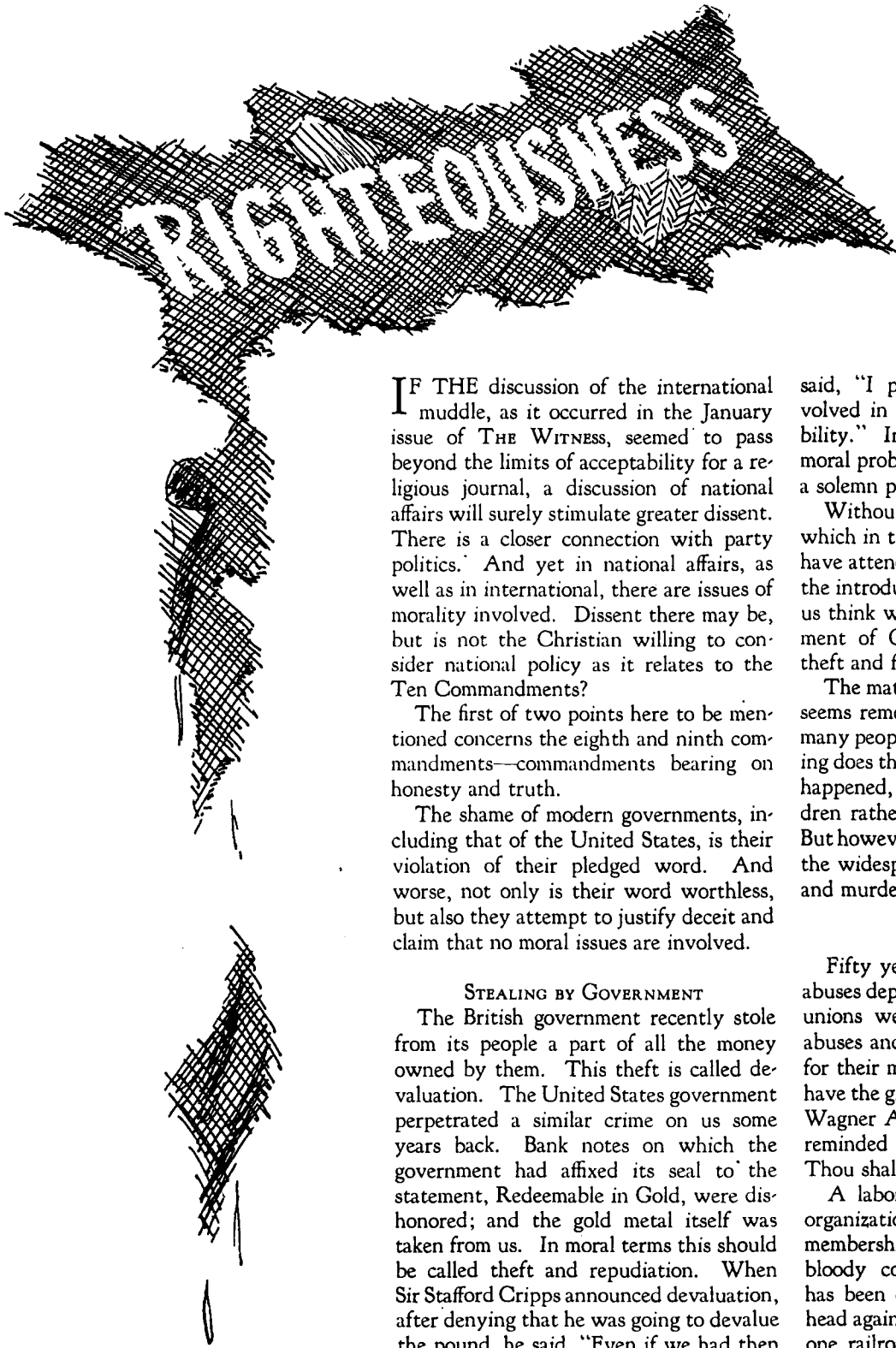


NATIONAL MUDDLE

Gordon H. Clark



IF THE discussion of the international muddle, as it occurred in the January issue of *THE WITNESS*, seemed to pass beyond the limits of acceptability for a religious journal, a discussion of national affairs will surely stimulate greater dissent. There is a closer connection with party politics. And yet in national affairs, as well as in international, there are issues of morality involved. Dissent there may be, but is not the Christian willing to consider national policy as it relates to the Ten Commandments?

