list. Either the old Dormitory must be enlarged or a new one must be
Temperance

Temperance is Ileers, of good time to port of and especially responded nobly to our call and Lord. Lord...necessarv to the storm could outrun the winds.

Our Theological Seminary.

Even with the elaborate ritual of ceremonies in Israel, God early made provision for further instruction of His people by giving them prophets. We read in the time of Samuel and of Eloha also of the sons of the prophets, their master or teacher being as many as there be. These were true students of Theology. So in our day, the Church has its school for the education of candidates for the ministry. There is need of preparation. The apostle bids Timothy to try his hands meekly on no man. Such a necessary institution as the Theological Seminary has a claim upon the support of the people. They need pastors and teachers, and with their gifts they must be diligent in prayer, that the Lord of the harvest would send forth laborers into his harvest. How much will YOU give for the support of this institution?

Our Testimony.

Against Intemperance.

While the revenue from all sorts of intoxicants is on the increase, and the consumption of tobacco, especially cigars, is growing at such an alarming rate, there is great necessity for the work of the Temperance Committee, and while the subject of Temperance is being agitated as at present it is a good time to push the campaign. The Temperance Committee deals largely in posters, of which they have thirty-four different kinds, and in small stickers with much the same sentiment on them. Where people are willing to pay for these they are encouraged to do so, but where they will use them and are not situated so they can pay for them, they are furnished free. In this way those sharp and pointed truths are scattered as widely as the hands will allow. Especially they are used in public schools, and whole States have been covered with the Temperance Committee's posters mailed to all the country schools. abundant evidence has been presented they have been used with telling effect. Those who wish can judge for themselves as to the effectiveness of these posters can secure a full set by a postal card request to W. W. Curtis, Aarha, Okla. Send for them and post them in your vicinity.

Letters have been sent to thousands of legislators and executives in the nation and the various States and cities. One of the large bills to be met is for postage and expressage, and the only limitation on this work is the amount of money placed in the hands of the Committee. The Church has this matter entirely under its control, and the membership of the Church decides how widely this very effective form of literature shall be distributed. How much from YOU for Temperance?

For Christ's Crown Rights.

The work known as Witness Bearing was begun in 1892, the year after the struggle of the Pennsylvania Church to maintain her testimony against our nation is not recognizing Christ as King in our Constitution and administration of government. Not that this was the first work of the kind, for the Church has all through her history been a witness for Christ and has learned from her masters the duty and the power of bearing a faithful testimony for the truth.

The resolution of Synod by virtue of which this specific work was organized was as follows: "that our church prepare for a vigorous prosecution of this work of political reformation through its own ecclesiastical agencies and on the basis of its own distinctive position."
It was also resolved that the money sent to the treasurer of Synod's fund be used in advancing complete loyalty to Christ on the part both of the nation and of the individual citizen.

As to methods of work it was resolved that the Committee in charge of this work be empowered to employ such agents as to this work as the means contributed will support.

This work has been carried on by lecturers and literature, by the platform and the press. It has been nearly all used moving with the harvest in the future. Just now we are making a special effort to reach the ministers of the country with literature. In one month's time we have already reached as many ministers as we have occasional. Within six months we expect to reach one minister for every member. The Rev. J. H. Coleman is devoting a part of his time to the colleges to reach the students of the country. Other ministers are starting to lecture in their own neighborhoods. We need your prayers and your help. Here is something on which to ask God's blessing. Here is something worth going to. If we can have a real reformation, we will not need to be denounced by divine judgment. Every member of the Church should have a share in this work. How much will YOU give?

CONCLUSION.
BE SURE TO MAKE THE EVERY MEMBER CANVAS THIS YEAR. SPEND AS MUCH ON OTHERS AS YOU DO ON YOURSELVES.

Upon the first day of the week let every one of you lay by him in store, as God has prospered him.

Specimens of Duplex Envelopes for weekly offerings can be obtained upon request from the United Presbyterian Board of Publication, 201 Ninth Street, Pittsburgh, Pa., or from The Duplex Envelope & Printing Co., Richmond, Va.