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G U A R D I A N

God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

Westminster Confession XI. 5

J. Gresham Machen
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Meditation

Our Indictment

"... knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened."

—ROMANS 1:21.

Were it not for the persistent testimony of our mirrors, it might be difficult to convince some at least that their looks are something short of perfect. Robert Burns must have had a similar idea in mind when he wrote,

Oh wad some power the giftie gie us
To see ourselves as others see us!
It wad frae monie a blunder free us,
An' foolish notion.

One of our worst blunders growing out of the failure to know ourselves is to rest the case for our eternal destiny on our own self-righteousness. Not seeing ourselves as God sees us, we cannot believe that he will condemn us, since we do not condemn ourselves. So convinced are we of our own moral attractiveness that we think the thought absurd that God might not be impressed. Yet he is not impressed.

To make us see our need, God faces us with it in the letter of Paul to the Romans. A sweeping indictment is brought against us. No one is righteous. No one has understanding. No one seeks God. No one does good. And to make it plain that all men are included in the charge he adds the words "no, not so much as one." We are all by nature vain in our imagination, darkened in heart, fools!

Our chief crime is ungodliness, which is at the root of all immorality. Sin first entered the world in the form of a direct attack upon the divine authority and honor. And it remains our worst offense to deny God his glory. Though we began with the knowledge of God, we glorified him not as God, but became addicted to thoughts without substance, "pipe dreams" caused by the devil's dope.

Not that religion was abandoned. The world is full of it. And there is much variety. But though presented as the wisdom of the ages, these religious vagaries are really a tragedy of errors. They may be called an opiate doping their adherents into a measure

of insensibility to their miseries and thrilling them with visions that will never materialize.

The gist of them is to make God over in the patterns of the world he made. The Creator is imagined to be like the creature. Robbed of his deity, he is no longer received clothed in his incomprehensible power and majesty, infinitely removed in his essence from the world that he made. Men make him one of themselves—sometimes much less. The infinite, eternal, unchangeable Maker of time and space is pressed in the thoughts of men into the limitations of the world of clocks, calendars, and rulers. They weigh him in their scales. When they've made him as they like him, they put him where they want him. You will see him then on a shelf or in a grotto, carefully kept away from the stream of life—dead!

This is religion without godliness, created at the expense of the truth. And so far is the race of men degraded that for this folly they will suppress the testimony of God in all the world that surrounds them as well as within themselves. They refuse him in their knowledge as he is, liking him better in the form of men or beasts.

The ungodliness of the race may not express itself in all ages in the same way. But no age can boast of innocence since the Fall. Our day is not excepted. The god of love without justice so touchingly preached by the Liberals is an idol. So also the more complicated product of the newer prophets which changes to his opposite, yet is always the same Wholly Other.

It is popular to look with contempt, amazement, amusement, or perhaps pity upon the heathen in other lands because of the grotesque images they set up for gods. But is not our society chargeable with devotion to some multi-headed monster? Is there not on all sides a mistaken conception of tolerance that virtually amounts to an endorsement of all religions? All and sundry are encouraged to be proud of their religious beliefs. Whatever anyone likes in religion is approved as good at least for him. We build places of worship dedicated to a mixture of faiths. And we bring up our youth to believe that religion is no basis for judging a man.

Many think that men have been

growing up in their religious ideas, as in other things, in their evolution from the brutes. More "spiritual" ideas are claimed for us than are allowed our "primitive" forefathers. Yet God made man with the enjoyment of the knowledge of the truth. His folly is inexcusable because it resulted from a perverse choice on his part. God's wrath is justly upon him with all his inventions.

His only hope is in Jesus. If he will see his plight and turn to Christ with a cry for mercy, he will be justified freely through the redemption that is in Christ Jesus, though he has no hope in himself.

Is this good news to You?

HENRY P. TAVARES.

Westminster Seminary Graduates Listed

FIFTEEN graduating students received the B.D. degree at the Commencement exercises of Westminster Seminary, held May 12. Nine others received the Th.M. degree for graduate study.

