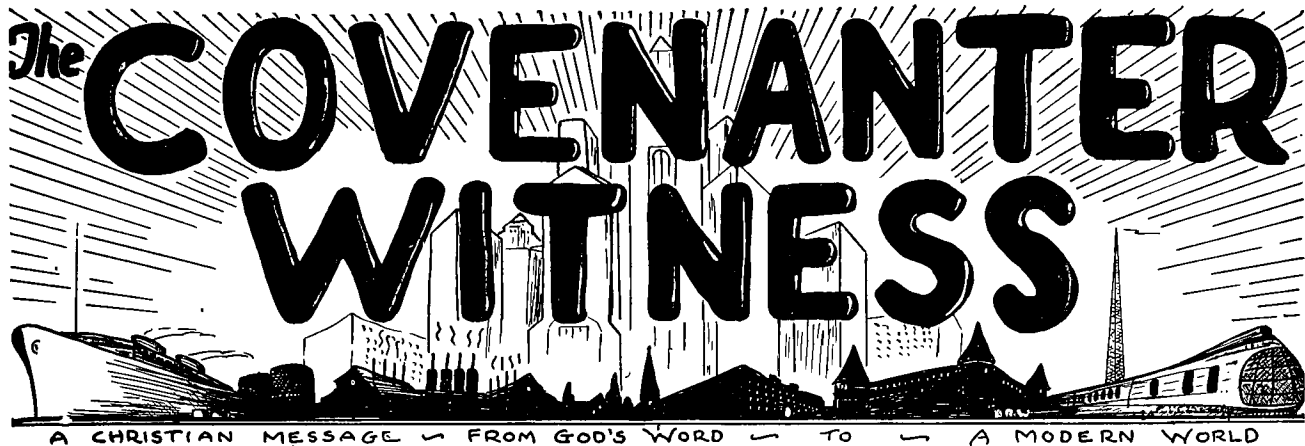


The COVENANTER WITNESS



A CHRISTIAN MESSAGE — FROM GOD'S WORD — TO — A MODERN WORLD

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The True Patriotism

Patriotism cannot mean an exclusive devotion to our country's interests—for that is only another form of devotion to personal interests, family interests, or provincial interests, all of which, if not driven past themselves, are vulgar and immoral objects.

I dream of the day when an English statesman shall arise with a heart too large for England; having courage in the face of his countrymen to assert of some suggested policy—"This is good for your trade; this is necessary for your domination; but it will vex a people hard by; it will hurt a people farther off; it will profit nothing to the general humanity; therefore away with it!—it is not for you or for me."

When a statesman dares speak so, and when a public applauds him speaking, then shall the nation be glorious, and her praise, instead of exploding from within from loud civic mouths, shall come to her from without, as all worthy praise must, from the alliances she has fostered and the populations she has saved.

—Elizabeth Barrett Browning

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deal with foreign nations. Chapter 52 constitutes an historical appendix.

Of the messages that are concerned with Judah, chapters 3 to 39 were uttered before the fall of Jerusalem. Chapters 40 to 45 were uttered after the city of David had fallen.

In his *Living Messages of the Books of the Bible*, Dr. G. Campbell Morgan declares, "Never for one single moment during the forty or more years of his ministry did Jeremiah arrest the downward progress of the people; never by anything he did was he able to check that deterioration."

The Prophet Jeremiah delivered the messages that God had commissioned him. Those messages fell on deaf ears. But when his predictions of judgment had come to pass, and the Babylonian captivity had become a reality, the messages of the Prophet underwent a change. He was still the

mouthpiece of God. But he who had been a prophet of failure and tears, now became a prophet of hope. Having predicted the doom of his people, Jeremiah now predicted that better days would come. In chapter 25, he foretells the destruction of Babylon. In chapter 32 he foretells the return from the captivity: "Thus saith the Lord . . . I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God."

