

The Covenanter Witness



A JOURNAL DEVOTED TO EXALTING CHRIST, THE SAVIOUR KING

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A Thought for Each Day

Sabbath, September 2nd. If our heart condemn us God is greater than our heart, and knoweth all things. I John 3:20.

Your Father knoweth all the troops of fears

That lurk within His children's trembling hearts,—

Fears of their weakness, mourned with bitter tears;

Fear lest they should not fear sin's hidden darts:—

And how to give the strength that mighty groweth

Your Father knoweth!

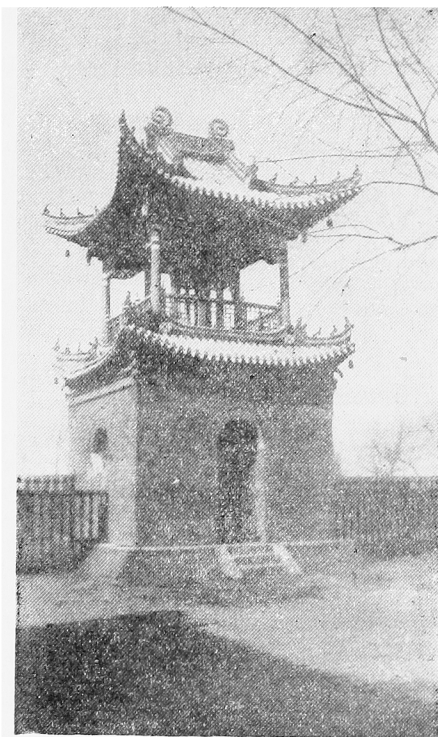
—Frank J. Exley.

Monday, September 3rd. Of his fulness have we all received, and grace for grace. John 1:16.

The gifts of Christ all are cumulative. His grace once given brings more grace. If we do a kindness today we shall find it easier to do another tomorrow. The word of witness for Christ once spoken begets a readiness to speak another. This is the principle of cumulative grace.—
W. S. Bruce.

Tuesday, September 4th. Be ye angry and sin not! Ephesians 4:26.

Our anger reveals our character. What is the quality of our anger? What kindles it? Is it incited by our own wrongs, or by the wrongs of another?



Drum Tower of Buddhist Temple at Tsitsihar.

PRESIDENT'S ADDRESS GIVEN AT THE
WOMEN'S SYNODICAL

LESSONS FROM THE GRAVES OF OUR
SOLDIERS

THE MISSION OF PRESBYTERIANISM
(CALVINISM)

"HE IS RISEN"

there will be a prayer. The very act is a confession that we need Christ, and a plea for our nation to follow him. Our nation wants Peace, assurance of peace within and without. We want Peace instead of such excited activity in our personal lives, Peace instead of legalized domineering in our national life, Peace instead of untrustworthy documents in our international dealings. There is no realm but sues for Peace, nor righteous act but is best achieved in Peace, no misunderstanding but can best be settled in Peaceful Ways.

"Lord, thou hast been our dwelling place in all generations." America cannot make that assuring statement, and anyone who is fair to the Lord will agree. For a hundred and fifty years America has tried to get along without the Prince of Peace and today is farther away than ever. God warned Israel against forgetting Him. "It shall be, if thou do at all forget the Lord thy God, . . . I testify against you this day, that ye shall surely perish." Where does America stand in the light of that warning? She cries, "Peace, peace, but there is no peace." She has no need any greater than the Prince of Peace.

O ministers of peace, who lift your petitions besides the graves of these who gave themselves in battle, make your prayers confessions of sin, and pledges of obedience to the rejected Prince, so that "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Of a recent peace pact, a statesman said, "It will bring results of immense importance, . . . provided it has been signed not only with golden pens, but with golden hearts, and these two tenets are put at last into practice; less ambition, more charity. It is a fact, however, that once more the bugle has been heard: 'Cease firing!'"