Those receiving the degree of Bachelor of Divinity were Lewis F. Baker, Thomas L. Casey, Jr., Sidney Cooper, Paul L. Icenhower, Russell G. Johnson, Adolph Los, Donald D. Moreland, Robert K. Morris, S. Sam Nakagawa, Jack J. Peterson, Wendell L. Rockey, Jr., Donald F. Stanton, Roy Y. Uyechi, Laurence N. Vail, Clarence G. Werkema, John M. Zinkand, also Carl C. McIntire of the class of 1931.

The degree of Master of Theology was granted to Robert G. DeMoss, Gilbert Haan, Richard M. Hartwell, Peter Lagerwey, Richard M. Lewis, Jurij Popiw, Robert N. Prins, Douglas R. Vander Wall, Albert T. Woodward.

Frank H. Stevenson Memorial Graduate Scholarships were granted to Sidney Cooper, Russell Johnson, Jack Peterson, Laurence Vail and John Zinkand.

Mahaffy's Returning

OUR latest information is that the Francis Mahaffy family left Eritrea early in June. They sailed on the freighter Knut Bakke, and should reach New York in early July. They will be home on furlough for a year.

THE PRESBYTERIAN GUARDIAN

JUNE 15, 1954

Guest Editorial

Sister Churches

IF one may judge an Assembly by the number of important decisions reached, the twenty-first Assembly of The Orthodox Presbyterian Church which recently met in Rochester was not a great Assembly. Certainly no great controversial issue was before it, and no one question occupied a large part of the time of the commissioners. This is not typical of our past. And it is not likely to be of future assemblies, when such consequential matters as the form of government and a new hymnal will be decided upon. Nevertheless, it is doubtful that one should judge the success of an assembly by the far-reaching character of its special decisions. The basic business of the Church is with its program of missions and education and related matters, and when these matters are calmly considered, without the distraction of tensions and crises raised by particular problems and controversies, it may most fully be realizing its basic purpose.

There were to be sure some significant decisions, and due attention is being drawn to them in the story concerning the Assembly appearing in this number. One of these however is worthy of special notice. This is the decision whereby a relationship of "full correspondence" was established with the Gereformeerde Kerken (Reformed Churches) of the Netherlands. This denomination took the initiative a couple of years ago of exploring the possibility of entering upon such a relationship and at its last Synod decided to enter upon it, subject to ratification of our Assembly.

Implicit in this decision is the judgment on both sides that the two Churches are in word and deed truly Reformed Churches, committed to the Scriptures and the historic Reformed confessions, and concerned to maintain the Christian faith and life by the exercise of discipline according to the teaching of the Word. This relationship is commonly described as that of "sister" churches and involves a concern to maintain intimate fellowship and counsel. Specifically it also includes an acceptance of the attestations of the Churches with

regard to ministers and members. On the other hand, the relationship does not involve the judgment that the "sisters" must agree in every particular or approach their work and problems in exactly the same way. No special inquiry as to such details was instituted, but evidently the Gereformeerde Kerken acted in the assurance that the Orthodox Presbyterian Church is faithful to its profession as a Reformed Church.

This development is a source of profound gratification, especially as one considers the memorable history of this Netherlands Church and its strength. It is the denomination which came formally into being in 1892 as the result of the union of two mighty streams of revival of the Reformed Faith in the Netherlands, the "Separation" of 1834 and the "Doleantie" of 1886, the latter under the leadership of Abraham Kuyper who was also the founder of the Free University of Amsterdam. It has two notable centers of theological learning—a strong Seminary at Kampen in addition to the Free University. Its membership totals more than 700,000 souls, nearly seven per cent of the population of the Netherlands. There are 13 particular Synods, 62 classes (presbyteries), over 800 congregations, and more than a thousand ministers. The average size of the particular churches in the Netherlands is over 870 souls.

This development may be greeted with thanksgiving to the Head of the Church. Previously we have enjoyed the opportunities of fellowship and cooperation in the Reformed Ecumenical Synods, but the new relationship allows for more frequent contacts which may prove richly fruitful. If this fellowship and cooperation are to be significant, we must be zealous that we shall prove indeed to be a Reformed Church and thus also one that prayerfully and conscientiously is committed to continuous self-reformation according to the Scriptures and in dependence upon the grace of God.

NED B. STONEHOUSE.

Presbyterian Reunion?