And in chapter 33, Jeremiah, the prophet of tears, sounds the note of greatest hope. "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

Christ's Second Coming

REV. F. M. FOSTER, PH.D.

Could the writer enter an objection to what appeared in the *Covenanter Witness*, some months ago, on the matter of Christ's personal reign on the earth? The Editor asked some minister to state his views. He hadn't any—holding that he could quote Scripture proving that Christ would reign on the earth; and other Scripture that He would not. The matter seemed to be left with the fence down and people could cross to either side and be all right with God.

Such finding is most earnestly objected to. Of the many heresies stalking abroad few are more dishonoring to the Lord Jesus Christ than that He will undergo a second humiliation. Superficial people seem to have no idea of the awful majesty of Christ. Read carefully John's experience; "And when I saw him I fell at his feet as dead." Let those who think they will stand up boldly, fraternize with Christ, and perhaps counsel with Him what to do, should bear in mind John's experience.

Suppose Christ should come, some of the Ordinances would immediately cease. The Lord's Supper is to continue only "till he come." Christians would cease to "show forth his death." Is there to be no Lord's Supper for a thousand years? Is the message to be carried to peoples ten thousand miles away from Jerusalem, where Christ is supposed to set up His throne. Cease Observing, He is here! Does the reader know of any view so absolutely unscriptural?

Another view equally heretical is that the redeemed are to be brought down from heaven to help Christ wrest this earth from the devil. The Lord Himself must come and bring the glorified saints with Him, for Satan is about to defeat God! Are Christians supposed to accept such stuff, and hold that Christ just had to come, because "The word, sacraments and prayer" with the work of God the Holy Spirit, have failed!

FURTHERMORE

Suppose the redeemed should be brought from heaven and their bodies raised and united with the soul, will they need to be housed? or will they be immune to cold? Will they need to be

fed? Will they wear clothes? Will they earn their bread by the sweat of their face? Will they travel by train, by boat, by air, or just sail away wherever they wish, *another order of beings* not dependent on material things? Will they, (there would be billions of them) fill our streets so full there would be no walking and all the highways be packed? Will they conduct the worship in our Churches? After racing round, over and above for a thousand years, will they die again? Or will there be a grand hejira when they take flight back to heaven, led by Christ as He assumes again His glorified human nature, and His people begin again to shine as the sun! How empty heaven would be with Christ gone and the redeemed gone, for a thousand years! Where will the saved at that time go?

Let the reader be assured that the Covenant of Works will not be set aside for a thousand, or any number of years. It will continue in operation until the end of time, unaltered and unabridged; and so will the ordinances of grace.

THE HERESY NOT NEW

When Christ came the same heretical views prevailed. The Jews misinterpreted His mission and believed that He would be a temporal ruler; become the head of the Jews and make them a great nation. After the disciples had been under His instruction the years of His ministry, and were now and then with Him after His resurrection, they still held the view that He was a national deliverer: "Lord, wilt thou at this time restore again the kingdom to Israel?" At one of the great gatherings the enthusiasm ran so high that the people were about to take Him by force and make Him a king. The disciples seemed to be leaders in the movement. So, first of all, the Lord sent them away by boat, and then sent the multitude home.

Heresy dies hard, for the devil keeps it going. The heresy of Christ's reign on the earth has wormed its way along for nearly 1800 years. Now and then it comes to the surface and tries to stir up excitement. In Pittsburgh, about 1878, a great

conference, with men coming from distances, was held, with the Cry—"Christ's coming is imminent! He may come at any moment! Be ready!" The idea got into the Presbyterian and United Presbyterian Seminaries, and many pulpits. Public interest caught fire. As the conference went into action, if someone had called out—"Christ is on the way!" or had shouted—"He has landed at Jerusalem and has a great company of men driving out the Moslems, 'breaking them with a rod of iron' as a potter's vessel," there might have been frenzy wild! There was much excitement. A Presbyterian student said to the undersigned—"He may be here any minute!"