If the prayers and addresses of the coming Memorial Day are uttered from golden hearts as well as from golden tongues and in golden phrases, the silver trumpeted "Taps" will sound forth forever, "CEASE FIRING."

Thursday, September 6th. Brethren, ye have been called unto liberty! Galatians 5:13.

The liberty referred to is primarily from the obligation of rights and ceremonies. But this passage deals also with a liberty that concerns every part of our lives. What is this liberty? It is freedom from the power of sin, so that no besetting sin should have dominion over us. Scriptural exhortations to holiness would mock us if it were not possible to have deliverance from the power of sin.—Prebendary Hinde.

THE MISSION OF PRESBYTERIANISM (CALVINISM)

By Rev. J. M. Coleman, D. D.

The great temptation of Jesus was to go into partnership with Satan to win the kingdoms of this world. These kingdoms are the different countries of the world as they are represented in their business and political systems. Jesus came to win them for Himself through the Cross. Satan offered an easier way through partnership with him and the acceptance of his methods. The history of the Christian Church is a continual repetition of this temptation, too seldom with the results of the temptation in the Wilderness.

The Christian Church in the Roman Empire

In the early history of the Christian Church it was persecuted by the pagan state, that is, by the government of pagan Rome. The Christian Church tried by the preaching of the gospel to create a soul in the Roman Empire; the Roman Empire sought to destroy the Christian Church by fire and sword. Between these two forces in the early centuries there was no truce and no compromise. If Paul and Peter and John had succeeded in their crusade the Roman Empire would have become the Kingdom of God. If the pagan state had succeeded, the work of the cross would have perished. This conflict between the church and the empire lasted three hundred years.

At the end of these three hundred years the Christian Church had become, while still a small minority, the strongest and most dynamic force in the empire. In spite of persecution, or because of it, the cross was winning the kingdoms of this world. Again Satan offers a partnership. Constantine, the imperial murderer and politician, made the Christian religion the official faith of the empire. Lacking definite information, we may think that the church accepted gladly the patronage of the state in place of the bloody persecutions that had been the experience of three centuries. Since church membership was now a road to preferment multitudes of the unconverted came for baptism under the patronage of the pagan state. This was the beginning of the lapse of the Christian Church, which made it the Roman Catholic Church of the Middle Ages. Since that time the Christian Church has never been free from some sort of alliance with the pagan state.

Is the Modern State (Government) Pagan?

At the present time we are accustomed to say that the nations as represented through their political and business systems are un-Christian. But negative definitions do not define. They only tell what a thing is not, not what it is. So I prefer to use the positive term believing that

the nations of the world today, as far as their governmental attitude to God is concerned, are in the same class as that of Pagan Rome. By this is not meant that there are no Christians taking part in the government administration. Quite evidently this is not the case. What is meant is that the official attitude is pagan. In Germany Hitler is asking for the place accorded to the Caesars. In Italy this belongs either to Mussolini, or the Pope. In the United States, by decision of the Supreme Court in the Macintosh case, Congress has all the absolutism of the Roman emperor. There is persecution arising from this source in Germany and in Italy, but not in the United States—not yet. But when the government is accorded the place of God, as is the case in this country, you have the basis on which Rome persecuted the Christian Church.

The Churches of the Reformation Were All Established by the Government

This means that all these churches were in partnership, in some way, with the pagan state. These churches were the Lutheran, the Episcopal, and the Presbyterian. All were allied with the pagan state because no state, with the possible exception of the Israelites, was ever in the Kingdom of God. In Germany, where Lutheranism held sway, the king or prince, was the head of the church, as Hitler is trying to be now. The religion of the ruler decided the religion of his subjects; so Hitler has historical support. The church was patronized by the state and one of the clubs Hitler has been using over the Lutheran pastors is the threat of withdrawing government support. Lutheranism in Germany is reaping what it has sown.