THE proposed plan for the union of the Northern, Southern and United Presbyterian Churches has been given initial approval by the Assemblies of all three denominations. In the Northern Assembly there were a "few scattered" votes against. In the United Presbyterian Assembly exactly three negative votes were recorded. This is about as was expected.

It is possible, however, that the plan may be killed in the Southern Church. According to news reports we have received, the Assembly committee considering the matter came in with an adverse recommendation. But the Assembly reversed this, and voted for union. The vote was 283 to 169.

This is a substantial majority, but it is not anywhere near the three-fourths that is needed to secure final passage of the union proposal.

The question is now submitted to the individual presbyteries, where again three-fourths of the presbyteries must approve. *The Presbyterian Outlook*, Southern Presbyterian magazine which has generally supported the liberal position, has been taking a direct poll of ministers and clerks of sessions. The closing report of this poll, in the May 31 issue, was tabulated to show the presbyteries voting 49-35 for union. In the actual voting, 22 presbyteries voting against will defeat the plan.

The significant thing about the Southern Assembly vote is that it does not provide a talking point for the pro-union forces. If this Assembly had supported the union by better than a three-fourths vote, it would have been very easy for the proponents of union to use that fact as strong pressure on the presbyteries to go along with the Assembly. The size of the vote, however, now makes this impossible. It can still be argued, of course, that a majority in the Southern Church wants union, but that majority has not reached the dimensions required for final passage.

On the other hand, we would be much happier about the opposition to union in the South if it were more clearly on a doctrinal basis, as against a social or cultural basis. Thus the Southern Assembly also passed a resolution supporting the recent Supreme Court decision on segregation, and urging the end of "segregated" churches and presbyteries within its bounds. But the vote

on this was 236-169. The same number of votes were cast against this as against union (incidentally the vote for Moderator was won 278-159).

It thus appears that the forces on each side were clearly lined up, and we may reasonably conclude that about the same people voted against the elimination of segregation as voted against union. This suggests that in many cases at least opposition to union has been built up on a social or sectional basis, rather than on a strictly doctrinal basis.

There are solid reasons of a theological nature which are against the union of any church that seeks to uphold the Biblical faith, and the Northern Presbyterian denomination. But to confuse the issues of theological Modernism with the issue, for example, of racial segregation, will not be conducive to that clear testimony to the Word of God which we would like to see maintained in the Southern states, as well as in all the world.

The Assembly

ONE reading between the lines of the report of the General Assembly of The Orthodox Presbyterian Church, which appears in this issue, will recognize that the gathering this year was relatively long on talk and short on decisions and actions. Some of the decisions, taken after rather short debate, may prove to be very significant in the future life of the church. But they did not represent matters on which there was any very great issue in the Assembly.

It seems to us that delegates attending the General Assembly of the church should recognize more than is sometimes done that this is not a conference. The Assembly has properly two functions. One is to oversee the work of its agencies as they carry on activities in behalf of the whole church. This the Assembly does when it hears and considers the reports of its standing and special committees.

The other phase of Assembly work is to deal with and make decisions on matters submitted to it by lower judiciaries. In each case, the Assembly supposedly has before it some specific question to deal with and decide. Debate should therefore be directed to that specific question.

Discussion for the sake of discussion can be carried on through the printed

page, or in conferences organized for that purpose. It should not occupy the time of the Assembly.

Several commissioners with whom we have talked, have indicated it as their opinion that the Assembly this year could have concluded its business in a far shorter time than was taken, and that much of the "discussion" was pointless and unnecessary.

In all church courts, and especially in the Assembly, it is necessary to "stick to the point."

Vacation Church Attendance

IN the summer months church members are often absent from their home congregations, because of travel, vacation, or for many other reasons. At such times it is sometimes easy and convenient to be absent from any church service at all, or to be somewhat indifferent as to what church is attended.

We are commonly advised over the radio, to "Go to the church of your choice." The advice is not too good. We should make a diligent effort to attend a church service where we have reason to believe God is honored, and His Word is believed and proclaimed. If that is the church of our choice, well and good. But we should beware of any lesser goal.

L. W. S.

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Dimensionalism or The Word

Comments on the Theology of
Dr. John A. Mackay, President
of Princeton Theological Seminary

By C. VAN TIL

IT was Dr. Clarence Edward Macartney who spoke at the first Commencement of Westminster Seminary on May 6, 1930. Said Dr. Macartney at that time, "A decent respect to the opinions of Presbyterians, and evangelical Christians in the United States and throughout the world, requires that we should declare the causes which impelled us to separate from Princeton Theological Seminary. A statement of these causes must, of necessity, embrace a brief survey of the present condition of the Protestant Church."¹

Then he spoke of how on an August day one summer he was seated in the park in Geneva, Switzerland, looking at the International Monument of the Reformation. "Over all, cut in great letters was the familiar motto of the Reformation, 'Post Tenebras Lux' . . . As I gazed earnestly and reminiscently upon the memorial to our spiritual forefathers, the vagrant August wind was blowing the yellow leaves about the gardens, telling me that the end of the summer was at hand. Has the Protestant Church, which we and our fathers took to be a Tree of Life, whose leaf could never wither, come to its sere and yellow leaf? Is its grandeur and glory only in the past . . .? . . . Has the inexorable hand which has spelled the passing of so many of the kingdoms and societies of mankind now appeared to write upon the wall of Protestant Christianity, 'Thou art weighed in the balance and found wanting'?"²

Then in looking over the field of Protestantism, Dr. Macartney spoke of a "deleted Bible" and a "diluted gospel," another gospel 'which is not another' that is widely proclaimed in Protestant churches.

He spoke with amazement of the fact that the substitution of this "other gospel" for the true gospel had largely come about in one generation. He reminded his audience that some thirty years earlier Union Theological Seminary in New York "broke from its connection with the General Assembly of

the Presbyterian Church because it found that that connection hampered the seminary in its liberty to teach Liberalism and Modernism."³ But today, he added in substance, we have established a new seminary free from all control of the General Assembly "because it was discovered, to our sorrow and amazement, that such connection was a menace to our liberty to be loyal as we understood loyalty, to the doctrines of evangelical Christianity."⁴ We can no longer hope as Dr. Francis L. Patton hoped, when "he delivered the

DR. C. VAN TIL, Professor of Apologetics in Westminster Theological Seminary, Philadelphia, is one of the four professors who left Princeton Seminary in 1929 to join in the founding of Westminster. Dr. Van Til has continued on the faculty of Westminster and is at present its senior member. He was one of the speakers at the annual dinner of the Westminster Alumni Association on May 11, and we present here the address which he delivered on that occasion.

funeral sermon over his colleague . . . Dr. Wistar Hodge," that Princeton would "lead the van in the great fight for fundamental Christianity" . . . We bear no grudge against Princeton, the seminary which nurtured us and whose grand traditions are precious unto us. If God shall still use Princeton as a witness to the truth, we shall rejoice in it."⁵

Then, as he addressed the graduating class, he said in closing,

"As ye go, preach! As ye go, preach! As ye go, preach! And may the blessing of the Triune God be upon you.

"God of the Prophets! bless the prophets' sons!

"Elijah's mantle o'er Elisha cast!"⁶

Reality is Hierarchical

And now, after nearly a quarter century, what may we expect? Does it look as though the shadows that had fallen on Princeton will lift? What are

men now taught and told to preach in that ancient institution, once the citadel of the Reformed Faith in this land?

Listen to Dr. John A. Mackay, President of Princeton Seminary, as he addresses the opening exercises of the seminary in September, 1949, and tells the students what to preach. They must of course preach the truth as Jesus tells us to preach it. And what does Jesus Christ tell us? "Jesus Christ said, not in so many words, but by implication, that *reality is hierarchical*. That means that you have in the universe a graded scale of being. You have God, you have man, you have animals, you have matter; you have also spirits, angelic and satanic. There is an hierarchical nature of things in which true order is achieved when the lower gives obedience to the higher."⁷ It is this that Jesus Christ tell us as the "Lord of thought."

But Christ also speaks to us as the "Lord of life." As the Lord of life he tells us that as for him, so for his followers, crucifixion is inevitable. "Deity in all its fulness was in the Crucified Jesus making manifest the self-giving and forgiving love of God. Jesus in his death wrestled with and overcame all the cosmic forces that stood in the way of man's salvation. Rising again from the dead, the Crucified conquered death and made the great Enemy a spiritual mother." Hence, "when man sets out to serve God in truth the end is crucifixion." But "Jesus Christ saved death for spiritual ends. In her dread womb new life was engendered and a new law of spiritual advance revealed."⁸

Here, then, is the gospel that Princeton Seminary proclaims. Her students are not to say that God created and controls the universe. They are not to preach that the eternal Son of God took to himself a human nature and in it bore the wrath of God for sinners. They are not to preach the grand particularities of the gospel. They are rather to preach about the nature of Reality. In Reality, they must tell men, there are gradations. God occupies the highest place. But by love he comes down with the whole of his being to share the state and fate of man, in suffering. This is the way downward. There follows a way upward. "For the Lord of life is the crucified conqueror of death."⁹ "Redemption, the partici-

¹"Protestantism's Tomorrow," in *Christianity Today*, May, 1930, p. 8.

²*Ibid.*

³*Idem*, p. 9.

⁴*Ibid.*

⁵*Idem*, p. 9f.

⁶*Idem*, p. 10.

⁷The Princeton Seminary Bulletin, Winter 1950,

p. 8.

⁸*Idem*, pp. 11, 12.

⁹*Idem*, p. 12.

pation of man in the life of God, is thus found by the seeker to be the meaning and the goal of Biblical truth."¹⁰

The Cross

It is this way downward and this way upward that constitute the divine drama. The central point of this drama is the cross. "In the Cross of Jesus Christ the inmost nature of evil and the inmost nature of divine redemptive love were both revealed. It was there that the supreme crisis in both the life of God and man took place." Man's "Everlasting Nay" hurled against God was defeated by God's "Everlasting Yea." Thus an end was made of "sin and its power over man." Thus all that stood between man and his true destiny was removed. It is now the destiny of man to participate in the new divine order—the order of the Resurrection.¹¹

The Bible as Perspective

Where then must men learn about this divine drama, this "Eternal Yea" of God? Of course, from the Bible. But not from the Bible as an "objective criterion" of truth. "There is no such criterion where the human realm is dealt with, or any realm which is directly related to our ultimate sense of values."¹² It is only if we first reject the idea of an objective criterion and commit ourselves to participation in the drama of God that we can write "a lyrical interlude on Biblical authority." "When men are willing to adopt a Biblical point of view, to put themselves in the perspective from which the Bible looks at all things and to identify themselves with the spiritual order of life which the Bible unveils, they understand the Bible, they see those spiritual realities about which the Bible speaks."¹³

The Great Commission

When men thus "learn Christ," when they thus leave the balcony and walk the dusty road, they will understand "The Great Commission." For on the road they will meet Jesus Christ as "a luminous category for thinking and a compelling personality for living." This "compelling personality" . . . "or-

¹⁰John A. Mackay: *A Preface to Christian Theology*, 1941, p. 66. Used by permission of Macmillan Co.

¹¹*Idem*, p. 95.

¹²"The Gospel and our Generation," in *The Christian Message for the World Today*, New York, Round Table Press, 1934, p. 96.

¹³John A. Mackay: *God's Order*, 1933, pp. 4, 5. Used by permission of Macmillan Co.

dains us to a *mission*."¹⁴ And then we "move from Golgotha and the empty tomb to a mountain and a trail. There we confront an imperious Person with a pointing finger, and not merely a luminous personality."¹⁵ We then note that "this same Jesus Christ commands His Church to summon men everywhere to become His disciples."¹⁶ "He of the yoke and of the towel says: . . . With my yoke upon you, and girded each of you with a towel . . . get ready for the Road."¹⁷

Preaching to the Horizontally Minded

As you thus walk along with your inseparable Road-Companion, you will meet those who are "the horizontally minded." "Horizontal-mindedness is

¹⁴"The Great Commission and the Church Today," in *Missions Under the Cross*, ed. Norman Goodall, New York, Friendship Press, 1953, p. 129-30.

¹⁵*Idem*, p. 130.

¹⁶*Idem*, p. 131.

¹⁷*Idem*, p. 132f.

interested only in a world of two dimensions, a world which is all surface with infinite breadth and infinite length . . . Their characteristic gaze is parallel with the surface of the ground . . . Their representative philosophy is a philosophy of history from which certainties and ultimates are excluded . . . For such a type of mind the dimension of the eternal and the absolute means nothing."¹⁸

What shall we say to these horizontally minded ones? "To a horizontally minded generation which has lost its way, our message is: Look up, sheer along the line of the vertical. Let the eternal in. We shall discover thereby the significance of life in the light of God. So shall our efforts at the organization of life on the terrestrial plane, be inspired by the eternal Wisdom and undertaken through the eternal Strength."¹⁹ (See "*Van Til*," p. 118)

¹⁸"The Gospel and Our Generation," p. 122.

¹⁹*Idem*, p. 123.

Westminster and the Middle States Association

By ROBERT S. MARSDEN

IN the May, 1954, issue of the *GUARDIAN* a news item tells of the accreditation of Westminster Theological Seminary by the Middle States Association of Colleges and Secondary Schools. This Association is an accreditation agency of the first rank whose judgments on academic matters is weighty in the counsels of education. The background of the decision of the Association will be of interest to readers of the *GUARDIAN*.

In February, a committee of five educators, headed by Dr. Charles C. Tillinghast, Principal-emeritus of the Horace Mann School of New York City made an evaluation visit of several days to Westminster. The visit followed application of the Seminary for admission to the Association which had just announced its intention of including graduate and professional schools in its membership. The application itself was a lengthy document requiring very considerable work on the part of a committee of the Westminster Faculty with Dr. Ned B. Stonehouse as chairman. It contained required information of a detailed nature concerning every phase of Westminster's activity. The accredi-

tation followed an evaluation of the application and the report of the visiting committee.

The *Report* of the evaluation visit, a 44-page document, contains some criticisms of the Seminary's program and many valuable recommendations for the improvement of the work of the Seminary. For instance, it recommends that "in plans for building expansion, the Trustees give careful consideration to the need of a fire-proof building for the library collection," and "that as soon as feasible, proper office space be provided for the members of the faculty." These and some eighteen other recommendations will be considered by the appropriate authorities of the Seminary in the near future.

Purposes

Readers of the *GUARDIAN* will be happy to read a number of excerpts from the *Report*. Commenting on the pledges required of members of the Faculty and of the Board of Trustees, the *Report* says, "It can easily be seen that the underlying purposes of the Seminary are unequivocally expressed, clearly (See "*Westminster*," p. 115)

Orthodox Presbyterian Church General Assembly

A Report

By LESLIE W. SLOAT

THE twenty-first General Assembly of The Orthodox Presbyterian Church, which came to its close in Rochester, N. Y. on Memorial Day, differed from a number of the Assemblies of the church in that there was no major issue which was to be decided by the Assembly. There were several matters which aroused considerable debate. But there were no formal appeals from decisions of presbyteries, and no doctrinal issue of immediate importance. This fact, which was recognized before the Assembly met, may account in part for the relatively small attendance this year.

Opening Service

Due to illness in his family, the Rev. Professor John H. Skilton, Moderator of the 1953 Assembly, was unable to be present. He asked the Rev. Raymond Meiners of Schenectady, stated clerk of the 1953 Assembly, to conduct the worship service which precedes the Assembly. The service was held Wednesday evening, May 26, in Covenant Church. Mr. Meiners took as his text Galatians 5:24. In the administration of the Lord's Supper he was assisted by the Rev. Ralph Clough of Bridgeton, N. J., and the Rev. Robley Johnston of Middletown, Penna.

Following the service, the commissioners were given their lodging assignments. Their hosts were in the main members of either Covenant or Memorial church, with two or three commissioners to a home. The arrangement was quite satisfactory, and had the added value of bringing the commissioners into a most pleasant acquaintance with members of the local churches.

Thursday Morning

The business of the Assembly began on Thursday morning at 9 a.m., following a half-hour devotional service. The roll call showed about 40 commissioners present. Others appeared during the course of the Assembly, but the total registration was only 52, including eight ruling elders. The small attendance had its bright side, however, in that for once the travel fund was ade-

quate to take care of the travel expenses of the delegates, including those from Florida and California.

On the election of officers, Mr. Meiners who served the Assembly well as Stated Clerk last year, was again chosen, and that without opposition, to the same position. The Rev. Elmer M. Dortzbach of Franklin Square, N. Y., was chosen assistant, with the job of taking the minutes.

Six names were on the list of nominees for Moderator when the first ballot for that office was cast. They were all ministers: Robert K. Churchill, LeRoy B. Oliver, Robert H. Graham, Glenn R. Coie, Robert L. Atwell, and Arthur W. Kuschke, Jr. Although Mr. Churchill had requested permission to withdraw his name from the list, on the ground that "parliamentarily speaking he was not epistemologically self-conscious," he was elected on the second ballot. He was welcomed to the chair by the acting Moderator, the Rev. Calvin K. Cummings.

Overtures and Communications

There were 10 overtures from presbyteries, and 10 other communications. Of the overtures, four concerned the text of the proposed revision of the Form of Government, and three of these urged adoption of the "alternate proposed revision" in the matter of "term eldership." California requested that that presbytery be divided, so that churches north of Fresno, including those in Oregon and Washington, would be in a separate presbytery. Wisconsin asked that the denomination's Committee on Home Missions employ a full-time field representative with various specified duties. Philadelphia asked that steps be taken looking to the official adoption of a particular text of the Westminster Confession of Faith for the constitution of the church. Two presbyteries made proposals concerning establishing contact with the major Presbyterian bodies which are contemplating union, with the intent that congregations not wishing to enter that union might be informed of the Orthodox Presbyterian Church.

Among the communications, a gracious note from the office of the President of the United States acknowledged the communication sent him by the 1953 Assembly. From Dr. F. W. Grosheide came a letter informing the Assembly that the Reformed Churches (Gereformeerde Kerken) in the Netherlands had decided to enter into a relation of full communion with the Orthodox Presbyterian Church. This was stated to mean transfer of members on an equal basis, and the right of ministers of either church to preach and conduct communion in the other. A newly formed Reformed Church in New Zealand, composed of Dutch immigrants to that country who have found no satisfactory church home among existing denominations there, asked to enter into correspondence and fraternal relations with the Orthodox Presbyterian Church.

Three churches on the west coast expressed opposition to the plan to divide the Presbytery of California. The Presbytery of New Jersey, desiring to license a candidate who did not have the formal requirement of a bachelor of arts degree, asked advice of the Assembly, in accordance with the Form of Government. The Korean Mission of the church sent its greetings.

Having heard these papers, the Assembly set up committees to deal with them and with other necessary items of business, heard a preliminary report of its travel fund committee (which indicated over \$1,400 on hand for travel expenses for this Assembly), learned that the General Assembly expense fund was over \$1,100 in the red (this covers the expense of printing the *Minutes*, and of the operation of Assembly committees), adopted with modifications a docket submitted by the Clerk, and then turned to hearing the report of the Committee on Home Missions and Church Extension.

Home Missions

The Committee on Home Missions and Church Extension is the agency which endeavors to find the funds to carry on church work in this country. Where churches are established, but too small or weak to finance themselves, they may receive aid from the Committee. And in some cases the Committee sends men to new fields where there seems good promise of opening a church work. The Committee's work,

however, is directed to the field, rather than to the man.

During the past year, ending March 31, the Committee had assisted work in seventeen different fields. In eight of these fields there were established churches which had begun as home missions projects. In other cases, churches which had not started in this way were receiving aid under special arrangement, or on recommendation of their presbyteries.

It was noted that the First Church of Ft. Lauderdale, Florida, had become self-supporting on April 1 of this year, and that the Maywood Church of Albany was also on a self-support basis. An interracial work undertaken on an experimental basis in Denver has been discontinued on recommendation of the Presbytery of the Dakotas. A Seminary graduate, Mr. Wendell Rockey, has been employed for the summer to open work in Indianapolis, Indiana, where there are several families with Orthodox Presbyterian connections.

During the year the Committee received in contributions from living donors \$48,793, an increase of some 6 per cent over the previous period. However, this amount is less than the budget which has been set for the current year, and which amounts to \$53,323. Of this amount, \$39,026 is scheduled for aid to churches and missionaries, and \$6,983 for church extension expense, the balance being office and overhead.

In connection with the Home Missions report there was some discussion of the whole matter. One phase of this discussion concerned the relationship of home missionary activity, in the strict sense, and church extension activity. The church has engaged to a very limited extent, if at all, in home missionary activity where a missionary carries on an evangelistic work among a needy people, as for example the Kentucky mountain folk. On the other hand a large part of the Committee's work has been aiding and supporting church extension, which means assisting in expansion efforts of local congregations. That this is an important work, however, was emphasized by several speakers who pointed to rapidly growing new communities in the neighborhood of their congregations, which could be reached only through special effort beyond the ability of the local church.

Another phase of the discussion related to the necessity for regular and

systematic giving on the part of people and churches, over against the practice of special giving at special times. Though the Thankoffering continues to be an important operation, it is apparent that regular giving on a proportionate basis throughout the year is absolutely necessary if the work is to be efficiently conducted.

Following this discussion, the Assembly proceeded to elect members to the Committee in place of those whose terms expired, and one vacancy. Those elected were ministers G. W. Marston, C. A. Busch, G. R. Coie and Elders J. Bryan and B. Roeber to the class of 1957, and Minister E. C. DeVelde to the class of 1956.

Foreign Missions

The Foreign Missions report was read by the Rev. Edward L. Kellogg. The report stated: "We are grateful to God to report that we have today both more missionaries in active service on the field and a larger number of missionaries on our rolls than at any other time in our history. It is our aim and hope that we shall be able to extend our testimony in the future at an increasingly accelerated rate."

As our readers know, foreign missions work is carried on in Eritrea (three families), Formosa (three missionaries), Japan (two families) and Korea (two families). During the course of the Assembly a communication was received from the Rev. John

D. Johnston reporting that he had arrived in Formosa.

The work of the missionaries on the field seems to fall into several categories. There is the work of direct evangelism, going out and preaching the gospel to the people. This is the primary work in Eritrea and Japan, for example, though it also characterizes the work in Formosa and Korea. Then there is the work of translation of the Bible and tracts or books into the native language. Some of this is being done in Eritrea, and in Formosa and Japan. Thirdly, there is work in conjunction with the native church. This features the activity in Japan (with the Reformed Church in Japan) and Korea (with the new General Presbytery Presbyterian Church), and also in part the work in Formosa, (with the Presbyterian Church in Formosa). Again there is the work of teaching, and especially in Korea our missionaries participate in the teaching at Korea Theological Seminary. In Formosa there has been both the teaching of English (which provides contact with students in the schools and opens the way for personal evangelism) and the conducting of Bible classes. Finally there is medical work, which is in one sense a "side-line" but which, in such a place as Eritrea, comes to occupy a prominent place and opens the way for much direct personal evangelistic activity.

The expansion of the church's foreign mission work has raised the problem in

Roll of the Assembly

PRESBYTERY OF CALIFORNIA: *Ministers* Robert H. Graham, Herman T. Petersen; *Elder* Neilands.

PRESBYTERY OF THE DAKOTAS: *Ministers* Bruce A. Coie, V. Robert Nilson, Reginald G. Voorhees.

PRESBYTERY OF NEW JERSEY: *Ministers* Wm. H. Bordeaux, Ralph E. Clough, Edmund P. Clowney, Everett C. DeVelde, Leslie A. Dunn, Albert G. Edwards, Theodore J. Georgian, John C. Hills, Edward L. Kellogg, LeRoy B. Oliver, James W. Price.

PRESBYTERY OF NEW YORK AND NEW ENGLAND: *Ministers* Calvin A. Busch, John J. DeWaard, Elmer M. Dortzbach, Herbert V. G. DuMont, Floyd E. Hamilton, Raymond M. Meiners, John Mur-

ray, Charles E. Stanton; *Elders* C. A. Embrey, Alex. Muir, Albert H. Squires.

PRESBYTERY OF OHIO: *Ministers* Calvin K. Cummings, Francis D. Breisch; *Elder* David Henry.

PRESBYTERY OF PHILADELPHIA: *Ministers* Robert L. Atwell, Lester R. