

The Covenanter Witness



A JOURNAL DEVOTED TO EXALTING CHRIST, THE SAVIOUR KING

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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 unhurried 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.

government in entering the World War in 1917. If war is not sin then we should review and revoke those pronouncements which declare it to be sin.

But apart from that phase of the question, has not the time come to disentangle the church from the war system? We are discussing now not the attitude of the individual but of the church as the body of Christ. The Church cannot be limited by any national boundary lines, for its allegiance is to the Head who is the God of humanity, and the members of His body are in all nations. The Church, as Charles Clayton Morrison has so ably pointed out, has its own sovereignty, rights, customs, and way of life which should be quite diverse from those of the kingdoms of this world, and it is of the utmost importance that a tension be set up between the Kingdom of Christ and those of this world. One of the most obvious points at which this tension should exist is that of the war system, one of the most distinguishing characteristics of the secular state. The Church should excommunicate war as the State has outlawed it. What does it mean for the Church to excommunicate war? It means that her churches cannot be converted into recruiting stations for Mars, her pulpits into instruments of war propaganda, and her ministers clothed with the panoply of the god of war. It means that she will have a heart of compassion that will minister as far as possible to the unfortunate on both sides, to foe as well as to friend, and will be ready to suffer the loss of rights, and property even to the despoiling of her possessions rather than make terms with the war system, the right arm of a secular state.

The individual on the other hand, is a citizen of the State as well as a member of the Body of Christ. Is there any ethical principle to guide the individual as to whether it is right or wrong for him to bear arms? I can only speak for myself when I say that I think that I have found such a principle which seems to me to be of universal application. One must recognize that a measure of coercion is necessary in any organized society, if law and order are to be maintained. A police force is necessary to law, justice, and freedom. The police may and must use force in enforcing the law. In effecting arrests the police must use the minimum of violence, and the attempt to overcome an alleged criminal resisting arrest may result in his death, but that is incidental to the primary purpose for which the police force exists. The primary purpose of any army is to kill and destroy. Under ordinary circumstances the army may not be used for police work, for that would break down the morale of the men. What the Christian attitude should be towards an institution

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THE REFORMED PRESBYTERIAN CHURCH AND HER COVENANTS

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

(The following article, written some fifty years ago by the beloved father who passed to his reward a few years ago, was reproduced and sent to the Editors of *The Covenanter Witness* of today, by elder John E. Wilson, of Sparta, Illinois. Mr. Wilson is about 91 years of age. His body is weak but his mind is clear and his heart throbbing with love for his church and the truth of his King.—The Editors.)

About two hundred and fifty years ago, Scotland witnessed a thrilling sight. An army twenty-five thousand strong had encamped on one of her historic hills. The regiments lay along her sloping sides. Forty pieces of artillery were bristling on the summit. And at the tent door of each captain, a banner was planted, waving defiance against the invading oppressor, and flashing from golden letters the motto, "FOR CHRIST'S CROWN AND COVENANT."

That daring army had caught the inspiration of the covenanted church, and embroidered it on their ensigns. For Christ's Crown and Covenant, the Reformed Presbyterian Church had her origin, when ominous storms were howling; was baptized with the Holy Ghost and with fire, when tender in years; has been perpetuated, while churches and states have been disintegrated and amalgamated; and now exists, clearly defined, with perfect organization, and an indisputable identity. From the beginning to the present, she has been inspired with the motto, "For Christ's Crown and Covenant;" and has moved under the banner, which she lifted up in the name of her God. Concerning her covenants the following thoughts are offered:

Are They Binding on Us?

1. The earlier covenants are not accepted as binding in their literal significance. The great covenants of this church are known as the Covenant of 1581, in Scotland; and of 1643, in Scotland, England and Ireland; and of 1871, in America. The first has a sublimity and importance of its own; the others are renewals of the antecedent, gathering up former obligations, and present responsibilities, and binding them on the people with the solemnity of a bond and oath.