The Episcopal system has always been patronized by the pagan state. While it has tried to work out some connection with the apostles, the evident origin is with the lecherous Henry the Eighth in England. This is the system that always appeals to princes and kings, because in it the church is a servant of the state.

Presbyterianism Seeks to Use the Pagan State

This is where some of my Covenanter brethren will reach for a club, since we have often thought of Scotland as a land where the nation was in covenant with God. But forewarned is forearmed. And Presbyterianism, in contrast to the Erastian control exercised over the church by the government, tried to use the pagan government to enforce its doctrines on the people. Calvinism means the Lordship of Jesus Christ over all life, individual and social. So when Knox organ-

ized the Kirk of Scotland he planned to have the parliament of Scotland carry out the will of the church. Therefore Knox and his fellows called upon the nobility of Scotland in parliament to sanction and enforce the Confession of Faith and the Book of Discipline.

It would be foolish to claim that there were no sincere Christians in the parliament of Scotland, or in the Congress of the United States. But the attitude of the Scottish parliament and the Congress is like that of pagan Rome, since both were in rebellion against the Kingdom of God.

The parliament of Scotland did accept the Confession of Faith and the Book of Discipline, after waiting for seven years, in 1567. There were reasons for this delay. One was that Mary of Scots had by that time given up the throne of Scotland, and another quite as weighty that by that time the nobility had been able to get hold of the lands of the defunct Papal Church, that Knox had planned to use for the support of the ministry, the schools and the poor. But there was a third reason that moved the parliament of Scotland to establish the Presbyterian Church, which they never liked.

From the time that Mary came to the throne of Scotland until the defeat of the Spanish Armada in 1588 Scotland was always dreading a Catholic invasion. This would have taken the estates of the nobles from them and so far had plans to that end been worked out that the particular estates of Scotland had been parcelled out among the French nobility. So after this latter event the nobility lost interest in Presbyterianism and disestablished it in 1612, setting up Episcopacy in its room. The Church tried to use the state to gain its ends, with the result that the state used the church. History shows that in every alliance, Erastian or Presbyterian, between the church and the pagan state, it is to the damage of the church. The state accepted the covenant, when it served its purpose for its own defense. We shall find the same thing true in 1638.

(To be continued.)

Friday, September 7th. Rejoice in the Lord alway! And again I say, Rejoice! Philipians 4:4.

It is the Lord who gives us the right to enjoy all the works of God, because He is the real interpretation of God. And if you believe in Jesus Christ at all you have a right to enjoy nature, and to enjoy men and women for whom He thought it worthwhile to die, and for whom He thinks it worthwhile to live to make intercession for them.—T. R. Glover.

“HE IS RISEN”

By Rev. F. M. Foster, Ph. D.

“He made his grave with the wicked and with the rich in his death.” No tomb was so glorious as the one in which the dead Redeemer lay. No watchmen ever had such honor as the angels which guarded the grave of the Son of God. In imagination they can be seen standing with heads bowed and hands clasped in reverence. It would seem to us that all heaven would be in bloom; that angels and redeemed would go softly. But what songs would burst forth from the heavenly hosts when Jesus came forth from the tomb! death’s triumphant Lord!

As at His birth and as at His death, so marvelous things marked His resurrection. It did not take place in a secluded way. Heaven and earth were called to witness the glorious event. “Behold, there was a great earthquake”—no little shaking; but a great quaking as if the mighty earth trembled and drew back as the Creator rose from the dead and came forth. “The angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it.” “His countenance was like lightning and raiment white as snow.” Were not these things appropriate when God’s Son rose from the dead? Gabriel announced His conception. Probably it was Gabriel who announced His birth to the shepherds. Was it the same distinguished angel who rolled back the stone and sat upon it? As angelic hosts gathered and sang at the birth of Jesus, may we not believe they gathered at the tomb the morning of His resurrection and poured forth songs of joy? “Let all the angels of God worship him.” What wonderful assembly when Jesus rose? And may we not in joyful imagination think that Gabriel would be caused to fly swiftly to tell the redeemed, “HE IS RISEN”? What glorious scenes and what wonderful things when the Son of God came forth death’s triumphant conqueror?

