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The Presbyterian
G U A R D I A N

*Prayer is to be made for things law-
ful; and for all sorts of men living, or
that shall live hereafter: but not for
the dead, nor for those of whom it may
be known that they have sinned the sin
unto death.*

Westminster Confession XXI.4

J. Gresham Machen
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Meditation

That Green-Eyed Monster

Where jealousy and faction are, there is confusion and every vile deed. JAMES 3:16.

"Where there is no jealousy there is no love" is an old saying. And there is something to it. The indignation of the man deprived of what is his, cheated out of what he rightly would not share with others, capriciously denied the fulfilment of promises, has its place.

But there is a sick jealousy, a "jaundice of the soul." Hearts sometimes burn without cause. That rankling in the bosom founded only on suspicion and fears without foundation, and nourished by unwarranted distrust is a fearful beast, the "green-eyed monster which doth mock the meat it feeds on." It is that bosom snake that gnaws and gnaws. It heaps dishonor on our God.

Envy differs slightly. But the two are so related they must have a common source. They are two heads of the same beast.

Jealousy and envy breed in the inequalities of men and feed on human differences found in every walk of life. Increasing flocks and herds, and his ever growing household made Isaac envied by the Philistines. Barren Rachel envied Lea, her sister, for her children. His brothers envied Joseph for his dreams. The office and prerogatives of Moses and his brother Aaron roused the envy of Korah and his company. The Jews envied Jesus for the power of his ministry. Envy has been called the pain of mind successful men cause their neighbors. It is the chafing of the heart that cannot bear another's gain.

This beast roams everywhere. And everywhere it brings confusion and every vile deed. You will find it in the home, parting man and wife, and showing up among the children. It comes into the State. It even moves within the church. Wherever men are found on earth, and in every walk of life, there the monster will appear. "Even the beggar envies the beggar."

Jealousy distorts the mind, jades the eyes, and fires the emotions. Actions then become erratic. And they are

very prone to become violent. The Italian poet Dante calls envy a fatal spark. But long before him it was already said that a jealous woman sets an entire home on fire. The envy of his brothers cost Joseph years in slavery far from home and parents. David went from pillar to post in fear for his life because Saul began to "eye" him after hearing his praises sung among the people. And even Pilate could see that for envy Jesus was delivered up to be crucified.

When the viper stings and pours its poison in the blood, the whole world becomes too small for even two to live at peace. There was hardly a man in the world when jealous Cain killed his brother.

Jealousy also kills the very soul to which it comes. Horace, the Latin writer, thought the Sicilian tyrants never invented a greater torment than envy. Milton saw in it the injured lover's hell. Charmed by the green-eyed beast, a man spreads his bed with thorns and lies upon them. "Envy is the rottenness of the bones," (Proverbs 14:30). Leonardo da Vinci is said to have spent his last days in perpetual gloom after learning that the sketches of Michelangelo, his younger rival, had been chosen above his for a great hall in Florence.

Jealousy and envy deny the sovereignty of God and insult his wisdom and goodness. Of the Church it is said that God hath set the members in the body as it pleases him, (I Corinthians 12:18). But the rule applies in everything in life, for God hath set his throne in the heavens, and his kingdom ruleth over all. And he insures to all who trust him the best measure of prosperity and safety.

By prayer and persevering labor any man may seek a better lot. And there is a right defense against invasions of one's rights. But jealousy can yield nothing but destruction, and envy is an acid that eats out the very heart of man. They are the way of folly that leads to sorrow, and the way of the ungodly that shall perish.

As the reward of apostasy the world was given over of God to the tyranny of envy as one of the passions that should rule rebellious hearts (Romans 1:29). It is a fruit of the flesh, and marks a lack of Christian love, (I Cor-

inthians 13:4).

Let us put aside these things, and desire the sincere milk of the word that we may grow, (I Peter 2:1), and not be fodder for that beast that mocks the food it feeds upon.

Westminster Seminary to Open September 24

THE opening exercises for the 24th session of Westminster Theological Seminary will be held in Calvary Orthodox Presbyterian Church, located across the road from the Seminary grounds, on Wednesday afternoon, September 24, at 3 p.m. The guest speaker for the occasion will be the Rev. John C. Hills, Jr., pastor of First Orthodox Presbyterian Church of Ft. Lauderdale, Florida. The public is invited to these exercises.

The Rev. Edmund P. Clowney and the Rev. John P. Clelland have been asked to serve as instructors at Westminster in the field of Practical Theology, pending permanent arrangements for this chair which is vacant since the retirement of Professor R. B. Kuiper.

Mr. Clelland will teach the course in Poimenics. (pastoral work.) Mr. Clowney will have the courses in Homiletics, Public Speaking, and Public Worship. He is resigning his present pastorate in Westfield, N. J., but is expected to continue on a part time basis with the Committee on Christian Education.

The Rev. George W. Marston, pastor of a Southern Presbyterian Church near Charlottesville, Virginia, has been appointed field representative of Westminster Seminary, beginning in September. He will replace Mr. Paul Schrottenboer, who is now studying in the Netherlands.

Mr. Marston is a graduate of Westminster in the class of 1932. He has held a number of pastorates in the Orthodox Presbyterian Church, his most recent being at Evergreen Park, Illinois. Over a year ago he accepted the call into the Southern Presbyterian denomination.

Our information is that Mr. Marston will make his home in the Chicago area, and will devote his efforts to visiting in the middle west on behalf of the Seminary.

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THE PRESBYTERIAN GUARDIAN

AUGUST 15, 1952

Prophet, Priest and King

THE annual report on the General Assembly of any church provides a convenient opportunity to review the total work of that church. That is also true of the Orthodox Presbyterian Church. It is partly for that reason that we do not hesitate to devote a great deal of space in this issue to such a report.

The Rev. M. Ouwinga, fraternal delegate from the Christian Reformed Synod, offered an interesting outline for such a review when he suggested that the work of the church be viewed in terms of prophet, priest and king.

In following such an outline, it becomes quickly apparent that the greatest amount of attention is given to the work of the church as prophet—to its activities in preaching and teaching the Word of God. Here we have the work of home and foreign missions, the preaching of the Word in the pulpit, and the whole area of Christian education, including summer Bible school, Sunday school, catechism classes and the like. Here fall the publications, whether magazines or tracts, which support the cause of the church and the faith.

It would be our judgment that the prophetic aspect of the church's work is the most important. The church is set in the world to be a "witness," to bear testimony to the gospel of the grace of God in Christ. The church does not save souls. That is the work of God through the operation of His Spirit. But souls are not ordinarily saved except in connection with the proclamation of the Word. It is for this reason that we place this aspect of the church's work in first place.

But that means that this work shall be done to the full. The Gospel must be preached in all its fulness, and it must be proclaimed to all the world. It must reach the children and the aged, the wise and the unwise, the cultured and the pagan. It must be set over against every other form of religion, and every expression of the wisdom of this world. It must be made plain, so that wayfaring man, though a fool, cannot err therein. Yet its wondrous riches and depths must be exposed to the wondering eyes of the children of men.

As we think of this, we are convicted. There remains yet much land to be possessed. There is ever

the danger of becoming provincial, of being satisfied with what we have—our little group, our congregation, our community. The Orthodox Presbyterian Church is doing much in the field of prophetic activity, but there is much to be done.

In the field of priestly work, we think of the mercy we may show to those in need, and of the intercession we may make on behalf of the church throughout the world. Here it seems we are doing so little. The poor, said our Lord, ye have with you always. They are all around us, in the cities, and in the villages. One of the evidences of our Lord's identity, was that by Him the gospel was preached to the poor. One of the indications of true religion is that we visit the fatherless and the widows in their affliction. The church has not done a great deal along this line—at least not a great deal appears on the surface in an Assembly report. There is a committee on general benevolence, we hear of collections of clothing and other items being sent to the needy in various places. This is good. A pension plan for our own ministers is an item that comes within this area of the church's activity. Our interest in and support of institutions where the needy are cared for is another aspect of this work. Yet when all is said, how much remains to be done. Compassion and sympathy are of the essence of Christian virtue. We need to bring them to expression more often.

As for the kingly aspect of the church's work, this involves government, oversight and, as necessary, discipline. The Assembly is working to revise its Form of Government, and is concerning itself with how properly it shall exercise that government. And there was a case in which discipline played a part. So this aspect too has its place.

We dare say, however, that this is the least activated of all the areas of church work. Generally our churches go along pretty much in routine fashion. Perhaps that is the best evidence of a well organized "kingly" administration. But perhaps also it suggests that in this area we have decided to let things ride. Perhaps this aspect of the church's work calls for more, not less, attention.

The church of Jesus Christ serves as prophet, priest and king. Let the church be the church.

L. W. S.

Church Paper

THE general spirit and attitude of those who took part in the discussion of a "church paper" at the General Assembly was most excellent. Criticisms which were made of the GUARDIAN were made in a desire to be helpful, and not out of ill-will. And although we do not agree that an official publication is the answer to the needs which some of the men felt existed, we appreciate their opinions.

It is the desire of the GUARDIAN to be as helpful as possible in promoting the work of The Orthodox Presbyterian Church. Specific suggestions along this line will be cordially received.

Calvin Seminary

THE task of training men for the work of the ministry in the church of Christ is one of the most important kingdom causes in which one can engage. Such training must involve not only the imparting of the technical abilities which are necessary in sermon preparation, preaching, and pastoral work, but should also help to develop that spirit of love for the brethren and compassion for needy souls without which any ministry is but sounding brass and tinkling cymbals.

For some time we have been hearing reports concerning Calvin Seminary and concerning certain divisions which existed among members of the faculty. We were hardly prepared, however, for the action of the recent Christian Reformed Synod. That Synod, meeting in executive session, dealt with the "Seminary situation" in most drastic fashion. It decided not to reappoint four out of six members of the faculty. A fifth member retired due to age. Synod then made appointments to fill five vacancies.

H. J. Kuiper writing in the *Banner* says that nothing like this has ever happened before in any denomination, that two-thirds of the theological faculty were put out of office at once. Whether that is true or not, certainly Synod found a situation it felt must be handled in drastic fashion, and it acted accordingly.

Since this matter was handled in executive session at Synod, no reports have been published as to the official explanation and interpretation of the

situation that developed at Calvin. However, one does not have to read very deeply between the lines to reach certain conclusions. None of the men were dismissed because of false doctrine or misconduct. On the other hand there were sharp contentions, and a party spirit in the faculty. A speaker in the executive session, whose remarks were released for publication, emphasized the virtue of *humility* as most essential in the circumstances.

Nevertheless, it can hardly be true that the whole trouble was merely a matter of a personal squabble. Certainly there were deeper issues at stake. Persons who have had contact with the situation have differing estimates as to what these issues were. We do not profess to say.

It has been suggested that the method of appointing professors to Calvin is wrong. Professors are appointed by the Synod, supposedly from nominations made by the Board of Trustees of the Seminary, though Synod can add nominations of its own. This can have the tendency to turn the election of professors into a party campaign or a popularity contest. A group of ministers and elders, meeting together for two weeks, and confronted with this particular problem more or less for the first time, is hardly the best and most qualified group to determine who among possible candidates would be most competent to serve the church in the capacity of a seminary professor. However, other methods of choosing seminary professors are not without their difficulties either. In this as in other matters, no *method* will of itself provide the answer, but a humble and devoted dependence on the grace of God can make any of various methods succeed.