The two ancient covenants bind not the present generation in all their verbal meaning. The terms of those covenants were especially adapted to their own times. Peculiarities were expressed, which disappeared with the age. The peculiarities were necessary, yet not permanent. They were the perishable garment of an imperishable body of truth; garments to be replaced as new conditions of society

made the demand. They were the stalk that held the ear of growing grain; husk that sheltered the grain till it was ripe; and the cob that held the clustering kernels together, till they attained highest perfection; then those precious kernels of lasting obligation were laid in the church's golden urn; while cob and husk and stalk are no more needed.

Also the peculiarities of place fell off, when the covenant, in the person of the covenanter, removes to another land. The mahogany tree of the tropics supplies material to furnish homes in all lands; yet its roots and bark and branches are not wanted, but left on its native soil. And the famous covenants of Great Britain supply the homes and hearts of society anywhere with moral furniture; yet many of the appendages are not wanted. Only the parts of universal value are prized and utilized beyond the land that gave them birth. We then accept the covenants of our ancestors, not as written out in full, but we accept them in the fulness of the obligations they have matured and commissioned to bind society. We accept them, not in their local significance, but as they speak the language of universal obligation, and are available in every community.

The declaration is made in the national covenant, "We shall stand to the defence of our dread sovereign, the king's majesty." That clause binds not American Covenanters to the British throne; as it comes across the ocean, it arises into the beauty and proportion of a general duty; loses its provincial meaning, yet demands the services of loyalty, and sacrifices of patriotism; and binds with solemn oath, upon the members of our church, the obligation of upholding all just government. The expression occurs in the Solemn League and Covenant, "A duty has descended from that avowal, growing more stately in form, more grand in symmetry, and more powerful in its proportions, as it comes through centuries." That duty in the days of our fathers appeared in its childhood garments. It has developed into the greatness of manhood, as the gospel, and education, and international law have bound the continents together. When they honored it, its arms were folding three little kingdoms in its embrace. It has since grown large enough to take the world in its bosom, and the particulars of time and place disappearing, the obligation is lasting, and enlarged, binding us to labor for the utility of the church of Christ, through all the world.

To Successive Generations

Obligations descend from ancient covenants upon posterity. A public moral covenant binds successive generations. All will not admit the assertion. That the present generation is bound by the lawful acts of lawful representatives is clear. And that their acts may touch the interests, and tinge the prospects of the rising generation is manifest. But that their acts reach over the generations of coming centuries is discredited by many. And the discredit into which this sublime truth has fallen, has brought repudiation to many moral obligations, and declension to many people, has brought multitudes down into the lowest grounds, where violation of covenant throws its dark shadows. Let us prove the truth by the Word of God. Whatsoever stands by the Word, let stand. Whatsoever falls by the Word, let fall. The Word is the sharp sword that cuts between what we do believe, and what we should believe; and let it cut.

In Judges, chapter 2, verse 20, God says, "This people hath transgressed my covenant, which I commanded their fathers." The covenant had been made sixty-five years previous to the day these words were uttered. And it is said, "All that generation were gathered to their fathers; and there arose another generation after them which know not the Lord." This new generation is charged with transgressing the covenant of their fathers. They laid aside its obligations, disclaimed its privileges, refused its blessings, defied its cursings. They regarded the covenant that bound their fathers, as having passed away with their fathers. And it would seem that they gave a sigh of relief as they buried their covenanted sires. As they saw the embodiment of holy principles and strict religion go down into the sepulchre; as they saw the actors and defenders of sworn integrity, and covenanted fidelity, depart from the land of the living, the rising generation seemed to feel a sense of relief, little less than was felt, when Israel departed from Egypt. And having thrown off their sacred restrictions, they went wild in the enjoyment of their liberty. Their notions of personal freedom bubbled over into sin on all sides. And they forsook the Lord, and followed other gods, and bowed down and served Baal and Ashtaroth. Such are the results, when holy obligations are ignored, and moral restraints are burst. As when the sun dissolves the secret bands that bind the waters into snow, the pure and glistening glory of winter flows down in streams that gather mire along their course, and gather strength till they roll into the ocean; so when the heat of a corrupt heart dissolves the secret bonds of holiness, the glory of the soul flows down in streams of dissoluteness, gathering filthiness as they go, and increasing

in strength, till stopped by the hand that stopped the torrents of Jordan, or till plunged into the ocean of eternity. The young generation of Israelites became wild in the liberty, which they supposed was ushered in by the death of their fathers. But the Lord was displeased, and avenged on them his broken covenant.