Furthermore, the government of the mightiest nation set a guard to keep the grave of the Son of God. Soldiers paced back and forth girded with weapons of war. They were faithful to their trust—until the angel came. Then they fainted and became as dead men. As soon as consciousness returned they scrambled off and away they ran to the city as fast as their legs could carry them to cry out and spread the alarm of the dreadful things that had happened at the grave of that man who was crucified? Their startling and amazing words came to the ears of the chief priests and elders. To subdue the wild excitement, the Sanhedrin seems to have been hurriedly called. What must they do? What COULD they do? Finally, they determined on a des-

perate measure. They would bribe the soldiers by giving them large money to deny their first report and say, “The disciples came by night and stole him away while we slept.” This scheme is corroborative evidence that the priests believed that Jesus had risen “as he said.” But they were determined to resist the fact to the uttermost—as they do to this day. How tiny, how useless men’s efforts to hinder God! It is like an ant lifting up itself and saying to an elephant, “Get out of my way or I will throw you off the path!” The priests thought they could some way circumvent the knowledge of Christ’s resurrection by hiring soldiers to lie about it.

The grave clothes are worthy of thoughtful consideration. It was not a mused up grave. The windings were not scattered as if torn off in haste. Indeed, anyone **stealing the body would have not the slightest reason to remove the grave clothes; rather the opposite.** Nor would he have dared to wait, with soldiers at the open tomb, to unwrap the body. But there the grave clothes were; not in disorder, but in perfect order as when Jesus was prepared for burial by Joseph and Nicodemus. In form, as an empty, collapsed cocoon. “So they ran both together; and the other disciple did outrun Peter and came first to the sepulchre. And he stooping down and looking in saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.” **The clothes convinced them.**

The disciples were slow to believe that Jesus had risen; and **thank God they were!** The fact of the resurrection of the Son of God must be established beyond the possibility, not of reasonable, but of ANY DOUBT! The risen Lord did not appear to a disciple first. He appeared first to Mary Magdalene “out of whom he had cast seven devils.” All loved Him and were bowed down in grief. But Mary seems to have loved even more deeply, for the Master had rescued her from the devil seven times. He appeared to the eleven “the doors being shut for fear of the Jews.” And yet the priests tried to make people believe that these terrified disciples outwitted the Roman guard, rolled back the stone too heavy for women, unwrapped the body and made off with it.

The Lord showed His disciples His hands and feet and His side. All were

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A Thought for Each Day

Sabbath, September 16th. I will lift up mine eyes unto the hills. Psalm 121:1.

The soul that knows no hills is sure to be oppressed with the monotony of the road. The inspiration to do little things comes from the presence of big things. A noble companionship glorifies the dingiest road. And what if that companion be God?—J. H. Jowett.

Monday, September 17th. Brethren, pray for us! I Thessalonians 5:25.

If your minister is to work effectively you must pray for him during the week. His success is your concern even more than his; for if he preaches effectively it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength.—R. W. Dale.

Tuesday, September 18th. Satan hath desired to have you. . . . But I have prayed for thee. Luke 22:31, 32.

Therefore a man ought to fortify his life at least once a day if he is going to win the battle. Also it ought to be un-hurried time. Oh, how much we need that! It takes time to be spiritual, it doesn't happen.—John R. Mott.



Chinese Wedding Scene

THE MISSION OF PRESBYTERIANISM
(CALVINISM)

By Rev. J. M. Coleman, D. D.

THE CHURCHES AND WORLD PEACE
By Rev. Walter McCarroll, D. D.

THE REFORMED PRESBYTERIAN CHURCH AND
HER COVENANTS

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

"HOPE" OBLITERATED

That title is not one that I made up in my own mind upon which to write. It is taken from last Friday's newspaper. It is the conception of a reporter. I will leave to you to determine whether or not he meant to put anything spiritual into an incident that was marked blood-red with brutality and hate.

