

TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

A Cry From the Solomons

A Missionary Challenge

"We Are Not Alone!"

The Origin of the
Irish Evangelical Church

How to Interpret the Bible

Richard W. Gray

Paving the Way for Modernism

Paul Woolley

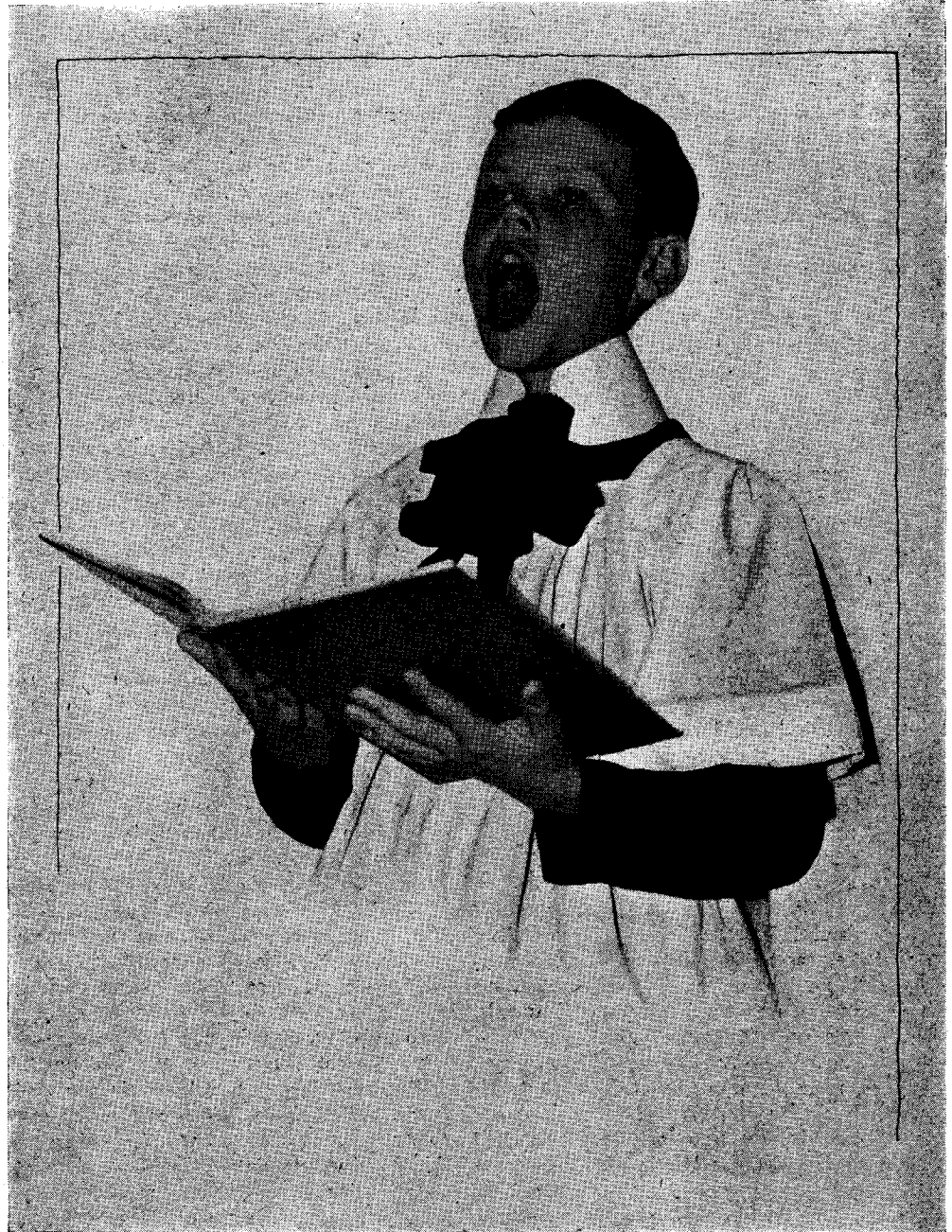


Photo by Ferd Cole

"Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."

April 10, 1945

VOLUME 14, NO. 7

The Passing Parade

NEWS

By THOMAS R. BIRCH

Philadelphia's Battle of the Air Waves

WITHIN the past few weeks a Philadelphia radio station has cancelled the contracts of about sixteen gospel broadcasters, some of whom are of national or even of international fame. The radio preachers have formed an organization for the purpose of protest. A mass meeting attended by more than fourteen thousand people has proclaimed that this is an issue involving the whole American concept of religious liberty and has called upon Christians everywhere to join the gospel broadcasters in their fight against the present policy of the station which has "violated these principles of religious liberty." And the whole case has been appealed to the Federal Communications Commission.

Radio station WPEN is a comparatively small Philadelphia station, owned by the *Evening Bulletin*, largest newspaper in the city. It is independent of the major networks and hence was a haven of refuge for gospel broadcasters who no longer are able to buy time on the large chains. In addition to numerous, purely local programs, it carried Charles E. Fuller's "Old Fashioned Revival Hour," Walter A. Maier's "Lutheran Hour," and Percy B. Crawford's "Young People's Church of the Air."

Late in February, however, WPEN notified its sixteen-odd religious broadcasters that, effective not later than April 2nd, it would adopt a new policy. It planned "to inaugurate on a substantial basis, as a public service, a series of religious broadcasts of general interest, the time for which will not be sold." And the letter of notification closed with some pious observations about "the important matter of carrying religious worship into the home through radio broadcasting," implying that henceforth that job would be done a lot better by WPEN than it had previously been done by the preachers.

The gospel broadcasters promptly formed the "Philadelphia Association of Gospel Broadcasters" to fight the ban, rented Convention Hall for a protest meeting on March 15th, and voted unanimously to file a formal complaint against

WPEN with the Federal Communications Commission. Chairman of the new organization and sharpest thorn in WPEN's flesh is the Rev. Carl McIntire, radio preacher of Collingswood, N. J., and president of the American Council of Christian Churches, who has minced no words in his open flagellation of the station and who has conferred stormily with executives of the station and with top officials of the *Evening Bulletin*.

It may well be that the WPEN incident will set a precedent for independent stations throughout the country. If it does, the Federal Council will have won another battle in its war of attrition against the forces of militant Christianity. The major networks have already closed their doors to purchasers of time for gospel programs. If the independent stations follow suit, it seems humanly impossible to preserve a powerful and effective true gospel witness on the air.

The reason is not obscure. The free time so piously offered by the stations and networks is not for the preachers of the gospel of the Word of God. They must stand, as it were, outside the candy store window, with their noses pressed against the glass, while the more fortunate youngsters from the Federal Council side of the railroad tracks go inside and scoop up all the jelly beans. Perhaps two per cent. of the listening public is interested in hearing gospel messages on the air, even though one hundred per cent. ought to be given a chance to hear that gospel. All right, say the station officials, if two per cent. want your program, we'll give you two per cent. of the free time. Ninety-eight per cent. want Federal Council, Roman Catholic and Jewish programs, so we'll give the Council and the others ninety-eight per cent. of the free time. Your two per cent. will entitle you to five uninterrupted golden minutes every February 20th, and it will be a pleasure to work with you in this "important matter of carrying religious worship into the home through radio broadcasting." Naturally, the man on the receiving end of this sort of dismissal echoes the Brooklyn chant, "We wuz robbed!"

We don't think he was robbed. But we do think he ought to fight with every

ounce of energy he possesses to have the station's decision annulled. He ought to bring every legitimate pressure to bear upon the station officials. If he can do so justifiably, he ought to appeal to the Federal Communications Commission. He ought to rally the support of every Bible-believing Christian in his crusade. If he fails now, the sweet music of the gospel will probably not again in our generation flood the air lanes with the good news of redeeming love. These are matters of the utmost urgency, and Christians dare not be complacent about them.

For this very reason, we wish that the gospel broadcasters would not introduce confusion. There is a vastly important principle at stake—the principle of the Great Commission. The gospel must be preached. It must be preached in all the world. And it must be preached in order that sinners may be saved by the sovereign working of God's Holy Spirit. For that principle the gospel broadcasters and every Christian as well should be willing to give, if need be, the last full measure of devotion.

We must, however, take exception to the claim of the broadcasters that their religious liberty, guaranteed by the Constitution, is being infringed upon by the radio stations. Mr. McIntire, in his sermon over WPEN on Sunday, March 4th, said, ". . . The Constitution of our land says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' There is the Constitutional guarantee protecting us from government control. We rejoice in it. Because of it we have freedom of religion in this country. The freedom guaranteed in that place relates directly to the attitude and the position of radio stations, because radio stations are in a position to control or to leave free this matter of religious expression."

In our opinion, Mr. McIntire—and we believe the rest of the broadcasters hold to substantially the same position—is confused. The government has not cancelled his contract. If it had, our land would be essentially no better than Germany or Japan. If it had, then indeed Christians might well prepare themselves for the arena or the stake. But the government has done nothing. Mr. McIntire's contract has been cancelled by a private business, a portion of that free American enterprise which Mr. McIntire himself champions

(See "Birch," page 112)

A Cry From the Solomons

MISSIONS

THERE is a poignant story of longing and a heart-searching challenge to the people of God in three letters recently received by Chaplain E. Lynne Wade. They were written by two of the Solomon Island native Christians to whom Chaplain Wade ministered while he was stationed on Guadalcanal more than a year ago. The letters are here published almost exactly as they were written, with no attempt to change the picturesque style:

"Protestant Verson Church,
Arabala, Malaita,
South Langalanga Lagoon,
10th. October 1944.

"Dear Chaplain E. L. Wade,

"Just little note to you, reminding you again, and telling you that I'm getting on quite well during that I came home. I still think of the day that I saw you, and asked for some Testament, and that you took me in your camp, and we go to your tent, and that we talk together, and read about God's Word, and also we have some good lemon drinks that day.