Twenty Generations After

We find another proof of the descending obligation of covenants, in II Kings, chapter 17, verse 15. Here God in the last days of Israel impeaches them for rejecting "His covenant that he made with their fathers." Seven hundred years after the fathers had passed away, when twenty generations had come and gone, God charges the people with the violation of His covenant, and administers the penalty for the violation. He lifts up the rod that shatters kingdoms, and with it breaks Israel as a potter's vessel, and removes the people forever from their land. Do Covenant obligations descend into the grave with the dust of the covenant?

Does their moral force abate as successive generations cover the world with new faces? Ask Hosea, king of Samaria, as he is bound and dishonored in an Assyrian prison, because he rejected the covenant of his fathers. Ask Samaria, as hostile armies batter down her walls, and march through her streets, pillage her homes, and slaughter her people; because they neglected the covenants of their fathers. Ask the weeping groups of captives, carried to Halah and Habor, by the river Gozan, never more to see their native land, because they neglected the covenants of their fathers. A catalogue of sins is reported, but the catalogue is summed up in one—covenant-breaking. Then covenant obligations descend upon those who were represented in the act of covenanting. They bind posterity; however neglected, they bind; however resisted, they bind; however transgressed, they bind.

(To be continued.)

REPORT OF THE TEMPERANCE COMMITTEE

The record of our government's attempts to deal with the traffic in beverage alcohol during the past year reads much like the record of a man trying to control his car careening down a steep hill with the throttle wide open and all brakes released. The crash has not come as yet but the toll of life and property damage has been heavy. Government officials who were assured of almost unlimited revenue have received as little in some cases as one-tenth of what was promised. The millions of jobs promised through repeal have not materialized. More than fifteen thousand men applied for the two hundred jobs in Iowa's liquor store system. The drinkers are complaining of "rot-gut" liquor sold them by government stores under presumably reputable brands. Even the brewers and distillers are not satisfied, for there are hundreds of thousands of young people in our colleges and universities who know nothing about the taste of alcohol. The brewers have found as a result of a nation-wide questionnaire that ninety-four per cent of the housewives who answered the questionnaire had never used beer for cooking and 65% were not interested in carefully-tested recipes telling how to use beer in preparing the daily food for the family.

Increasing Accidents

One of the most alarming and undeniable results of Repeal has been the abrupt rise in the number of deaths and accidents due to drunken driving of motor cars. For the first four months of this year fatalities are reported to be twenty per cent higher than for the same time

last year. Two thousand more people were killed, and according to an estimate based on this figure, seventy thousand more were injured in traffic accidents than during the first four months of 1933. Alibis are numerous, but officials of the American Automobile Association and traffic officers in many of our leading cities place the blame for the situation squarely on the shoulders of the drinking driver. "It is not the drunk that is making our streets a slaughterhouse," explained one A. A. A. official, "but the wild-eyed fellow with enough under his belt to make him care-free, slow in his reactions and a bad judge of distance." A "stop-the-slaughter" campaign is being waged in many cities and the mounting lists of dead and maimed are said to be causing grave concern to government officials from the President down.

Beer Gardens Worse Than Saloons

Apparently the seeming solemn sound of the promises made by all political parties that the saloon would never return was due to the fact that it was a hollow promise. In permitting beer gardens, it is generally agreed that the government has sanctioned something worse than the old saloon ever was at its worst.