THIS IS THE STORY: In St. Paul a few days ago another of Dillinger's gang of outlaws was slain. Fifty bullets riddled the body of the gangster as he fell. He died with a sneer on his lips and a gun in his hand. He would gladly have added others to the list of those already slain by him if he had been quick enough but this time the advantage was with the officers instead of with the outlaw.

HE WAS A PROFESSIONAL GANGSTER. That infamous business had become his trade. He made his living by it—a living for his body with its animal desires. But what of his soul and its life? Was there anything in his profession to make souls live and to keep alive the longings there?

IN SUCH A TRADE he realized well that his safety lay in losing his identity. He had tried to obliterate all evidence that might identify him. He had burned his ten finger tips with acid to spoil the tell-tale marks that were not duplicated on the fingers of any man who ever lived. On his arm had been a tattoo mark. An anchor had been drawn and below that a banner with the one word upon it, "HOPE." He could not take the coloring out of the skin but it had been blotted so that the figure no longer appeared and the word could no longer be read.

THE NEWSPAPER REPORTER, quick to strike a catchy clause, wrote into his account of the story for the paper the next day the startling words of a sub-heading, "HOPE" OBLITERATED! Then he went on to tell how the gangster had tried to lose himself among men in the world. I wondered while I read, whether he in his own mind was thinking of a word tattooed on the arm of an outlaw or a wonderful idea that lives in the soul?

IT WAS A SAD, SAD STORY without a thrill in it for one who was thinking of eternal things. It was the story of a life far worse than wasted. A life with the great opportunity that opens to every soul, yet, a life that had been spent for this short world and not used to make sure of that anchor of hope that entereth into that within the veil. Rather, as "hope" had been obliterated from his arm, he had used life to blot out hope also from his soul in crimes of lust and blood, and without the slightest sign of repentance.

"HOPE" OBLITERATED!—Yes he had

rubbed and burned until the word was gone. But deeper still in the soul of a man who once was not an outlaw, who once was not a hater of his fellowmen, a robber, a murderer; but who once was a little babe on his mother's knee, then a little child talking baby-talk, then a little boy starting to school, then a youth with the high road and the low stretching before him—in the soul of this man there had gradually been obliterated that which surely must once have been there, the hope for better things than an outlaw's hideout, a gangster's death, a criminal's grave and a murderer's eternity.

WHAT A WONDERFUL THING IS HOPE. How gracious is our God in making that noble tree to grow within the soul of man. It is not a thing you can wear on your arm. It is a soul-plant and thrives only there. How rich is its fruit; how comforting is its shade; how noble the proportions of its branches; how deep-growing its roots; how steadfast to stand against the harsh winds; how per-

sistently it lives through the dark days until the sun shines again. Truly it is a tree of God's planting in the soul.

STAND WITH ME BEFORE THIS TREE, dear friends, and think of its meaning and its preciousness. Would you knowingly do anything to blot that picture out of your soul—that living consciousness—that expectancy that anticipates yet is willing to wait patiently? Consider earnestly whether, as the gangster took means to obliterate "HOPE" from his arm so you and I might carelessly be taking that course that will eventually blot the living hope out of our souls. As his arm still carried the place where "HOPE" once dwelt so we may still have in our empty and forlorn souls but the empty place where once blessed hope bore fruit to feed us. Oh, let us never, never "rub out" by sin, by baseness, by neglect of God and of spiritual things that noble grace so that it could be written at last of you and me as we turn sadly away from the shining face—"HOPE" OBLITERATED!—O. F. T.

THE MISSION OF PRESBYTERIANISM (CALVINISM)

By Rev. J. M. Coleman, D. D.