"Here I write to you hoping you are getting on fine with God's work there amongst the soldiers also I tell you that we are helping you with our prayers every day, tho we stay at home, and not help in the war, but we have to fight with our prayers,

so God can help you, and some others that did His work there, and we pray that God will cause righteousness to win, and will speedily this war to an end, so we may have peace again.

"Thank you very much for your kind love, that while I was there, that you sent up some Testament for us at Koli Carney Field, so I got those books, and I share those books to some of us who can able to read God's Word.

"I like to tell you a little about God's work here in our island, today in our island, many that loved the Lord are cold in their lives, and many turned and hold on to things that they had been let to the Lord before, so we pray that God knows to supply His work, and to turn them again. We thank God too, tho many slack back, but many just trust the Lord too, during these difficult days. Before war, we have missionaries, who would visit us every months with God's word, so to-day, no missionary now, and many of us weak. So to-day we need your help very much, and some that love the Lord to pray for us; we need you to come and see us very much, but you are very busy with the work there too. [The writer is evidently under the impression that Chaplain Wade is still stationed somewhere in the island group.] But

whenever you get some free time please try and come over and see us some sunday; if you willing to come, write first and tell me, so we can ready and send news to our people in different villages so they can come together to welcome you. We are very glad if you come. To day we have lots of needs, one of our needs is for a missionaries to hold a school for children, before we have a school, which is at One pusu, the missionaries taught us there, but so now to day, no school for our children, so we need some one who would let himself for this work, to leave his home and family, as some of the Australian did before war, to teach boys and girls; these are the great needs but we trust God will supply it. I hold a little school myself, but I not learn much to know any thing so to teach boys; I can only read, and write and to do some little adding, and multiplying, subtraction, division, but not much, more to learn I need, truely we can only learn to love the Lord, but beside we must learn of some other things that to help us too. Lots of boys here willing to learn but I am ignorant, I like to learn myself too, if some missionary come to help us.

"I like to see you very much, to talk over some things, and to show me some things that I like to teach



boys, but I not know them quite good, so will you please try and get some chance and come over to see us.

"And also I like to tell you, that there is a great need in my little school, I need some pencils, and also I have nothing of books, so will you please try and supply this need of mine, I know it is very hard to get things as during the war, so I'm only try and ask you, and if not, you will try, so you can see in the following list:— I cannot tell you what kind of book, or what size is it, I can only tell it, but you try and find any addition part of books that you know it best.

Arithmetic Book—one is enough.

Exercise Books—send as much as you can find.

English Grammar—doz. or ½ a doz. Several of them.

Composition—doz. or ½ a doz. Several of them.

Geography Book—1 or 2.

Atlas—1 or 2.

Pencils—as much as you can find.

History Books—5

"This is the book that I need it most, I not know the name of it, but it is to read about every thing in other countries, and who discovered what island or country, or continent, so if you know what kind of book it is send it too.

"I just tell you how many I need, but you can find me any kind of books more, and send as much, for I need lots of books for this school. If you need us to send you some money so you can buy these for us, write soon and tell us, so we can make our collection of money and send it to you, and tell our brothers in the U. S. to help our school to with books, and to buy some books to help us; and if the Lords will, He will choose who will out from America, or Australia to help us in our school. You know every book in schools, so you can find some other good school books, or any thing to help our school. I think thats about covers everything; May the Lord add His reach blessing on you, and our Christian brothers at home or where ever they are.

From,

Your brother In Christ,

JERIEL AFIA.

C/o District Officer,

Auki, Arabala,

Malaita, British Solomon Islands."

Later Jeriel addressed another letter to Chaplain Wade:

"I not quite satisfied with what I told you in the other letter, here I tell you again; Do'nt forget, we have a great need, ask our friends and those that truely love our Lord to help us in this our need, ask some of those chaplain there in the Protestant Church, to try and help us with our need. Help us with any kinds of books for schools, and pencils and some other thing that help the schools.

"And try an find some one who can help us to teach our boys. Please write and tell me what you think, or if the letter reach you.

"Here is a call across to America for help, as the jews did when Paul and Stephen and the disciples preached the Gospel before.

From

JERIEL AFIA,

"And also we need a drum for our school, we got 2 but they are broken, so if you can try and get one for us, or if you know how to get the right kind of lids for them, one is called Recular Hardwhite, Made in U.S.A. we need some lid for that one, and not know where the other is made, may be in Australia or America, but it is a large one than the other one, and it is made of brass, I measure it cross way, and it is 13 ½ ins. [diameter] so you may see if you can get us a new one or just send some lids for these two broken ones.

"If you know where to get them or the books, or any thing for our school but if you need us to help in some money, write quickly and tell us please so I can ask the District Officer and come to see you myself. We are willing to help you in our money if you know where to get these things for us.
J. A."

The third letter is from another native Christian, Heber Hedley Imora, and is written from the Native Labor Camp on Guadalcanal. Chaplain Wade describes Heber as "one of the finest native Christians in the Solomons, and one of my dearest friends there." Heber tells of the death of his cousin, Shebuel, who is second from the right in the first photograph on page 99, and who is kneeling in front of the group in the second photograph. Shebuel was another of Chaplain Wade's many Christian friends on Guadalcanal, and he died

during an epidemic which swept through the islands and killed hundreds of natives.

Heber's letter was written on February 5th:

"Dear Sir

"Me not fit to write to you. But me must write to you, Because me have chance yet, so I tell you about Shebuel Teti which is your friend is gone home to heaven, might you heard about Him or not yet; So I must tell you more about Him, How the Lord Jesus call Him Home already. On April date 5th. And I always think of the peace that you had with Him. How you both love the work of the Lord Jesus. In Here at Guadalcanal, Again I am still believing that you had promised one nice Bible. In my remembrance for you shall not get slack, though you a man from another country the love of Christ heaps us up to be one. And another thing too Chaplain, me always praying for you. Where ever you go. Might you at home now or in some island. I tell you about myself this time. That God is so very good to me, all through my unknown journey. Also this year 1945 I am now here at Guadalcanal. I join the laborers here. Yes Chaplain I hope to meet, and see our faces at Jesus feet. May our blessed Lord be with you.

"Yours in the Love of Christ Jesus,

HEBER HEDLEY IMORA,

C/o British Resident Commissioner,
APO 709, C/o Postmaster,
San Francisco, Calif."

Chaplain Wade has echoed the need expressed by Heber Imora. There is a tremendous need, he says, for complete reference Bibles out there. A number of the native Christians were acquainted with the Scofield Bible, but Chaplain Wade pointed out some of the serious errors of Scofield and then generated enthusiasm for his Thompson Reference Bible which, he says, is just what they ought to have. "Any kind of a Bible with reliable helps," Chaplain Wade continues, "would be a godsend to them. If any of our people want to do a wonderful thing, I can supply a list of names of fine Christian natives, most of them local teachers and pastors, to whom a Bible may be sent. I hope they will send a Thompson, as I think it is absolutely the best. They are expensive, but the clothbound edition, which is

the cheapest, would be best out there anyway and would be revered and used a lifetime. It costs \$8.65 plus postage, and may be ordered from the B. B. Kirkbride Bible Company, 307 North Penn St., Indianapolis 4, Indiana."

Chaplain Wade will be glad to hear from persons interested in helping to supply the triple need. He may be addressed in care of THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

Here, then, is a Macedonian cry from the Solomons—a threefold cry: For missionaries, for Bibles, and for school books. THE PRESBYTERIAN GUARDIAN believes that the members and missionary societies of The Orthodox Presbyterian Church will not turn a deaf ear to the challenge.

Another Letter MISSIONS From Mr. Duff

THE work on the house goes toward completion. I don't know how well our carpenter will make out on his wages, if he works much longer to complete his contract. It's pretty hard to tell just how much time he is taking on the original contract, as he mixes other work up with it. We have had to change our plan for the enclosed porches because we were unable to get enough wire netting to screen them. The carpenter is making shutters for them. Since we have found out how hard it can rain here it seems doubtful that screening would be satisfactory anyway. De Rosa is doing a nice job on the shutters. He is putting up the cloth ceilings in the study, bath and one bedroom and decorating these rooms. He is quite a genius with the paint brush and goes to a lot more trouble making patterns on the ceilings and walls than we ever thought of. Fortunately he is not being paid by the day.

Mr. Stanton has practically completed the work on the well. This afternoon Mohammed called all the men in sight, including those loading the camels and others watering their flocks at the old well below, and together, with much chanting and shouting, we lifted the heavy cement top into place. The pump yet remains to be put in place. Someone in the village produced an old hand pump and Mr. Stanton bought it for thirteen shillings.

The breakdown of an ancient Ford truck, on which an official of the Milizia Nazionale Forestale was attempting to get back to Massawa after his motorboat had

broken down on the Dankali coast some ten days earlier, resulted in our getting a fine lot of trees to plant about the place. This man asked to be taken to Foro, about fifteen miles from Irafalo, where he hoped to pick up a ride on to Massawa. He told us that when we came to Massawa we should plan to get as many trees from the nursery at Dogali, ten miles from Massawa, as we could use. We prepared a hundred and sixty holes and brought enough small trees to put two in most holes. They are all trees that grow in low country. So far, a large proportion of them are living and doing well. We had wonderful weather to give them a start, plenty of rain and clouds and almost no hot sunshine. There are several varieties of acacia, two date palms for the gateway, kapok, flamboyant and other kinds.

It was a real pleasure to become acquainted with Niedo Salvatore, the forester. He is from Sardinia, has attended the Presbyterian and other evangelical churches in Rome and elsewhere, loves the Scriptures, and can quote many, many passages from them in Italian, as well as many Italian hymns. He writes poetry in his spare time, and read a number of his poems to me when we were in Massawa. I can understand only parts of them, but they are beautiful Italian. He has not left the Roman Catholic Church, but his sympathies seem all with the evangelical churches. He certainly seems to be a true Christian believer. He is very humble and unassuming and seemed to enjoy having us with him. I wish I could speak Italian well in order to talk with him more freely.

The Lord has given us exceptionally good friendly contacts in the last few weeks with the two most important chiefs in our Saho-speaking area. The day I drove Niedo Salvatore, the forester, to Foro, we arrived just in time to see a mule bolt at the accidental discharge of a shotgun shell, and buck till it threw its rider heavily to the ground. On running to the spot we found old Nasir Pasha, the man whose assent the English officials felt it necessary to obtain before letting us work among these people. He was holding his side in pain. I am sure they exaggerate when they say he is ninety-one, but he is an old man. Everyone was frightened about his condition. He was afraid to go to Massawa in our truck, but was pleased when I offered to go on to Massawa to call a doctor. When I reported his case to the officials of the B.M.A. in Massawa they sent a doctor and an ambulance and brought him to the hospital that night in Massawa. I drove back with them and saw him off. He made a great fuss about my having seen him fall

and having helped him into the house. Later Mr. Stanton and I called on him in the hospital when we went to Massawa. He surely was pleased. We had a very pleasant chat with him and his men. His rib had been fractured, but he was doing all right. He served us tea and fed us honey from the highlands.

We were in town several days, and before we left I took him some fruit from the market and had another talk with him. I felt I ought to speak to him briefly about our faith. I told him that we both believed there was but one God. If that was so, there could be but one true religion. He believed in the Mohammedan religion and I in the Christian. If our religion was true, then he and all Moslems must be lost, and if his religion was true, then we are absolutely lost. I said it was most necessary for us to find out which religion was the true religion and then believe it. I sketched briefly what we believe about the necessity of blood sacrifice for the remission of sin, referring to Moses as receiving directions from God as to such sacrifices; and what we believe about Jesus as the Son of God, who was God's own sacrifice, making unnecessary any other. I told him that now I couldn't explain these things to him very well, but we hoped before long to be able to speak Saho well and then we hoped to talk with him at much greater length about these things.

A week or more ago Ali Bey, chief of the chiefs of the Miniferi, came from the highlands at Addi Caieh to Irafalo. (Nasir Pasha is chief of the chiefs of the Assaotini.) Ali Bey is rather closely related to our language teacher, Mohammed Hassan, and stayed in his house for some nights, then put up his little tent near-by. We have had a very happy relationship with him. The day he arrived he had coffee at our house. He said people usually had some reason for coming to a certain place, and wanted to know what our work was. We told him as best we could, and quite frankly, what our purpose was, repeating something of what we had said to Nasir Pasha. He suggested sort of a modernist idea, that God is one, but there are many lines of truth radiating out from Him, and that they have taken hold of one, and we another. I objected to that, and said the two could not be true, and we must find out which one was.

The latest count on Christmas packages is seventy-nine!! We are feasting royally on them. Do please make the people in the home churches understand that we appreciate their thoughtfulness immensely, though we can't begin to write our personal thanks to them all.

"We Are Not Alone!"

GENERAL

The Story of the Origin of the IRISH EVANGELICAL CHURCH

MEMBERS of The Orthodox Presbyterian Church are inclined to feel that the crisis in 1936 in the Presbyterian Church in the U.S.A., which forced the withdrawal of the Gideon's band and led to the establishment of what is now The Orthodox Presbyterian Church, was utterly unique and unprecedented in the annals of twentieth century Presbyterianism. No Presbyterian denomination, they might say, ever before embraced unbelief with such whole-souled fervor as did the Presbyterian Church in the U.S.A., nor were Bible-believers ever before so cruelly mistreated.

As a matter of fact, there is a modern parallel that is astoundingly close to the case of The Orthodox Presbyterian Church. It is the story of the beginnings of the Irish Evangelical Church. The editor of *The Irish Evangelical*, organ of the denomination, is the Rev. W. J. Grier, who recounts the story in the October, 1944, issue of the journal after first quoting and commenting at length upon the article "When Is Separation Necessary?" by the Rev. Thayer A. Westlake, published in *THE PRESBYTERIAN GUARDIAN* of May 10, 1944.

"We have a parallel case close at hand," wrote Mr. Grier. "Prior to the 1927 assembly, many members of the Irish Presbyterian Church left it because of the Modernism of their ministers; they for the most part silently withdrew, and found refuge in other denominations. The late Rev. James Hunter took no such course; he was by no means silent. Over a long period of years he vigorously opposed Modernism in the courts of the church, and thereby brought upon himself much ill-will. For the most part he fought these battles quite single-handed. The courage and fortitude shown by him have never been fully and properly recognized.

"Then in 1925, at the instance of the late Principal Paul of the Irish Presbyterian College, there was a proposal made to consider a change in the questions put at ordination and in the formula of subscription to the

Westminster Confession. Principal Paul, in bringing forward this proposal, was yielding to the clamor of a considerable body of students at the college, who felt the yoke of the formula of subscription a yoke too heavy to be borne.

"It was Mr. Hunter who rose in the assembly in 1925 to resist this proposal. Many were the battles he fought in the Formula Committee, which was appointed by the 1925 assembly to consider the change. Some idea of these battles may be gathered—though in modesty he concealed much of his own part in the fight—from S.O.S. No. 2 to Irish Presbyterians (issued by him in May, 1926).

"The assembly of 1926, moved more by fear of the ferment caused by Mr. Hunter's campaign against the proposed change than by any zeal for orthodoxy, passed from the question (the voting was 316 to 302), but left the committee on the change of formula still in existence. Mr. Hunter, in the winter of 1926-27, tabled charges of heresy against Professor J. E. Davey (now Principal Davey) before the Belfast Presbytery. These charges were dealt with by the presbytery in fourteen sessions in February and March, 1927. For a man of Mr. Hunter's years this battle involved a very considerable strain, the presbytery as a body being very evidently hostile, and its leaders experts in blitzkrieg methods; but he never hesitated, he never thought of drawing back. Professor Davey, in his published works and classroom lectures, had attacked the very central doctrines of the Christian faith; the challenge must be met and the battle pressed to the gates.

"Worsted in the presbytery, Mr. Hunter appealed to the 1927 assembly. He met with the same reception as in the Belfast Presbytery. The late Rev. Charles Hunter, M.A., brother of the Rev. James Hunter, endeavored to make his voice heard, but in vain; he was howled down; he could not be heard even at the press table beneath the platform where he stood. The assembly sustained the decisions of the presbytery by huge

majorities.

"This was in June, 1927. The Rev. James Hunter and others associated with him felt that they had now done all in their power. They had fulfilled their duty to the church of which they had been office-bearers and members. They knew full well that further attempts at reform were utterly hopeless. In the light of the New Testament injunction to 'withdraw yourselves' from those who 'walk not after the [apostolic] tradition' (II Thess. 3:6) there was no course open to them but secession.

"There were those who spoke of continuing the fight from within, through the Presbyterian Bible Standards League, but the standard was lowered, the League collapsed, and the opposition ceased. In 1936 an out-and-out Modernist, Dr. F. W. S. O'Neill, was elected without opposition to the moderator's chair. We may judge of Dr. O'Neill's view of God from his statement that 'evil has its being in God's eternity,' and his view as to the Godhead of Jesus from his statement that 'the Father of Jesus is God, and there is no other God.' To come to more recent history—the general assembly of 1944 appointed Rev. J. L. M. Haire to the Professorship of Systematic Theology, by a huge majority. Mr. Haire is another follower of the theology 'made in Germany' from which Germany has reaped such a harvest. And subsequent to the last assembly, we had leading ministers of the Irish Presbyterian Church fraternizing without let or hindrance with Unitarians, and bearing to Unitarian gatherings the greetings and good wishes of the Irish Presbyterian Church. It would seem that the course of events has abundantly justified Mr. Hunter's action, just as it has justified Dr. Machen's.

"We close by quoting Mr. Westlake: 'If the avenues of protest are indeed closed, as they seem most certainly to be, there remains only one course of action—separation.'

Truly The Orthodox Presbyterian Church is not alone!



Liberalism holds that "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

—H. RICHARD NIEBUHR

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORIAL COUNCIL

John P. Clelland
John Patton Galbraith
Leslie W. Sloat
Ned B. Stonehouse

Thomas R. Birch, *Managing Editor*

EDITORIAL

**Religious
Re-awakening**

ONE of the current indications of a renewed interest in the subject of religion on the part of the general public is the appearance in popular secular magazines of articles definitely religious in character. As an example, we cite the article, "We Teach Our Children to Pray," which was published in the February *Better Homes and Gardens*, and "digested" in the *Reader's Digest* for the same month. The next month, the *Reader's Digest* carried a summary of a chapter from a book by D. E. Trueblood. The article was entitled, "The Desperate Need for Faith." It is not often that purely secular periodicals such as these, with a monthly circulation running into the millions, carry articles advocating, as do these, family devotions and church attendance. Their appearance suggests that religion and religious practices are again becoming a matter of interest to the popular mind.

Of course, the religion involved in these articles is only religion "of a sort." Both of the articles mentioned above have, to say the least, a somewhat apologetic air, as if the writers or the publishers weren't quite sure what their reception would be. The writer of the first article, which is about the practice of family prayers after supper, speaks of the period in the words of his children as "God's minutes," and hastens to assure his readers that they are not long, seldom more than five. They are said to stand for a daily recognition that there is a Power greater than ourselves, a Heavenly Father who is kind and just to His children. The Scriptural teaching that true religion

centers in the redemptive work of Christ, wrought out on the Cross, and in a personal faith in Him, seems to be left outside the door.