The whole debacle has been so sudden in its development and so overwhelming in its effects that temperance leaders and organizations have scarcely been able to keep pace with the necessary changes and readjustments in their program of action. All are agreed that we must begin again at the beginning and fight the battle over, using methods which have already proved themselves successful.

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A Thought for Each Day

Sabbath, September 23rd. And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him. Leviticus 1:4.

Believer, do you remember that rapturous day when you first realized pardon through Jesus the sin-bearer? Can you not make good confession, and join with the writer in saying, "My soul recalls her day of deliverance with delight"? —C. H. Spurgeon.

Monday, September 24th. Let love be without dissimulation. Romans 12:9.

It must be genuine, coming from a sincere heart. We might draw an illustration from money. A check may be given when there is no money in the bank to pay it. Or it may have a forged signature. Or it may be on a bank where the giver of the check has no account. So love may be pretended when there is no heart back of it. Or it may be a bad affection, unworthy and impure. Or it may speak many words which mean nothing.—Floyd W. Tomkins.

A MAN OF SORROWS

By Rev. W. J. Coleman, D. D.

THE CHURCHES AND SOCIAL INJUSTICE

By Rev. Walter McCarroll, D. D.

THE REFORMED PRESBYTERIAN CHURCH AND HER COVENANTS

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

RUSSELLISM

By Rev. R. H. McKelvy

THE REFORMED PRESBYTERIAN CHURCH AND HER COVENANTS

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

(Continued from last week)

II

The obligations of covenants descend upon posterity by virtue of the organic unity, which the church or the nation possesses through successive generations. God has established the church and the nation to transmit and perpetuate privileges and obligations. He therefore has endowed them with a continuous personality through continued ages. Human life appears in succession; one growth of people fades away into old age; another arises into the freshness of youth; one is gently laid in the grave; another is gently laid in the crib. Yet the life of the nation is the same life through many generations. One robe of foliage falls from the tree, another springs forth; it fades too, and another comes; yet the tree is the same tree and its life identical through many years. Changes may occur, but changes destroy not personality. A man may lose his property, or honor or limb, but he is the same man. So it is with the church; so with the nation. Mutability does not destroy personality. **Continued Personality**

A man while he lives is constantly throwing off dead particles of matter from his physical system; yet is he the same person when sixty years of age as thirty? Thus a nation or a church is continually throwing off dead particles, those who have done their work and are retired to the grave, and is ever receiving new material—the individuals who are arising into action. Yet is she the same person, when a thousand years old, as when a hundred or ten? God recognizes the continuity of national life through successive generations, and of moral responsibility along the line of continuity. A league made in the days of Joshua was violated in the days of Saul and avenged in the days of David by the hand of the Lord. Is there a shadow of justice in that claim of Providence, if the same person did not make the bargain, break the bargain, and suffer the effects of the break? We must recognize the nation as the same person or the church as the same person, passing through the successive ages of time.

This truth makes clear the fact that covenant obligations descend upon the following generations, and clear the manner in which they descend. The man who binds himself by a righteous promise when thirty years old, is bound by it when sixty, if he live, and it be unfulfilled. If he contract a debt when twenty-five years of age, he is debtor still when seventy-five, unless it be paid or he has ex-

pired. And likewise a church or nation that has entered into a moral covenant when fifty years old, is bound by that covenant when centuries have rolled away, unless it be fulfilled or she has expired. The only way she can be released from the obligation is to meet it in full, or have it met by some one else, or go out of existence. She has not the least power to release herself, except by fulfilling her engagement. Repudiation is not known among the higher morals. Neglect is no payment of debt; years do not cancel a mortgage; neither do centuries satisfy a nation's league, nor a church's covenant. It takes more than time; it takes fulfillment.