(Continued from August 15th)

In 1638 the nobles and the commons of Scotland signed the National Covenant. And again the nobility signed their own in defense, this time against King Charles with whom they were at war. What was the issue? With earnest Presbyterianists it was the new prayer book of Laud, which seemed to them like the Papal missal. But the nobility had another issue. King Charles was bent on setting up new bishoprics in Scotland and this required a landed estate for proper dignity. Where would he get the land? There was but one source of supply and that was the lands which the nobles had gotten by fraud and force. And these nobles were no more ready to give up their lands, even to the bishops that they wanted, than our friend Mellon is to pay his income tax. We are told of one blind noble who asked that the agent of the king might still sit beside him so that in the event of a dispute he might "mak siccar" with his dagger.

Let us look at over-evidence of the insincerity of the nobility in signing the National Covenant. Montrose is said to be the first noble to sign the National Covenant. In a half dozen years he is the highest Scottish officer in fighting for King Charles. One need not recount the disgraceful course of the Scottish nobility in the years that followed. Enough to say that the parliament which accepted the National Covenant and established the

Presbyterian Church in 1640, in 1662 abolished Presbyterianism and established the Episcopal Church and declared the adherence to the National Covenant an act of treason. It may be possible to interpret these facts differently than I have done, but the facts stand.

My conclusion is that first and last the ruling power in Scotland belonged to the kingdoms of this world. And when the twenty-eight years of persecution were ended, when the treacherous Stewart Kings were over-seas and a Dutch King was on the throne, there was but a "remnant" left who were faithful to the Covenant. Both the National and the Solemn League Covenants were war covenants signed in a war mood. Also both were more civil than religious.

The Strength and Weakness of the Church

The church of the apostles and that of the early centuries was strong because it was separate from the pagan state and in union with Christ. The church of the twentieth century is weak because it is not enough in union with Christ and too much with the pagan state. The church has never been separate from the pagan state since the time of Constantine. In the United States the Church is free from the baneful effects of official church union with the state, but is it free from factual connection? I do not believe that the charge that Calvinism has been a

THE CHURCHES AND WORLD PEACE

By Rev. Walter McCarroll, D. D.

special supporter of the capitalistic system is proved, but one must admit that Protestantism in general has not protested its injustice as did the Roman Catholic Church in its demand for a "just price" and its condemnation of usury in the pre-reformation days.

During the last twenty-five years some of the Protestant Churches have been insisting on the application of Christian standards in business and the Federal Council has been able to bring about reforms in the steel plants and elsewhere. But the Covenanter Church, which by its profession of Calvinism, should be the spearhead of attack on a pagan business order, has been acting mostly as a rear guard. Holding stoutly to a doctrine and failing to apply it does not advance the Kingdom of God. Have we taken any stand against factual partnership in this business system?

In the World War the partnership between the churches and the pagan state was emphasized in every country. On both sides and in every country the church of Jesus Christ cried on the battle lines and blessed the armies in the general slaughter. So this pagan state used the Christian Church.

Surely the Covenanter Church, which holds that we can not become partners with a pagan government in the matter of voting, should not have entered into partnership with it in the matter of killing our fellow men. I am confessing my sin in this regard and the church should do likewise. Especially is this the case since no other church has suffered so much in its budget as the Covenanter Church, partly, I believe, as a consequence of this unconfessed sin.

I would like the readers of the *Covenanter Witness* to believe that the Covenanter Church, or any church, can not have power that comes from union with Jesus Christ until it ceases to be involved in the sins of the pagan state. I do not know specifically all that this would mean for me, or for the Covenanter Church, but I believe that when one commits his way to the Lord that he will be guided in the way. The ends of the world have come upon us and the old visions and the old faith will not serve the present need. It must be a time of seeing new visions and dreaming new dreams. We are not living in the issues of the seventeenth century, nor even in those of the nineteenth. We are facing the need for new ventures of faith that will break the road into new ventures of action. If I cannot lead at least I may cry on those brave souls who are in the van.

