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The Presbyterian GUARDIAN

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What Would Jonah Preach

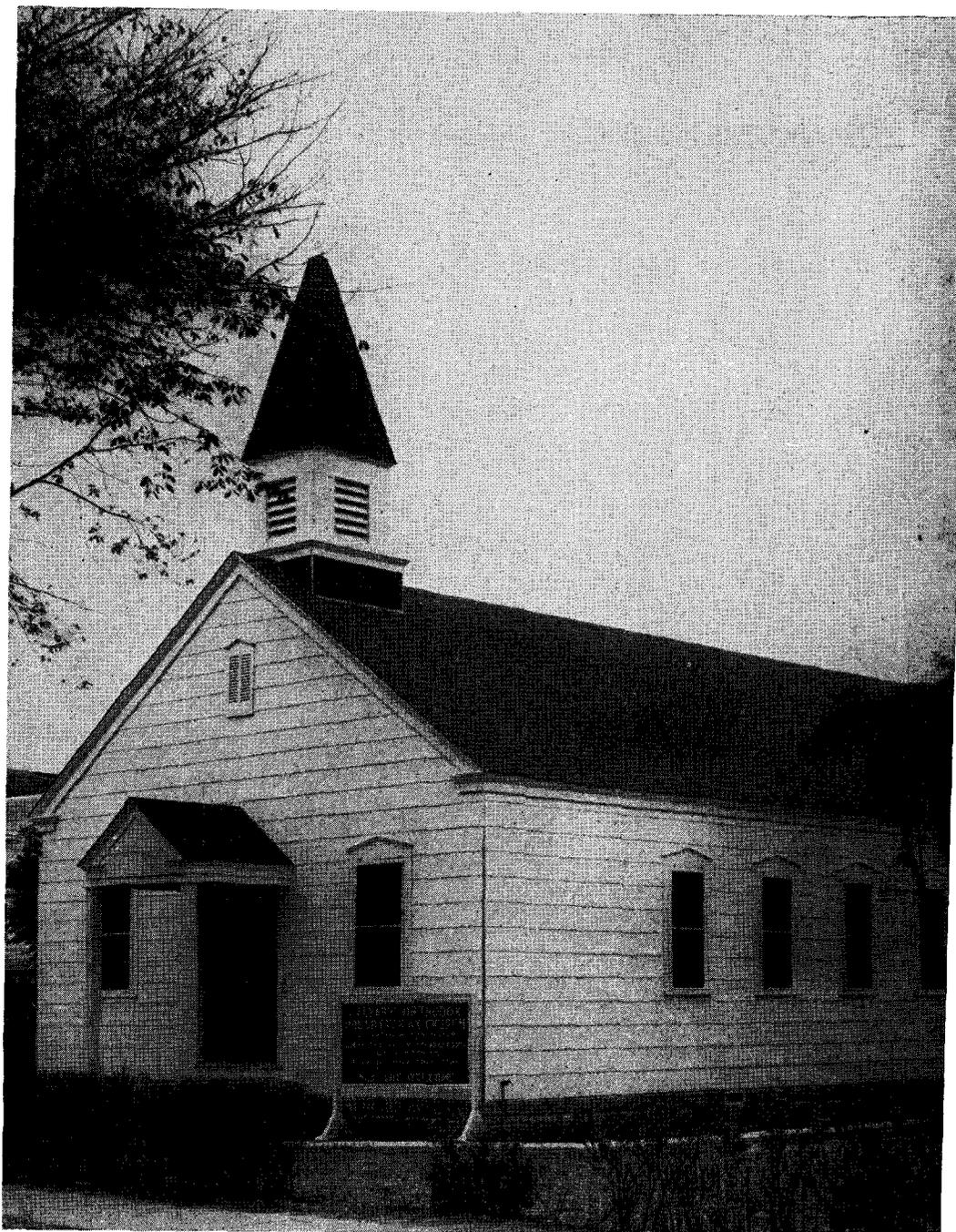
Robert K. Churchill

Christianity and Labor Relations

Joseph Gritter

Orthodox Presbyterian News

Guardian News Commentator



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Your FAMILY ALTAR

Mercy and Justice

"**B**EHOLD therefore the goodness and severity of God." Practice, Oh Church of Christ, mercy and justice toward members of the household of faith. Learn from the example of the apostolic church to rebuke sin, as in the case of Ananias and Sapphira, and to do good to those who are in need, as in the case of the appointment of deacons to care for the material wants of the Church. That God is good unto all men, to the just and the unjust, is not to be doubted. The reprobate have not received their just due, for God is longsuffering towards them. Special saving grace is the portion of God's covenant people. "He sends the sunshine and the rain; He sends the harvest's golden grain; He's our Friend." That Divine benevolence is unmatched in man, for the goodness of God is an attribute of Deity which is also infinite, eternal, and unchangeable. No creature may claim that his goodness equals God's. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works." (Psalm 145:8, 9)

Therefore, every follower of Jesus Christ, must be careful to be compassionate, given to hospitality, considerate of the needs of others. Because God is good to all, particularly to His Church, His people must exhibit the same quality,—and not in word only, but in deed and truth. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James 2:15-17) Though we speak with the tongues of men and of angels, and have not love, we are as sounding brass and tinkling cymbal. The expression of brotherly love among the saints is a mark of true discipleship.

But God is also just. His justice is

absolute. He cannot tolerate sin for a moment. Intermingled with grace in the Divine way of dealing with men is an absolute rejection of evil. How very intolerant was Jesus of all hypocrisy and evil. The writer to the Hebrews records, "A sceptre of righteousness is the sceptre of thy kingdom."

Daily Bible Readings

Week of April 28

Monday Genesis 3:1-12
 Tuesday Genesis 3:13-24
 Wednesday Romans 1:18-32
 Thursday Zephaniah 3:1-12
 Friday Psalm 82
 Saturday Proverbs 10:1-10
 Sunday Proverbs 20:1-13

Questions for Sunday Meditation

1. What lie did Satan tell Eve? How should she have answered him?
2. How was the serpent punished by God?
3. Is the world now suffering the wrath of God? In what way?
4. What is more acceptable to God than sacrifice?

Week of May 5

Monday Romans 12:1-13
 Tuesday Ephesians 4:17-32
 Wednesday II Peter 1:1-12
 Thursday Genesis 27:1-14
 Friday Genesis 27:15-29
 Saturday II Samuel 9
 Sunday II Samuel 12:1-14

Questions for Sunday Meditation

1. List the responsibilities laid upon Christians in Romans 12.
2. State the reason for unfruitfulness in the knowledge of our Lord Jesus.
3. Examine Nathan's interview with David. What may we learn here concerning our responsibility toward fellow Christians.

Week of May 12

Monday Isaiah 43:1-13
 Tuesday John 15:18-27
 Wednesday John 1:10-28
 Thursday Isaiah 62
 Friday II Timothy 4:1-14

Some Prayer Suggestions

Pray for the Standing Committees of the Church, that their work may be effective in furthering the cause of Christ.

Pray for the men graduating from Westminster Seminary soon, that the way may be opened for their effective service in the Church.

Thou hast loved righteousness, and hated iniquity." (Hebrews 1:8, 9) Therefore God's children must make no concessions to sin. Wickedness should be an abomination to our lips. The Psalmist's declaration that he hates vain words and every false way should be echoed by every Christian. We must be intolerant of sin even in the lives of our fellow believers, even though that intolerance may be fraught with possibilities for disfavor.

But to combine both activities, that of doing good, gently caring for the needs of our brethren in the faith, and that of restoring those overtaken in faults, is no easy task. The tendency is for us to go to one extreme or the other. In being kindly affectioned one to the other we tend to overlook deficiencies in the character of our fellow believer. Often we condone some unethical practice when we should speak out against sin. On the other hand we may be seeking to remove the mote from a brother's eye censoriously. And without love and kindness we seek to look into his heart and judge what we have no right to judge. The practice of charity under those conditions is quite strained. To decry false ways we must look at our brethren with eyes undimmed by indifference to our own faults. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:1, 2)

LEROY B. OLIVER

Philadelphia Presbyterial

THE Annual Meeting of the Women's Presbyterial of the Presbytery of Philadelphia will be held on Thursday, May 1st, at Mediator Chapel, Rutland and Knorr Streets, Philadelphia, beginning at 10.45 A.M. The speakers will be Mrs. Bruce Hunt at the morning session, and in the afternoon Mr. Mark Fakkema, Secretary of the National Union of Christian Schools. Officers for the coming year will be elected. Presbyterial societies are urged to have as large a delegation as possible in attendance.

What Would Jonah Preach if He Came to the U. S. A.

By the REV. ROBERT K. CHURCHILL

Pastor, Covenant Orthodox Presbyterian Church, Berkeley, California

THIS is one of the addresses delivered by Mr. Churchill at the First Regional Calvinistic Conference of California, held at Bellflower February 21-22. We are glad he has made it available for GUARDIAN readers.

WHAT would the prophets preach if they came back to our world? What would they say if they were sent back to America in our generation? Is it presumptuous to say? No! The message which God gave through the prophets is timeless. That message is universal; and since the spiritual conditions of our day are strikingly parallel to the history of their day, I believe the prophets would bear home to us essentially the same message today.

If Jonah landed on the shores of America, thoroughly purged from his own notions about religion, we would hear in our streets again his short and awful message of doom: "yet forty days and America will be destroyed (overthrown)."

How will America be destroyed? Will Russia with her large fifth column inside our nation eventually attack from without, and destroy us? Well, perhaps so. In fact this was the method God used in ancient times. God punished His own people by a more sinful nation. He called the nation of Syria "the rod of mine anger," and with that heathen power he punished severely the Hebrew state. But God's anger is not always shown this way. Usually He merely withdraws His restraints and lets sin take its course. His judgment falls on a people, and sin is added to sin as its own punishment. How many days before America will be overthrown? I do not know, but I know that America is being destroyed today. Oh, that we had eyes to see this drama, this tragedy. No nation can exist under the wrath of God. When God decides to destroy, who can save? But you say, is God against America today? Are we the subject of His holy wrath and indignation? Surely such a statement is unwarranted. No, my friend, I

would that it were, but it is not. I say by an unimpeachable authority that God's wrath is kindled against America today. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

Is there sin and unrighteousness with us today? Who would deny it? We almost weary of statistics from our F. B. I. offices telling the sordid story. Sin has come in like a tidal wave, our civilization is engulfed. There is no need to argue the point. The wrath of God is revealed from heaven against all unrighteousness. But this is not America's first sin, nor the most damning. The wrath of God is revealed against all *ungodliness*. Ungodliness is mentioned before unrighteousness, and ungodliness is America's first sin. Is America godless today? Then America will be destroyed—nav, is being destroyed now.

Did you ever think of the nations now in pagan darkness: the places where ignorance, superstition and the many kinds of darkness reign? Did you ever ask how it came to be? The Holy Spirit answers that question. In Romans 1 there is given the essential history of all heathen peoples. It is this: first, godlessness, then mounting sin; then God gave them up to more sin. The nations perished under the wrath of God. They became godless. When they knew God, says the Scripture. Yes, all men once knew God—had the true knowledge of God, for God showed it unto them. But when they knew God, they glorified Him not as God. They did not like to retain God in their knowledge, and God gave them up to all manner of uncleanness. He gave them up to a mind abandoned by God. And then what happened? Well, do you see that great temple where devils are worshipped? Do you see men prostrating themselves before myriads of idols? Here is a man diving with a cow's tail on his face, for this is the way of salvation. Or for the same reason, a mother throws her

little babe into the jaws of a crocodile.

There is in us a deep antagonism to the true God and men want to throw overboard the whole incubus of revealed religion and adopt one to their own liking.

The essential history of empires is this. They became more and more godless, then gross sins entered, the reins were put on the neck of vices. Religion did not seem to hinder, faith was not a vital all-important thing. Then the inevitable end—they were buried in their own filth and covered with their own dirt. Humanity without religion has never been a historical force capable of resistance. How terrible then is the wrath of God when the whole picture is in view. David said that men perish from the way when His wrath is kindled but a little. Just the smallest flicker of that flame of God's wrath; who may abide it. Nations that forget God shall be turned into hell.

The Word of the Lord came unto Jonah saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me. But Jonah ran away from this commission. Providentially it seemed, he found a ship going to Tarsus. But beware of 'providential leadings' when you are disobeying God's Word. On this ship he went to sleep. A fierce storm came up. The pagan sailors turned to prayer, but God's prophet slept on—what indifference. Jonah was cast overboard and down he sank. Just before he strangled in drowning the great fish swallowed him. What a description is given in chapter 2 of the feelings of a drowning man.

The waters compassed me about, even to the soul:

the depth closed me round about,
the weeds were wrapped about my head.

I went down to the bottoms of the mountains;

the earth with her bars was about me forever:

then: "when my soul fainted within me, I remembered the Lord."

You have prayed to God in your home, in your church. Prayer has been made in prisons and dungeons. And here at the bottom of the ocean, with the seaweed wrapped about his head; with his last breath Jonah prayed. This is the climax in the life of God's prophet. Here the tight threads of his disobedience begin to loosen. This is the place in the drama where—enter God.

Something big happened to Jonah down there at the roots of the mountains. He became a Calvinist. We know that from chapter 2, verse 9, where with an overflowing heart he said: "Salvation is of the Lord." Depend upon it, this lesson is learned not in the classroom but in the deeps, in our utter extremity. That's where Jonah found the solid footing of God's sovereign grace.

And the Word of the Lord came unto Jonah the second time saying, "Arise, go unto Nineveh that great city, and preach unto it, the preaching that I bid thee." Jonah 3:1-2. This time the Lord commissioned a new man. A man who in the depths of his being had experienced the greatness of God. We ministers take on our shoulders a great crushing responsibility: the responsibility of being a success of making friends and influencing people. But Jonah teaches us that this is not our responsibility. Our great responsibility is to preach the preaching God bids us. This, Jonah was finally ready to do. Are we? And what about the results? The results were great indeed. No greater result from preaching is recorded anywhere. But mark this: Jonah did not think much about results. In fact he had not enough concern. But that commission of heaven burned in his bones. "The preaching that I bid thee"—this is what brought the results.

The message God gave to Jonah was offensive—yet forty days and destruction. It was a strict message of doom. But in this very offense lay its power to move a mighty city toward God. Likewise, Paul says our gospel is offensive and if the offense ceases the power will also cease. God is pleased by the foolishness of preaching to save men. How mighty is that gospel which challenges the wisdom of this world; then sets it aside as ineffective as far as salvation is concerned. The gospel of Christ is the power of God unto salvation. Our gospel, offensive as it

is, can save America in its dying hours, in the darkest hours of history.

Jonah entered Nineveh that great city, with one short message: yet forty day and Nineveh shall be overthrown. Children heard on their way to school. The strange message floated through the windows of great libraries with their imposing volumes. In University classrooms the message spread. Men at the City Hall, perplexed with the records of a sinful citizenry heard the preaching, and fear clutched them. The children told their parents. At first there was laughter. Then, as the monotonous message continued, people became thoughtful. They said, we have never before heard such a message. The fear of God fell upon them and then they said, "we are a sinful people. God is speaking to us. Our religion is all wrong." Conscience ceased to excuse and began to accuse them in the secrets of the heart. So the people of Nineveh believed God. The King arose from his throne, laid aside his royal robe, covered himself with sackcloth and ashes. Having set the example, he issued a decree that neither man nor beast should taste food or water. But let man and beast be covered with sackcloth and cry mightily unto God. Yes, let them turn every one from his evil way.

Think of what a scene that would be tonight:

Every soul dressed in garments of humility, crying unto God mightily, repenting and turning from their evil ways, accompanied by the lowing of the hungry cattle for food and water. Oh God, stamp this scene on our minds while we meet in a Calvinistic Conference, and go out to preach God's Word to America.

America is being destroyed today by her godlessness. We may recount our sins. They are on the increase, crimes of every kind and description; but these are only symptoms of a dread disease. The disease is godlessness. This is the same sickness the pagan nations once contracted. There was no fear of God before their eyes.

There are many fears. Men fear unemployment, old age, death, accident. But the cleansing, wholesome fear of God is the least of all fears.

God is calling us to account. He is saying: you were given a high commission in the world—to glorify God and give Him great praise. We have failed to do this. "Great is the Lord and

greatly to be praised." But oh, how scanty and niggardly is our praise. We have forgotten how to worship and we are living on that which we have stolen from God.

How often we have heard that we should become Christians today in order to save democracy. We need God to preserve our way of life, etc. But oh, how low is our view of God, if we would use Him only to gain our own ends. How do you like a man who makes a friend of you by many kindnesses and flatteries, and then one day you learn that he has done it in order to sell your home in a real estate boom whereby he makes much money. Would you not be angry? Are you worshipping God for any other purpose than that He alone is worthy? God must be worshipped even if it costs us everything. God should be served for no other reason than that it is the right thing to do.

Then there is the slight healing of sin's wound today. On my desk there is a letter from the Junior Chamber of Commerce asking me to cooperate in curbing juvenile delinquency. I am to announce in my church that our people put out their waste paper. Then on Sunday morning the Jr. Chamber of Commerce men, with the aid of boys, will pick it up. The proceeds of this venture will go to pay for some athletes from the University to lead the boys on week end trips, hikes, and so on. What of the Sabbath Day? What of church attendance? Oh, the slight, foolish attempts to heal the deadly wounds of sin. America is being destroyed today. Her wound of sin is not being healed.

Jonah would see much religion today, much profession, and many prayers; half the people go to church at some time during the year. But why? In many cases it is this—people are a little religious in order to win the privilege of sinning without paying the penalty. They want to appear to be sorry for sin without forsaking sin. This is the religion so revolting to God. He hates such temple-treading. He says through Isaiah—your new moons, your holy days—I cannot, away with them!

People today want a religion that costs as little as possible. Instead of asking how much can I do, they say what is the minimum? How little can I get by with? Thus they cheapen and
(See "Churchill," page 127)

Christianity in Labor Relationships

By JOSEPH GRITTER

Secretary, The Christian Labor Association

MORE interest in labor relationships has been manifested by the public during the last six months than ever before in the history of our republic. Some very inconsiderate acts on the part of several organizations, due especially to unwise leadership, have led to a reaction among the people that has carried through to the halls of Congress. Labor committees of both Houses have heard testimony from scores of witnesses, testimony so conflicting that the average citizen is confused and it is difficult to form a definite opinion as to what should be done, if anything.

Christian employers and employees are particularly interested because there are moral and ethical principles involved in labor relationships that are determinative, or at least should be, for them. However, only too often they are on opposite sides, those in the first group allying themselves with those who want strong restrictive or punitive legislation, while those in the second group uphold the so-called neutral unions in their opposition to any kind of legislation that will restrict unions in their activities. That is not as it should be. Christian employers and Christian employees should never be engaged in class warfare such as we are witnessing today. When that is the case, there is something wrong.

But before going into that, what of all these charges and counter-charges that are being made? It is an undeniable fact that many labor organizations have abused their power. Coercive and dictatorial methods have often been used to compel employees to join unions, and employers to sign contracts. Boycotts and strikes have been used in a manner which no Christian can justify. Closed and union shop policies have been enforced without respect for personal rights or convictions. Minorities have been ruthlessly crushed by the larger unions. The interests of the public were not given due consideration in many cases. The direct interests of the union were placed above the interests of the public as a whole, even when it meant

suffering and death as a result of the union's policy. All that is true. Some restrictive legislation, to curb such evils, is in order.

However, let us not neglect to look also at the other side. It is equally undeniable that there are employers who by their unfair and anti-union activities goad unions into acts of desperation. The fact is that even today the employers who own the tools for production still have much greater power than the labor unions. Proof of that has been given recently, when in several cases one of the strongest and most militant unions in the labor field was compelled to accept contracts as the employers wanted them, after more than a year of futile striking. In a showdown battle the employer still has the upper hand. Too many of them are so blind to the social developments of the last fifty years, that they, even now, are seeking a return to the supply-and-demand labor market, in which a man's earnings are to be determined not by his value as a worker but by the shortage or oversupply of available workers. Expecting unemployment in the not too distant future such men are anxious to smash the power of the unions so that they may reap a lush harvest. They ought to have learned a lesson from what has happened in England. There less than 25 years ago employers compelled coal miners, through a lockout that led to starvation, erroneously called a strike, to accept a reduction in wages that were already too low. Today in England not only the coal mines but all major industries have been or are being socialized. Whether that is the solution of the problem remains to be seen. It did not have to be. The employers brought it on through their refusal to deal justly with their employees. There were exceptions, of course, just as there are today. But, these were overruled by the employers' organizations and had to follow their policies or be crushed by unfair competition or boycotts.

Perhaps there are Christian employers in a similar position today. There

are many Christian employers who are members of employers' associations. It is a question whether they can exert influence for good in organizations that are bent on having the whip-hand over labor. In such organizations, which engender hostility in labor relationships, Christian employers should either exert positive influence in the direction of a just attitude toward labor, or they should withdraw from them.

The same holds true for Christian employees. The larger labor organizations are to blame for the present hostility, as well as the employers' organizations. They have, many times, especially during the war, taken unfair advantages. While riding high they were often insulting and gloating in their dictatorial attitude. The rights of employers and the public were often ignored. Their tactics were often shamefully unethical. No, Christian workers cannot uphold such activities. What employers did in the past or are doing now, doesn't excuse them. Sin is sin no matter by whom it is committed, and one sin does not cancel another. Therefore, also in the case of Christian workers, if they cannot exert positive influence in such unions, to reform them, to lead them in ways of peace with employers, and justice for all, the interests of employers and public being considered as well as their own,—if that cannot be done, then for them too there is only one thing left to do: get out!

Some will object that that is impossible. Through the closed and union shop, membership in a certain union is required to hold a job. That is true. But we have never yet seen a worker go hungry who had faith enough to break with an ungodly organization because he believed that the God who demanded it of him would also take care of him. Such workers will not go hungry if they are willing to accept the work that God will provide for them.

However, that should not be a matter of individual action. If here and there a Christian worker suffers be-

cause of the loss of his job as a result of refusal to be a member of an un-Christian organization, all the Christian workers in that community are to blame. It need not be. If all Christian workers would unite in a Christian labor organization of their own, they could solve such problems. Other work would be found for the few who might lose their employment. Meanwhile the organization could promote Christian relationships among employers and employees that would in time bear fruit. It can be done.

For that, they need the help of Christian employers, those who should not be members of employers' organizations that inflame hostility toward labor unions. Such employers may think that they cannot get along without manufacturers' associations. But they can. Of course, it may cost something for awhile. But, they will find that if their attitude toward their employees and their organizations becomes one of genuine interest in their employees' welfare, an attitude not of how-little-can-we-pay-and-get-away-with but of how-much-can-we-pay, and not of I-am-the-boss-and-you-are-going-to-do-as-I-tell-you, but rather of "we are co-laborers, our interests are mutual, we need one another, we are all creatures of God created as equals in His sight, we are stewards of what God has entrusted to us, to use in His service, which is expressed in this life in love for one another," and therefore "we are going to work together, without hostility, in good faith, promoting one another's welfare," then such employers need not fear competition from employers who are unfair to their employees. Employers who apply Christian principles in labor relationships will find that there will be a response by the employees that may be surprising to them. Especially if they deal with a union that is led by Christian men. There can be peace and harmony if there is good will and trust on both sides.

There is need of both Christian employers' and Christian employees' organizations. Both must have the same aim in mind, to apply Christian principles in labor relationships. When those two come together there may be some minor disagreements, but never hostility or open warfare. When they meet on common ground a solution of every problem will be found without resort to the weapons generally used

by the so-called neutral organizations. In bargaining between Christian employers and employees the all-pervading question is always, "What is the will of God in this matter?" It may not be expressed in that form, but it is always there, as a leaven or salt that completely permeates the negotiations. When employers and employees meet, not as enemies, not even as rivals, but as co-laborers, respecting one another's rights because God demands it, then there will be no hostility. Disagreements will arise, of course. But these can and will be settled by conferences or finally through arbitration. In such labor relationships the right to strike can be surrendered.

Just a word about the use of the strike weapon. It may be that employees deal with an employer who is not willing to agree to just labor conditions, one of the old labor-market or "laissez faire" school. Then, after every other means has been exhausted, even Christian employees, we believe, may strike, meaning thereby peacefully leave their jobs until the employer is willing to accede to their fair requests. Whether it is wise or not is another question. We believe that they have the right. However, we qualify this by saying that if they work in an industry that is directly related to the public welfare, and if there are government-provided means by which a dispute can be fairly adjudicated, then such employees have no right to strike, from a Christian ethical viewpoint.

On the basis of such and other Christian principles, a Christian labor movement was begun in Europe some fifty years ago. It has been successful in Holland, Belgium, France, Switzerland and, before the war, in Germany, Poland and Hungary. In America it is represented by the Christian Labor Association, with headquarters at Grand Rapids, Michigan. It is an organization that welcomes as members all who pledge allegiance to the Christian social principles taught in the Bible, regardless of their church affiliation or lack of it. It must of necessity be as broad as possible in its stipulations concerning eligibility to membership. That has presented no serious difficulties whatsoever. Leadership is easily retained by those who have thorough knowledge of Christian social principles.

An objection may be voiced by

someone, that we are ascetic and are withdrawing from the world in which we should be a light and leaven. Such people come with the well-worn argument that Christian employees must exert Christian influence in the established neutral unions, so called. That sounds very good. But, first of all, the so-called neutral unions are not neutral. Any organization that does not recognize the absolute authority of God and His Word as the unchangeable standard by which all its activities are to be guided, is a non-Christian organization as far as its basic concepts and program are concerned, even though it may have Christian men and women among its members. And secondly, what influence can Christian workers exert in such a union, generally speaking? None whatsoever. What have the Christian workers in the larger unions been able to accomplish in the direction of reforming them to Christian practices, in more than fifty years? The answer is at hand. They have been able to do nothing to prevent such organizations from becoming so un-Christian in their activities that the Government is forced to take them in hand. Instead of having influenced such organizations, it is a sad fact that the organizations have exerted a detrimental influence upon thousands of Christian workers.

Hence the conviction that we must have separate Christian labor unions and employer organizations. Such organizations, setting an example to others, will be as a well-lighted city on a hill, that can be seen afar, and that by its strength and light sheds its influence abroad upon all the world. That is the better way, in fact the only way. It is the way that is in harmony with the demand of God to separate from all that lies in the realm in which His name is not honored because His Word is not obeyed.

What success can such a labor union have? It depends upon what Christian employees are willing to put into it. The Christian Labor Association has enjoyed a measure of success. It is recognized by the National Labor Relations Board and other government agencies as a *bona-fide* labor organization. It has negotiated labor contracts with a considerable number of employers. It was honored recently by an invitation from the Senate Committee (See "Labor," page 128)

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**Unity
in the Midst of
Controversy**

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity." These words of the Psalmist sometimes seem to apply only to the Church Triumphant. Not finding much peace here, we long for the reign of peace to be ushered in by the return of the Prince of Peace. Yet we know that He who is our peace has come, and has brought reconciliation through His blood. Moreover, He requires the Church Militant to be one in faith and hope and love. Unity is not merely a deep spiritual reality and a sure hope, but also a solemn duty.

How shall we attain to such unity? The easy answer is that of the Modernist. It has come to expression again in the article of Dr. Fosdick, appearing in the current *Ladies' Home Journal*. Charging that religion is seriously responsible for messing up the world, Dr. Fosdick decries sectarianism and denominationalism, and praises the "inclusive, ecumenical movements of life and thought in the churches." In brief, he asks us to stress the so-called universals of religion, rather than its differences. But in typical liberal fashion, he asks men to unite on certain vague generalities which he finds in the Sermon on the Mount, the Parable of the Prodigal Son, I Corinthians 13, and similar passages. The unity gained in this fashion is gained at the expense of the gospel. It is gained at the cost of complete loyalty to our Lord and to His Word. That peace is the peace

which Scriptures expose as being no peace at all.

We shall, then, be compelled to contend for the truth and expose error; Christians cannot avoid controversy. Nevertheless, regard for unity will demand that we conduct our controversy by Christian standards. In a word, that means the rooting up of all conduct in controversy which does not meet the test of conformity with the Word of God. We do well to reflect upon some of the temptations that easily turn contending for God's truth into shameful divisiveness.

In the first place, there is the subtle danger that we shall not really submit our controversies to the authority of the Word of God, but shall rather decide issues by appeal to tradition. As Christians we may not be traditionalists, as our Lord's rebuke of the Pharisees reminds us. As Protestants we have also taken great pains to subordinate tradition to Scripture. As Calvinists we have expressed this principle in our creeds, which we acknowledge as containing the system of doctrine taught in the Scriptures. But it is far easier to assert the infallibility of the Scriptures than to carry this faith into action by making the Scriptures the decisive touchstone in resolving our controversies.

A conspicuous example of fault along this line is the appeal that is often taken to "American Presbyterianism" in evaluating various issues. American Presbyterianism constitutes, indeed, a glorious heritage. And we should not for a moment discourage attention to it. In the providence of God we have a rich legacy which we may not treat with indifference or prodigality. Nevertheless, the moment we seek to decide issues by reference to "American" Presbyterianism, as distinguished from some other brand, we have deserted the high plane of loyalty to the Word of God. Presbyterianism will necessarily take on different expressions in different lands. But Presbyterianism, as Christianity, is not nationalistic. To determine our Christianity by our patriotism is fundamentally on the level of anti-semitism which adjusts ethics to racial prejudice.

In the second place, there is the danger of latitudinarianism or doctrinal indifference. We are not prepared to say that there have never been controversies about trivialities, but certainly in the modern context the tend-

ency is altogether in the opposite direction. The pragmatism of Modernism has had a disastrous effect. Moreover, among evangelicals generally, there is today far from the insistence upon distinctive doctrines that was true of former generations, even though the churches are still committed solemnly by formal subscription to the great historic creeds. The emphasis falls upon evangelical cooperation rather than strong and pure denominational life to be attained through preaching of the whole counsel of God and the exercise of church discipline. On the whole there is little patience with controversialists. Terms like "heresy hunting," "hair-splitting," and "narrow mindedness" have been devised to shame those who in this generation venture to stress doctrinal purity.

In the Presbyterian churches today there appears to be a good deal of nominal commitment to Calvinism with very little readiness to stand up for it. The exposition of Arminianism and Modern Dispensationalism, and criticism of them as being contrary to the Reformed Faith, on the part of THE PRESBYTERIAN GUARDIAN about a decade ago was deprecated by many who supposed that they were orthodox Presbyterians. And still today one frequently gets the impression that the only doctrines thought worthwhile to insist upon are such doctrines as the deity of Christ and other similar fundamentals of the faith. One wonders to what extent the Reformed Faith is seen as a system of doctrine when, for example, concern to ward off hyper-Calvinistic tendencies is regarded by some as zeal for trivialities?

We can maintain a true spiritual unity even in the midst of controversy. But we can do so only if we are mutually agreed that our differences shall be submitted to the Word of God and to the subordinate Calvinistic standards of the church. Controversy in such terms will be neither personal nor partisan, but devoted to the determination and advancement of the truth of God, for His own glory and the welfare of His church. Such controversy can be a most constructive force in the life of a church, and most conducive to real unity. Such a controversialist was Dr. Machen. Even his opponents had to admit it. He has set a pattern that is a challenge to us who follow in his steps.

From the Editors' MAILBAG

Dear sirs:

In the March 25th issue of the GUARDIAN there appeared an article by Dr. Ned Stonehouse on the general subject, "A Differing Opinion on the School Bus Issue," which, I believe, is subject to the following criticisms.

Dr. Stonehouse appeals to two fallacies in the arguments of those who oppose the Supreme Court decision. "In the first place there is the fallacy relating to the sponsor's evaluation of such schools. And in the second place there is a fallacy in the estimation of the state's conception of such schools."

In the first place, the changeless policy of the Roman Catholic Church is to train its children to be Catholics. That it also embraces in this training secular subjects is quite irrelevant to the issue at hand, for in these courses as in the more directly religious, she is teaching Catholicism. The sponsor's evaluation of its schools is simply this: institutions of learning to bring all phases of the thought-life into complete subjection to the Catholic worldview. What is this but religious training? Dr. Stonehouse, thus, is too charitable with the facts when he tries to make out a case that the Catholic school system can be extricated from the charge of being a system of religious institutions. One need not sit in on the plotting of the National Catholic Welfare Council to realize this. What is the verdict of history? Rome is out for her own aggrandizement in every sphere of life, from the parochial school to the papal court.

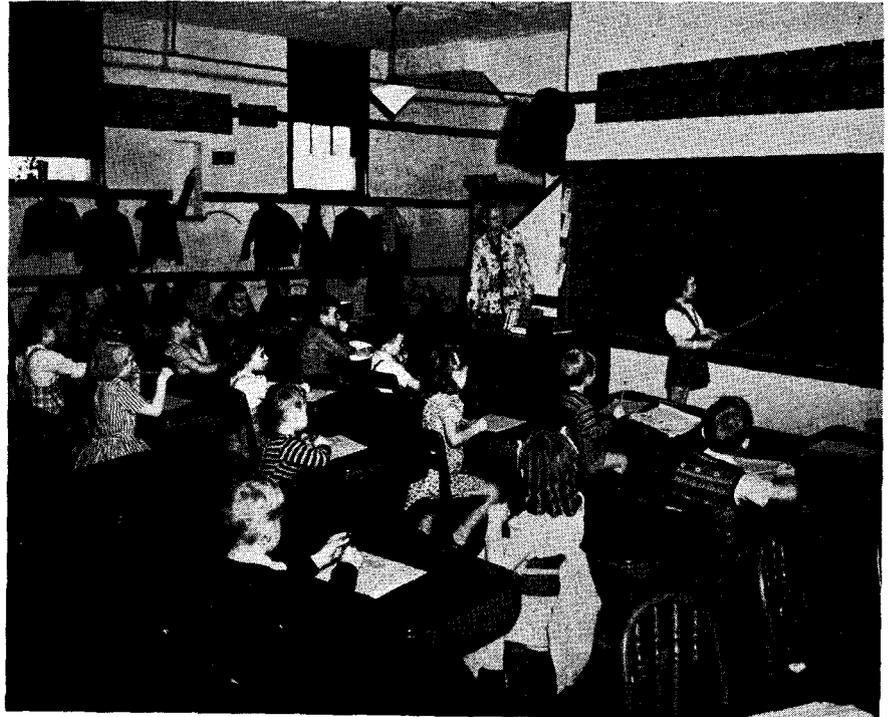
In the second place, in Dr. Stonehouse's appeal to the thought that "from the standpoint of the state they are not religious institutions, but schools which share in the training of the citizenry," he is leaving the bounds of logic itself. What the Supreme Court *thinks* the Catholic schools to be and what they are are two different things. I may think a man honest and act under that conviction, but will that help me out when the man turns out to be a perpetrator of crime? The question likewise before us is not what the state thinks of the schools, but what it ought to think of them; based on the *de facto* situation. The Supreme Court may innocently think that Rome's schools are but another form of private schools, but that does not justify the act of favoring them when

they are committed to the training of Catholic children to persevere in the doctrines and practices of the Roman Catholic Church, part of which program or practice is to remove the power and privilege of that very Supreme Court which ruled the case in their favor on the ground that they are merely secular schools.

In the third place, the Catholic schools are not for the public welfare. To be sure, they contribute to the general social program of education in our present age, and thus train many who might not otherwise receive the benefit of formal training, and for this pragmatic benefit we are gratified. Let us not lose sight of the fact, however, that public welfare must be defined so as to include not only the present citizenry but also their children and their children's children. In other words, true public welfare embraces the future of the citizens as well as their present equilibrium. A man who makes gestures to preserve today's peace only as a means to perpetrate a future war is certainly not contributing the ingredients of true public welfare.

In like manner the Roman Catholic Church has a long term policy which is so pitted against everything non-papal in the Constitution of the United States, that were it to enjoy its way, all Reformed preaching would cease. Need we point to more than the Catholic doctrines in proof for our case? Have not John A. Ryan and Francis J. Boland in *Catholic Principles of Politics* outlined for us the plan of the church for America. The only consolation which it gives to Protestants is that it will take Rome some time to put into practice her theory. Have we gone completely mad to condone an institution which is deliberately out to destroy Reformation preaching? Shall we so soon forget the smell of John Hus burning and contribute money cheerfully to an institution which is consciously devoted to the delineation of a philosophy of life which, when brought to fruition, will undermine and destroy all of the Reformation ideals for which so many spilled their blood? Is this Calvinism?

In the fourth place, when Dr. Stone-



Farrer-Birch
Christian School, West Collingswood, N. J. Classroom scene during a writing lesson. Plans call for use of two class rooms and provision for 45 pupils next year, with Mrs. Walker, shown here, continuing as teacher of the first and second grades, and Miss Betty Blakemore teaching third and fourth grades. The school meets on the ground floor of Immanuel Orthodox Presbyterian Church, Rev. Edward L. Kellogg pastor.

house pleads that since we are not doing anything about the state's taking our money to educate pagans in logical positivism and Dewey pragmatism, we ought to claim consistency and withdraw our case against Rome, he is certainly appealing to a most curious argument. It is lamentably true that we are asleep at the switch with regard to state education, but does that condone our napping on the question of Rome also? Pointing to a worse situation does not mitigate the error of the lesser situation. Rather than be complacent on both issues, one ought to protest the use of our tax money for the spread of both paganism and Catholicism. Let us do the one but not leave the other undone.

Finally Dr. Stonehouse appears to be blinded to the menace of Catholicism, when he thinks that we have more to fear from an all powerful state than from an all powerful clergy. Can we say that the danger from Rome is less than from Communism? Is not each out deliberately to destroy our Faith? To be sure, Communism appears more dangerous at present, but this is only because of the subtle protection from the press and the state which Rome enjoys. The Committee on Un-American Activities has attempted to stifle Communism, but it dares not touch the leaders of the Roman Catholic Church, though the latter are one with the former that the ideals of the Constitution of the United States must be destroyed. In fact, I should suggest that it is this complacency in Protestantism, as witnessed by the article of Dr. Stonehouse, which Rome applauds, for under the cover of this neutrality she will rise to power until she has succeeded in undoing all that John Calvin tried to do as he struggled with the papacy. If, as Dr. Stonehouse contends, Catholicism "remains broadly speaking in the Christian tradition," it is high time that we rethink our connotative definition of Christian, for in our generosity we may open the sluice gate to those who have disguised themselves as servants of righteousness (II Cor. 11:14-15) and prove in the end to be anti-Christ. In any case I fail to see where Dr. Stonehouse has advanced as much as a tittle of validity to support the notion that the judges of the Supreme Court were justified in their decision. I submit, let us with vigor continue our protest.

Our Reformation heritage is too dear to be swallowed up by a totalitarian state-church.

Cordially and respectfully,

EDWARD JOHN CARNELL

Boston, Mass.

Reply to Professor Carnell

I APPRECIATE the earnestness and forthrightness of Professor Carnell's criticisms of my article, but I cannot accept their main thrust as valid. It appears that we have certain basic differences of perspective, but to a large extent I feel that his strictures are due to a failure to evaluate correctly what I have said. Hence I should like to refer him back to the article, and will be content with very brief comment here.

1. I have fully recognized that parochial schools are religious institutions. But in that context my concern was to plead for a Christian approach to education. In much of the discussion, commitment to public school education has been regarded as the Protestant view. Moreover, it is alarming that certain Protestants even deprecate the Supreme Court decision of two decades ago which declared unconstitutional laws requiring attendance at public schools (see *UEA*, March 15, 1947, p. 12). An attack upon Roman Catholic education may, therefore, take the form of denying the principle of freedom in education and of preferring a secularized education to one in which the religious and the secular are integrated.

2. The main point of my argument is missed when he maintains that "what the Supreme Court holds the Catholic schools to be" does not bear decisively on one's judgment here. My position is that education is not the primary responsibility of the state or community. Nevertheless, I believe that the state properly possesses certain regulative powers of a limited character. Moreover, when private initiative fails to provide sufficient schools, the state or community may be compelled to undertake public education. It does so then, not as a primary responsibility, but in view of the delinquency of those who have the primary responsibility, namely, the parents. In this situation the most equitable policy would be for the state, rather than levying a general tax, to tax only those citizens who fail to ful-

fill their own responsibility. Then problems like the school bus issue would never arise. In a situation, however, where a general tax is levied, it appears to me to be basically just for a rebate to be made to those who discharge their responsibility.

3. When my critic says that my position condones the Roman Catholic church and that I virtually "withdraw our case against Rome," he does not appear to me to be fair to what I have said on this subject. On the other hand, I fear that he does not exercise due care in drawing the lines of battle against Rome. The battle is first of all a spiritual battle and should be waged with spiritual weapons. It also has certain political aspects, but here there must be zeal to maintain our fundamental liberties, including those of persons and groups with whom we may violently disagree.

N. B. S.

Montreat Out of Church Control

ONE of the best known names in the Presbyterian Church U. S. (Southern) is Montreat. The Mountain Retreat Association owns considerable property, including buildings, which are used by the Southern Church for many of its activities. Montreat College also uses the facilities of the Association property. Early in March a new charter was issued to the College by the State government, whereby control of the College itself is vested in a Board of Trustees which will itself elect the members of the college Board. By this action, the college is taken entirely out from under the control of the Southern Church. No full statement of the reasons for the change has been issued, so far as we know. The *Presbyterian Outlook*, a weekly published in the Southern Church, and a supporter of the proposed North-South union, suggests that the change has in view the union and the possibility of a continuing church in the South, in which case the revised charter makes it possible for the College to be taken over into such continuing church, if one comes into being. The lines are being drawn with increasing sharpness in this matter of the proposed union, but indications are that the union will not take place for a while yet, in any case.

Orthodox Presbyterian Church News

Presbytery of California

First Church, San Francisco: The church was greatly blessed by the ministry of the Rev. Donald C. Graham during a week of special services March 16-23rd. A week of cottage prayer meetings preceded these services. . . . On March 30 Sunday school attendance reached 114, a record for any ordinary Sunday. . . . Mr. Chun Young Chang, a Korean now en route to Westminster Seminary, arrived from Korea March 31st. He spoke at First Church on Sunday evening, April 6th, concerning the experiences of Christian martyrs in Korea. He himself was imprisoned for his faith during the war.

Westminster Church, Los Angeles: The congregation has been saddened by the passing of Mrs. Adaline Welch, who came to a knowledge of Christ in Westminster Church, and united with the church on confession of faith. She will be missed very much. Her death occurred April 1st. . . . The annual congregational meeting was held on April 11th. . . . Elder Robert D. Sander has applied for admission to Westminster Seminary.

Grace Church, Los Angeles: The pastor, the Rev. Robert Graham, reports that the local U. S. A. Presbyterians are temporarily forsaking their church zoning program which they honor with modernists, to build a new church building around the corner from Grace church. . . . In six weeks attendance at Sunday school has risen from 81 to 135. Church attendance has also shown an increase in recent weeks. . . . Elder Robert Anderson has spent many hours in grading the church grounds. A Christian agricultural teacher has graciously advised the church on shrubbery, and even donated plants of considerable value. . . . The pastor was a speaker recently at the Christian Fellowship Club of the local high school.

Covenant Church, Berkeley: The church and community have been richly blessed by the preaching and singing ministry of the Rev. Donald Graham. His musical sermon was presented in a larger church, in order to accommodate the crowd. . . . The Sun-

day school reached a new high in attendance recently—79.

Presbytery of the Dakotas

First Church and Logan Fontanelle Chapel, Omaha, Neb.: The pastor, the Rev. Reginald Voorhees, reports an increasing use of the duplex offering envelopes by members of the congregation. . . . The missionary society had a most successful year, with contributions totaling over \$150. . . . New musical talent among the church constituency is arousing unusual interest. . . . Mr. Voorhees reports that both the Aurora and Lincoln churches, of which he is moderator at present, have issued calls, Aurora for a stated supply, and Lincoln for a pastor.

Yale, Manchester and Bancroft Churches, South Dakota: The film "God of Creation" was recently shown in all three churches, also in the schools at Yale and Bancroft. . . . Ten new members were received in the Manchester fellowship on April 6. Major Glenn F. Ritterbusch, a member of the Manchester church who has been in service since 1941 and has recently been stationed in Tokyo, has returned and is now on terminal leave. . . . The Bancroft church entertained Dakota Presbytery for its spring meeting March 11 and 12. . . . Nine persons have recently been received into the Bancroft church. . . . Alfred Halverson, a retired elder of the church, is recovering from a cerebral hemorrhage. Following an examination at University Hospital, Minneapolis, he



Exterior view of recently dedicated building of First Orthodox Presbyterian Church, Portland, Oregon. The building was not yet finished when this picture was taken.

was advised to refrain from working for a year. . . . The pastor, the Rev. Melvin B. Nonhof, conducted services in the church at Waterloo, Iowa, on March 16th.

Presbytery of New Jersey

Grace Church, Trenton: On March 8th the boys of the Senior Machen League treated the girls to a waffle supper. The girls, however, did most of the cooking. During March the pastor, the Rev. H. Wilson Albright, preached a series of sermons on the "Five Points" of Calvinism. He also preached a series on the Seven Last Words. . . . The Annual Congregational Meeting was held on April 12th, and was followed by a covered dish supper.

Presbytery of New York and New England

Franklin Square Church, Franklin Square, L. I.: A Junior Machen League has been started, and is holding weekly meetings. . . . On March 20th the young people conducted a Gospel service at the McAuley-Cremorne mission in New York. . . . Franklin Square managed to eke out a narrow win in its Sunday school attendance contest with Gethsemane Church, Philadelphia.

First Church, Hamden, Conn.: Plans for the building of a chapel are going forward, with the receiving of estimates from builders. A gift of \$1,000 has increased the building fund considerably. . . . Miss Phyllis Bean, who was president of the Young People's Fellowship, has moved to Philadelphia. She will be missed at First Church, but some other group will gain by her presence there. . . . There has been a consistently higher attendance at the Sunday School this winter as compared with last year. . . . Miss Pendlebury and Miss Remington have been added to the staff of Sunday school teachers.

Calvary Church, Schenectady, N. Y.: Mr. and Mrs. Alfred Cruickshank were received as communicant members on reaffirmation of faith at the service March 30. Their two sons and three other children of believing parents were baptized at the same service. . . . At successive Sunday services during the Easter season the choir sang parts of the Cantata, "Penitence, Pardon and Peace." . . . Attendance at the Easter Sunday service reached 104. . . .

The budget for the ensuing year was adopted at the annual meeting of the congregation and corporation. Mrs. Leona Hall was elected treasurer, and Jacob Lederman Assistant Treasurer.

Presbytery of Ohio

First Church, Cincinnati: The Rev. Dr. Gordon H. Clark was speaker at the Communion service on the Friday evening before Easter. . . . First Church was host to a Sunday School Rally of Greater Cincinnati on April 7th. The Rev. C. V. Egermeier, Executive Secretary of the National Sunday School Union was the speaker. This meeting was sponsored by the Greater Cincinnati chapter of the N. A. E.

Covenant Church, Indianapolis: Six new members were received March 30th, four on confession and two by letter from Wilmington, Del. . . . The Sunday school recently had an attendance of 60, a high point for recent months. During the first quarter of 1947 about 35 persons earned an attendance award for being present at least 11 out of the 13 Sundays. . . . The Junior Choir presented a special Easter program on Sunday evening, April 6th, under the direction of Miss Georgialee Hyatt. . . . The congregational meeting on March 26th heard encouraging reports from the various church organizations. . . . Ohio Presbytery met at the home of Dr. Gordon H. Clark on April 8th.

Presbytery of Philadelphia

Covenant Church, Pittsburgh: On March 31st the Calvin Seminary A Capella Choir rendered the most soul-stirring concert many of the people of Covenant Church had ever heard. Members, friends and even strangers who were present are still talking about their simple yet eloquent proclamation through music of the message of Jesus Christ. Visits of the members of the Choir in the homes of people of the community, most of whom were only nominal Christians, was a great blessing. The pastor, the Rev. Calvin K. Cummings, says that he heartily recommends the Choir to all O. P. churches.

Knox Church, Silver Spring, Md.: Knox Church is praising God for His abundant blessings during the past church year. Communicant membership has increased from 39 to 62, the number of covenant children from

10 to 29, and total receipts for the year has been in excess of \$10,000. Easter Sunday School attendance was 225, a new high, and attendance at the morning worship that day was 166. . . . The Calvin Seminary choir presented a sacred concert on March 27. . . . On April 20th a set of rostrum furniture, mostly donated, is being dedicated. The new east wing addition to the church building will be dedicated at a special service on Sunday afternoon, April 27th. Dr. Edwin H. Rian is to preach the sermon. The addition will be used by the beginners and primary departments of the Sunday School.

Bethany Church, Nottingham, Pa.: A splendid cantata was enjoyed by a full church on Easter Sunday evening. . . . Teachers and officers of the Sunday school held a stimulating meeting recently, which it is expected will have salutary effects on the school work. . . . The Rev. Robert S. Marsden spoke at the service on April 13th, bringing two helpful messages.

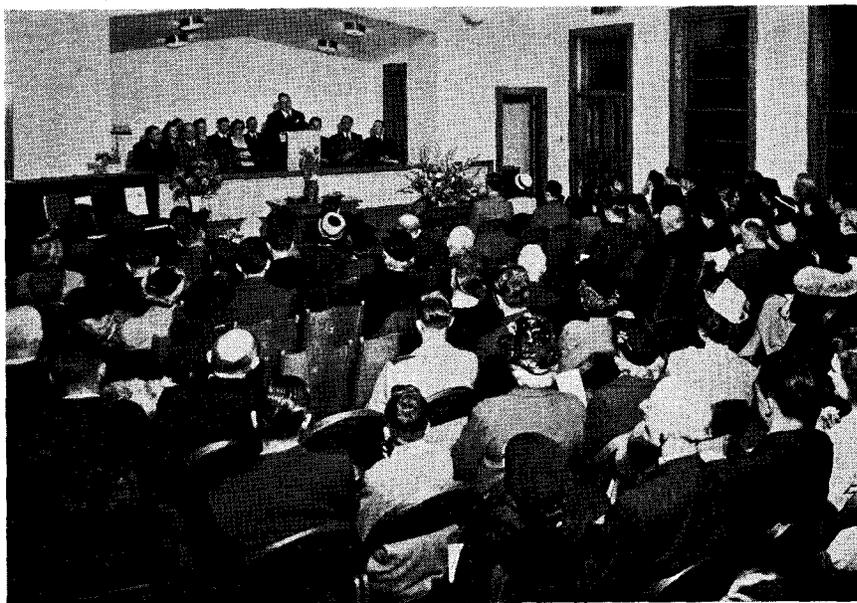
St. Andrews Church, Baltimore, Md.: Three new members were received into the church on March 16th. One was Mrs. R. Heber McIlwaine, who plans to accompany her husband to the mission work in Formosa under

the Canadian Board. . . . Total membership of the church is now 36. . . . Floor plans and elevations, including a manse and a Sunday school unit, with an auditorium seating 120, have been submitted for consideration of the congregation. Space is reserved for a larger church building to be erected later.

Calvary Church, Middletown, Pa.: The pastor, the Rev. Robert L. Atwell, was on leave from February 24th through March 26th, doing deputation work for Westminster Theological Seminary. During his absence services were conducted by the Rev. Robert S. Marsden, Professor John Skilton, and Mr. Robley Johnson. . . . Mrs. Bruce Hunt addressed a meeting on March 20th, sponsored by the Women's Missionary Society. . . . The congregation has reluctantly bid farewell to the Cores family. M/Sgt. Cores has been transferred to overseas duty with the armed forces. Mrs. Cores was one of the Sunday school teachers, and directed the choir.

Presbytery of Wisconsin

Calvary Church, Cedar Grove: The Machen League sponsored a Bible Conference rally on Friday evening, March 28th. Motion pictures of the



Service at Dedication of the new building of the First Orthodox Presbyterian Church, Portland, Oregon. The Rev. Robert S. Marsden, General Secretary of the Committee on Home Missions and Church Extension, who preached the sermon, is standing at the pulpit desk. Others on the platform include the Rev. Robert S. Nicholas of Bend, Oregon, and the Rev. Lawrence Eyres, pastor of First Church.

past two conferences were shown by the Rev. Richard B. Gaffin. The Rev. John Verhage, chairman of the Bible Conference Committee of the Presbytery of Wisconsin, announced plans for this year's conference, which is to be held August 18-25 at Amherst, Wis., with the Rev. Edward J. Young as speaker. Delegations from Bethel Church, Oostburg, and Grace Church, Milwaukee, attended the rally.

Old Stockbridge Church, Gresham, Wis.: About 55 people were present for a recent Sunday evening service. The choir sang hymn requests that had come in from various individuals. . . . Carpenters are at work on the Old Stockbridge Church building. . . . It is hoped the building will be in condition to be used for special services planned for April 21-25.

Proposed Assembly Docket

THE Rev. D. Eugene Bradford, Clerk of the last General Assembly, has released the proposed docket for the forthcoming Assembly at Cedar Grove. The Assembly convenes on Thursday, May 22nd, and is scheduled to continue through Tuesday noon, May 27th. The daily program includes a devotional service at 8.30 A.M., convening of Assembly for business at 8.50 A.M., noon recess from 11.45 to 1.15, supper recess from 5 to 6.45 P.M., and final recess at 9 P.M., with no evening public meetings. These recess times are set as "orders of the day" from which, if the docket is adopted, there is to be no deviation. The docket, aside from the orders of the day, is as follows:

THURSDAY, May 22nd

- 10.00 A.M. Pre-Assembly service of worship. Sacrament of Lord's Supper. The Rev. Ned B. Stonehouse in charge.
- 12.45 P.M. Enrollment of Commissioners
- 1.15 P.M. Assembly constituted with prayer
Roll Call
Presentation of Minutes of 13th Assembly
Report of Stated Clerk of 13th Assembly
Election of Stated Clerk
Election of Moderator
Election of Assistant Clerk

- Reading of Communications
- Adoption of Docket
- Appointment of Committees on Presbyterian Records on date and place of 15th Assembly Others if necessary.
- Report of Committee on Arrangements
- Report of Travel Fund Committee
- Report of Committee on Foreign Missions

FRIDAY, MAY 23rd

- 8.50 A.M. Reading and approval of Minutes of previous day
- Report of Committee on Christian Education

- 1.15 P.M. Report of Committee on Home Missions and Church Extension

SATURDAY, May 24th

- 8.50 A.M. Reading and approval of Minutes of previous day
- Report of Committee to Study Certain Doctrines
- 1.15 P.M. Report of Committee on Ministerial Benefits
- Report of Committee on Sickness and Hospital Benefits
- Report of Committee on Sale of Standards
- 5.00 P.M. Recess for the day

MONDAY, May 26th

- 8.50 A.M. Reading and approval of Minutes of May 24th
- Report of Committee on Secret Societies
- Report of Committee on Union with the Reformed Presbyterian Church of North America, General Synod
- 1.15 P.M. Report of Committee on Song in Public Worship
- Report of Committee on Texts and Proof Texts
- 6.45 P.M. Report of Committee on Local Evangelism
- Report of Committee on Assembly Representation
- Additional Report of Travel Fund Committee

TUESDAY, May 27th

- 8.50 A.M. Reading and approval of Minutes of previous day
- Report of Committee on A.C.C.C. and N.A.E.
- Report of Committee on Presbyterian Records
- Report of Committee on Date and Place of 15th Assembly
- Appointment of Committee on Arrangements for 15th Assembly
- Miscellaneous Business (including fixing of Budget)
- Approval of Minutes of entire Assembly
- Prayer and Dissolution of Assembly

ASSEMBLY NEWS

THE Committee on Arrangements for the Fourteenth General Assembly of The Orthodox Presbyterian Church, which will be held in Calvary Church, Cedar Grove, Wisconsin, commencing May 22nd, has announced three services of public worship. The Rev. Ned B. Stonehouse, Th.D., Moderator of the previous Assembly, will preach the sermon at the pre-Assembly communion service at 10 A. M. the morning of May 22nd. At the service Sunday Morning, May 25th, at 9 A. M., the preacher will be the Rev. John H. Skilton, and at the evening service that same day at 7.45 P. M., the preacher will be the Rev. Edward J. Young.

Assignments for lodging for commissioners will be made in the church office on Wednesday evening from 8 until 9.30, and on Thursday morning from 8.30 to 10. Meals will be served to commissioners and friends at cost in the church basement at noon and at 5.30 P. M., on Thursday, Friday, Saturday, Monday and Tuesday. Commissioners will take breakfast with their hosts, and will be guests in the homes of the congregation for other meals on the Lord's Day.

An offering for the Travel Fund of the Assembly will be received at each of the three public services.

Doctrine Committee Prepares Report

THE Committee on Doctrine appointed by the last General Assembly is having its complete report printed for distribution to the ministers of the church. The report, which according to a covering letter, treats only the doctrine of the incomprehensibility of God, has five main sections. Part I is a historical study of the doctrine in the 16th and 17th centuries. Part II is a study of Scripture passages. Part III is a formulation of the doctrine. Parts IV and V consist of an evaluation of documents in the current discussion, and additional historical material. An appendix presents a study of the doctrine in certain 19th and 20th century theologians. The first three parts appear as the report of the committee as a whole. Part IV is signed by only two members, Part V by two other members, and the appendix by one member.

We present here Part III of the Report, the doctrinal formulation.

Formulation of the Doctrine of God's Incomprehensibility

I. Incomprehensibility is not an attribute essential to the being and knowledge of God; His being and perfection are not incomprehensible to Himself. This attribute has respect only to the relation of God's being and perfection to created reality. In this sense it is a relative attribute.

II. Incomprehensibility expresses the relation of the being and perfection of God to created rational intelligence and has relevance or meaning only as we contemplate the finite understanding.

III. Though incomprehensibility is, in the sense defined, a relative attribute and though it is only within the sphere of finite intelligence that it has meaning, nevertheless incomprehensibility springs from and rests upon the transcendent uniqueness and distinctness that belong to God in virtue of His own essential being and perfection.

IV. Incomprehensibility does not mean that God is inapprehensible or unknowable. It presupposes, rather, knowledge of God on the part of rational creatures. And this knowledge presupposes creation in the divine image and divine revelation. It is therefore only within the sphere of rational intelligence confronted with

divine revelation that the incomprehensibility of God has relevance or meaning.

V. Incomprehensibility means that within that sphere of revelation and of rational intelligence finite creatures cannot have a complete, or exhaustive, or comprehensive, or "adequate" knowledge of God. We cannot search, or find out God to perfection. All-penetrating examination or understanding always escapes human capacity.

VI. In this sense God is absolutely incomprehensible. He is not more or less incomprehensible as He is more or less known. There is always an essential disproportion between the infinite transcendence of the being and perfection of God, on the one hand, and the capacity of finite intelligence on the other. And this transcendence is not simply temporarily beyond the finite grasp; God's greatness is essentially and eternally unsearchable.

VII. God is incomprehensible not only in His essential being and intradivine relations; He is also incomprehensible in all His perfections, counsels, judgments, ways and works. God is even incomprehensible in His self-revelation.

VIII. Like all His other perfections, God's knowledge and understanding are incomprehensible. He knows Himself and all things in a way that is unique and exclusive and with all-penetrating fulness and exhaustiveness that are never predicable of finite knowledge or understanding. The qualities of divinity inhere in His knowledge and understanding so that His knowledge is too high for us and we cannot attain unto it. By revelation and illumination we may truly know God and have communion with Him. Yet our knowledge is always from the human level, the level of creaturehood. God's knowledge is always on the divine level and possesses the divine qualities that can never attach to ours. God's knowledge is divine at every point, while ours is never divine at any point. God is perfect in knowledge, and this perfection that covers the whole of His knowledge must be applied at every point, however infinitesimally small may be the point considered.

IX. The infinite transcendence of God and His consequence incomprehensibility should always constrain in

us the profound sense of mystery, awe, and reverence. It is at the highest reaches of our apprehension, understanding and contemplation that we are most deeply, gratefully and adoringly aware of the transcendent and incomprehensible glory of God. It is then that we are most truly conscious that God dwells in light unapproachable and full of glory, and we are constrained to exclaim, "Great is the Lord, and greatly to be praised: and his greatness is unsearchable" (Ps. 145:3); "Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5).

Dakota Presbytery Meets

THE Presbytery of the Dakotas held its spring meeting at the church at Bancroft, S. D., on March 11-12. The popular meeting on the evening of the 11th was addressed by the retiring moderator, Elder Russell M. Olmstead. Two other elders took part in the service. At the sessions on the 12th, following a devotional service, the Rev. Reginald Voorhees of Omaha, Neb., presented a paper on "The Reformed View of the Lord's Day and Its Relation to the Old Testament Sabbath." A lengthy and profitable discussion followed the presentation of the paper.

The Rev. C. A. Balcolm was unanimously elected moderator. Elder Ernest Covey of Hamill was elected temporary clerk.

Among other items of business may be noted the following. The Rev. Edward Wybenga was received from the Presbytery of Wisconsin, and plans were made for his installation as pastor of the Westminster Church, Hamill, on April 15th. The call of Faith Church, Lincoln, Neb., to Licentiate Herbert S. Bird was found in order and directed to be placed in his hands. The congregations at Wilton and Baldwin, N. D., formerly served by Mr. Balcolm, were dissolved. Plans were made to hold the Young People's Conference and Bible Camp at the State Park, Niobrara, Neb., June 9-16, with the Rev. Edmund P. Clowney as speaker. Presbytery also decided to extend an invitation to the General Assembly to hold its 1948 meeting at the Bob Marshall Organization Camp in the Black Hills near Custer, S. D.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Canadian Presbyterian Minister Resigns; Charged with "Divisive" Tactics

THE Rev. Perry F. Rockwood, Presbyterian minister since 1944 in Truro, N. S., has resigned his pulpit and withdrawn from the Presbyterian Church in Canada, following a unanimous decision of his Presbytery finding him guilty of following "divisive" tactics in the work in his own congregation and in his outspoken criticism of his denomination.

Last fall Mr. Rockwood preached a series of sermons on the Roman Catholic Church, in which he discussed not only the beliefs and practices of that church, but also the Canadian Protestant-Romanist issue. In certain sections of Canada, notably Quebec province, the dominant part of the population is Romanist. Rockwood charged that Roman Catholicism was responsible for the political isolation of Quebec, for the economic backwardness of its people, for its illiteracy, poor health, and superstitions. He also charged that Protestantism, including the Presbyterians, was allowing this Romanist influence to increase, and was in a sense cooperating with it. He referred to the activities of the Canadian Protestant Council of Churches, of which the Presbyterian Church is a member, in flirting with prominent Roman Catholics.

In another series of sermons on "What is Wrong with the Protestant Church?" Mr. Rockwood described the church as being "sick unto death" doctrinally, educationally, and ecumenically. In these sermons he gave special attention to the Presbyterian branch of Protestantism. Among other things, he attacked the colleges in Montreal and Toronto, where the Bible is constantly being attacked and criticized. He declared that students from these colleges entering the Presbyterian ministry are advised to employ the device of "mental reserva-

tion" when taking their ordination vows.

It was inevitable that a young minister taking this strong stand in an established church, would find a certain division among his congregation. The congregation of the church in Truro was divided, but apparently during the period of Rockwood's ministry it grew in size, and many young people were added. New mission stations were started in two places in the city, and the church activities were greatly increased.

In January the Presbytery in which the church is located appointed a committee to investigate the situation in Truro, and the committee finally came in with a report charging Rockwood with various types of divisive activity. Formal charges against him were filed by the moderator of the Presbytery, the Rev. Frank Lawson, and the trial was held early in March. The outcome was a unanimous conviction, though apparently a compromise was offered. Mr. Rockwood was told he might remain in the good graces of the Presbytery if he would withdraw from sale all unsold copies of his printed sermons (Some five thousand copies of the series on the Protestant church had been printed and sold), refrain from printing any more sermons undermining confidence in the Presbyterian Church in Canada, refrain from publicity in the press, and show due humility and repentance for statements made against fellow ministers and try to understand and approve the policies of the Canadian church.

Mr. Rockwood refused to submit to these demands. Instead he announced that he was withdrawing from the Church and would open an independent work in Truro.

The Rockwood case has attracted considerable attention in Canada. The

Toronto Newspaper, *Daily Star*, published extensive reports of the case, including summaries of the sermons. The Rev. T. T. Shields, militant Baptist fundamentalist of Toronto, devoted an entire issue of his publication, *The Gospel Witness and Protestant Advocate*, to telling the story and reprinting Rockwood's sermons. Some 50,000 copies of this issue were to be printed and distributed to Presbyterian, Baptist, and Anglican clergymen and others whose names might be secured.

It is unfortunate that Mr. Rockwood did not see fit to carry the case to the higher courts of the Presbyterian Church. We are not prepared to say what the outcome would have been, though he claimed it would be the same thing over again. But where a church has a system of courts, and where the issues are as important as in this case, a final decision from the highest court should be sought. Failure to seek it, is failure to employ the full protection that Presbyterianism affords for the defense of the faith.

On the other hand, we believe that much that Mr. Rockwood has charged against Protestantism and even against the Canadian Presbyterian Church may have considerable evidence in its support. We believe the church is called upon to clear itself of charges of collaborating with unbelief. Mr. Rockwood was accused with being simply a "Fundamentalist fanatic." That is too easy an answer in the situation. Mr. Rockwood dared to criticize the official policies and Boards of the church. Until a clear answer to such charges is given, the church will not have the confidence of its members. Silencing critics by throwing them out, is not an adequate defense of a church's orthodoxy.

Asks Protestant-Catholic Union

THE Rt. Rev. W. L. Wright, Anglican Bishop of Algoma, Canada,

recently called for a united Christian church,—a re-union of Protestants and Catholics in one organization. He said that "The Anglican Church is both Catholic and Protestant. She will throw away her opportunity to 'serve as a 'bridge-church' if she stresses only a nominal unity with Protestants and abandons her position in regard to the Apostolic ministry, which she holds in common with the Catholic three-fourths of Christendom."

Dr. J. H. Arnup, former Moderator of the United Church of Canada, declared in a recent speech that if there is to be peace in the world, Roman Catholics and Protestants must come together to ensure it.

Juvenile Delinquency

LAST November the Department of Justice in Washington called a "National Conference for the Prevention and Control of Juvenile Delinquency." Considerable publicity was given to this Conference, both in the newspapers and over the radio.

The calling of such a conference would certainly seem to suggest that the Justice Department was really interested in seeking to deal with the basic problems involved. However, a report has recently been circulated by the General Superintendent of the National Civic League which may, at least, raise a doubt in the minds of some as to the purpose of the conference.

The report from the Civic League is worthy of being quoted, at least in sections. It says, for example, "One cannot help wondering about the absence of representatives from such well-known organizations as the Boy Scouts of America, Allied Youth, Christian Endeavor, Parent-Teacher's Associations, Women's Christian Temperance Union, Salvation Army, Y.M.C.A. and Y.W.C.A., all of which are working constantly with youth and fully conversant with their problems."

This report continues, "Of course, not every one interested in the conference could be on the Executive Committee created for its promotion. But what strikes one as singular is the fact that the National W.C.T.U. was refused the privilege of having delegates seated in the conference. The executive head of another organization was granted credentials on condition that he refrain from bringing up the

subject of alcohol and linking it to juvenile delinquency."

After noting the various causes which the conference mentioned as contributing to delinquency, Superintendent Schmidt says, "Four commonly recognized factors in causing juvenile delinquency were not mentioned in the findings of the conference. They are crime-inciting motion pictures, detective and underworld books and magazines, alcoholic beverages and cigarettes." One of the delegates was permitted to read a resolution putting blame for delinquency on the use of narcotics, and calling for scientific instruction regarding the effects of alcohol and tobacco on children and adolescents. But he was permitted to read the resolution only on condition that it be neither debated nor voted upon.

The Civic League report concludes with these words, "Too much revenue comes from motion pictures, alcoholic beverages and tobacco products to expect governmental agencies to discourage their patronage and use, even for such a noble purpose as the reduction of juvenile delinquency. Any worthwhile solution to this vexing social problem must come from an aroused citizenship willing to sacrifice large revenues for the protection of our boys and girls from exploitation for the money that can be made from their debauchery."

Council Meetings

THE National Association of Evangelicals held its annual Convention at Omaha, Nebraska, April 14-17. There were four evening mass meetings, and daytime discussions of such subjects as Radio, Sunday School, Higher Education, Missions, Evangelism, Chaplaincies, Youth, etc.

The American Council of Christian Churches held its spring meeting April 17-20 in Cleveland, in co-operation with the local Cleveland Council of Christian Churches. Speakers at the four-day meetings discussed the condition of American Protestantism, the evils of the Federal Council, and in particular the activity of the Federal Council in the field of economics, in which it is apparently espousing socialism. The Rev. W. Harlee Bordeaux, a minister of the Orthodox Presbyterian Church, is the field secretary of the American Council.

Federal Council and Economics

THE Federal Council of Churches of Christ in America has of late been devoting considerable attention to the field of economics and labor problems. Some time back the Council issued a Bulletin under the title, "Non-Profit Incentives in our Economic Life," in which in a subtle fashion it attacked the idea that people are properly in business with a view to making profits. This Bulletin fell into the hands of David Lawrence who editorialized on it in the December 27, 1946, number of *The United States News*. His editorial was entitled, "Sniping at Profit-and-Loss System." The substitution of some other alleged motive for the profit motive is said to have characterized Germany and Italy, and especially Communism.

The Federal Council held a conference on "The Church and Economic Life," at Pittsburgh February 18-20. Representatives of the various churches and of labor and industrial organizations were present, and expressed themselves in such fashion that it was obvious any sort of unanimous agreement on disputed points was out of the question. However, the Conference did issue a Report. It included such sentences as, "God cares for all men equally . . . and they are bound mutually together because they are bound to Him"; men are "equal as sons of God"; "Production exists to serve necessary and desirable consumption"; "Property . . . should be held subject to the needs of the community"; "Christians must be actuated more largely by a service motive than by a profit motive."

Churchill

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degrade a profession which under Jesus was, 'seek ye first the kingdom of God.' The prophet knows that if God comes in second, He never comes in at all.

Education occupies a vast area in the life of our nation today. But our educational system has left out something very important. What is the most important thing in life? Well, you say, I suppose that really God would be the most important. Then think of our wisdom in leaving out the most important phase of life in

our education. We educate men in the intellect and do not train the heart. And what is the result? We are putting a man's head on the body of a beast. Yet a time and America will be destroyed.

Religious bargain hunters—have you seen them in the church? The preaching here is too hard on sin: I'll go elsewhere. The word here is like a fire and a hammer: I'll seek a more comfortable ministry. Think of it—I called the minister Saturday night to tell him we were bringing our baby in tomorrow to be baptized; he hesitated. He even asked if we were Christian parents, church members! Next Sunday we're having it done in the Rev. X's church—no requirements on the parent's part and the church is much bigger too.

Many are the professed converts today, people who have joined the church yet have never really been humbled. The preacher, unhindered by orthodoxy or Calvinism, started these converts on a new and glorious career, a career and profession based on the abasement of God and the exaltation of man. There is no unconditional surrender to God. There is a mere compromise between the sinner and God. I'll give up this and you give up that. If you require this, then I'll require that. I know God's law says this, but I think this. Oh, but I'm sick of it—this respectable Christianity is a stench ascending to high heaven. God is not in it at all. The wrath of God is revealed from heaven against all such ungodliness.

Nineveh found under the stern preaching of Jonah that God was not a mere sponsor of the status quo. He judges and condemns the status quo. It is just a matter of time and Nineveh shall be overthrown. It was one short message of doom and yet what power. Jonah's aim was not to produce faith by his own efforts, but to call forth a faith worked in men by the power of God. This short preaching which God gave to his prophet teaches us that the foundation of saving faith is not reason or pleasing sensation, but the power of God exerted on the heart.

America is being destroyed today because there is no John the Baptist to preach repentance. Modernism and liberalism have placed our nation in the path of the destroyer. Before a nation can turn to God there must be

sinews of strong conviction. A conviction of sin and the need of repentance. Modernism has drawn out these sinews. Before a nation can be saved there must be the inclination to repent, but modernism has taken away any such inclination. Yet a time and America shall be destroyed.

Oh, may the first petition of our Lord's Prayer be answered. May the name of God be made holy. This is the most important thing in prayer and Jesus put it first. The most important thing for America is to get back to God. When Israel turned from God, sin became a problem. We have thrown overboard God and His whole way of life and have adopted our own ways. All we like sheep have gone astray; we have turned every one to his own way.

Nineveh had done this and was moved deeply by the prophecy of doom. Suddenly religion became a thing of great moment. Hearts were stirred profoundly. This doctrine of God's judgment entered through the door of the intellect but did not stop there. Their deepest affections were touched. Oh my friends, if the doctrines do not steal away our affections we never do business with God, we are never engaged to Jesus Christ.

So it was that a great city was subdued and smitten with profound humiliation. The simple message of God broke through age long superstitions. They cried mightily to God, hungering and thirsting after righteousness.

If Jonah came down our streets today he would warn America. He would say that judgment is coming, and it is going to be a great judgment. Think of Calvary's cross, and see how God punishes sin. The wrath of God would give his message weight. Death is suspended over man. You are in God's hands. What will He do with you, unbeliever? professing Christian? It may be your portion to suffer eternal burnings. You are on the broad easy road that leads to destruction. You may soon plead for just one drop of water to cool your tongue in that awful torment that Jesus speaks of. But whatever God does to sinners will be right and just. The smoke of their torment ascends up before heaven forever and ever. Why? Well, God is glorious in His justice and all creation will say 'Amen' at the eternal destruction of sinners.

The majority of people in this land of the free, the majority not the few of this generation, will fall into hell unless they turn around. Repentance must come. Come from the right motives as it did in Nineveh—the fear of God.

Yet forty days, cried Jonah. And full of concern, men asked 'why?' Why forty days—why not now? It may be, it must be that He is allowing a space for us to change. It may be a brief season of grace. Perhaps He is also merciful.

The lurid flames of hell cast their light on Jonah's message and oh how the spirit of God used this to plead with a nation. From that awful message those benighted souls manufactured a message of hope and turned wholly unto God. The fountains of mercy in the heart of God were broken up. His relenings were kindled; He delighted to save those whom He might justly leave to their own devices.

Oh God, send another Jonah prepared in thine own Seminary, prepared to say: yet forty days and America will be destroyed.

Labor

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tee on Labor and Public Welfare to give its views on labor legislation, which it gladly did. Thus its influence is spreading. Isn't that the only way, a far better way than to have as spokesmen for Christian workers among others, men who defy the laws of God concerning relationships with and duties toward fellow men?

College Graduates

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