The first of two points here to be mentioned concerns the eighth and ninth commandments—commandments bearing on honesty and truth.

The shame of modern governments, including that of the United States, is their violation of their pledged word. And worse, not only is their word worthless, but also they attempt to justify deceit and claim that no moral issues are involved.

STEALING BY GOVERNMENT

The British government recently stole from its people a part of all the money owned by them. This theft is called devaluation. The United States government perpetrated a similar crime on us some years back. Bank notes on which the government had affixed its seal to the statement, Redeemable in Gold, were dishonored; and the gold metal itself was taken from us. In moral terms this should be called theft and repudiation. When Sir Stafford Cripps announced devaluation, after denying that he was going to devalue the pound, he said, "Even if we had then had some future intention of altering the rate of exchange, which in fact we had not, no responsible minister could possibly have done otherwise than deny such intention." In other words, a government minister who does not lie is incompetent. In the United States Allan Sproul, president of the Federal Reserve Bank of New York,

said, "I perceive no moral problem involved in this question of gold convertibility." In other words again, there is no moral problem involved in the violation of a solemn pledge.

Without considering the financial evils which in the past history of many nations have attended the debasing of coinage and the introduction of irredeemable paper, let us think what may be the righteous judgment of God on a nation that justifies theft and falsehood.

The matter of currency and devaluation seems remote and unimportant to a great many people. Not until the day of reckoning does the populace understand what has happened, and then it is usually the children rather than the parents who suffer. But however remote fiscal policy may seem, the widespread use of violence, brutality, and murder should be obvious to all.

CONDONING KILLING

Fifty years ago or more certain serious abuses depressed the laboring class. Labor unions were developed to correct these abuses and to raise the standard of living for their members. With all this one can have the greatest sympathy. But since the Wagner Act the labor leaders need to be reminded of the sixth commandment: Thou shalt not kill.

A labor union should be a voluntary organization, but in recent years their membership has been swelled by means of bloody coercion. Collective bargaining has been carried on with the employer's head against the muzzle of a gun. At least one railroad president, who did not like the terms of the contract offered to him, was shot to death. The Allis Chalmers strike could have better been termed insurrection. The CIO used organized rioting in Michigan—the fighting was directed by trained men in recognizable uniforms, with disciplined squads and platoons, shock troops in reserve, and mobile

"Righteousness exalteth a nation: but sin is a reproach to any people."
Proverbs 14:34

command cars equipped with radio. Just this past year pickets at the Southern Cotton Oil Co. in North Little Rock, Ark., attempted to kill men who wanted to work. When these pickets were arrested under Arkansas law, the CIO took the case to the Supreme Court and argued that laws against murder and violence were unconstitutional when applied to labor unions. This winter's coal strike has been attended by violence and hardship. Men who have wanted to mine coal have been shot. Homes, hospitals, schools, and railroads are in immediate danger. If an employer had caused this trouble, what an outcry would have been made! But a union leader can get away with murder, and his henchmen in Con-

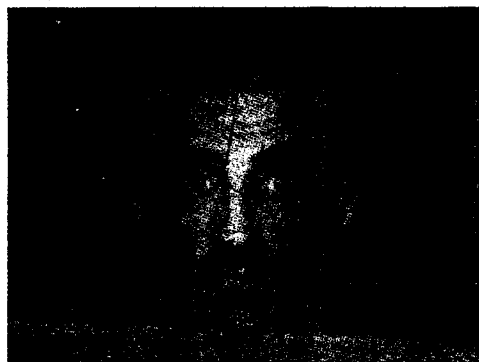
gress can call for the repeal of the mild Taft-Hartley Act and the restoration of the iniquitous Wagner Act.