There is no sacrifice today in upholding the Presbyterian form of church government, but to uphold its views of divine sovereignty in all earthly affairs means "suffering with Him without the gate."

The developments of the past year have created a situation in which the nations feel themselves slipping and sliding into war. The complete failure of the disarmament conference, the breakdown of the world's peace machinery, the annexation of Manchuria and the invasion of China by Japan's armed forces in violation of all treaty engagements, the rise to power of Hitler in Germany and the sinister forces which supported him, the withdrawal of Germany from the League, the ruthless warfare waged against the Jews and other non-Aryan groups in the Reich, the bloody fratricidal strife in Austria, the destructive struggle in the Chaco between Paraguay and Bolivia, the competition that has been begun among the great powers in the manufacture of war planes, and the cynical propaganda of the vested interests which profit by war, all these fill the hearts of men everywhere with anxious forebodings. The possibility, nay the probability, of another major war within the present generation makes the question of the attitude of the churches still more urgent and vital.

The problem of peace is not merely a problem of law, of diplomacy, of economics, but it is primarily a moral and religious problem requiring moral reformation. Peace is not merely the absence of armed conflict but it is the replacement of the philosophy of force, of the will to power with the religion of love which is the expression among men of that divine love which came to its highest expression in Christ on Calvary where human hatred was met with divine compassion, with the will to serve.

The responses to the questionnaire sent out by Kirby Page and others to one hundred thousand ministers and rabbis indicate an increasing tendency towards pacifism and a growing determination on the part of the churches to have done with war. For example the Presbyterian General Assembly at its meeting in May went on record as follows: "In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war provoking programs of armament expansion, in the name of Christ and of country, this church declares anew its break with the entire war system."

Church's Attitude Towards War Re-examined

The war system occupies a central and primary place in the modern organization of society. It is like a cancer in the body politic sucking the life blood out of the national life. The churches are thus confronted with a secular political order which is essentially pagan, i. e. a political society whose primary reliance is upon

the pagan god Mars and not upon the living God. This is demonstrated by the central and primary emphasis upon the war system in spite of the treaty by which war is renounced and it is agreed that all disputes of whatever nature will be settled by pacific means. Expenditures for armed defence for a three year period have been voted by Congress to the amount of \$2,374,000,000, while the appropriations for the State Department which is our department of peace amounts to a paltry \$41,000,000. That is fifty-eight times as much is for armed preparedness as for peace preparedness. The war system thus is the instrument of a secular state whose ideals, habits, and way of life are totally diverse from those of the Church the body of Christ. Yet the churches have lagged behind the State which in theory and by treaty has outlawed war. The Protestant churches have maintained the theory of the complete separation of church and state and the entire independence of the church, yet in times of crises the churches have been but handmaids of the state, meekly accepting what the state tells them to think and hastening to do what the state says. The sorry role played by the leaders of the churches during the World War is presented in a volume, "Preachers Present Arms," which is a humiliating record of the deep involvement of the churches with a pagan political order. As if in atonement for this apostacy from their own ideals the churches in recent years have passed strong resolutions of moral condemnation of war, which resolutions have not been taken very seriously by either the churches or the state. As one has said the churches pass these resolutions to please the radical element and then do nothing about them to satisfy the conservative element. These pronouncements have said that "war is the world's greatest collective sin," that it is "the final denial of all that Christ taught," and, in the language of the General Conference Commission of the Methodist Episcopal Church at Evanston, on May 14th, "Our fundamental conviction is that war is sin." Our own church has made the same pronouncements repeatedly.

But let us examine a little more closely the meaning of the statement, "War is sin." Is "war" an abstract thing which we can look at apart from ourselves? Or do we mean that the individuals who take up arms to kill are actually sinning against God? Can the Church condone sin? It is time for us to be realistic and stop fooling ourselves. If war is sin then the Covenanter Church should repent of and repudiate the endorsement of the U. S.