What more devastating and forthright attack upon the position of the historic Christian church could anybody ask for? Yet this attack was delivered openly, fearlessly, and without challenge, to the National Council of Churches.

The "image of the church" is one which has been given to it by her Lord in His great and glorious commission! The image of the minister as "a servant" is also one which is given to him by the Scriptures. The image of the layman as a witness is also laid upon him by the Word of God. The image of the missionary—well, that, too, has now been changed in such a way that the missionary becomes only a "fraternal worker." The image of worship has all been shifted around and we are going back now to the forms of godliness which deny the power thereof. The image of evangelism is also being changed completely. This passage from Gill's address should be placed alongside of Paul's description of the apostasy in the latter days in 2 Timothy 3, where he says, "In the last days perilous times shall come" and men shall have "a form of godliness, but denying the power thereof." The so-called "victorian and futuristic horrors" refer to hell, judgment, and punishment, which now Theologian Gill wants to push away from hanging over his head. He would like to store them away in the history books as a relic and a report of a period through which the church passed.

The church with its wealth and its powerful organization, Dr. Gill and those of like mind see as an instrument which they can now use to bring to pass their own dream of a one-world church.

There was a recklessness about Gill. He appeared on a panel of Home Mission leaders and in the release of December 7, the National Council's press room reported:

"Church union can have a grass roots beginning and need not wait for the merger of major denominations, a panel of home missions leaders stated this morning.

"Dr. Theodore A. Gill, president of San Francisco Theological Seminary (United Presbyterian), San Anselmo, Calif., led the discussion, a carry-over of thinking started Monday night when Bishop James A. Pike spoke on 'Horizons in Home Missions.'

No Calm Contemplation

"'We don't have the luxury of calm contemplation,' Dr. Gill said in an opening statement. 'The gun is at the church's head. We can never forget that the church is in retreat, that we minister in a situation in which we are already losing.'

"'We must put up or shut up,' he stated."

These men apparently are aware that they are losing power and they have the strange notion that, if they can get a united church which they will be able to direct and control, they will have power and will be able to direct the affairs of the nation and of the world. That is the thinking and the philosophy that underlie this whole radical reorganization program which has come out into the open in such an unmistakable way.

This is a warning. The gun has exploded. All who love the Lord Jesus Christ in sincerity and truth and believe the church is only to be a minister, to be the pillar and the ground of the truth, that the church is not the truth but must be faithful to the Word of God, must take heed. They must note what has happened, and, in view of the revolutionary atmosphere which prevailed in San Francisco, they, too, must put on the armor of God and engage in the great struggle to preserve a church which will be faithful to the Scriptures. The battle is joined directly as it has never been joined before in this twentieth century. Perhaps it was the turning of the half century that inspired these men to declare so openly their purpose and to use this General Assembly as a time when they would organize themselves in a more effective manner for the accomplishment of this purpose in the nation. It is far later than the ordinary Christian thinks!

THE COMING ONE-WORLD CHURCH

From the opening to the close of the San Francisco Assembly of the National Council of Churches the one all-consuming theme was "church union," "church unity."

G. BROMLEY OXNAM

Bishop G. Bromley Oxnam, who, more than any other individual, has been the master mind in the Council during the last ten years—that is, during the '50's—was emphatic. "Christian Witness increasingly must be the voice of the united Christian community," he insisted. In other words, until the churches are "reunited" there is not going to be a real Christian witness — and this is exactly what these gentlemen believe.

Bishop Oxnam, however, did not stop there. He gave expression to his feeling concerning those who challenge the drive to build the one-world church. He declared: "Strident voices, the use of the contemporary rack and the method of the inquisition, the injection of hatred and the practice of perjury upon the part of opponents of the reunion of Christians . . . must go." In the first place, to charge those who are questioning the development of a monopolistic church as being motivated by hatred when they oppose it is false witness in itself. In the second place, if there has been any practice of prejury, those who are involved ought to be faced with these allegations. It is this loose type of personal abuse on the part of these ecumenical leaders that indicates as much as any other one factor their unwillingness to face openly their opponents!

But how must these "detractors" go? Who is going to dispense with them or dispose of them? And by what method or process? That is the question.

The Christian Science Monitor, Saturday, December 10, 1960, in Kimmis Hendrick's report, accentuated Oxnam's appeal:

"'There is no need for a social earthquake. We have had time enough to get at the social fault line.'

"This was Bishop G. Bromley Oxnam challenging delegates to the triennial assembly of the National Council of the Churches of Christ in the U.S.A. The veteran Christian minister was speaking with prophetic thunder. He got a great ovation.

"'He's lost none of his fire,' commented a younger clergyman afterward.

"Bishop Oxnam, who retired as Methodist Bishop of Washington, D. C., not long ago, spoke like a man who had really just enlisted. He called for Christian deeds to change the 'social crust.' He said the issue before Americans now is the nature of change! Is it to be by coercion or consent?"