The people of the United States are delirious. The nation is in danger, not only from external enemies, but also from internal moral degeneracy. The Ten Commandments are repudiated. Falsehood, theft, and murder are encouraged. Whether the United States will repent before God of its sin, and what the future may bring forth, we do not know. But it remains the duty of the Christian to preach the law of God. With renewed vigor let us tell a wicked world: Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness. God still enforces the Ten Commandments.

nobility of a martyred ancestry had taught them to work hard, to live in peace, and to walk humbly with their God. Johann has best expressed it himself—"we are not adventurers, we were not Nazi, and we are not Communists, we are only peasant folk who love the soil and wish to live our days in the worship of God our Maker." For generations their people had lived in Hungary, but now again the war and the occupation. Johann Lohmann became one of those millions of slave laborers in Germany. As for his wife and children—he didn't know if they were alive or dead for over two years. For awhile they tried to hold their farm but the Red troops came to Hungary and Mrs. Lohmann and her two children with what meagre stuff they could carry joined the leaderless army of the refugees on the frozen roads that seemed to lead from despair into desolation, from misery into an increasing agony of final obscurity. The papers of Johann Lohmann are ready. He like Robert Hlawatsch has been recommended for immigration to the U. S. A. If only someone cares enough to sponsor them. These are Presbyterian, Reformed people. Is there no one who reads this who does not have a farm on which they would like to settle a D.P. family?

IT IS estimated that as many as 5000 Reformed D.P.'s are waiting right now to come to America—and that means to find life and hope again—if someone will sign the papers. What do you do? You give the assurance that you will supply a place for them to live, and that you will supply them a job. It is easy to save a life if we care!

WHAT shall be our motive? It is obvious. If we really love our faith—our holy faith, our Biblical, Reformed faith, we must surely love those who are one with us in its fellowship. Glimpse once again at the Saviour in agonizing prayer for His people and we shall have our motive for mercy.



Presbyterian DP's— Shall We Let Them Live?

HENRY W. ACKLEN

ONE simple statement would do it—one statement would make the difference between the wretched, hopeless, miserable life of a forgotten man amid the rubble of a fallen civilization and a chance to start life anew where the prospects of the future are bright with prosperity—only one statement, but that would be the renunciation of the Christian faith! Robert Hlawatsch is Jewish by nationality, but he is a Jew who has placed his hope of salvation in the Messiah. He is an educated man, one of culture. There was a day when he was prosperous as an architect in Austria, but those were the days before the Nazi came. His story is common to many of his race, although they were Christian. He was arrested, imprisoned, and then—and then the blur of time and the greater blur in the mind of unending horror in the concentration camp. He was one of the few left alive when the victorious armies of the Allied Nations came and brought the wrecks of humanity from the indescribable pits of the death camps.

Now the war is over—some years over—but Robert Hlawatsch wonders if in all the world there is a place for him. If

he claimed to be a Jew the Jewish agencies would take care of him. They are vitally concerned for those of their household of faith. If he were a Roman Catholic he would stand an excellent chance for that Church is looking out for its own. If he were even Lutheran he would stand some chance. They are showing a real concern for the needy of their faith. But Robert Hlawatsch is not Jewish, nor Roman Catholic, nor Lutheran—he is a member of the Reformed Church, that is, he is Presbyterian. It is hard to understand—he loves his faith, but surely he must wonder if those of like faith care any thing about him. You who read will answer with your action. Do you have any room in your community for an architect whose wife is a first class dentist? Is your congregation willing to show its love especially for those of our household of faith who must be sponsored?

THE good years of hard work and careful management had seen the accumulation of a degree of wealth for the Lohmann family. Their two children were handsome, and life was hard in that rural sense but it was very good. There were the children of the Huguenot dispersion; the