Dr. J. R. W. Sloane, of noted standing as a professor, teacher and scholar, could stand the situation no longer. He announced that he would preach three sermons, showing the teaching of the scripture on the heresy. The first one was no sooner

announced than Dr. Robinson, pastor of a United Presbyterian Church (a very large church in (then called) Allegheny) asked that the first sermon be delivered in his church. W. J. Coleman and the writer (students) went early to get sitting well up front. What was our surprise to be able to get only a few feet in the vestibule under the back gallery, standing in a dense crowd! The church was packed.

Dr. Sloane was at his best, which meant that he rose to heights of surpassing and profound eloquence. The old warrior, roused with determination by the grace of God, to show the heresy in all its heretical garments, shook his shaggy mane and thundered the words of truth with the heroism of an Elijah! The great audience was moved as they saw the whole structure of Christ's personal reign on the earth demolished!

A Sloane is needed today!

The Covenanter and War

ROBERT McCLURKIN

Rev. D. Ray Wilcox's excellent article, "Vote the Protest Ticket," has stirred me once more into action. As I sat reading it, I became more and more impressed with the fact that nearly everything he said about the Covenanter's position on voting could be applied with equal force to the position my conscience tells me I must adopt toward war.

"The very foundation of democracy is the right of protest against those things in our national life which we consider wrong. . . . The attitude of protest is the only attitude . . . of real effectiveness in bringing about any reform. As long as people do not separate themselves from the evil they condemn, their testimony has no power at all. They tend to forget the need of reformation and excuse themselves for the powerlessness of their position."

This vigorous and forthright statement on voting defines equally well, it seems to me, what the Christian attitude should be toward war. War is evil, urging men to hate and kill one another as enemies, instead of loving and caring for one another as brothers. The unChristian state demands, through conscription, that its citizens sanction this evil, that they go even farther—that they become active participators in the slaughter of their fellowmen.

And just as with voting, the attitude of protest—conscientious abstention from war, as compared with conscientious abstention from the polls—is the only really effective attitude. Rev. Wilcox says: "If all Christian people would . . . join the protest against secularism in government, it would not be long before this blessed reformation would be accomplished." If all Christian people would refuse to fight in the armies of the unChristian state, "it would not be long before" war would be eliminated from the earth. To join in war, to take part in it, to sanction it is to consent that it is a method which is essential to the solution of a given international problem.

The whole question is one of method. The Nazis believe that the only way of achieving their aims is through violence; consequently they have constructed the most efficient machine that the world has seen for the application of violence to others. If the Christian feels that there is no way of meeting this violence except by opposing it with superior force, he is admitting that in the last analysis force must rule the relationships between men. He says in effect: "I should like to convert you to Christianity. However, I see that you are willing to kill me first; that you want to rule over me. In that situation I must confess that the gospel of Christ would be ineffective. Hence, in order to create the favorable conditions without which the gospel of Christ can not prosper, I shall try to kill as many of you as possible. Then after having killed enough of you so that the rest can not threaten me with force, I shall try to convert the rest of you."

BLASPHEMY

The gospel of Christ is not so weak that those who believe in it need to fear the wrath of the evil ones of the world. The Holy Spirit has not lost the power to work on the hearts of men, if we give Him a chance. And we do not give Him that chance by standing a quarter of a mile away from the non-Christian and shooting him down with a sub-machine gun. We give him the chance by preaching and living the gospel.

I do not claim that the way of the Cross is the easy path to follow; nor do I believe that it will be immediately and startlingly successful. There remains far too much evil in the world for that. I, with the rest of you, should hate bitterly to see Germany as ruler of the world, including England and the United States. However, I am convinced that the Christian's method of defense against all Nazi aggression should be to preach the love of God and fellow-man, as it is presented in the Bible. Yes, the concentration camps would be full of Martin Niemollers. The Lord may yet, in our time, ask us to die for our beliefs. But I should