Their Responsibilities On Us

The covenants of the past lay great responsibilities on the Reformed Presbyterian Church of the present. Our responsibilities, as indicated by the covenants, cannot be described in the brief space of a few sentences. We will mention one, and illustrate it at large. Our national covenant says, "With our whole heart we agree and resolve to adhere unto, and defend the reformed religion." That defense means much. It means the maintenance of all the Scriptural teachings received by the church. The Covenanters of that old league asserted their principles, unfurled their banner for the truth, fought with the weapons of the gospel, fell in the conflict by thousands, yet won the victory at last. By that victory the church of Christ in that land was enlarged in her power, purified in her ministrations and secured in her government, she was established on the tops of the mountains, and exalted above the hills. And upon the field of triumph, they joined in covenant, and entered into an oath, to stand in the defense of her attainments. They knew the cost at which they gained the ground whereon they stood; and they swore to the great Jehovah, that they would hold the ground at every sacrifice. They remembered well what they endured—the cruelties of the courts, the disgrace of the scaffold, the horrors of the dungeon, the tortures of the stake, the flights through mountains and swamps, the price they paid for the position they occupied; and they covenanted with each other and with God, that the price would be paid over again, ere they would abandon the position they held. Their holy league and dreadful oath were a fortification, in which they resolved to enjoy their faith, or fall in its defense. And there they left posterity to enjoy that faith or fall in its defense.

And there we are. They left us at liberty to abandon any of their doctrines which we discover to be false. An oath can never make a lie a bond. But until we discover our position untenable, we are under most sacred obligations to hold it. And unless this discovery be made, how can we disown the victories they won, without being disgraced with cowardice, or chargeable with treason against truth? How can we abandon the doctrines they preserved at such dreadful sacrifice, without being darkened with the shadows of perjury, or stained with the blood of the martyrs, or endangered with the sorrows that pour forth from a violated covenant?

Presbyterial Government

Again, the covenanted defenders of the true reformed religion honored the King of the church by establishing over her a presbyterial form of government; the kind He appointed in Israel; the kind He appointed by His apostles; the kind He intended for all ages; the only scriptural kind. And we have armed ourselves with the same oath and armored ourselves with the same armor, to defend Presbyterianism, divine in its origin. Yea, our fathers put the armor on us and placed the two-edged sword in our hand. Ere their fearless faces blanched in death their trembling lips spake to God, and called forth blessings upon children obedient and wrath upon all treachery. And their words were not mere prayers, but bonds. They delivered the church from the dominion of men and placed her under the authority of God; delivered her from the tyranny of human devices and placed her under Presbyterianism, in which Christ's scepter bears uppermost sway. And that form of government is ours to enjoy, ours to defend, ours to transfer to posterity. It is ours to defend against every encroachment of prelatic, independent or military systems that have been foisted upon Christian people. Other churches defend the same form of government, and we rejoice in their hosts that number millions. Yet their defense is sentimental. Their soldiers can leave the ranks by companies and regiments, and their right to do so is not questioned. But the Covenanted Church recognizes her sworn obligations to defend this heritage. Presbyterianism is hers by choice; yet she can choose no other, till she prove it wrong. It is hers not merely by sentiment, but by covenant. And how can her people free themselves from this sacred obligation except by the discovery that the obligation is immoral?

(To be concluded next week)

Is not war a silly game designed for old-fashioned militarists who have not learned the rules of modern life?

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A Thought for Each Day

Sabbath, September 30th. For there stood by me this night the angel of God. Acts 27:23.

If we fear the Lord we may look for timely interpositions when our case is at its worst. Angels are not kept from us by storms, or hindered by darkness. Seraphs think it no humiliation to visit the poorest of the heavenly family. If angels' visits are few and far between at ordinary times, they shall be frequent in our nights of tempest and tossing.—C. H. Spurgeon.

Monday, October 1st. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise! Luke 23:4.

Our Lord had companionship in His last agony. His friends had forsaken Him and fled. His enemies, with brutal malice, flung taunts at Him. The friend of sinners went into the great mystery leading a penitent sinner. They would be together in Paradise.

EDITORIAL

Examination Time
The Teacher's Calling

SALVATION RESTS ON SUBSTITUTION

By Rev. W. J. Coleman, D. D.