Family devotions, so-called, are really on the part of believers a true worship of God. In such worship, the father is exercising the office of family priest. The means of grace—the reading of the Word and prayer—are appropriately employed. But even in the family, for the worship of God to accomplish its purpose and be really worship in which the worshipers actually come to the throne of grace, the approach must be through the new and living way, even the broken body and shed blood of our Saviour. Worship which is not the service of hearts united to Jesus by faith is no more true worship than is bowing down to idols, even though, as a sort of a ceremony, a verse or two of the Bible is read.

Are we then to hold that such practices as that described in the first article mentioned above are completely beside the point? We would hardly say so. Simply because the Word of God is read, it may well be that the Holy Spirit will open the hearts of the hearers to understand and believe, and thus a true worship may be substituted for that which was vanity. Certainly a wider family reading of the Bible is a thing much to be desired. And of course, for true believers, the daily family worship of God is as much a duty as it is a privilege.

The second article we have mentioned deals with the question of re-awakening religious faith. The writer analyzes the present situation by saying that western civilization has an ethic without a religion, whereas the Nazis, for example, have a religion, albeit a false one, without an ethic. He says that the only alternative for a bad faith is a better one. We don't believe hard enough what we believe, and therefore we are in danger of being swallowed up by those who really believe what they believe, even though what they believe is far worse than what we believe.

How is this much-needed faith to be reestablished in our midst? With considerable apologies, Trueblood says we must go to church. Poor and weak though the church generally is, it is the only institution in this country whose business it has always been to foster faith in the higher ideals of human life—ideals of human equality

and brotherhood, ideals of peace. Without the church, our civilization would long ago have been submerged. With it we may yet save civilization.

It is needless to remark, of course, that we are distinctly annoyed by the utterly inadequate and false view of the church and of its significance which is presented. The true church is the company of the redeemed on earth. Its function is to bring to men the message of the gospel of salvation and to gather believers into a community of the redeemed. Its message is a gospel which delivers men from the vain delusions of humanly-conceived ideals, and sets before them the true divinely-established ideal. If the church is nothing more than a sort of last-gasp line of defense to keep our faith from being swept away in the rising tide of atheism, then indeed we are in a miserable estate.

The Bible speaks of itself, the Word of God, as an instrument for offensive action against the power and presence of evil, a sword which cuts and pierces and divides. It speaks of the church as a mighty army with banners, going forth boldly, conquering and to conquer.

It is indeed true that the men and women of the world today need faith. They need true faith—faith in the Christ who saves, and who cares for His saved ones. It is also true that such faith is fostered and strengthened by a daily reading of the Word of God, and by regular attendance upon a church where that Word is honored, believed, and proclaimed. The renewed practice of daily family devotions will contribute toward the presence of this faith, if the Bible is read to be heard, and not as a mere shibboleth. Regular attendance at a church service will serve to foster this faith, if, again, the church is true to its calling, and if the worshiper attends to hear and be instructed, and not simply to be able to say that he went to church last Sunday.

We are interested that secular magazines have reached the point where they will carry such articles as those we have here discussed. It remains true, however, that a proper conception even of such matters as family worship and church attendance requires a background of saving faith and knowledge. It is this which popular secular periodicals can hardly be expected, unfortunately, to provide.

—L. W. S.

How to Interpret the Bible

BIBLE STUDY

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, N. J.

PART TWO

General Rules

THE Bible must be interpreted according to the laws of grammar, the facts of history, and the system of truth revealed in Scripture. This was our conclusion in our study of the methods men employ in interpreting the Bible. To this we gave the cumbersome but descriptive designation, Grammatical-Historical-Theological Method. A consideration of the general rules to be followed in applying this method is now in order. For the convenience of the student, an outline of these rules follows:

- I. Ascertain Grammatical Sense.
 1. Study words of passage.
 - A. Meaning of words.
 - a. Etymology.
 - b. Common usage.
 - B. Relation of words in sentence.
 2. Study context of passage.
 - A. Immediate context.
 - B. Broader context.
 - a. Section of which it is part.
 - b. Book of which it is part.
 - (1) Its purpose and plan.
- II. Ascertain Historical Standpoint.
 1. Learn who author is.
 - A. Time and place of writing.
 2. Learn who readers are.
 - A. Circumstances.
 - B. Occasion of the writing.
- III. Ascertain Theological Perspective.
 1. Discover relation to parallel passages.
 2. Discover relation to whole system of truth.

Instead of expanding these rules in a theoretic treatment of this method, we shall take a sample passage and study it in the light of these principles. It will be helpful if the reader will follow the outline.

During this treatment, reference will be made to three books which should be regarded as almost indispensable to anyone who would make an intelligent effort to understand the Bible. These three are a Bible commentary, a Bible dictionary, and a manual of Bible doctrine. In my opin-

ion, the best available for the average student of each of these books is: Jamieson, Fausset, and Brown's one-volume commentary; Davis' *Bible Dictionary* (preferably the Fourth Revised Edition; avoid the recent revision entitled the *Westminster Bible Dictionary* because of its liberal tendencies); Berkhof's *Manual of Reformed Doctrine* (or his larger work, *Systematic Theology*).

Let us proceed with an examination of the general rules for interpreting the Bible as illustrated in a study of I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Grammatical Sense

To ascertain the grammatical sense of the passage, we must first study the words—their meaning and their relation to each other in the sentence. Then we must consider the context of the passage, both its immediate and broader aspects.

In I Corinthians 2:14, one word whose meaning is not immediately apparent is "spiritual." To arrive at its significance we must take into account its etymology and the common usage of that time. Spiritual is the adverbial form of the Greek word *pneuma* from which we get the English "pneumonia." Considering its etymology, its original meaning is air, wind, breath. It came to be used for the human spirit because that is the vital breath

by which the body is animated. In the common usage of New Testament times, its meaning was breath, wind, the human spirit, and also the divine Spirit known as the Holy Spirit. Thus *pneuma* was sometimes used by the Biblical writers to designate the third person of the Trinity. The adverbial form, "spiritual," could therefore mean relating to the wind, relating to the human spirit, or relating to the Spirit of God. In this passage it obviously must relate either to the human spirit or the Spirit of God. Which of these two we are not now in a position to say.

Looking at the relation of the words in the sentence, we discover that there are two principal clauses connected by "and." These state the chief thing the writer is saying: the natural man does not receive the things of the Spirit of God because they are foolishness unto him. He is not able to know the things the Spirit says because they are spiritually discerned. This much of the verse is clear, then: the natural man does not understand the things of the Spirit of God because they are foolishness to him. And it is added, perhaps as a reason why they are foolishness to him, that he cannot know them. Then the reason why he cannot know them is given. It is because they are spiritually discerned. But what is meant by "spiritually discerned"? Discernible through the human spirit or through the divine Spirit? Which, we are not yet in a position to answer.

For further light, let us study the context. Looking first at the immediate context, we see that the writer says that the things of man are known by the spirit of man, and the things of God are known by the Spirit of God. Since the Christian has the Spirit of God, he is able to receive the truth of God which the Spirit reveals. But the natural man, who is evidently not a Christian, cannot know the truth of God because it is discernible only through the Holy Spirit and he does not have the Spirit. Therefore, we conclude from the immediate context that the word "spiritually" means related to the Holy Spirit and should be thought of as though it were written with a

Westminster Commencement

CHAPLAIN William A. McIlwaine, U. S. Army, will give the commencement address at Westminster Theological Seminary, Chestnut Hill, Philadelphia, on Wednesday, May 9th, at 3 P. M. His subject will be "Faith as an Organism."

The public is cordially urged to be present at these commencement exercises.

capital "S."

Still further light will be shed on this verse if we consider the broader context, that is, the place this verse has in this particular section of the epistle and its relation to the argument of the book as a whole. In this case, this is best studied under the rule about ascertaining the historical standpoint.

Historical Standpoint

To ascertain the historical standpoint of a passage, it is necessary to consider first the author, who he was and the time and place of writing. Then the readers should be considered, their circumstances and the occasion which provoked the writing.

The very first verse of I Corinthians reveals that Paul is the author. The time and place of writing of this epistle can be learned by consulting a Bible dictionary. Davis says that Paul wrote this letter during his sojourn in Ephesus (cf. I Cor. 15:8, 9, 19; Acts 19), probably in 57 A.D.

Turning to the readers, their circumstances and the occasion which provoked the writing, and the general plan of the book, we find the Bible commentary and the Bible dictionary a great help. I Corinthians was written to the church in the city of Corinth. That struggling church was having its difficulties. There were divisions among them, they were negligent in their exercise of church discipline, there were abuses connected with the Lord's Supper and other matters. Paul was writing to correct the causes of these difficulties.

The verse we are studying falls in the section in which Paul treats of the divisions in the church. One wing had attacked his preaching because of the absence of philosophy and the lack of the refinements of rhetoric. He defends the message he preached by pointing out that the world by its philosophical wisdom had not arrived at the knowledge of God. Thus God pronounced their wisdom folly. Further, He determined to redeem the world by the message of the cross which men regarded as foolishness. However, the message of the cross which Paul preached was not really foolishness. He is careful to point this out. He is not disparaging true wisdom. The message of the cross is the very wisdom of God. But those seekers after wisdom, to whom this wing of the Corinthian church looked, did not find this true

wisdom. Why? Because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

We cannot refrain from stopping to rejoice in the wonderful truth presented here. We Christians are ordinary people. Not many wise are numbered among us. The so-called intellectuals of the world scoff at us. We are prone to be sensitive to that scoffing. The Einsteins, the Darrows, the Deweys are preponderantly opposed to us. But the glorious truth is that we have the wisdom of God. They think it is foolishness. But that is not because our faith is intrinsically foolish, but because the truth of God is discernible only through the Spirit of God which they do not have. That is why we can say with the Psalmist: "I have more understanding than all my teachers."

Theological Perspective

Still further light is shed on a text when it is considered in reference to parallel passages teaching the same thing, and when the truth it presents is scrutinized in all its implications and its relation to the system of truth taught in the Bible. This gives the theological perspective. To behold a verse in this manner is to see it vibrant with life because of its connection with the organism of truth.

If the meaning has not become clear by the time this point is reached, it will probably be revealed in pursuing this rule of interpretation. If the meaning already arrived at seems to contradict other portions of Scripture, the seeming contradiction may be resolved as a result of observing its relation to the system of truth. The contradiction may disappear when the tentative conclusion is revised because new light is shed on the verse from other parts of the Bible.

Looking for parallel passages in our study of I Corinthians 2:14, we find Ephesians 4:18. Here Paul speaks of the Gentiles as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them." This corroborates our conclusion regarding I Corinthians 2:14.

In order to relate this verse to the system of truth, we must recognize that it is teaching that sinful man has a mind which is blinded. Let us turn in Berkhof's *Manual of Reformed*

Doctrine to the section which treats of the effects of sin. Now we can see this truth in relation to other truths in the glorious organism of truth. It is related to regeneration, for man must have his mind renewed by the Spirit of God. In turn it is related to faith, for unless the Spirit takes the blindness from man's mental eyes, he cannot see that the message of the cross is the wisdom of God and he will never experience it as the power of God unto salvation.

How grateful for the Holy Spirit this ought to make us! It is through Him and Him alone that we understand the truth of God and receive the Lord Jesus Christ as our Saviour. Also how dependent upon Him it makes us as we seek to win men to the Saviour!

Missionaries Delayed By Lack of Visas

THE S.S. *Quanza* sailed for Lisbon on March 23rd without the missionaries of The Orthodox Presbyterian Church. Failure of the cables from Lisbon to grant authority to the Portuguese consul in New York to issue the Portuguese visas held up scores of missionaries who had planned to leave on this voyage. Under Portuguese regulations, all visas must be issued only on authority from the Lisbon foreign office. In some cases, it has required as much as six weeks to secure these visas, which cannot be applied for until after the passports have been issued by our own State Department. It is seldom that those who plan to travel have as much as ten weeks' notice of when a boat will leave, and consequently many fail to secure both the passport and the necessary visas.

There is good reason to suppose that within the next six weeks the missionaries will again be able to secure transportation, this time, it is hoped, by a most direct route. Their passports can probably be re-validated without difficulty and they can all be ready to leave with no more than a week's notice. The prayers of the church are requested to the end that safe and swift transportation may be provided. It is quite possible that any other transportation which is secured will cost considerably less than that which had been planned. To date, nearly \$6000 has been secured in the special fund for missionary traveling.

Paving the Way for Modernism

DOCTRINE

By the REV. PAUL WOOLLEY
Professor of Church History in
Westminster Theological Seminary

JOHN WESLEY was born in England in an hour of need. The tides of deism and rationalism were sweeping high. Man's reason was being made the measure of all things. Christianity, it was said, did not need the message of the life, the death and the resurrection of Christ. It was "as old as the Creation." Men meant that all of its necessary truths could be discovered from the world of nature without using either the written Word, the Bible, or the living Word, Jesus Christ.

Under this attack organized Presbyterianism in England faltered and went down to ruin. Much of it became unitarian in belief.

John Wesley was born the son of an Anglican clergyman. He was raised in a manse. He took orders in the Church of England while still at Oxford. Christianity he looked upon as a matter of observing rules and regulations; of partaking of the sacraments, of charitable works, of praying at set hours. He had no assurance of heart as to salvation.

After some years of this sacramentarian religion he found out, largely by contact with the Moravians, that there were men who believed, and were preaching, the Reformation doctrine of salvation by grace alone, apart from the merit and works of man, solely on the basis of the merits of Christ. This made an impression upon him. In time, he experienced a change in his heart, and believed that he was converted. While we cannot pass a judgment upon another man's experience, there is no reason to doubt the truth of Wesley's conviction at this point.

He began to preach in a new way, and his messages had a new power of attraction. Such things, however, are not evidences of the entire truth of the message. Even Harry Emerson Fosdick attracts great audiences. For Wesley never departed entirely from his early emphasis upon work-righteousness. He combined it with the preaching of grace into a strange amalgam, in which the fact of salvation by grace is combined with the usual Arminian doctrines which make

salvation dependent upon man's cooperation with God.

This message Wesley preached up and down Britain. It was an infinite improvement upon deism and rationalism because one could discover in it essential elements of the gospel of salvation. But by the same token it was of far greater danger to the purity of the gospel than was deism and rationalism. A gold alloy is much more valuable than brass and contains useful gold, but a gold bar made out of a gold alloy looks more like the real thing and hence is far more deceptive than one made out of brass. Similarly, the fact that Hitler taught the German people, for example, in the pre-war days to care for their physical health, and the fact that Mussolini made the Italian trains run on time, made those men all the more dangerous. They misled more people in that way.

So the message that Wesley preached was much nearer the truth than that of the deists and in the same measure a much more effective attack upon the truth in the long run.

Wesley did not require belief in the deity of Christ or in anything else as a condition of admission to the Methodist Societies. He said, "There is no other religious Society under heaven, which requires nothing of men in order to their admission into it, but a desire to save their souls. . . . The Methodists alone do not insist upon your holding this or that opinion, but they think and let think." "Heresy and schism, in the modern sense of the words," Wesley held, "are sins that the Scripture knows nothing of; but were invented merely to deprive mankind of the benefit of private judgment and liberty of conscience."

He objected to the phrase "the imputed righteousness of Christ," saying, "It is not scriptural; it is not necessary. . . . It has done immense hurt. I have had abundant proof that the frequent use of this unnecessary phrase, instead of 'furthering men's progress in vital holiness,' has made them satisfied without any holiness at all—yea, and encouraged them to work all uncleanness with greediness."

"We have received it as a maxim that 'a man is to do nothing in order to justification.' Nothing can be more false. Whoever desires to find favor with God should 'cease to do evil and learn to do well.' . . . Whoever repents should do 'works meet for repentance.' And if this is not in order to find favor, what does he do them for?" He said that he believed Pelagius was "a wise and an holy man." Of the doctrine that God passes by those who are not His, he said, "I could sooner be a Turk, a Deist, yea an Atheist, than I could believe this." He thought that Calvin should have accepted Servetus' doctrinal statement in which he refused to speak of the Trinity or the persons of the Godhead. He believed that "good" men of the pagan world were saved. He reprinted a portion of a biography of a Unitarian and called him a really pious man. When he was being pressed to accept the teaching of justification by faith, he reported, "I . . . was forced to retreat to my last hold, 'that experience would never agree with the literal interpretation of those scriptures. Nor could I therefore allow it to be true, till I found some living witnesses of it.'" Much later, he said, "By experience, the strongest of all arguments, you have been once and again convinced that salvation from inbred sin is received by simple faith. . . ."

What was the upshot of all this? As far as immediate results were concerned, many of them were very good. Likewise, the work of many Arminian evangelists today has some very good immediate results.

Have you ever thought of what might be some of the causes for the greater dominance of Modernism in Methodism than in any other of the largest denominations in our country? I think that no one has pointed out one of the most important of those causes more precisely and succinctly than a leading American Methodist of our present day, President Umphrey Lee of Southern Methodist University. Dr. Lee says, "Certainly, before the work of Schleiermacher had much influence in England and America, the

Methodist Revival had prepared millions to minimize orthodoxy and to rely on inner experience rather than syllogisms. On the whole, Schleiermacher influenced the theologians; John Wesley the preachers."

There it is in a nut-shell. Modernism in the American pulpit and pew owes much to Wesleyanism. It is a child of the Wesleyan Arminian emphasis on experience as the essential test of the gospel, on man's good works as contributing to justification, on piety without reference to the healthy soundness of its origin, on the negligible value of true doctrine. Shall we pamper Arminianism and make excuses for it? God give us grace to be strong in His might.



Your FAMILY ALTAR

John's Portraits of Christ

APRIL 20TH. JOHN 1:1-14 (1)*

THERE is no better art in the world than the pen portraits of our Lord Jesus Christ by the apostle John. Each chapter is a complete picture yet all the portraits make a total scene which clearly holds the Lord before the wondering and worshipful gaze of men. Here is the divine Son of God in His preëxistence and preëminence. Almost every verse is as a stroke of the artist's brush boldly etching the deity of Christ's person.

21ST. JOHN 2:1-11 (11)

How simply we are introduced to the miraculous power of our Lord and Saviour Jesus Christ! Being truly man, as well as truly God, our Redeemer entered into the social life of the community. From the very beginning of His public ministry, His words were witnessed unto by His wonderful works. This first miracle resulted in the conversion of His first disciples.

22ND. JOHN 3:1-18 (16)

In a gospel so full of Christ's discourses, this chapter probably contains that conversation which is most familiar. All of these lengthy discussions are laden with the heavenly wisdom of Christ as the divine Teacher, or Re-

vealer. The necessity of the new birth, the way of salvation, the love of God, the condemnation of sinners, each finds its place in Christ's conversation with the ruler who came unto Him by night.

23RD. JOHN 4:4-26 (35)

Soul-winning is both a joyous experience and a demanding business. It is joyous because of the fruit given unto eternal life, because the Master is thereby served and glorified, because of the personal contacts with needy humanity and because of the source of our wisdom and our desire to further God's work. It is a serious occupation because we are dealing with eternal souls, with the profound Word of God, and because we are serving the sovereign triune God. Pray for a burden of souls and a humble spirit.

24TH. JOHN 5:1-16 (8)

As Jesus looked with compassion upon and healed the impotent man, so today He knows our helplessness and gives us strength. To those helpless in sin, the grace of Christ is revealed. To the sorrowing, the comfort of the Holy Spirit comes. To the tempted, the God-given way of escape is pointed out. Christ is the great Physician who is able to heal the wounds and sores of this troubled world. Turn to Him now.