Of the new appointments to the faculty made by Synod two have been declined. These are the fields of Dogmatics and New Testament. The Board of Trustees will have to make temporary provision for these positions. The others have been accepted. Professor R. B. Kuiper, who retired from Westminster this past spring, will teach in the homiletics department for one year. Dr. John Kromminga has accepted the chair of church history, and the Rev. Henry Stob the chair of Ethics and Apologetics.

It is a matter of concern, not only for the Christian Reformed Church, but for every body devoted to the Reformed

Faith, that Calvin Seminary shall prosper and perform well its task of training men to be ministers in the church of Jesus Christ. May the God of all wisdom and grace rule and overrule in the affairs of Calvin Seminary, to the end that it may continue to serve mightily as a true school of the prophets. And may those who go out from its halls have learned while there that the servant of the Lord, like the Lord himself, comes not to be ministered unto, but to minister, and to give up his life in the work to which he has been called.

Thank you!

WE deeply appreciate the numerous kind letters which have accompanied in so many cases the responses you have made to our recent communication concerning the GUARDIAN. If such letters are in any sense a cross section of reader opinion, we have reason to be much gratified and encouraged that the GUARDIAN is performing a worthwhile service in the cause of the Kingdom and of the Faith.

We are sending receipts for all contributions. However, because of limitations of time, we have refrained from sending letters along with the receipts. These remarks may be taken as a general "letter" in this matter.

If you have not yet had opportunity to respond to our original communication, we hope you will keep it in mind during the coming months.

L. W. S.

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An Alumnus Looks At His Alma Mater

*Digest of an Address at the Westminster
Alumni Association Dinner in May*

By JOHN P. CLELLAND

WHEN I was a Junior in Westminster, the upper two classes were composed of men who had transferred from Princeton Seminary. The faculty were men who had either taught the year before in Princeton or had recently finished their theological studies there. The conflict which had culminated in the reorganization of Princeton's boards of control at the 1929 Assembly was fresh in the minds of all of us and all Westminster students were quite aware that Westminster was founded to carry on the policies of the "old" Princeton. But Westminster is now twenty-three years old. Our student generations have come and gone. We have become an institution in our own right and new controversies have absorbed our attention. Thus it is easy to forget 1929. However, it is my conviction, Westminster is the heir of Princeton and we cannot evaluate Westminster unless we take into account the "old" Princeton.

The Genius of Princeton

Princeton was the oldest of the Presbyterian Seminaries. In her first century and a quarter she became famous throughout the world as the leading citadel of a vigorous Calvinism in the English-speaking world. The first hallmark of her genius was her commitment to Old School Calvinism. In the struggles with the New England theology that led up to the division of the Presbyterian Church into Old and New Schools in 1837 there was no doubt where Princeton stood. She maintained her Old School position through the reunion of 1870 and the declining fortunes of that Calvinism as evidenced by the revision of the Confession, the Cumberland union and the growth of modernism in the early years of this century. It is not necessary here to argue the definition of Old School Calvinism. To many it means a narrow, tradition-bound sort of thing. Un-

changing and dead. To us it simply means the consistent system of doctrine set forth in the Westminster Confession. J. Ross Stevenson in his plea that Princeton should become an "inclusive seminary," the seminary of the whole church, showed his desire for a new Princeton. The old Princeton was definitely and unequivocally Old School.

THIS is a digest, prepared by Mr. Clelland himself, of the address he delivered at the annual banquet of the Westminster Seminary Alumni Association, held just before the Seminary Commencement. Mr. Clelland, pastor of Eastlake Orthodox Presbyterian Church of Wilmington, Delaware, is President of the Board of Trustees of the Seminary, and a graduate of its class of 1932. The banquet this year also honored Professor R. B. Kuiper upon his retirement from the faculty of the Seminary.

A second mark of the "old" Princeton was her scholarship. She was blessed with a whole galaxy of stars in her faculty from her beginning with Archibald Alexander, through the Hodges, Warfield and Vos down to Wilson, Machen and Allis. These men created at Princeton a tradition of learning. Here was Presbyterianism come to flower. And Princeton became world famous as a theological school of the first rank.

To my mind the dynamic element in the genius of Princeton was her polemic. She was not content to be sound academically and theologically. She was willing to contend for what she believed. Princeton did not compromise in the nineteenth century struggles with a diluted Calvinism and after the rise of the higher criticism she discerned its implications and fought it with full vigor. This may not have

always made Princeton popular but it made her strong. And this polemic continued to the end being climaxed in the person of J. Gresham Machen, a true son of Princeton.

Weaknesses of Princeton

I believe that Princeton in the years preceding 1929 had two weaknesses. Her apologetics was traditional and unprogressive. It tried to use the neutral starting point and continued to fight twentieth century foes of the faith with eighteenth century weapons. One evidence of this weakness was the nomination of Dr. Machen to the chair of apologetics, the chair denied him by the Assembly. Now Dr. Machen was a great defender of the faith, the greatest of his generation but he was not an apologist in the technical sense of the term. And I venture to say that in the years at Westminster when he was in the full strength of mature manhood he learned much in apologetics from the young Van Til.

Another weakness at Princeton was the department of homiletics. The instruction was "practical" and lamentably weak in exegesis and theology.

Then—Westminster

Westminster was founded in 1929 to carry on the "old" Princeton. I remember Machen saying at the first convocation that Princeton was dead. How right he was and how fast it became apparent. The troubled devout were assured that the reorganization was only administrative but the wayfaring man though a fool should be able to see that the Princeton of MacKay and Pieper is a school of another spirit from the Princeton of Hodge and Warfield.

But Westminster was small and weak. She did not possess the endowments, the student enrollment, the prestige that was Princeton's. And after 1936 she did not have the environment of a large Church. The Orthodox Presbyterian Church was too small to support her and her graduates were outsiders elsewhere. Clear evidence of her outward weakness is seen in the personnel of her trustees in 1936. Macartney of Pittsburgh, Alexander of Pittsburgh, McConkey of Detroit, Allis of Bridgeport, Elder of Cincinnati, Reeve of Syracuse, famous and leading ministers of the Presbyterian Church, U. S. A. resigned. At the age of 28, I, pastor of a small church in Wilmington, Delaware, was elected to the

Board. Why was I chosen? Simply because there was no one else. We were that small and weak.

Westminster's Task

Our task is to hold aloft the banner of Calvinism in America. In this we are not alone. We have a sister in Calvin Seminary. Our relations with Calvin are most cordial. Evidence of this is our loan of Dr. Van Til to Calvin this past semester even though we knew it meant our possible loss of him to Calvin. Between us there must not be competition but rather collaboration.

The Dutch heritage was not totally absent at Princeton. Abraham Kuyper and Herman Bavinck lectured there and Vos was long a professor. But it was a minor influence. This heritage is much larger at Westminster. Three of our faculty, Kuiper, Van Til and Stonehouse, come from the Christian Reformed Church. The Calvinistic revival in the Netherlands since the last quarter of the nineteenth century should not be ignored by a reformed institution of learning. That revival gave a powerful and fresh impetus to Calvinism. It is more contemporaneous and broader in scope, going beyond pure theology into philosophy, law, politics, sociology and all of life. This is the glory of Dutch Calvinism and we are glad to be in its stream. This of course is Calvin Seminary's direct inheritance and our relations with her enrich us. Yet Westminster is not a Philadelphia Calvin. We possess the Princeton heritage. We are the heirs of that which is best and richest in American Presbyterianism. Calvin's influence is limited in people's minds by her association with a church of Holland origin. This limitation, I believe, can be discounted but is it not true that Calvin is bound to be limited by her Dutch heritage? Can we not enrich Calvin with the great Princeton tradition which is peculiarly ours?

Westminster's Needs

(1) *A living Calvinism.* Westminster in 1952 cannot be exactly what Princeton was in 1852. That would mean a traditional Calvinism. When Hodge wrote his Systematic Theology in 1870 it was modern. It is often not that now. Old heresies die and new ones arise. A living faith must deal with living problems. Here again is the value for us of the Calvinistic fer-

ment of the Netherlands. So I rejoice in a book like Van Til's "New Modernism" and in the grappling with current religious thought in the pages of the Westminster Journal.

A living Calvinism is not a peculiar Calvinism. We are small, no longer rooted in a large religious community. Our Calvinism is unknown or rejected as obsolete. Hence we are sort of cut off. Out of this comes the danger of stress on minor distinctive principles. That this peril is real can be seen by the history of Secession Churches. They took a glorious stand for the truth. They suffered for it. But with the passing of the years they continued to wage long forgotten battles and the church went to seed. May Westminster strive for a catholic Calvinism, as balanced as the Confession and as broad as the Scriptures.

(2) *Scholarship.* The faculty makes the school. Westminster has been signally blessed with the men who came to her from Princeton and the younger men who have since become teachers. These are men of real learning, painstaking and accurate. There is here no sloppy, half-baked scholarship. The books of Stonehouse, Van Til and Young and the articles of all the Faculty members are evidence to you that these men possess the learning and discernment requisite to true scholarship. Our catalogue states that it is the belief of Westminster that the Christian religion requires and is capable of scholarly defense. There is in our school none of that pious anti-intellectualism which is the bane of American fundamentalism. Devout scholars are few and far between today. The Westminster faculty in its scholarly defense of the faith makes a great contribution to the cause of Christ.

At this point, I believe we improve on the two Princeton weaknesses previously mentioned. Van Til's apologetic is certainly not traditional and surely not neutral. In these respects it is a great advance. It gives to our students a thorough and consistent Christian philosophy. We honor Professor Kuiper tonight. The contribution that he has made in the department of practical theology has been to bring theology into preaching and to insist on real exegesis. Thus he has laid the foundation for sound, biblical preaching. In our faculty there has not been uniformity but a wondrous unity in diversity. And for this we praise God.

(3) *Polemic.* Our heritage is to contend for the faith. We were born in the controversy of 1929 and we continued the fight in the Presbyterian Church until 1936. I remember the crusading spirit of the young graduates of 1936 and 1937 who went out on pitances and started churches without buildings or congregations and the courage of the faculty who risked their whole economic future on the stand they took. Now we have seceded from the Presbyterian Church and I uphold the secession principle. It was no mistake. Loyalty to Christ demanded it. In the face of the appalling apostasy of the organized church we must fight. There can be no compromise and no truce. I do not take it that it is the function of Westminster to train men for mixed Reformed Churches where they may settle down in a quiet parish, but to train them to fight the heresy in those churches; nor to train men for the Orthodox Presbyterian Church because it is pure and safe (if it is either of these) but to encourage them to go into small and new fields as soldiers of the Lord. The battle as it raged from 1929 to 1936 is over and lost. As an independent Seminary we are not too closely linked with the fortunes of any ecclesiastical communion. There is danger that our orthodoxy become academic. Only a polemic zeal for the truth of God can preserve the true genius of Westminster.