A JUST ECONOMY

By Rev. Walter McCarroll, D. D.

THE REFORMED PRESBYTERIAN CHURCH AND HER COVENANTS

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

REPORT OF COMMITTEE ON MOVING PICTURES

A Just Economy

But this study will be incomplete without an indication of the elements that should enter into a just economy. The means and methods of securing a just economy will have to be worked out by men of trained minds who have made a study of actual conditions. But the principles which must enter into the very foundations of the economic order, if ethical and spiritual values are to be preserved, must be enunciated by the churches. We are engaged in a race against time. Society is challenged by an atheistic communism on the one hand and a ruthless fascism on the other while the churches are regarded largely as a negligible factor. If there are those in the churches who have any minds capable of making any contribution to the economic well-being of the nation they should be girded up for the tremendous struggle ahead. Stanley Jones is right in his appraisal of the situation when he says, "What attitude should we take toward social reconstruction? Mind you, not social service within the framework of the present system, but the shifting of the whole of society to a new and more just basis. We are face to face with that question in both east and west. We must provide an alternative to Marxian communism or succumb to it. And the only way to beat them is to beat them to it."

A just economy in the first place will have to be based on the fact of inequality. The statement in our Declaration of Independence to the contrary all men are not created free and equal. There is by nature a great diversity of gifts and talents and even in the lack of normal natural endowments. Some are born defectives and morons or become so and these millions are neither free nor equal with others. They are the output of society and since society has produced them society must care for them. At the other extreme we have people of five or even ten talents, people of genius who are not self-created nor yet self-made. They too are the output of society and owe to society the best output of their brains and talents. That is, in a varied society running the whole gamut from defectives to geniuses there must be a pooling of resources in order that justice may be done to those of no talents and the multitudes of only one or two talents. These latter cannot be free and equal in an era of "rugged individualism," "cutthroat competition," "everyone for himself and the devil take the hindmost," especially when there are so many hindmosts for the devil to take.

In the second place a just economy will permit a varied range of income that bears some proportion to the contribution made to the common weal. A just economy then will not be one which seeks to reduce all to a dead level of equality by

a leveling of all income so as to insure that no one gets more than another. The implication of the principle is the guaranteeing of a minimum income to every worker which carries with it the fixing of a minimum income that anyone may be permitted to have. Dr. Guilett suggests that this variation should be within a range of one to ten. Since the total national income is not unlimited, in order that every one who is able and willing to work may have something, there must be minimum and maximum limits set by law. To illustrate, if the minimum for a workman with a family be fixed at \$1200, the maximum income to which anyone would be entitled would be \$12,000. For example, in 1929 the total national income was estimated to be 89½ billion dollars, and the total recipients of income some 48 millions of people. In that year there were two and a half million employable unemployed, seventeen millions received less than a thousand dollars each, while some 361,000 persons had an income of \$40,000 each, or a total of 14½ billion dollars. If these 361,000 incomes had been limited to \$12,000 each, the 17 million could have had \$1200 each and the 2½ million employable unemployed could have had \$1200 each. Dr. Guilett who presents these figures adds, "The other income groups would also have profited considerably by the diversion and conversion of the profits of the few into better wages and salaries for the many. It is therefore evident that \$12,000 would have been a safe and fair maximum income in 1929, that is to say, all that our

economy could afford in that year, justice was to be done to all. Whatever therefore was exacted beyond that sum for private expenditures was profit, and he who exacted it a profiteer."

In the third place a just economy will be a planned integrated economy, collective rather than individualistic, which does not imply standardization of personality or the regimentation of private life, i. e., as Dr. Morrison says, collectivism in the economic process and individualism in the non-acquisitive activities which constitute the cultural process." Or as Sherwood Eddy puts it, "The new social order must include both justice and liberty. It must embrace or make room for the five great achievements of the human race—culture, moral and spiritual insight, law and order, scientific achievement, and social justice, the sharing of the good life for all." All this implies that a fundamental right is the right to work and that society must insure to everyone able and willing to work the opportunity to work with an income sufficient to provide at least the necessities of life.

This study is incomplete without some survey and appraisal of the present day substitutes offered to replace private capitalism viz Marxian Communism, Socialism, Fascism, and State Capitalism or the New Deal, but the limitations of space and of time will not permit. The primary purpose of this discussion is to clarify thinking and stimulate thought. It is in the hope that this study has made some contribution to that end that his report is respectfully submitted.

THE REFORMED PRESBYTERIAN CHURCH AND HER COVENANTS

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

(Concluded from last week)

Rebuilding the Walls

Again, our honored ancestors made it their business to purify the church in their land and in their day. They saw the wall broken down and ravenous beasts coming in, the law of holy offerings removed and abominations laid on the altar of God. And they rebuilt the wall, though it was cemented with their blood; and they re-established the law, though at the cost of their lives. The wall was the discipline, which excommunicated even the king and his commissioners when they dealt deceitfully with the Lord and his house; and the law was, **whatsoever has not been commanded in His worship was forbidden.** This they employed like the scourge of Christ; and in the power of Christ they went through His temple and cast out the sacrifices of human device; cleansed the church of organs and hymnals, of images and liturgies; condemned what man invented, re-

tained what God commanded. The purifying of God's house was no easy task. The corruptors resisted with fire and sword and all engines of hellish cruelty. But God raised up men able for the work. He gave Knox a face of flint; He gave Cargill a soul of fire; He gave Cameron a lion's heart; He gave Renwick an angel's countenance. He furnished a cloud of witnesses, both men and women, who counted not their wealth too great a sacrifice, who loved not their lives unto death. And by these He cleansed His house, and with these He entered into covenant, that they and their posterity would keep His house clean forever.

This obligation rests upon the church now. It is not assumed; it has descended. As we fear an oath, we cannot use the hymnal of man in the worship of God. As we dread treachery with the Lord, we cannot bring human inventions into His house. Lest we suffer self-damnation, we

cannot offer in sacrifice what He has not commanded. Our rule of worship is invariable, and we cannot change it till we prove it wrong. And let our critics follow the back path of history; let them see the obligations into which we were led in the days of old; let them hear the resolutions then uttered and the imprecations then accepted; and if they have a heart they will admire our fidelity to our oath; if they have a conscience they will lift up their hands in horror at the breach of these obligations, and no more lift up their voices in ridicule of their fulfillment.

Again, the Covenanters of ancient times reformed the British nation; contended for national religion; placed the throne of the king under the crown of Christ; exalted the law of God over the government of the land. They united their nation with heaven by a solemn league and covenant. The bond was signed by rulers and subjects, and there was great joy. Glory then had her habitation there.

The Forces of Satan Aroused

But those were hostile days. The world was full of wickedness. The enemies of truth were rankling with rage. The forces of Satan were restless as a sea in a storm. The reformation was so conspicuously in contrast with the common condition of mankind that it drew the attention of hell. The prince of darkness saw the banner of Jesus waving over the government of that land, and in that manner, the pledge of Christ's reign over all kingdoms; and he wheeled his engines of vengeance into line and from his batteries shotted to the lip with fiercest destruction he volleyed from year to year, till the army of Jesus was wasted and the nation entered into a disgraceful capitulation till that banner was snatched by a few worthies and saved in the solitude of caves and fastnesses of mountains.

For the Honor of the King

That struggle, victory and reverse were prolific of immense results. The world was taught the claims of Christ. His kingly power over earthly sovereigns had a practical illustration. The nations had their glorious destiny explained. Hephzibah is not merely melody; Beulah is not mere euphony; it is a national condition, and a royal road leads thereto.