25TH. JOHN 6:27-48 (27)

It is well for us always to bear in mind the words of Christ as found in the memory verse. That which distinguishes the children of God from the children of the world is the thing for which each strives. On the one hand, there is wealth, fame, honor; on the other, there is humility, love and spiritual service. The one feeds upon temporal bread, the other upon the Bread of Life. Christ is that Bread of Life—feed upon Him.

26TH. JOHN 7:31-46 (37b)

As Christ is the Bread of Life, so also He is the Water of Life. As a bubbling spring refreshes the thirsty traveler, so Christ refreshes the weary saint. Yea, more, He is the Water of Life unto the sinner. In Him is Life—Life with a capital "L." Only in Him is found that deep-flowing joy and satisfaction, that rest and contentment which makes life worthwhile. Drink deep of the soul-refreshing waters.

27TH. JOHN 8:26-43 (32)

If Pilate had heard this discourse of the Lord Jesus, he would have had the answer to his question, asked of Christ at the trial. Truth is doctrine! It is the

teaching of Christ. It is the content of the inspired revelation. It is God's message to man, which if embraced in its fullness makes men free. In a word, Truth is the gospel! "Buy the truth at any cost, sell it not at any price."

28TH. JOHN 9:1-7; 35-41 (5)

That Jesus is the Light of the world is evident on every hand. Not only does light flood our souls when Jesus comes in, but also in every land where the gospel penetrates there is a dispelling of the darkness. As the sunlight and warmth of spring shines down and the flowers unfold their beauty and fragrance, so also does the coming of the Son of God into the heart disclose the real meaning and fragrance of God's grace and glory.

29TH. JOHN 10:1-14 (14)

In days when the clouds seem especially heavy and our spirits are low, we can turn to this chapter and find the ever faithful and loving care of the Lord Jesus. He performs all the duties of a shepherd, and much more. Jesus calls us each by name, He knows the inmost recesses of our hearts and He bestows upon us, not always what we think we want, but always that which in His love He knows is best for us. Carry us through this another week, our unfailing Shepherd.

30TH. JOHN 11:10-29 (25)

Surely the death of Lazarus was unto the glory of the Father and the Son. Had not these two sisters passed through this trial, many since would have fainted under similar experiences. But in that Christ revealed Himself as the Resurrection and the Life, our sighing is turned into praise, our sorrow into joy, our hopelessness into lively anticipation, our discouragement into zealous service. Enable us to behold Thy glory in everything, O Lord.

MAY 1ST. JOHN 12:1-12 (3)

What love and understanding Mary had! Love prompted the gift. Love consecrated the sacrifice. Understanding directed both the occasion and the anointing. Jesus discerned the intent of Mary's heart and spoke openly of her exaltation of Himself. Whether rich or poor, let us give unto Him consecrated gifts prompted by sacrificial love.

2ND. JOHN 13:1-17 (17)

Christ is not only a teacher of humility but He is also the great example. Humility is almost a lost virtue. Even among Christians there is room for vast improvement. How much time is wasted in seeking to advance our

* Verses printed in the headings in parentheses are to be memorized.

own interests! How little time is bought up in the effort to exalt Christ in thought and action! How often we put ourselves forward! How seldom do we seek the well-being of others! "Third" is a good motto: Christ first, others second, myself third.

3RD. JOHN 14:1-11 (6)

Christ is the Way. He is the only way unto the heavenly Father. He is the way of holiness. He is the way of truth. He is the way of eternal life. He is the way of wisdom. He is the way of glory. Christ is the way of satisfaction and contentment. The Son is the only way revealed by the Father

wherein man may walk in righteousness. Lord, help us to follow the wonderful way Thou hast set before us.

4TH. JOHN 15:1-16 (16)

As the vine puts out her branches, so the Lord Jesus has made us His. As the branches are to bear fruit, so Christ has designed us. He has called us and ordained us and fitted us and empowered us. Furthermore He has told us the secret of a useful Christian life. Fellow Christians, fellow ministers, are you fruitful branches in Christ? The fruitful branch bends the lowest, you know.

—HENRY D. PHILLIPS

Philadelphia Presbytery Considers Clark Case

NEWS

By THOMAS R. BIRCH

THE Presbytery of Philadelphia of The Orthodox Presbyterian Church held its regular spring meeting on March 19th in Mediator Church, Philadelphia. The principal item of business was the consideration of the proposed answer to the complaint against the actions of the presbytery relative to the licensure and ordination of the Rev. Gordon H. Clark, Ph.D. Discussion of the Clark case lasted for ten hours without reaching any final conclusion of the matter, and presbytery adjourned at midnight to reconvene ten days later.

The devotional hour was led by the Rev. Glenn R. Coie, pastor of Knox Church, Silver Spring, Md., and the subject of his meditation was "Holy Boldness."

The presbytery was called to order at 11.30 and constituted with prayer by the Rev. Edward L. Kellogg, moderator. Following the reading of communications, and after lengthy discussion of the docket, the presbytery placed only two matters ahead of consideration of the Clark case. A pastoral call from Faith Church, Lincoln, Nebr., which had been referred from the Presbytery of the Dakotas, was placed in the hands of licentiate Delbert Schowalter, and an Auditing Committee was appointed. After disposal of these two matters, the presbytery recessed for lunch.

Corresponding members who were

seated by the presbytery included Mr. Mark Fakkema, general secretary of the National Union of Christian Schools and an elder of the Christian Reformed Church, and all ministers and elders of other presbyteries of The Orthodox Presbyterian Church, of whom there were a great many in attendance.

Ruling Elder Alan Tichenor, chairman of the committee elected to answer the complaint, gave a brief report of the committee's work. The answer was not presented for action but was filed with the clerk. It was merely stated that the committee had prepared an answer, printed two hundred copies, and distributed one hundred twenty-five, leaving seventy-five still available. Thus the report which takes the form of a reply of the presbytery, and is introduced as an answer proposed to the presbytery by the committee, was not actually proposed to the presbytery as presbytery's answer to the complaint. Immediately after this brief report, Dr. Robert Strong of Willow Grove moved that the complaint be dismissed.

Dr. Ned B. Stonehouse of Westminster Seminary then delivered a lengthy address designed to show that the evidence which the complainants had presented to the presbytery in the complaint established their claim that various views of Dr. Clark were contrary to Scripture and the subordinate standards of the church and that there-

fore presbytery should make amends by granting the pleas of the complaint. He also attempted to prove that the proposed answer to the complaint, rather than setting aside the contentions of the complaint, actually went far in confirming its substantial validity.

Dr. Stonehouse accused the proposed answer of failing to set forth accurately the theology of the complaint and asserted that many of the charges of misrepresentations of Dr. Clark's views "would also fall to the ground upon a more careful reading of the complaint." The answer, moreover, "leaves no doubt that there is a real difference between the theology of the complaint and the theology of Dr. Clark." He denied that the issue revolves about Dr. Clark's declaration that he "accepts the Westminster Confession of Faith." To say that is to make subscription to our standards a mere formality." He also denied that the issue was one of apologetics or that the complainants were insisting on subscription to a particular apologetic. "Rather," he said, "we are insisting that theology shall be truly Scriptural, and that there shall be no compromise with rationalism at any point."

Dr. Stonehouse then discussed in considerable detail the doctrine of the knowledge of God. As there are two levels of being, the Creator level and the creature level, so there are two levels of knowledge, and man's knowledge must necessarily always be analogical to God's knowledge. "Truth is one. And man may and does know the same truth that is in the divine mind because of his likeness to God and because of the fact of divine revelation." But God is also incomprehensible, even when truly known, since His revelation of Himself is always a revelation to a finite creature and is therefore a condescension to man's finite capacities.

Dr. Stonehouse then discussed the concept of analogy, and stated that, since Dr. Clark "repudiates the doctrine that man's knowledge of a particular proposition necessarily is on a lower level than God's knowledge of the same proposition, and insists that knowledge of propositions must be identical for God and man, it is clear that he holds a view of this doctrine sharply at variance with the Reformed doctrine." He cited quotations from Dr. William Brenton Greene, to whom the answer had made strong appeal in support of its concept of divine in-

comprehensibility, to prove that Dr. Greene actually held to the view of the complainants.

The proposed answer strongly emphasizes that Dr. Clark holds that "the manner of God's knowing, an eternal intuition, is impossible for man." Dr. Stonehouse acknowledged this and agreed with it, but declared that "a mere distinction as to how knowledge is possessed does not demand the conclusion that the content of knowledge differs." He also held to be inadequate Dr. Clark's contention that God's knowledge differs from man's because God knows all the implications of any proposition, for it is a fact that even the human mind "cannot know it as a bare proposition, apart from an actual understanding of implications. The revelation of it to man brings knowledge of it, but the divine knowledge of it necessarily stands on a different level. . . . The distinction drawn between propositions and their implications does not as such establish a qualitative difference between the knowledge which God possesses and that which is possible to man."

Dr. Stonehouse attacked as inadequate Dr. Clark's introduction of "infinity" into his formulation of this doctrine. For Dr. Clark, he said, it is only the infinite number of propositions which God knows which stands between man and the possibility of an exhaustive knowledge of the content of the divine mind.

Dr. Stonehouse concluded his address with a detailed consideration of the answer's treatment of a large number of Scripture passages dealing with the doctrine under scrutiny. He maintained that the interpretation and exegesis of the answer were faulty and inadequate, and attempted to prove that these passages of Scripture, far from supporting Dr. Clark's position, really supported the position of the complainant. In numerous instances he appealed to commentators in support of his contentions.

Dr. Stonehouse was followed immediately by the Rev. Floyd E. Hamilton who, throughout the debate, appeared to be the best informed protagonist of the theology of Dr. Clark. "There is still misunderstanding," he declared, "in the minds of the complainants regarding Dr. Clark's position." To try to clear up that misunderstanding, he read the following statement, prepared by him and ap-

proved by Dr. Clark as being in agreement with his position:

The position of the complainants regarding the incomprehensibility of God seems to be that incomprehensibility is an incommunicable and unchangeable attribute of God that existed before the creation of men or angels, and is not in any way affected by revelation to man or by man's understanding that revelation. No matter how much man may come to know about God throughout eternity God will be just as incomprehensible and His knowledge will be just as incomprehensible to man after aeons in eternity as it is today. God's knowledge and His incomprehensibility are on a different plane from man's knowledge, and are not in any way affected by the knowledge which man may come to enjoy of God's revelation. They therefore hold that it is an error to speak of God's being "incomprehensible except as He reveals truths concerning His nature." In using the word "except," it is claimed that we are impinging on the majesty of God and bringing Him down to the level of the creature.

It would seem that in using the term incomprehensible in this way the complainants are really confusing incomprehensibility with God's omniscience and knowledge, and adding the content of these terms to the meaning of incomprehensibility. It is perfectly true that God's omniscience and knowledge do not change in any way through the process of revelation, and all the knowledge that man may come to enjoy about God throughout eternity would not change God's omniscience in any way. Man could not become omniscient without becoming God. God was omniscient before creation, and His attribute of omniscience is not affected by revelation or by the increase in man's knowledge. But that is an entirely different thing from saying that God is incomprehensible. The moment this word is used it has a double reference, namely, toward man as well as toward God. Its principal reference however is toward man and has to do with what man knows about God.

Now there are two meanings of the word comprehend. It means first, to apprehend, or to understand, and to say that God is incomprehensible in this sense is to say that man cannot understand Him. He becomes comprehensible to man, in proportion as man understands the revelations which God gives to man about His nature or knowledge. It is in this sense that the answer declares that God's nature is incomprehensible to man except as God reveals truths to man concerning His own nature.

The other meaning of the word comprehend is to have complete and exhaustive knowledge of an object and to place a limit around that which is comprehended, so that everything about it is included in that limit. To say that God's knowledge is incomprehensible in this sense of course

is to say that man can never place limits around the knowledge of God and can never have a complete and exhaustive knowledge of any phase of His knowledge, for in order to have such knowledge man would have to know as God knows, with the same mode of knowing, as well as to know the knowledge God has in all its relationships and implications. It would be correct to say that God's knowledge of any truth is always incomprehensible to man in this sense, for if it were comprehensible in that sense, man would have to know it as God knows it, and to know all that God knows about it, that is, to know all its implications and relationships to other truth. It would also be true to say that God's knowledge of a truth is a unitary thing, so that the mode of His knowing, the implications and relationships to other truth all color His knowledge of the meaning of any individual truth. To say that, however, is really to confuse the implications, relationships and mode of knowing with the specific meaning of the truth itself.

Now Dr. Clark's position is that if man comprehends, or understands the meaning of any truth, truly, that meaning is the same for both God and man. That meaning is not incomprehensible for man in one sense for man understands the meaning God places on the truth revealed to man. That meaning is the same for God and man. In the other sense, however, God's knowledge of the truth is incomprehensible to man even when the meaning is the same for God and man, for God's knowledge of the truth is God's mode of knowing the truth in all its relationships and implications.

It seems quite evident that there are two confusions in the minds of the complainants regarding these matters: (1) In the first place they assert of incomprehensibility what is true of omniscience when they say that God was incomprehensible before His works of creation. (2) At the same time they confuse the two meanings of comprehensible, so that when the answer uses the term in one sense they, i.e., the complainants, deny that position while they really have in mind the other meaning of the word incomprehensible. For example, God's knowledge of the Trinity is incomprehensible to man, in the sense that man can never know it as God knows it, cannot understand it in all its implications and relationships and cannot enter into the self-consciousness of God. That knowledge will always be incomprehensible to man in these senses. However, at the same time man can comprehend, i.e., understand, any revelations God may choose to give man about the Trinity, and those revelations have the same meaning for both God and man.

Now there are two levels of knowledge, one for God and the other for man but there are not two levels of truth. The complaint teaches that there are two levels of truth, when they assert that the meaning

of a proposition is different for man and for God and that these meanings do not coincide at any point. Dr. Clark's position is that while God's knowledge is always incomprehensible to man on God's level of knowing, man's knowledge of a truth, if it is correct, is true for both God and man. In other words, man's level of knowledge is always accessible to God for God is the creator and preserver and controller of man, but God's level of knowledge is inaccessible and therefore incomprehensible to man. God however has revealed facts about His knowledge to man, and when they are revealed and understood by man, they are true for both God and man and have the same meaning for both God and man. God has brought the revelation of His truth down to man's level so that man can know it, without bringing His, i.e., God's, knowledge of the truth down to man's level.

Mr. Hamilton asserted that the complaint talks about "analogical truth," not about "knowing truth analogically." This statement was challenged by the complainants, and proven contrary to the facts. Mr. Hamilton then declared that he had isolated fifty-seven separate misrepresentations of Dr. Clark's position in the text of the complaint. Since some of these were called to the complainants' attention by Dr. Clark at the November meeting of presbytery, Mr. Hamilton contended that the complainants should not have printed nor circulated the complaint until after an attempt had been made in conference with Dr. Clark to clear up those points.

Mr. Hamilton then enumerated some of the fifty-seven alleged errors. He insisted that Dr. Clark does not hold that all truth in the divine mind is always propositional; that Dr. Clark does not hold that the divine knowledge consists of an infinite number of propositions, but rather that God can adduce an infinite number of propositions from His knowledge. He said that the complaint was "almost libelous" when it averred that "his [Dr. Clark's] approach . . . is to a large extent rationalistic." He also charged the complaint with being "insulting" when it declared that, at his July examination in theology, Dr. Clark "studiously avoided answering" a question as to whether there was any faculty in God which is neither intellectual nor volitional and which underlies or accompanies volitional activity. It was later pointed out by the Rev. Arthur W. Kuschke that the complainants did not feel that Dr. Clark was deceptively trying to avoid answer-

ing the question, or that he was afraid to answer it, but only that he preferred not to answer it either because he believed it irrelevant or that it would divert attention from what he considered the main matter. No insult was intended or implied.

Dr. William E. Welmers clarified the complainants' position on the matter of analogy and emphatically denied that the complaint taught a doctrine of two levels of truth.

Dr. Stonehouse pointed out that the complaint did not ask for endorsement of the entire contents of the document, but only for action on certain pleas, whereas the answer was framed with a view to becoming in its entirety the answer of the presbytery. The presbytery, he said, has not yet faced the question of what it will do with that answer, nor had Mr. Hamilton really joined issue with the formulation of Dr. Clark's position as given in Dr. Stonehouse's opening address of the debate.

Mr. Hamilton made brief reply to Dr. Stonehouse, after which Mr. Kuschke discussed at considerable length the twin problems of emotions in God and the primacy of the intellect in man. The complaint, he said, denied that God had emotions in the sense of agitations, but again Mr. Kuschke asked the question whether there was any faculty in God, distinct from the intellectual and the volitional, which gives rise to volition. When Scripture says that "God so loved the world . . .," does the word "loved" mean only something volitional, a matter of mere unemotional choice? Or does God really love men in the sense of having real feelings of compassion and pity for them? "When Dr. Clark says God's love is a volition," declared Mr. Kuschke, "and then speaks of God's faculties as comprising intellect and will, it is to be feared that he falls far short of the meaning of God's love. The complainants are extremely anxious that Dr. Clark should not detract from the love of God. They don't care what name he gives to God's love, but they are concerned that the compassion and tender mercy of God be not denied."

The complainants believe, said Mr. Kuschke, that God does have feelings which are analogous to ours. He quoted I John 4:7-10. "Each instance of the word 'love' in this quotation, with respect to God's love and man's, is of the same Greek words. Surely at this

place in His Word God means to ascribe to Himself true feelings and true love which are analogous to feelings and love in us. This we fear Dr. Clark denies."

Dr. Clark defines the apex of religious activity, declared Mr. Kuschke, in terms of intellectual contemplation of God. In contrast, the complainants hold that glorifying God is the total response of man's whole being to God's manifestation of His perfections. "Obedience and love to God," said Mr. Kuschke, "are not less important than intellectual contemplation; they are not on a lower plane." Moreover, according to Mr. Kuschke, "Dr. Clark regards man's intellect as occupying such high rank that the understanding of the natural man can grasp the meaning of the words 'Christ died for sinners' with the same ease' as the born-again man. If that is the case, the understanding does not need to undergo renewal like the rest of the human personality." Mr. Kuschke quoted and discussed at length the statement of the proposed answer that "regeneration, in spite of the theory of the Complaint, is not a change in the understanding of these words [Christ died for sinners]." He pointed out that the Bible teaches that all of man's faculties are corrupted by sin, and that every imagination of the thoughts of man's heart is only evil continually. "If regeneration did not change our understanding of the words 'Christ died for sinners,'" he declared, "then we would never be saved!" He concluded his address in these words: "Thus Dr. Clark's doctrine of man, both as to the faculties of the soul and as to the pervasive corruption of original sin, is wrong, because contrary to the Bible and our standards. For the fallen human intellect is corrupt and blind; without the new birth the intellect is unable to understand the things of God. And the Christian ideal, even for the hereafter, is not intellectual contemplation, but rather the total response of man's entire being to God's revelation of His glory."

Dr. Clark then spoke for the first time and denied that he held to "identity of man's and God's knowledge." As for the quotation from Dr. Greene, adduced by Dr. Stonehouse to show that Dr. Greene did not support the answer's view of incomprehensibility, Dr. Clark said that he agreed with the quotation. On the subject of emotions, he said, "If you take the trouble to

find out what I mean by emotions, God certainly has none."

Dr. Cornelius Van Til of Westminster Seminary then made a plea for a serious consideration of the complaint, despite Mr. Hamilton's alleged fifty-seven varieties of error. He made a masterful exposition of the meaning of analogy and its inherent proof of incomprehensibility. He added further light on the issue of the primacy of the intellect, declaring that it was no mere matter of a difference in terminology.

After Dr. Van Til's speech, Dr. Clark moved the previous question, which, if it had passed, would have forced an immediate vote on the motion to dismiss the complaint. Dr. Clark's motion was lost. He followed with a declaration that Dr. Van Til had tried to equate his position on the matter under discussion with that of Plato. Dr. Clark repudiated vigorously the position Dr. Van Til had outlined, said that he had time and again denied it, and that not one shred of evidence had been adduced to prove that Dr. Van Til was right in his allegations.

Professor Woolley then briefly discussed the question of the legality of the July 7th meeting, and followed this with a discussion of the effect upon the witness of the church that would result from any attempt to carry through the Clarkian emphasis on the primacy of the intellect to its logical conclusion. He cited the history of the development of the New England theology as proof of the devastation that would follow an insistence upon making logical consistency the final test of doctrine, and said that now was the time for this tendency to be nipped in the bud.

Professor R. B. Kuiper discussed Dr. Clark's attempt to solve the paradoxes of divine sovereignty and human responsibility and of the decree of reprobation and the universal sincere offer of the gospel. He said that Dr. Clark does not recognize that there are paradoxes which are intrinsically paradoxical to man because of his very finiteness. A doctrine, said Professor Kuiper, may be revealed in Scripture and yet the human mind be incapable of fully comprehending it. This is a far cry from the notion that God is incomprehensible except as He reveals truths concerning His own nature, and that when the Scriptures teach that God is unsearchable, they mean merely that God is unsearchable in so far as man by his own unaided efforts cannot

search out His understanding.

Dr. Clark made brief and violent reply in which he designated the attack on his position as "a matter of persistent misrepresentation. The answer is printed," he said, "and I have nothing further to say."

A substitute motion, that the answer of the committee be made the answer of the presbytery, was defeated as a substitute. The previous question was again moved and again failed to carry by the needed two-thirds vote, so that debate was continued.

The Rev. George W. Marston read the statement which Mr. Hamilton had prepared and with which Dr. Clark had expressed himself in agreement, and asked the complainants to comment upon it. The Rev. Leslie W. Sloat objected that an answer had been prepared by the committee but that the committee had made no attempt to have its printed answer considered for adoption; instead, a wholly new document which no one had had an opportunity to study had been introduced by one individual, and the complainants were now being asked to discuss it as representing Dr. Clark's position.

The Rev. Franklin S. Dyrness said, "We should be sane and sensible in facing this matter." He declared that the presbytery was not in session to consider the answer but to examine the complaint. The presbytery had really been indulging in a reexamination of Dr. Clark. He referred to Mr. Hamilton's allegation of fifty-seven errors in the complaint and to a previous speaker's statement that they were not in reality of central importance. "If those items were not important," he asked, "why did the complainants put them in the complaint?" He cited Dr. Clark's denial that the complaint gives a fair representation of his position, and pled for fairness and honesty.

Mr. Marston felt that, while the complaint and the answer had been widely circulated, the presbyters had never had what they really needed most—an opportunity for each one to have his own copy of the transcript of the record of Dr. Clark's theological examination, on which both the complaint and the answer had been based. "Without it," he asked, "how can we judge?"

After recessing for dinner, the presbytery voted down a motion to postpone further consideration until after

mimeographing and circulating the written speeches which had been delivered by several of the complainants and by Mr. Hamilton.

Mr. Hamilton then again rose to deliver another paper on the relation between regeneration and human understanding, which again he said had received Dr. Clark's approval. Confusion was injected, however, by the interpolation of some of Mr. Hamilton's own observations which had not been approved by Dr. Clark. In the course of the speech, Mr. Hamilton declared that *notitia* (knowledge) and *assensus* (assent) could be possessed by the unregenerate man but that *fiducia* (trust) could not. These are three theological terms to designate the three elements of saving faith. Mr. Hamilton was promptly challenged for holding that the unregenerate man possesses two-thirds of the elements of saving faith. On this position, said the complainants, the only thing wrong with the unregenerate man is that his saving faith is one-third incomplete. Moreover, since the answer terms assent the central element in faith, the unregenerate man might then, on Mr. Hamilton's position, be said to possess the central element of saving faith.

Mr. Hamilton then said that he had just been told that Dr. Clark would not agree that the unregenerate man was in possession of the first two of the three elements, but only of the first. It then became clear that this portion of Mr. Hamilton's speech was his own interpolation and had not received Dr. Clark's agreement. It seemed also that Mr. Tichenor, chairman of the committee, held to a different conception of the subject from that which had been defended by Mr. Hamilton.

The supporters of Dr. Clark's theology made valiant effort to defend the statement of the answer that "regeneration . . . is not a change in the understanding of these words [Christ died for sinners]." Mr. Kuschke, on the other hand, defended the position of the complaint and pointed out that, when content is injected into the sentence, the unregenerate man must invariably inject the wrong content and the regenerate man the true content.

The complainants' contention that Dr. Clark apparently was reluctant to characterize the free offer of the gospel as "sincere" was discussed after Dr. Clark had left the meeting. In the course of debate Mr. Tichenor said

that in his own opinion Dr. Clark would probably interpret as referring only to the elect the following two passages: "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:3, 4) and "As I live, saith the

Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

Dr. Edward J. Young of Westminster Seminary gave a detailed and carefully worked out exegesis of many of the Old Testament passages dealing with the doctrine of incomprehensibility, but lack of space forbids an inclusion of them in this report.

The question was again called for. Professor Woolley had already reminded the presbyters that they should vote for the motion to dismiss the complaint only if they were completely satisfied that Dr. Clark's theology was a proper presentation of the Reformed Faith.

A roll call vote was taken, showing a tie vote of twenty to twenty, which meant that the motion to dismiss the complaint was lost.

Since there was obviously little chance of completing the business of the presbytery at this session, the meeting was adjourned until 11 A.M. on Thursday, March 29th.

ligious liberty. It has taken a very bad step, one that will do untold harm to the cause of Jesus Christ. But, to our mind, freedom of religion is not involved.

Mr. McIntire cordially disagrees with this. He said, in the course of the same sermon quoted above, "Oh, my Roman Catholic friends and my Jewish friends, the totalitarian idea, the totalitarian germ involved in the station giving time and controlling that time is the idea and the germ which once it sprouts in this country and flowers forth into tyranny will crush the Jew first and the Roman Catholic next. I am speaking the truth." If Mr. McIntire were here discussing governmental regulation of time for religious radio, his words would be none too strong. But since his words refer only to the action of a private corporation in electing to control the end use of its products, they will do no good for the cause of evangelicalism which Mr. McIntire has espoused, and perhaps they supply a clue to the motive for WPEN's action. Perhaps the station doesn't like that kind of talk any better than we do.

We regret to report that already there has been one major rift in the ranks of the broadcasters. The Rev. Charles E. Fuller withdrew his support of the mass meeting in Convention Hall and urged that all protest be abandoned. Prayer, without protest, was the course that he advocated. Prayer and protest, however, is still the excellent policy of the organization. Those who remain have expressed a resentment at being left to carry on the fight alone, without Mr. Fuller's much-needed support, and have been inclined to blame his unwillingness to fight upon the fact that, prior to the sending of his telegram urging the cessation of protest, he had already managed to sign a new contract with WPEN. Because of the merit of his program, the station had made an exception in his case, we are told, and his radio security would be endangered if he lent his support to the protest rally. Mr. Fuller has not yet risen to his own defense, but we trust that some clarification of his position will soon be forthcoming.

In conclusion, then, we believe as emphatically as do the gospel broadcasters in the principles they enunciate, but we do not believe that all of those principles are applicable to the present crisis. But whatever difference of opinion we may have on this score, we are wholeheartedly with them in their valiant battle. We trust that Christians everywhere will support them with their prayers and with their letters of protest to WPEN.

HEADQUARTERS
for **CHOIR GOWNS**
PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
PHILADELPHIA, PA.

Money for Your Treasury
Over 2,000,000

SUNFLOWER DISH CLOTHS

were sold during 1942 by Ladies' Aids, and members of Sunday schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of WAR BONDS.

Sample Free to Official
Sangamon-Mills—Est. 1915
Cohoes, N. Y.

SUNDAY SCHOOL

PAPERS

Edited by Reformed Bible Teachers

Bible Lessons in Bible Order

Beautiful Colored Pictures for the
Primary Classes

Large Amount of Help for the Teachers

Ask for samples

CHRISTIAN REFORMED PUBLISHING HOUSE

Grand Rapids, Mich.

**VACATION
WITH PAY!**

Nurses and Nurses Aides

Enjoy your vacation amid Christian environment, at one of New Jersey's most beautifully located Sanatoriums, situated in the Ramapo mountains.

A great opportunity for those willing to help the needy.

Apply Director of Nurses

CHRISTIAN SANATORIUM

Wyckoff, New Jersey

Birch

(Concluded from page 98)

most zealously. And yet he wants the government, in the person of the Federal Communications Commission, to step in and compel that free American business to renew his contract. What would happen then to the principle of private enterprise, to the free American society?

The case, it seems to us, is parallel to that of a daily newspaper which might set for itself certain standards of dignity or refinement in its advertising pages. It would refuse to sell space to advertisers who did not conform to its own ideals, and it would sell space only when it was assured that the advertisements would preserve the balanced tone of the paper and contribute to its acceptability to its readers. Station WPEN, while to protect itself it has not openly admitted that it will still sell time to the religious programs it likes, has in reality already done so. It has signed a new contract with Mr. Fuller and has offered one to Mr. Crawford. And it has a perfect right, we believe, to thus determine how its facilities shall be used. In deciding to do its own controlling of the type and amount of religious broadcasting emanating from it, it has violated no principle of re-