Oxnam, in other words, is of the opinion that America has got to change. He was the keynote speaker at the Fifth World Order Study Conference, November, 1958. He is the vice-president in charge of the Division on Christian Life and Work, in which the Department on International Affairs operates, and this was the department that sponsored the Fifth World Order Study Conference which has caused such a shaking down

through the Protestant churches in the United States.

Kingdom of God

Oxnam concluded his keynote address by the following, "Let us take up our Christian responsibility and in co-operation with brothers everywhere so change the planet that when our first visitors from Mars arrive they will find a society fit to be called The Kingdom of God."

The difficulty, of course, is that Oxnam has completely gotten away from the Biblical concept of the Kingdom of God. There it is a spiritual kingdom. The only way one enters it is by the miracle of the new birth.

Oxnam has difficulty in accepting the teachings of the Bible that Jesus will return again in the clouds of heaven, but he seems, in his own dreams, to believe that there are men on Mars and that they will reach us, and he hopes in time to find this kingdom of God society perfected.

All of this represents a revolution of the highest order so far as Christian teaching and the program of the Christian church is concerned.

All of this philosophy in Oxnam's thinking stems basically from his rejection of the historic, Biblical concept of the meaning of the cross and the nature of the salvation purchased for lost sinners by Jesus Christ.

The Offense of the Cross

In his book, *Testament of Faith*, 1958, Oxnam discusses directly and specifically what he means. Writing of the fundamentalist who insists that the death of Christ was a sacrifice to satisfy divine justice, he declared they "argue that God sent His own Son, who died upon the Cross and in so doing satisfied God's sense of legalistic justice. They hold that this sacrifice was sufficient to get the accounts straight, to rule off debits against this great credit. . . . It simply does not make sense to me. It is rather an offense. It offends my moral sense" (p. 41).

It is the offense of the cross which offends the honored Bishop. On the next page he continues, "But must God have a sacrifice, the Lamb slain from the beginning of the foundation of the world, as the Book says?

"No, no, I cannot think of it this way."

Oxnam admits that the Book does say it and it is one of the glorious, glorious teachings of the Bible that the Lamb of God who taketh away the sin of the world was slain indeed from the foundation of the world, in the program and purpose of Almighty God.

Even though the Bishop cannot think of it this way, we can. And not only do we think of it thus, but we proclaim it as the glorious message of salvation. Christ died as a sacrifice for the sins of men, a sacrifice which no one else could possibly make. He alone could do it. "There was no other good enough to pay the price of sin."

No one can say that the revolution that Bishop Oxnam is seeking to lead does not involve a different religion from that which the Christian faith has historically represented. This is the most fundamental issue at stake in the present conflict.

JAMES I. McCORD

The chairman of the Faith and Order Study Commission of the National Council of Churches is the recently elected president of Princeton Theological Seminary, Princeton, N. J., the Rev. Dr. James I. McCord. In a major address entitled, "Co-operation Is Not Enough," this young servant of the one-world church declared, "Faith and Order must constantly hold before us the ultimate question, 'the nature of the unity that God wills and that we seek! It must save us from any penultimate answers. My theme has been that co-operation is not enough. I say this as one who is profoundly grateful for his own tradition, as well as for what co-operative Chris-

(Photographed from the Oakland *Tribune* of December 7, 1960)

Unity Quest Stirs Church Delegates

By BILL ROSE
Tribune Religion Editor

The quest for church unity continues to stir hopes and hearts at the triennial assembly of the National Council of Churches as the delegates ponder revolutionary goals.

The four-church merger proposal of Sunday has triggered a steady flow of opinion and comment from podium and press conference.

"Cooperative Christianity is not enough," declares Dr. James McCord, president of Princeton Theological Seminary.

"Division among Christians dishonors Christ," asserts the Rt. Rev. J. E. Leslie Newbigin, general secretary of the International Missionary Council and a bishop of the Church of South India.

CAREFUL STUDY

The proposal embracing the Episcopalians, Methodists, Presbyterians and the United Church of Christ "is of tremendous importance for the whole church. A plan of this proportion and depth will, I hope, be studied most carefully by our church and a positive response made," says the Rt. Rev. Arthur Lichtenberger, presiding bishop of the Protestant Episcopal Church in the United States.

These pronouncements and others were made today at National Council sessions being held at the San Francisco Civic Auditorium. The six-day 10th anniversary assembly will conclude Friday.

'A LUXURY'

In explaining his conviction that "cooperative Christianity is a luxury we can no longer afford," Dr. McCord said "many sensitive critics are convinced that we have seen the end of the Protestant era. In the economy of God it has been allowed four centuries."

Dr. McCord said that the young native churches emerging in various nations have seen the "inadequacy of our old structures and forms and are agonizingly seeking new forms of ecumenical expression and experience.

"This challenge can be met by nothing less than a willingness on our part to take a radical step forward in our quest for visible, corporate unity that will be an expression of a new indwelling of the

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