But the result which most deeply affects us is the descending obligations of patriotism; patriotism as it was illustrated by highest devotion to all true interests of government: by the most heroic sacrifices in the defence of personal and national liberty; by utter abhorrence of peace, wealth, honor, home and life when the employment of these implied or encouraged corruption in the government. When our fathers, by the help of God, had exalted their nation to covenant heights, they there laid the obligations on themselves and posterity that they would

never descend to lower grounds. They covenanted together, that they would exercise the rights of citizenship as those rights were illumed by Bible truths and limited by Christ's crown. They knew, that in civil affairs, what dishonored the Lord, dishonored the nation; what was treason against Him was treason against her; what struck at His throne, struck at her heart; and they entered into an oath that they would maintain the honor of their country by maintaining the honor of the King of nations.

Present Day Application

This obligation rests on us. Whether we have assumed it or not, it has descended from the covenants of our fathers; and we can cast it aside only when we prove it immoral. Our covenanted ancestors ennobled citizenship; exalted it in righteousness; imbued it with a holy purpose; invested it with moral rights; and consecrated it to the glory of Christ; and departing from the field of action gave it in trust to their descendants, and we are under weighty obligations to keep it sacred; to use it with a heart loyal to Christ and the land; with a hand unstained by treason against heaven or earth.

In our land we refuse to incorporate with the political power that rules the nation; for that power is separate from

Christ. We refuse to adopt the nation's constitution by promise or oath, for it treats the crown of Jesus with the contempt of silence. We refuse to become responsible before God and the world for the atheism, the infidelity, the Sabbath-breaking, and the intemperance which are constitutional in our land, and for the streams of wickedness that constitutionally flow therefrom. Common decency forbids us; Christians consistency forbids us; Bible morality forbids us; but above these our covenant with God and oath forbid us. We ask those who declaim against us to stand in the presence of historic scenes and consider our high obligations; then deliver judgment.

While God asks, "What shall be done unto him whom the king delighteth to honor?" others may reply as they please; some may say, "We will build Him churches among the heathen;" and others, "We will pluck Him a thousand flowers of song from the garden of human poetry;" and others, "We will endow His institutions with thousands and millions of money;" but as for the Reformed Presbyterian Church she shall ever cry till it be accomplished, "Let the royal apparel be brought, and let the crown royal be set upon His head, let him be King of kings and Lord of lords."

REPORT OF COMMITTEE ON MOTION PICTURES

The Moving Pictures Industry in America is in the hands of men of the same spirit and purpose as those who are now manufacturing and dispensing liquor. Both groups are determined that the children of the land shall develop the habit of using regularly their products. By count 70% of pictures shown pictured drinking as natural and respectable. The profiteers from beer and wine are succeeding in making respectable the habit of drinking beer and wine. Many church members who formerly voted against liquor are now using it daily! It is necessary to picture the liquor business in all its blackness to get some idea of the blackness of the moving picture industry. When the demoniacal process of repealing the Eighteenth Amendment of the Constitution was going on, the moving picture industry lent the full measure of their influence to the movement. To patronize the moving picture theatre as now conducted is to furnish the enemies of Prohibition with ammunition with which they are determined to destroy this ideal.

Not only has the moving picture industry favored the bringing back of liquor but the friends of purity and the institution of the family on Scriptural grounds have found in their organization a determined

enemy. In a recent survey of pictures permitted to be shown in America but prohibited in Turkey and some other countries, 90% were predominantly sex glorification.

A third reason for opposing the moving picture trust is their attitude toward the Sabbath. These enemies of righteousness have given support to those who have succeeded in breaking down the Sabbath law, so long the honor of the Keystone State.

The question of their friendly support of the wet propaganda, impurity, and Sabbath desecration has been brought to the attention of the moving picture industry and promises have been made that the wrongs would be righted but eleven promises to correct the wrongs have been broken and there is no reason to believe that this industry under the present management will ever be more careful of their word.

This industry makes no pretense of having any interest in anything other than the dollar. In the book published by the "Moving Pictures and Distributors Association," we find this statement, "But as to reform, we are in this business first last and all the time for profits. Only the box office can talk to us." Again, "It should be reiterated that the motion