The battle has been long and hard. Our desertions have been many and our losses severe. Few of us have reached retirement. To you, Professor Kuiper, a greater leader than we says "well done."

May Westminster's greatest days be yet to come. And may she never waver in the fight or strike her banners in defeat until Jesus comes when wars shall be no more.

Large Enrolment For Westminster

PROFESSOR Paul Woolley, Registrar of Westminster Theological Seminary, reports that 23 students have so far been enrolled for the entering class this fall, and that the total enrolment for the year is expected to be about 75. This will mean one of the largest student bodies in recent years.

The General Assembly Report

*Assembly adopts Pension plan,
withdraws from ICC*

By **LESLIE W. SLOAT**

THE city of Denver is commonly known as the "mile-high" city, because it is situated at an altitude of well over five thousand feet above sea level. Traveling to it from the east, one would not recognize the gradual ascent of the road, were it not that auto engines have a habit of heating up excessively as they cross the western Kansas and eastern Colorado plains. Traveling to it from the west, one sees it from the mountain roads as a city in a valley.

For Denver is set at the edge of the Rocky Mountains. To the east spread the great wheat fields of Nebraska and Kansas. And to the west one can see a full two hundred miles of the Rocky chain, including such peaks as Pike's and Evans.

Setting

The city is bisected by Broadway, which runs straight north and south. Taking this street to the south, one leaves Denver and enters Englewood, a suburban community. Continuing still further one leaves the city streets behind, and enters more or less open country. It was here, at 5700 South Broadway, on a camp ground owned by the religious denomination called the Assemblies of God, that the Nineteenth General Assembly of the Orthodox Presbyterian Church held its meetings, from July 10 to July 15.

The camp grounds included a dining hall arranged for cafeteria service, a large meeting hall or tabernacle, dormitory rooms above the dining hall, a number of small individual cabins, and, when all available space was used up, tents that could be erected as needed. There were about 60 delegates for the Assembly, and about twice that number additional of families and friends, so that numerous tents were put into use to house the entire company.

A word must be said in praise of the ministers and churches of the Presbytery of the Dakotas, which had invited the Assembly, and was in charge of

the arrangements. Everything was done that could be for the comfort and convenience of the commissioners and their guests—even to buying a buffalo so that we had buffalo steaks for one of the meals. The Rev. Benson Male of Denver had the focal point of the load on his shoulders, and carried it well, ably assisted by the Rev. Melvin Nonhof and other ministers and members of the presbytery.

By Wednesday evening when the first meal was served, a goodly complement of ministers and their families had arrived, and it was evident this would be a well attended gathering.

Communion Service

The communion service was held at 11 a.m. Thursday morning. The Rev. Lawrence Eyres of La Grange, Illinois, Moderator of the previous Assembly, conducted the service and preached the sermon. In the administration of the supper, he was assisted by the Rev. Earl Zetterholm of Seattle, Washington, the Rev. Edward Wybenga of Hamill, S. Dakota, and ruling elders Edward F. Klokow of Westchester, Illinois, R. E. Anderson of Manhattan Beach, Calif., Arthur Armour of Grove City, Penna., and Rollin Whitehead of Denver.

Start of Business

Official business began Thursday afternoon at 2 p.m. The roll call showed some fifty commissioners already present, and a few more arrived during the day. The complete roll of the Assembly is given in a neighboring column. Greetings to the Assembly were received in communications from the Rev. Egbert Andrews and the Rev. Richard Gaffin, missionaries in Formosa, and from the Rev. George Y. Uomoto, missionary in Japan.

The minutes of the previous Assembly, in their printed form, were approved, with minor corrections. The clerk of the previous Assembly presented a tentative statistical report for the year ending March 31, 1952. It showed a total membership at the close

of the year of 8,213 and contributions to all purposes during the year of over \$550,000, which meant a "per communicant" average of giving during the year of \$96.35, well above the corresponding figure for the previous year.

The first item of new business was the election of a clerk for this Assembly. The job went to the Rev. Henry D. Phillips of Grove City, Pa., and the Rev. Theodore Georgian of Trenton, New Jersey was chosen to assist him during the Assembly. The question is often raised as to why the election of a clerk comes first rather than of a moderator. We don't know of any principle involved, but possibly it is so that the Assembly will have its own clerk to record all of its proceedings, including the election of its moderator.

Six men were nominated for moderator. One withdrew before the election, and the five remaining candidates were R. K. Churchill of Cedar Grove, Wisconsin, C. K. Cummings of Pittsburgh, Pa., (Ruling Elder) R. Whitehead of Denver, N. B. Stonehouse of Westminster Seminary, and M. Nonhof of Bancroft, S. Dakota. On the second ballot Mr. Cummings received a majority, and was welcomed to the chair by Mr. Eyres. Throughout the Assembly Mr. Cummings proved a competent moderator. If at times he seemed overly deliberate, it was probably for the good. At no time was the Assembly embroiled in any parliamentary tangle, and we do not recollect a single ruling of the chair that was overturned by the Assembly—which must be some sort of a record.

Among items of business presented to the Assembly there were the seven overtures (printed in our June issue), the appeal against the action of the Presbytery of Philadelphia in revoking the license of Mr. G. Travers Sloyer, and several other items. The Rev. Takaoki Tokiwa of the Reformed Church in Japan sent greetings from that church. The Rev. H. A. Wiersinga of the Reformed Churches in the Netherlands sent an inquiry concerning the establishing of correspondence with that church, and the president of the International Council informed us that our suggestions concerning changes in the preamble of that organization's constitution had not yet been considered but would be at an early date. And there were several letters from individuals.

The assembly decided to refer the

overtures and communications relating to matters of inter-church cooperation to a committee on Ecumenicity consisting of Messrs. Stonehouse, Marsden, Poundstone, Griswold, Elder. The other overtures and the appeal, except the overture concerning the taking of a recess, were referred to a committee on Overtures consisting of Messrs. Clelland, Ahlfeldt, Oliver, Whitehead and Armour. The proposal concerning a recess for evangelistic work was turned over to the committee on Arrangements.

Foreign Missions

After a few miscellaneous matters, the Assembly proceeded to hear the report of its committee on Foreign Missions. Our readers are in general aware of the foreign missionary work of the denomination. There are missionaries in Eritrea, Formosa, Japan and Korea. New appointments during the past year were the Herbert Bird family sent to Eritrea, and the George Uomoto family sent to Japan. The Rev. R. Heber McIlwaine, missionary to Japan, is home on furlough and was present at the Assembly. Although the Committee report indicated the expectation that Mrs. Gaffin would go to Formosa this summer to join her husband, the Rev. John P. Galbraith, who had just returned from a visit there indicated he would recommend to the committee that because of the present situation on the island, she be not sent out for another year. Mr. Gaffin was reported to have agreed to this arrangement.

The committee reported contributions to its foreign work during the past fiscal year of over \$39,000, an increase of 11.7 per cent over the previous year. The budget proposed for the coming year is \$39,720.

In connection with the Foreign Missions report a brief discussion arose over the matter of appointing women as missionaries. The Rev. James Moore contended that the appointment of women to be missionaries has no warrant in Scripture, and he maintained that either all wives of missionaries should be appointed (to avoid the embarrassment of withdrawing the appointment of some), or that no wives should be appointed as missionaries. The Committee has appointed wives of missionaries as missionaries only after satisfying itself of their theological qualifications through an examination.

And it has not always appointed wives to the status of missionaries. The difference in status has no effect upon the salary of the missionary family.

A motion designed to support Mr. Moore's view was rejected by the Assembly. It is probable, however, that the matter will receive further consideration on the part of the committee.

Following the report, members were elected to the committee for the class of 1955 and to fill vacancies. The Committee as it now stands has the following membership:

Class of 1955—Ministers Kellogg, Phillips, Vining, Elders Campbell, Porter. Class of 1954—Ministers Ellis, Price, Skilton, Elders Lenker, T. F. Armour. Class of 1953—Ministers Clelland, Murray, Sloat, Elders Neel, Roberts.

Travel Fund

Following the Foreign Missions report, a brief report from the Travel Fund Committee was received. It appeared that Mr. Atwell had been the only active member of the committee during the past year. However, there had been a rather generous response to

the appeals, and the fund would be able to pay two cents per mile and possibly more for commissioners' travel over 600 miles round trip. Mr. Atwell asked that an offering be received prior to the Monday noon recess for the Fund, and that commissioners absent from a full session of the Assembly receive no compensation unless the Assembly approve. These proposals were accepted by the Assembly.

Church Paper

The next item on the docket was a report from the Committee on Overtures, and this report concerned the matter of publishing a church paper. The Presbytery of Ohio had overtured that the Assembly authorize the publication of a church paper, and the Presbytery of New Jersey had asked consideration of the matter. The Committee recommended that these overtures be referred to the Committee on Christian Education for study, and that a report be submitted to the next Assembly.

This proposal resulted in the first extended debate at the Assembly. Although the proposal was in general
(See "Assembly," p. 154)

The Shadow and Sunlight of Korea

By JOHN P. GALBRAITH

HAVE you ever seen a large cloud float over a mountain and cast its shadow on part of the hill? The portion beneath the cloud is sombre in its darkness; its trees and bushes seem to sway ominously as though portending a storm. But similar foliage out in

the sombre and the bright. How wonderful is the gospel that makes the crooked straight and the rough places plain!

Some Shadows

Entering war-disrupted Korea through the airfield at Pusan one may well first notice the denuded hills—particularly if he is from lush Pennsylvania. The hills are bereft of trees, not through serving as a battlefield but through the need of over a million people for wood for cooking all year round and for heat in winter.

As we draw nearer the city we see rows and clusters of huts or shacks made, unbelievably, from remnants of cardboard and wooden boxes—cartons which contained supplies for UN armies. Can people be living in these tiny, crude places? Many of them are

IN a previous article Mr. Galbraith, General Secretary of the Missions Committees of the Orthodox Presbyterian Church, told of his visit to Japan. In this article he tells of his experiences in Korea. Mr. Galbraith returned to this country on July 5, after a trip of about three months visiting mission work of the church in the Orient.

joyous sunlight beyond the edge of the shadow seems to wave us a cheery greeting. So in Korea there is today

no more than four feet in height and four by six feet in length and width. Yes, we discover, people do live in them, and in families of four, five and often more. Many of these refugee families—for they are some of those who have fled from Northern Korea's Communist plague and have taken refuge here—have been people of education, culture, prominence and wealth. None of them have lived like this before; and they hope they will not have to live thus for long in the future, as they try to find or create work. Evidence that the condition of some has improved is that their cardboard roofs have been replaced by tin—tin that reads like a Who's Who of American breweries. The metal sheeting has been ingeniously fashioned from beer cans, opened, flattened, soldered together and corrugated.

More Shadows

As we arrive in the city of Pusan we see many military vehicles of the UN armies, a few cars of various UN agencies, a scattering of dilapidated taxicabs, and droves of pedestrians with a bicycle observed here and there among them. As we alight from the car we are immediately approached by one or more little boys with a box slung over a shoulder on a rope, saying "Shoe shine?" Your shoes may be mirror-shiny, but still he will ask in the hope of earning a few *won*. His own shoes, if he has any, have not been shined since he received them second-hand because he cannot afford to waste his polish on himself. Then we walk in the street—there are no sidewalks—and we see urchins wearing tattered rags, each carrying a tin can on a wire slung over an arm to hold whatever he may beg or steal. We are warned to be on our guard at all times against having our pockets expertly picked, and we notice two prominently placed signs in front of the Army's PX: Beware of Pickpockets. Although I personally suffered no such losses there I saw a GI catch a boy red-handed—with the GI's fountain pen in his hand, and as I was taking a picture of the Seminary faculty the pen of one of the men was stolen from his pocket. In their poverty and lack of employment many have turned to theft to obtain the necessities of life.

Right there is an illustration of the

(See "Korea," p. 152)

Grass Roots

By R. K. Churchill

July 21. I'm writing this in the back seat of our second-hand Buick as we speed northward. Mt. Shasta is behind us and a lovely straight road, Highway 97 takes us through the Oregon jack-pines—I can smell them. Our family went to G. A. at Denver. We have just spent a pleasant weekend in Berkeley. It's good to be an OPCer. When you leave a church the work goes forward and then some.

I talked a spell with the good Dutchmen of Alameda. Chaplain Wade has kept up the blood pressure in the Oakland area—he will leave soon for sea duty. He half promised to send some seaweed for the grass roots.

We will stop in Bend tonight. The Deschutes River flows by our Church there. Between the church and the river there is a well-kept lawn with shade trees. In this place I have often spent a delightful hour of refreshment after services. If you have never gathered with the saints at the river that flows by the church of Bend, you have missed a taste of heaven.

The California Presbytery is expanding: they don't stand still out here. New churches and missions are always being projected. Why? Well, a lot of people are still moving west. But the real answer is that there is a lot of missionary vision and push in the churches here.

But I want to talk about the General Assembly—the most unique and in many ways the best one I ever attended. It is rumored that when the Rev. John Hills arrived at the Campground and looked around, he remarked, "Well, I don't mind things being a bit primitive, but this is pre-historic." But everyone, including the 'Presbytery of Florida' enjoyed and thrived on the facilities provided. Everyone was surprised at the number present: commissioners, and families! What a fellowship! Many expressed desire for more of the same thing. The people of Colorado have big hearts like the mountains round about them. We had buffalo

steaks for dinner. Where but in the 'wild west' could you get *such* a treat? And we will never forget the ride to Mt. Evans under the guidance of the Rev. Ben Male. Think of it—driving the car up to an elevation of 14,262 feet! Inside the little shop and view place up there on top of the world there is a sign which reads: "Please be seated when room is in motion." How appropriate. One feels light and dizzy up there. Perhaps the wondrous vistas and views all around add to the dizziness. You can scarcely look upon such things as we saw without breathing a prayer. Reminds me of Paul—caught up to the third heaven where he saw and heard things that could not be uttered. Oh yes, God brought to us unspeakable blessings in Denver.

The problems facing the Assembly were important and interesting. After much deliberation our church voted to withdraw from the I.C.C.C. This brought sadness to many. Many men felt that it was a narrow sectarian spirit or perhaps a hyper-Calvinism which would take us out of this International Council. Well, perhaps so. Such dangers are always present. It is only recently that the church avoided the beginnings of a hyper-Calvinism. But I think there is another explanation for the vote that finally took us out of the I.C.C.C. This was not a sudden move—it was the expression of a conviction which has been crystalizing in minds for several years. This conviction has come for the most part, against our will. Very reluctantly have we faced and acknowledged the plain fact. It is this. Modern 'fundamentalism' not only omits, but even opposes, many of the great fundamentals of the faith. We should love all the Christian brethren, but as we have struggled to build a New Testament church, this unpleasant fact has shocked and grieved us constantly. Out of the blood, sweat and tears of this holy war has emerged a fear, then an unwelcome conviction that an unconverted fundamentalism cannot meet the need of our day.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Missionary Society Activities

Bancroft, Manchester, and Yale

Because most of our churches are small, a great deal of the work falls on the same women and in many cases all our women are constantly busy. But, if you think you are busy in one church, how would you like to be the wife of a minister who has three charges? We are going to hear below from one, Mrs. Melvin B. Nonof, whose husband is pastor of three churches in South Dakota.

"All the churches, Bancroft, Manchester, and Yale, have Ladies' Aid Societies. These societies are known as 'Aids', although they might well be called 'missionary societies.' These groups had undergone some changes in practice prior to our coming to the field, and one in particular was that all money would be raised by free-will offerings.

"All three groups hold afternoon meetings and follow a program similar to that of other organizations (a time for business, devotions, sewing, reading of missionary letters, and Bible studies). Perhaps the most interesting feature among the women has been a 'God's Acre' project. It has been very flexible including many other activities besides an actual acre's produce. We introduced this method in 1943 and it has been employed continuously since. Here are some variations: one lady gave all the eggs her hens laid on Sundays (and production ran high on the Sabbath); another lady did the church janitor work for a year and then turned in all she earned. These offerings are collected in the fall when Manchester and Yale bring in their families to Bancroft and have a fellowship supper.

"This is hardly a part of the program, but it is worth mentioning. A few years ago the Bancroft Society set up a church library composed of distinctively Reformed books along with good devotional studies. Some children's books were also included."

Center Square, Pa.

Some of us living in the area of this Orthodox Presbyterian Church, of which the Rev. Henry P. Tavares is missionary, do not think of this as a mission work. However, it is supported by home mission funds, and is therefore a mission project even though its program may not differ too much from that of a regular self-supporting church. Its missionary society is a very active one, and Mrs. Tavares has written the following to tell about the program.

"The Women's Missionary Society of Community Church considers a request for 'ideas' to be quite an honor for as you may, or may not know, we only celebrated our third birthday on May 5th of this year. Although our group is not large in number, it is exceedingly active. From the very start it was felt that one meeting a month would be inadequate so we meet twice. One evening a month is devoted to study, and (theoretically) one afternoon a month to some project. As is the custom in many societies, we invite a missionary speaker twice a year to bring us first-hand information about activities and needs of one of our own fields.

"During our first year we spent much profitable time on studies in doctrine taken from a book by J. M. Bosma called *Reformed Doctrine*. A few of the topics were: God's Works, Predestination, Work of Creation, Creation vs. Evolution, and Providence. This is a very readable little book. The second year we turned to our pastor who kindly consented to lead us in a

PROBLEM MINUTE

Answer to Problem No. 9—Matt. 28: 18-20.

PROBLEM No. 10

Little Johnny came in one day and said to his mother, "Why doesn't our church have a carnival, with games of chance, like the church down the street?"

What verse in Mark 11 should the Mother read to Johnny?

study of the Ten Commandments using the questions from the Shorter Catechism. This year we are on our own again working out some character studies with *Women of the New Testament* by Abraham Kuyper as our text. There are so many things we would like to study that the problem becomes this—"Where shall we start?" (Ed. Note: It is our opinion that missionary societies should not call upon the minister to speak at their meetings unless there is some unusual or particular reason.—A.M.G.).

"You may wonder why I said 'theoretically' in reference to our afternoon meetings. The reason is this—we believe it wise to be busy with our hands and frequently we find it necessary to bring a box lunch and stay all day in order to attain our goal. Used clothing is continually being collected and when there is sufficient material to pack several boxes, we gather with needles, thread, even portable sewing machines, for a day of mending and packing. We have rolled bandages, made layettes, and sewed new clothing for some of our missionaries. In addition, we have done cleaning and some decorating for our own place of worship. At present we are hard at work on a quilt (one of several). If you have never tried a quilting bee, then by all means do so. It is fascinating and you have no idea how much some of our own missionaries could use a nice, new, warm quilt.

"Sometime ago the Philadelphia Presbyterial felt that possibly some missionaries were receiving more than others from various societies, so a list of missionaries was made and each society agreed to concentrate on the needs of one or two specific families. Of course, all fields are remembered in our prayers, but this system has encouraged our society to make itself more aware of the personal needs of 'our missionaries.'

"These are only a few of the things which our Missionary Society has done in its three years of life. The more I write, the more I can think of to say, but no doubt other groups do as much so I'll send this off hoping and praying

that it may be of value to some program committee as it prepares those handy little booklets outlining the work of a future year."

Telling the Good News Part IV

By Bruce Hunt

THE EXTENT OR SCOPE OF MISSIONS

How far is the good news to be told?—Remembering, as we have observed in the first part of this study, that the Command of our Sovereign God and our very natures as Christians put us under the necessity of telling the Good News, we ask, "but how far does this obligation reach"? In other words, "If I contribute a sum of money to the missionary cause or witness to some of the people near me, have I not done my part?" The answer is "possibly," but "most likely not".

The Lord's Command is World Evangelization—Let us look to the language of the Commission as stated by our Lord for the answer. "Go ye therefore and make disciples of *all nations*" (Matt. 28:19, Matt. 28:14). "Go ye into *all the world* and preach the gospel to *the whole creation*," or "to every creature" as one translation gives it (Mk. 16:15). "And ye shall be witnesses unto me *both* in Jerusalem, and in *all Judea and Samaria*, and unto the *uttermost part of the earth*" (Acts 1:8).

In these three verses we see that the extent of the work that is laid upon us is world-wide. If I am a Christian at all, I am one of those to whom the task of telling the Good News to "all nations," "the whole creation," "every creature" and "to the uttermost part of the earth" has been committed. This is especially brought out in Acts 1:8 where, before any specific field is even mentioned, we find the word "BOTH" used. This compels us from the start to think of more than one field, and draws us into a succession of responsibilities which does not end until the uttermost part of the earth is reached. It is "*Both-and-and-* unto the uttermost part of the earth."

"*All nations*" speaks of a *total* coverage, like the old-fashioned sower who scattered his seed with a sweep of the arm over the whole area; "*every crea-*

ture" reminds us of the thorough coverage of the modern corn drill which in its mechanical way cross-plants an area leaving no square foot of land unplanted.

Nor does the language allow us to merely hope that somehow, through some one, the gospel will be preached to the whole world. We are told to "*Go*" and accomplish this task. We are not to be passive.

SCRIPTURE EXAMPLES

Compare the attitude toward missions of the average church member, missionary society, Presbytery, or even church leader with that of the Saviour, of the leaders and members of the early church, to see how far short we come.

The Lord said unto them, "I must preach the kingdom of God *to other cities also; for therefore am I sent*" (Luke 4:43). In the parable he has the king tell his servants "go out into the *highways and hedges* and *constrain* them to come in that my house may be filled" (Luke 14:23).

Of the early Christians it was written, "they that were scattered abroad went about," or, as the King James Version says, "went *everywhere* preaching the word" (Acts 8:4).

In all that we are saying, we are not denying that there is a legitimate place for division of labor. Our Saviour chose twelve men to whom He committed the propagation of the gospel in a particular way. He sent the seventy before Him, two by two, into the villages and towns that He Himself expected to visit, as advance heralds. Paul instructs Timothy to commit these things "to faithful men." Paul also shows how he has the backing of the early church leaders in recognizing division of labor as legitimate and commendable when he says "Yea, making it my aim so to preach the gospel not where Christ was already named, lest I should build upon another man's foundations" (Acts 15:20), and again "For they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision unto Peter . . . and when James, Cephas, and John . . . perceived the grace that was given unto me, they gave to me and to Barnabas the right hands of fellowship; that *we should go unto the*

heathen and they unto the circumcision" (Gal. 2:7-9).

But recognizing this place for division of labor, in the following verses note the total and thorough coverage which he attempted as his personal responsibility.

Local—On the local level he says "I shrank not from declaring unto you anything that was profitable, and teaching you *publicly and from house to house* . . . I shrank not from declaring unto you the *whole* counsel of God" (Acts 20:20, 27).

District—On the district level he says "So that from *Jerusalem and round about even unto Illyricum*, I have *fully* preached the gospel of Christ" (Acts 15:19); again, "And this continued for the space of two years: so that *all that dwelt in Asia* heard the Word of the Lord, both Jews and Greeks" (Acts 19:10).

World—On the world level he says "but now, having *no more any place in these regions*, and having these many years a longing to come unto you (i.e. Rome), whensoever I *go unto Spain*" (Rom. 15:23). In other words, not only had he covered the nearby field thoroughly but he had his sights set for Rome and Spain, the horizon of the then known world.

To be continued

Next month: FAILURE TO WORK TOWARD TOTAL AND THOROUGH COVERAGE IS FAILURE TO OBEY THE GREAT COMMISSION

Hunts on Vacation

A NEWS letter from the Rev. Bruce F. Hunt reports that the family is taking a vacation in Japan for the summer. Mr. Hunt came to Japan from Korea on July 2, and a short time later the family moved to Karuizawa for a rest. Mr. Hunt reports that Mrs. Hunt seems to be recovering well from her second operation, and is working on the curriculum for the Christian school where she has been teaching.

Commenting on the situation in Korea, Mr. Hunt says that there seems to be a ready welcome for the gospel, and that churches and church groups are well attended and keenly alive. Invitations to visit country churches were coming constantly.

Korea

(Continued from p. 149)

inborn depravity of the human heart. Numbers of children have been taken into Christian orphanages and provided with food, clothing, bed, shelter and security, yet many of them forsake these things, leaving the orphanage, preferring to be "on their own" and to live by thievery. Once more the truth is graphically demonstrated that the cure for the ills of Korea and the world cannot be social service nor anything else applied from the outside, but only the regenerating power of God working within.

Sunlight

That same truth is also driven home from the positive side as we ascend the long flight of stone steps from the busy Pusan street and come into contact with part of Korea's Christian Community. We enter Korea Theological Seminary where there are some of those who have been changed within. Immediately we are, as it were, out from under the shadow of the cloud and in the cheerful sunlight. To be sure, the entrance hall is dim for want of an electricity-consuming high wattage bulb; and there is as great poverty here as elsewhere. But the genuine Christian joy that is here so evident is more penetrating than any man-made light; its brightness nearly blinds us to the stringent circumstances of their lives. In the world the shadow is the predominant impression; in the church it is the sun—the Sun of Righteousness, risen with healing in His wings. Whatever one may think of the rest of Korea, and an unprejudiced observer must think much that is delightful, here surely are a people whom one cannot but love deeply.

Church Services

Nor is this a passing impression. Rather it is one that becomes more steadfast, deeper, as we live in their midst. For example, you go to church with them. They gather in the church long before the service is to begin. Seated on the floor, as is their custom, they pray with heads bowed to the boards. While they wait for the opening of the service, someone starts to sing a hymn, and soon the church is filled with song from many throats. Each has brought his own hymn book

and found the place, or sings from memory. When that hymn is concluded, another is begun, and thus the praises of God are sung until the pastor rings a little bell on the pulpit and the service is officially opened—with another hymn.

The congregation usually stands while singing at least part of this hymn, and more than once we have seen people singing from memory with eyes closed, so engrossed with divine praises that they continue to stand to the end, oblivious of the remainder of the congregation having been seated after the singing of a verse or two. As the Scripture is read, each one follows it closely in his own Bible. Then we preach the sermon. Even though we must preach through an interpreter, which not only doubles the length of the sermon but also creates repeated periods of unintelligible sound as we speak in what is to them an unknown tongue, yet their attention does not waver, and the sermon's conclusion is greeted with a spontaneous *Amen*. The service is concluded with simultaneous vocal prayer by the entire congregation, a strange experience for Western ears but nearly universal in the Korean church. After the service the glory of God and the joy in the Lord are clearly seen and heard in the varied and sincere expressions of appreciation that the Word of God has been expounded to them.

In the Home

Then, too, we talk with them in their homes as they entertain us lavishly with meals that cost them nearly as much for a day as they would spend on food for themselves in a week. We talk with them, too, as they escort us to the station for our train or bus. We learn that they are well aware of the threat to their freedom that lies coiled above the 38th parallel, and that they think and pray about it much. They might very well dread that menace, for authoritative reports indicate that eighty per cent of the Christian pastors above that parallel have been murdered by the Communists. Yet their attitude is not that of dread. They are assured that those who kill the body cannot harm the soul of him that is in Christ. They will fight Communism to the bitter end, but if die they must it will be with praise to God upon their lips and the same joy in the Holy Ghost that is evident in them now.

In the Seminary

Again we teach them in the Seminary, and there we see them, though not simply faced with hardship but actually at grips with it, cheerful beyond imagination. "Hardship" did we say? Many students in American seminaries would not touch a seminary course with the proverbial ten-foot pole if they had to undergo what these Korean students (in both Seminary and Bible Institute) endure cheerfully. They sleep on pads or mattresses on the floors of classrooms, rolling them up and stacking them in a corner of the room during the day. The clothing of most of them is threadbare, and no scholarships provided by the Seminary to help. Many of them eat only one meal a day, and most of them not more than two. The meals that they do eat are largely of rice. All the young men remain unmarried until they can enter the work of the ministry; only older men who have come to the Seminary later in life have families.

In Church Work

This willingness to deny themselves, to put God foremost in their consideration, is not characteristic of the Seminary and Bible Institute students alone. Women whose husbands are not Christians put aside a few grains of precious rice as they prepare each meal, and on Sunday they bring to church the week's accumulation in a bag. That is their offering to the Lord. Churches employ, in addition to their pastors, evangelists and Bible women to give added impetus to the work of the church. Evangelists are unordained helpers who witness in villages and towns in the area of established churches, and seek to lay the groundwork for new churches; Bible women generally help in the teaching of women and children. Pastors encourage the employment of these additional workers, even though it subtracts from the possibility of themselves coming a little closer to a livable salary. The churches themselves take on the added expense even though it means further sacrifice for every member. The Christian community has been just as hard hit financially as others, by the war, but the Lord has used this experience to their spiritual growth. We have been encouraged, too, by the forward look and progressive attitude found among them. They do not intend to remain poor if God

will be pleased to bless the diligent labors of their hands.

Another way in which God is put first in the lives of the Korean Christians is the prayer meeting which is held at daybreak in practically every church associated with the Korea Seminary. Each morning as the day dawns—4.30 to 5 a.m.—the church bells can be heard tolling their call to prayer. Nor do they toll in vain, for half and more of the congregations come to pray, and to meditate upon the Word of God taught by the pastor. Yes, their faith is a living thing, a faith by which to live and to die. In Kyung-ju, an ancient capital of Korea, we met a mother who had lost two Christian sons to the Communists. The story of one we remember well—his opposition to Communism made him a marked man, so one night while he was on a visit to his old home they came and took him; his last words before his death were of testimony to the grace of God in Christ Jesus.

Conflict with Modernism

Needless to say, such things are not true of all Koreans who call themselves Christians. Tragically, there too is the falsehood of Modernism masquerading under the name "Christian." While many different denominations and groups are now starting missionary work in Korea, the Presbyterian Church in the USA has for half a century been the dominant mission agency there, and the Modernism that exists in the Presbyterian Church of Korea must be laid at her door. As early as a few years before the turn of the century, when the Rev. William Hunt, father of our missionary Bruce Hunt, went to Korea—even then there was at least one missionary there who did not believe in the infallibility of the Scriptures. That tare has grown along with the wheat. As a consequence there exists today a conflict between truth and falsehood in the Korean Presbyterian church.

Space prohibits our giving great detail on this conflict. A few words must suffice. The core of the stand for the Reformed and orthodox standards of the church is the Korea Theological Seminary. From this Seminary men have gone out into the churches and injected a spiritual vitality into them. These churches are growing; numbers attending them are increasing rapidly, and new churches are springing up

constantly. Men from this Seminary oppose false teaching. False teachers naturally oppose them, and also deceive true brethren into being their tools in the name of peace and unity. But these very persons who so loudly call for peace and unity are actually dividing the church by dropping members from the rolls and excinding presbyteries without the semblance of an orderly trial or the right of appeal. At this writing it looks as if the orthodox element in the church will now have no choice but to organize a new denomination. They have been seeking to avoid that very thing, for they are not schismatics, but it appears that the necessity for doing so is being thrust upon them.

It is this element in the church that is really alive. We were privileged to observe this life for ourselves in the churches of Taegu and Kyung-ju, in addition to Pusan which was our headquarters for a month. In all of these places the churches are making an impact upon their communities; the churches in which the power of Christ may be seen without having to look under a bed or in a basket, the churches which deny self and bear a cross are, by and large, the churches which stand with Korea Seminary. If our whole church could live in Korea for but one month we believe that ours would be a much improved church. May God give us the Spirit of sacrifice and the Spirit of prayer that He has given them. They have sought Him when He could be found; so must we.

Problems

Finally, lest we give an erroneous impression, we must close by saying that these Christian people of Korea are not without spiritual problems. For instance, there is the problem of what they must do, according to the Word of God, in the present ecclesiastical situation. There is need for more professors for the Seminary who are qualified for such work, and who can give their full time to it. And there is also the problem of overcoming the danger of a drift toward a general conservatism, rather than holding to the church's Reformed standards. This is a real danger due to the weakness of the Presbyterian Church in the USA which still has a large influence, through its money which is both an enticement and a threat, in the Presbyterian Church of Korea.

Help Wanted

Because of the attitude of churches associated with the Korea Seminary toward the Word of God, the only infallible guide, we are much encouraged. More help from us now—we who are their closest kin of all the churches in the world—by way of new missionaries would be both a tremendous encouragement and great actual help. Of those who can, who will go? Of those who cannot go, who will help? Of those who will help, how much will you help? If you can, *Go!* If not, then *pray* and *give*. Then will the sunlight that is in Korea drive away the last sign of shadow and bathe the whole nation in the glorious warmth of the Gospel of the Lord Jesus Christ. Let no one hinder. Let all help.

Henry Harmelink

CALVARY Orthodox Presbyterian Church mourns the loss of elder J. H. Harmelink who went to be with the Lord, June 11, at the age of seventy-seven. Mr. Harmelink was one of the few elders left who served as elder during the struggle against modernistic unbelief in the Presbyterian Church in the U. S. A. He was also active in the formation of the Orthodox Presbyterian Church in Cedar Grove. In later years a kind of paralysis affected Mr. Harmelink so that he could scarcely walk or talk. Painfully and very haltingly he would make his way to church, often falling. Such was his strong desire to be in God's House. Many of the able-bodied saw, and were convicted. The text for the funeral sermon was from Psalm Twenty-seven, "One thing have I desired . . . that I may dwell in the House of the Lord." He being dead, yet speaketh. Mr. Harmelink was married twice and is survived by eleven children.

R. K. C.

Tavares, Johnston Accept Calls

THE Rev. Henry Tavares, pastor of Community Church of Center Square, Penna., has accepted the call to become pastor of the Orthodox Presbyterian churches of Carson, Lark and Leith, North Dakota. He expects to

move to the new field in the near future.

The Rev. Robley Johnston, pastor of First Church of Cincinnati, Ohio, has accepted the call to become pastor of Calvary Orthodox Presbyterian Church of Middletown, Penna. He expects to begin his work there about the first of September.

Assembly

(Continued from p. 148)

terms, it was inevitable that the merits or demerits of THE PRESBYTERIAN GUARDIAN should be discussed, for the GUARDIAN, while independent of denominational control, exists in close relationship to the church and is in a sense the church's "unofficial" organ.

Mr. Cummings left the Chair in order to speak for the motion. We have already carried in our pages a letter from him on the subject. He argued that the GUARDIAN was not providing the basic needs of laymen, young people and covenant children. Of another paper published in close association with the church he said that it does not champion the cause of the church, and seeks to be non-controversial. Of the *Messenger* he said that while it carries news of the church, it is not an organ of doctrinal instruction. News must be intertwined with the great truths for which we stand. In his opinion a committee-published paper offered the best solution to the problems as he saw them.

A substitute motion was offered by Mr. Churchill, that a committee of seven be elected by this Assembly to make plans for a church paper, and that two or more issues of this paper be sent out before the next assembly. He argued that some action ought to be taken at this time, we should not wait for another year. Others however insisted that this was premature, and went too far. Dr. Stonehouse pointed out that the publication of a paper is a complicated matter, with great problems of editorial policy, that the cost of publishing such "sample" issues would be prohibitive, and noted that Dr. Machen had stood out strongly against a church paper under ecclesiastical control. This substitute motion was defeated.

On the main subject, Elder Arthur

ROLL OF THE ASSEMBLY

Presbytery of California

MINISTERS:
Carl Ahlfeldt
H. W. Albright
David Calderwood
Edwards Elliott
Robert H. Graham
James E. Moore
Robert E. Nicholas
Dwight Poundstone
Herman Petersen
Edwin L. Wade
Earl E. Zetterholm
RULING ELDERS:
H. E. Wade (Beverly)
R. E. Anderson (Manhattan Beach)
David L. Neilands (Berkeley)
Dale Loeffler (Portland)

Presbytery of the Dakotas

MINISTERS:
Bruce Coie
Walter Magee
W. B. Male
M. Nonhof
Russell Piper
R. Voorhees
Edward Wybenga
RULING ELDERS:
Ernest Danziesen (Lark)
R. Whitehead (Denver)
B. Senter (Denver, Alt.)

Presbytery of New Jersey

MINISTERS:
Theodore Georgian
J. C. Hills
L. B. Oliver
RULING ELDERS:
H. L. Griswold (Fair Lawn)

Presbytery of New York and New England

MINISTERS:

John DeWaard
Elmer Dortzbach
H. DuMont
Raymond Meiners
RULING ELDERS:
R. Y. McCullough (Schenectady)

Presbytery of Ohio

MINISTERS:
C. K. Cummings
Robley Johnson
Henry D. Phillips
RULING ELDERS:
David Henry (Pittsburgh)
R. R. Stuart (Pittsburgh, Alt.)
Arthur Armour (Harrisville)

Presbytery of Philadelphia

MINISTERS:
Robert L. Atwell
John W. Betzold
John P. Clelland
Glenn R. Coie
Raymond Commeret
John P. Galbraith
Arthur Kuschke
R. H. McIlwaine
R. S. Marsden
L. W. Sloat
N. B. Stonehouse
R. L. Vining
RULING ELDERS:
Kingsley Elder (Silver Spring)
S. W. Windle (Kirkwood)
Ralph Clouser (Middletown)

Presbytery of Wisconsin

MINISTERS:
Robert K. Churchill
Robert Eckardt
Lawrence R. Eyres
John Verhage
ELDER:
Edward F. Klokow (Westchester)

Armour raised the question as to what was wrong with the GUARDIAN. No one had said. The proposal of the overtures lacked any specific directives. Until someone showed that the GUARDIAN was not adequately serving the church, he saw no reason to go ahead on another tack. Mr. Eyres proposed an amendment to the motion, which would state that the lack of an official church organ is undesirable, and that the Committee prepare a preliminary report to be sent to ministers and sessions before January 1 next, that comments be invited and considered before a final report was prepared for the next Assembly. Mr. DeWaard opposed this on the ground that it committed the church to the position that an official

church paper was desirable, which he did not think the Assembly should adopt without extended study.

Several speakers urged the publication of a paper that would be both scholarly and popular. It was apparent that the real argument was over the GUARDIAN. Whatever service the GUARDIAN had rendered the church in the past, it was felt by some that the GUARDIAN can not hope to have the support of the whole church, that an independent paper cannot properly represent the church since it is not subject to assembly criticism and control, and that in some way an official paper would provide the solution. On the other hand, there were those who stoutly defended the GUARDIAN, who

pictured the service it had rendered and still rendered the church. Mr. Hills emphasized the influence of the GUARDIAN, and pointed out that over the years there had been a subtle campaign to undermine and destroy the GUARDIAN. With reference to the matter of popularity of style, he argued that we live in an anti-intellectual age and until there is a genuine revival of learning, people are not going to be willing to get down to really study to learn. He felt the criticisms of the GUARDIAN were largely unjustified.

Mr. Bruce Coie offered some specific suggestions as to what was wrong with the GUARDIAN. For example, he said it had no "Voices of the Church" column, where people could get things off their chest. He also thought more of the ministers ought to be asked to write.

Dr. Stonehouse pointed out that an official paper offered no promise of solving the problems that had been raised. We must be realistic enough to face first the literary capabilities within the church, and secondly the matter of finances. Several references had been made to *The Banner* of the Christian Reformed Church. Dr. Stonehouse noted that that paper had a large subscription list, and a large amount of funds available. It costs money to publish a paper. The Orthodox Presbyterian Church just does not have the resources for a weekly periodical such as the *Banner*.

Finally debate waned, and the amendment of Mr. Eyres was put and defeated. The original proposal to refer the matter to the Committee on Christian Education for study was carried.

Following this a motion was introduced that *The Messenger* be discontinued, that its material be submitted to the GUARDIAN for publication, and that the Committees contribute a substantial amount to the GUARDIAN to meet this additional expense. The discussion of this was brief, and the motion was lost. However, in the brief debate, it was pointed out that the *Messenger* had in fact made it difficult for a paper such as the GUARDIAN to be maintained. For the *Messenger*, with a small amount of news and no substantial exposition of the church's faith, yet made people who took it think they were getting all they needed in the line of a paper of the church. It encouraged people to be satisfied with some-

thing that was in fact extremely superficial, so far as the substance of the church's life and thought was concerned.

So far we have not noted the time element in these discussions, in order to give a running account of developments. The Foreign Missions discussion carried over into Friday morning, and the church paper matter was not concluded till Friday afternoon.

Special Items

There was no business session Thursday evening, but instead a public meeting at which the Rev. John P. Galbraith spoke concerning his trip to the Orient. (Mr. Galbraith had returned to this country on July 5. We were glad to find him in good health and appearing quite normal,—lost a little weight, perhaps.) Most of what he had to say either has appeared, or appears in this issue, in his articles on Japan and Korea. At this meeting also the Assembly was welcomed to Denver by a friend of Mr. Male's, the Rev. Joshua Gravitt. Mr. Gravitt had been pastor of Denver's Galilee Baptist Church for over 60 years. He is now 85 years of age, but strong in the faith, and he was not afraid to mention Calvinism in the course of his greetings. Others participating in this service were Chaplain John Betzold, the Rev. Roy Oliver and the Rev. R. H. McIlwaine. A quartet from Park Hill church, consisting of Messrs. Male, Bellingier, Stukey and Whitehead, provided special music. A goodly number of visitors attended this meeting, including members of the Park Hill Church, and of the Christian Reformed Churches in the city.

At this point we may note also that the discussion on Friday morning was interrupted for a time, while the Assembly heard from visiting friends. The Rev. Walter H. Ackerman, representative of the American Home Bible League, told of the work of that league. Ruling Elder Edward F. Klokow of Westchester reported on his work as a liaison representative of the church with this league. He said that he had found the league to be excellently organized, and gifts to it efficiently used. It was a thoroughly sound organization.

Following this the Rev. S. Bruce Wilson of the Reformed Presbyterian Church spoke briefly concerning the work of the Reformation Translation

Fellowship, to which we have referred on several occasions in the GUARDIAN.

Next the Rev. M. Ouwinga, pastor of the Second Christian Reformed Church of Denver addressed the Assembly as Fraternal Delegate from the Christian Reformed Synod. He spoke on the relationship between the two churches in terms of the work of the church as prophet, priest and king. He noted that our relationships had been extensive and cordial especially in the prophetic field—in the preaching and promoting of the faith. He also noted a limited fellowship in the priestly work, in the field of mercy, since our church has helped support and has benefited from the Sanatoria of the Christian Reformed Church. In the area of kingly activity there is much yet to be done. Mr. Ouwinga did not use a manuscript, but spoke in a friendly, informal fashion. The Rev. John DeWaard responded for the Assembly.

We return now to the business of the Assembly, as continued on Friday afternoon. The next matter was the report of the Committee on Home Missions and Church Extension.

Home Missions

At the close of the fiscal year, fourteen churches were receiving or in line to receive aid from the Committee. The report noted that during the year the work at Oak Creek, Colorado, had been suspended indefinitely. Also in the fall of 1951 the building used for mission work in Newport, Kentucky, had been sold by the owner. Dr. J. L. Shaw, who has been missionary there, expressed the opinion that due to changed conditions, a continuation of the mission there was unwarranted. The Committee agreed to this, and also felt it should not lay on Dr. Shaw in his advancing years another mission work. It consequently determined to pay him a pension during his remaining years. A house has been provided for him near Covington, Ky., and as he is able he continues to engage in evangelistic work among the hill people in the vicinity. The Committee also reported its hope to open at least one new field during the coming year.

During the year the Committee received a total of over \$43,000 in contributions, a substantial increase from the previous year. It set a budget of \$49,753 for the coming year.

In the discussion of the report, two matters occupied chief attention. Last

year the question of using undesignated contributions for building fund purposes was raised, and the Committee was instructed to put into effect as far as possible the policy of using for building purposes only gifts so designated. The Committee reported this year that this had been and would continue to be its ordinary policy, but warned that exigencies might arise and its hands should not be tied in absolute fashion. This year also an overture from the Presbytery of California asked that undesignated contributions be used in the ministrations of the gospel and not for investments in property. Mr. Moore was the chief advocate of the overture. He argued that the prosperity of the gospel does not depend on a place of meeting, that the people in a locality should make that their responsibility, and that the committee should use its funds simply for the missionaries, who ought to go out and sow the seed with abandon. The other side held that the Committee should not be restricted by some ruling on the matter, that it in general followed this policy but had to be free to meet special circumstances that arose. One of the speakers, an elder, argued that in fact a building is a part of the tools which a missionary uses in promoting the gospel. In the end the California overture on this was overwhelmingly defeated, and the committee procedure approved.

The second matter in connection with Home Missions was the introduction of a motion directing the Committee to make a study of principles relative to church extension work and set up some program to make this study effective. It was pointed out that there are frequent cases of churches withdrawing from the Presbyterian USA denomination because of dissatisfaction with its doctrines, but our committee had no program for making or keeping contact with such developments. This motion was approved, and the resulting planning should be a real help in the extension of the church.

New members were elected to this committee for the class of 1955 and to fill a vacancy. Present membership of the Committee is Class of 1955: Ministers Atwell, Clough, Stonehouse and Elders Kopenhaver and Steen; Class of 1954: Ministers Busch, G. Coie and Kline and Elders Bryan and Roeber; Class of 1953: Ministers Grotenhuis, Marsden and Oliver and Elders Ferguson and Moses.

Christian Education

Next came the report of the third of the church's standing committees, the Committee on Christian Education. The report provided information concerning Summer Bible School, Sunday school, and other study material, tracts and incidental items published by the committee. Because of a proposal to revise the lesson system in the Christian Reformed Church, that church's publication committee had not agreed as yet to a plan for joint preparation of Sunday School materials with our committee, but there had been some conferences. The Committee is having a new Communicant's Course prepared by two of the ministers. The Committee also reported it was considering moving its office to Phillipsburg, N. J., where Mr. Grotenhuis, the Publications Secretary has his home, and where much of the work of actual publication is carried on. The Committee reported a budget for the coming year of \$17,300, and recommended that the Assembly request the sessions of churches to allocate 15 per cent of their benevolence budget to the Committee. This recommendation was adopted.

In the discussion of the Committee's work, several matters were raised. It was noted that catechism questions and answers had been omitted from the Summer Bible school material. The Committee seemed to hold that this could easily be supplied by the churches where wanted, and that the materials might be used in churches outside our denomination where this was not desired. A motion that the Committee reconsider the inclusion of Catechism in the lessons was carried.

Then a motion was introduced that the Committee consider the Summer Bible School material published by A. L. Lathem of Chester, Pa., to the end that this material might be recommended as an alternative to the Committee material. This motion brought on a sharp debate. On the one hand, it was argued that the Lathem material specialized in Bible memorization and was extremely valuable for that reason. On the other hand, it was argued that the Lathem material represented an old intellectualism that has learned nothing from modern pedagogy and teaching methods. The discussion then moved off on the tangent of pedagogy, and temporarily got lost. It was presently agreed that our Committee materials do not involve "modern" pedagogy in the bad

sense, but are excellent in what they seek to do, much better than the Lathem materials for our purpose. The motion was lost.

Another motion was introduced, that the Committee begin in the present year to set before the church definite suggestions concerning material for Machen leagues, for ages from the fourth grade up. This was briefly debated, and lost. The Committee has reported that it is trying to provide as soon as possible material for the Machen leagues.

In connection with the Committee's recommendation, a question was raised concerning the Committee's use of its funds. It appeared to one speaker that too much of the time of the Committee employees was used in the actual mechanical production of summer school materials, etc., with the result that relatively little material was actually being provided. Regular Sunday school lessons, young people's material, catechism material, and tracts for various purposes in the church, were all in the want list. He asked whether the actual mechanics of production should not be left to regular printing houses. These proposals received no support from the floor.

Another matter brought up was that the name of the denomination does not appear on the Summer Bible school materials. Some of these materials are marketed through Moody, and it was felt that the name of the church should be on them, to identify their connection. There was no action on this.

New members were elected to the class of 1955 of the Committee, and to fill a vacancy. The Committee on Christian Education now consists of Class of 1955—Ministers Cummings, Johnston, Galbraith and Elders Henry and Elder; Class of 1954—Ministers Commeret, VanTil, Young and Elders A. Armour, Hayman; Class of 1953—Ministers Dunn, Kuschke, Heerema and Elders Grove, and Stanton.

Miscellaneous Items

The Committee on Overtures recommended no action be taken on an overture from California relative to the authority of judicatories over ministers, because it was too vague.

The Committee on Ecumenicity recommended that the overture from Philadelphia regarding the ICCC be considered by the Assembly without any prior consideration by the commit-

tee. This was approved, and the matter placed at a later point on the docket.

This committee also recommended that the Assembly reply favorably to the proposal for entering into correspondence with the Reformed Churches of the Netherlands, as proposed by Dr. Wiersinga of that church. It was noted that Dr. Wiersinga's letter was an inquiry from a committee, which wished to hear from us before preparing a report for its Synod. It was also noted that the proposal was for a "sister-church" relationship of a relatively intimate character. The Assembly approved the Committee's recommendation.

On the communication from the Reformed Church in Japan, the clerk was instructed to make an appropriate reply.

Form of Government

Next came the report of the committee on revisions to the Form of Government. The revisions proposed by the committee are still in a tentative form, and may be changed further if it appears desirable. They have not yet been adopted, even on a preliminary basis, by the Assembly, and were sent down to the churches solely for study.

The only discussion of this report dealt with the question of ministers becoming members of local congregations. On the one hand it was maintained that this radical change of practice should be carefully considered, and that such a membership could raise difficulties for the minister of the congregation. On the other hand it was maintained that membership in the church practically requires membership in a particular manifestation of the church, which is the local congregation. It was also maintained that a minister's covenant relationship to his family requires him to sustain a relationship to the congregation similar to that of the family. The minister should also have a parity with the ruling elders, who are members of the local congregation.

This discussion was of a general nature, not related to any motion, and presently the Assembly decided to proceed with its further business. First, however, Ministers Clowney and Clelland were elected to the Committee, raising the number of its members to five.

Pension Fund

The Committee on General Benevo-

lence reported on its work of mercy in this country and in Japan and Korea. The Committee was continued and the recommendation was made that it be included in the budgets of deacons of the local churches.

A sub-committee of the Committee on General Benevolences then introduced its report, detailing a plan for ministerial pensions, and recommending its adoption. The plan in brief is for a private, church operated program, with ministers contributing one-fourth and churches three-fourths of the annual premiums. The pension to be granted will be determined by the "average" salary of the ministers of the church, as determined from time to time. At present, the Committee estimated, the average salary of the ministers of the church is \$3,600. The maximum pension under the present figures would be about \$2,300. The plan also provides for pensions for widows of ministers. Premiums are related to the average salary.

After discussion which provided more information, the plan was approved, and a committee was erected to operate the plan. The Committee consists of Marsden, Clelland, Henry, Roeber, Colman, with Galbraith and Eckardt as alternates.

At this point a motion was proposed, that the Assembly petition the Government to include ministers under Social Security. This again provoked a sharp but brief debate, and was overwhelmingly defeated.

Complaint

The complaint against the action of Philadelphia Presbytery in revoking the license of Mr. G. Travers Sloyer was the next item of business, being presented by the Committee on Overtures and Papers. The recommendation of the Committee, which was adopted after long debate, was:

"That in view of the serious doubt raised by the complaint . . . as to the propriety of the action of the Presbytery of Philadelphia in revoking the license of Mr. Sloyer on the undocumented ground that Mr. Sloyer appeared to hold views equivalent to new revelations of the Spirit, and in view of the fact that detailed and specific evidence has not been presented to the General Assembly as a basis for its judgment, the Nineteenth General Assembly direct the Presbytery of Philadelphia to reconsider its action, and if

it persists in its decision to be prepared to defend its action through proper transcript of examination to the next Assembly, and, pending further adjudication of the case by the Presbytery to restore the license of Mr. Sloyer."

Members of the Presbytery of Philadelphia were permitted to participate in the discussion, but were not allowed to vote in the decisions involved.

We shall attempt to report the substance of the debate on this matter, as objectively as we can. However, we must express our conviction that at times the Assembly failed to recognize either its proper powers or its proper responsibility in a matter of this sort, and in consequence much of the debate was somewhat irrelevant.

Early in the discussion it was noted that the complaint in the form in which it was presented to the Assembly differed from the complaint that had been presented to the Presbytery. Accordingly the Moderator was asked to rule, and did rule, that the paper properly before this Assembly was the complaint in the form in which it had been presented to the Presbytery. The Assembly might very well have ruled the entire complaint out of order on this ground alone, but no request for such a ruling was made.

The chief argument in support of the Committee recommendation was the lack of documentation upholding the Presbytery's judgment. It was maintained that there should have been a transcript of the examinations, so that the Assembly could make up its own mind.

However, it was maintained on the other hand, that the question before the Assembly was not the correctness of the Presbytery's views concerning Mr. Sloyer's theological position, but rather the right of the Presbytery under the Constitution of the church to revoke the license, once it had reached its theological judgment. It was pointed out that a transcript of the examination, or a transcript of developments leading up to any action complained against, is never possible, because the complaint comes after the action has been taken. Only by making a transcript of all discussions and examinations in a presbytery, could such a record be available when a complaint is entered.

In support of the Committee recommendation also it was argued that the language was insufficient, that such

term as, "appears" to the Presbytery to hold a view that is "equivalent to" something, indicated a state of uncertainty in the mind of the Presbytery. The Presbytery should have been "sure" of its ground, and should not have used such weak terminology. On the other hand again it was pointed out that the language of the action of Presbytery was not intended to be weak and uncertain, but was intended to express a specific and reasoned judgment, arrived at following extended examination. The language is agreeable to that used in the Form of Government, which asserts that a license may be revoked when a certain situation "appears" to prevail.

Mr. Sloyer was present, and was granted the privilege of the floor during the discussion. He maintained that he did not hold to new revelations of the Spirit, that the Spirit is never to be trusted apart from the Word, but rather that the Spirit applies the Word. It was this question, of course, which was central in the Presbytery's consideration, and on which it had found itself compelled to express a judgment.

Other speakers argued that the action of the Presbytery had not showed sufficient concern for the church where Mr. Sloyer was ministering as a licentiate, Redeemer Church in Philadelphia. It was stated that that church had been built up under his ministry, and seemed to be prospering, and Presbytery should have considered the welfare of the congregation. On the other hand it was held that if the views being presented there were contrary to the faith, then the welfare of the congregation required the termination of such preaching.

At several points during the debate it was pointed out that neither the Committee considering the matter, nor the Assembly, had asked for reports of the Presbytery committee which had examined Mr. Sloyer, nor for other material (including written answers to specific questions asked of Mr. Sloyer) which were available in the Minutes of the Presbytery. A motion that the Assembly ask the clerk of the Presbytery to submit such available evidence was however defeated. The argument against it was that it would be only partial evidence, as there had been a great deal more of examination than appeared in the written records. It was admitted by some who supported the Committee recommendation that the

available evidence in the written documents would support the judgment the Presbytery had made.

A motion that the complaint be dismissed was defeated. A motion that the Assembly take no action other than to direct the Presbytery to present to the next Assembly reasons in support of its position was likewise defeated.

Another line of argument in support of the Committee recommendation was presented in this fashion. Presbytery had declared that a certain view of guidance was equivalent to new revelations of the Spirit. This latter position is contrary to the constitution, but does that make the former position likewise heretical? For example, one might establish that a person held to the doctrine of human responsibility, and one might argue that that was equivalent to a denial of divine sovereignty. But it would not be, for we believe Scripture teaches both. So to say that guidance is equivalent to new revelations must be proven, it cannot simply be stated as a fact and then acted on to the extent of revoking a man's license. Presbytery must prove that the view of guidance is itself heretical, and cannot be content with saying that it equals something that is heretical. In reply to this it was pointed out that Presbytery had not held that the candidate maintained a certain view of guidance, that logically such a view was equivalent to new revelations, and that therefore it was heretical. Rather Presbytery had expressed a specific judgment just at this point, that the view of guidance held was actually equivalent to a heretical position.

It was also pointed out that the Presbytery had spent fourteen months in examination of the candidate, both through its committee and on the floor of Presbytery, and that the Presbytery's committee had twice recommended revocation of the license, and that the action of the Presbytery in revoking the license had been by a substantial majority. Yet it was now proposed that the Presbytery restore the license, though the Assembly had no evidence before it to justify it in asking such a restoration.

Debate finally terminated, and the motion to adopt the Committee recommendation was passed, with eight negative votes being recorded. It may be noted that the motion, while it requires Presbytery to restore the license, also

permits Presbytery to revoke it again, upon further adjudication, with the understanding that the reasons will be presented to the next Assembly in case this is done. It should also be noted that this action did not involve a judgment by the Assembly on doctrinal questions, either the doctrinal position of Mr. Sloyer himself, or of the Peniel movement.

Brief Items

(To bring you up to date, it is now Monday afternoon of the Assembly.)

Next was the overture from Philadelphia Presbytery relative to *apartheid*. The overture was approved in the following form, that the Assembly request the Reformed Ecumenical Synod to inquire of the South African members of the Synod whether their churches support the *Apartheid* policy of the Malan government, and if so how they reconcile such policy with the teaching of Scripture.

The Assembly elected two delegates, Mr. Galbraith and Mr. Stonehouse, to represent it at the Reformed Ecumenical Synod to be held in Edinburgh in 1953, and directed the Home Missions Committee to raise the necessary funds.

A committee appointed by the Moderator read a memorial paper it had prepared concerning Dr. James Brown, a minister who had died during the year. Following the reading of the memorial, the Assembly was led in prayer by the Rev. Robert Graham.

The committee on the Hymnal reported that its task might be completed in 1956, but made no promises. So far some 300 hymns are under consideration. Mr. Kellogg and Mr. Oliver were elected to the committee to fill vacancies, and the committee was requested to report annually at some appropriate time to the ministers and sessions hymns and tunes tentatively approved. It was felt that this would give the church a chance to consider the hymns and express its own opinions.

I.C.C.C.

The last major item before the Assembly was now introduced, the overture of Philadelphia Presbytery that the Assembly terminate the membership of the church in the International Council of Christian Churches. A motion to this effect was introduced.

The debate on this matter was substantially that which has appeared before. It was argued that, while there

are advantages in our membership in the Council, there are more weighty disadvantages. In particular our membership in the Council commits us to the position that there is a common evangelical view of the gospel, whereas we should rather hold that the gospel must be stated in terms of efficacious sovereign grace. So that our church compromises its position when it joins in a testimony on a common evangelical basis. The International Council is committed to that type of testimony, whether it has actually engaged in it or not.

On the other hand, it was maintained that this argument represented a tendency in the direction of hyper-Calvinism and sectarianism. It is not only the Calvinist who has a saving apprehension of the truth. All Christians are Christians because they have such an apprehension of the truth. They may not lay hold on the truth in just the sense in which we understand it, but they do lay hold on the truth. There may be a pervasive difference of understanding, but there must also be a very considerable apprehension of the truth. So the church should continue to cooperate with the Council, even though the Council does include non-reformed churches, and operates on a common evangelical basis.

For the motion again, it was held that the question is not whether people in non-reformed churches are Christians, which we of course gladly grant, but rather the question was the testimony we as a Reformed church are going to present to the world. We cannot join in the presentation of an interpretation of the gospel we believe false.

In addition to the arguments on this score, various details were introduced. We had a year ago proposed certain changes in the Constitution of the Council. We should at least remain in until we saw whether the Council would accept our proposals. The International Council had accomplished much and we would be isolating ourselves by withdrawing from it. But against the council, our connections with it compromised our testimony in local situations when we tried to be Reformed. There were also frequent references to the president of the Council, and to events connected with his withdrawal from our church in 1937.

Finally a substitute was proposed, that in view of the fact that the Council was holding a Congress in this

country next year, and in view of the fact that its Executive Committee had not yet acted on our proposed changes in the Constitution, we take no action on the overture to terminate our relationship to it. This was finally put and defeated, by a vote, according to our count, of 19 for and 30 against.

Then the main motion, to terminate our relationship with the Council was put and carried, according to our count, by a vote of 29 for and 18 against.

We agree substantially with the comments of Mr. Churchill in the *Grass Roots* column in this issue, about this decision. It is our opinion that if the vote had been taken at the beginning of the debate, it would have been practically the same. Two main factors appeared to influence the delegates. First was the feeling that participation in the Council compromised our testimony to the Reformed Faith. Secondly it was evident that many of the men, especially those from the western part of the country, had neither forgotten nor forgiven statements and actions of the president of the International Council at the time he and his associates separated from the Orthodox Presbyterian Church and Westminster Seminary in 1937.

Conclusion

The decision on the ICCC matter

Christian Reformed Synod Acts on Many Issues

THE Synod of the Christian Reformed Church, meeting in Grand Rapids early in June, was faced with many questions and problems. A review of the reports concerning it shows the following decisions:

Thirty-seven young men were admitted as Candidates for the ministry. Most of these were graduates of Calvin Seminary this year, though a few had different backgrounds. These men are eligible for a call from a church, or to other service. A number have already accepted calls to the mission field.

The Sermon Committee was advised to continue the publication of sermons to be used in "reading" services, at the rate of one volume of sermons and one volume of catechism sermons a year. The Committee was also authorized to

was reached late Monday evening. A few minor matters were dealt with Tuesday morning. Dr. Stonehouse reported as fraternal delegate to the 1951 Synod of the Christian Reformed Church. Mr. Marsden reported on his attendance at the 1952 Synod. Mr. Churchill was appointed fraternal delegate to the Christian Reformed Synod for next year.

The Committee on Local Evangelism reported it had completed the task assigned it—to edit the series of reports with a view to publication—and was accordingly discontinued. The Minutes of the Presbyteries were approved with few exceptions.

It was decided that the next Assembly should meet at Westminster Theological Seminary in Philadelphia on May 28, 1953. In this connection it was also decided that the communion service preceding the Assembly should be held on Wednesday evening, with business sessions starting Thursday morning. The Assembly expressed its appreciation to the Dakota Presbytery, the Park Hill Church of Denver, and the Committee on Arrangements for their hospitality to this Assembly.

About 11 a.m. on Tuesday morning, its business completed, the Assembly was adjourned by declaration of the Moderator.

investigate the acceptability of using recorded sermons for reading services.

On the subject of divorce, the position of the church was tightened from a year ago. The question here is not of divorce itself, but of the church membership of divorced persons. The position of the church now is: "With respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery, and who, being guilty of either sin, subsequently remarried, Synod declares that he cannot during the lifetime of his former wife . . . be a member of the church unless, in addition to confessing his guilt before the consistory, he manifest his genuine repentance not only by means of a godly conduct in general, but also and specifically by

means of ceasing to live (in the ordinary marriage relationship) with his present spouse."

The Rev. Henry Evenhouse, pastor of the First Christian Reformed Church of Denver, was chosen as Secretary of Indian and Foreign Missions. (Dr. Evenhouse was a visitor at the Orthodox Presbyterian Assembly in Denver on one afternoon, and while there was invited to sit as a corresponding member of the Assembly.)

The Back-to-God-Hour was authorized to experiment with a fifteen-minute telecast program, the expense to be borne by an unidentified private individual. However, a request for a second minister for the radio program was denied.

The Synod is continuing a study of the matter of setting up "particular synods" (corresponding to the synod in the usual Presbyterian set-up). If such an arrangement is adopted, the full church Synod would meet only every two years.

Westminster Seminary was continued on the list of activities approved for giving by Christian Reformed churches. A recommendation against this was soundly defeated by the Synod.

Synod voted to discontinue the services of four members of the Seminary faculty. The men released are Professors Hendricksen, Rutgers, Stob and Boer. Dr. Samuel Volbeda retired this year from the chair of practical theology. Synod made the following new appointments, all for one year with the exception of the chair of Dogmatics which was intended to be an indefinite appointment: — Practical Theology, Professor R. B. Kuiper (has accepted); Dogmatics, Dr. G. C. Berkouwer of Holland (has declined); New Testament, Dr. N. B. Stonehouse (has declined); Historical Theology, Dr. John Kromminga (has accepted); Ethics and Apologetics, Dr. H. Stob (has accepted). This chair was formerly occupied by Dr. Clarence Bouma, but due to his illness has been declared vacant). The Trustees were authorized to make temporary appointments in case any of Synod's appointments were declined.

The position that the Sunday school is primarily a mission agency, rather than a school for the instruction of covenant children was reaffirmed. In consequence Synod approved a proposal that the present two series of Sunday school lessons be discontinued, and a single new series, oriented to the

mission approach, be started.

The request of Calvin College for a campaign for two million dollars, to be sought over the next five years, was approved. The college is in need of new facilities of various kinds to meet the demands of its student body and present educational programs.

Lutheran TV Program

THE Lutheran Church — Missouri Synod is planning a TV series under the title, "This is the Life." The program will be offered television stations throughout the country. The Church has secured the cooperation of the Broadcasting Commission of the National Council of Churches in its effort to have the program accepted.

Protest Minister's Activity in Southern Church Battle

A MINISTER of the East Tennessee Presbytery of the Southern Presbyterian Church is to be restrained in his efforts to promote the cause of the Southern Church and to oppose union with the Northern body.

At least this is the implication of a recent action of St. John's Presbytery in Florida. It appears that the minister in question, the Rev. Samuel B. Lapsley, has been visiting ministers and elders in the Florida Presbytery as a representative of the "Association for Preserving the Southern Presbyterian Church." Though he claims that the visits were in response to personal invitations, the Presbytery addressed a

formal communication to the minister's own presbytery, asking that Mr. Lapsley be restrained from laboring outside the bounds of his own presbytery. The Florida Presbytery claimed that his activities were actually promoting division in the church, because he advocated a continuation of the Southern church in case of a merger with the North.

The constitution of most Presbyterian bodies states or implies that ministers labor within the bounds of their own presbyteries, and work outside those bounds only by permission. This provision is frequently ignored, but there are occasions when it seems to come in handy.

SUNDAY SCHOOL PAPERS

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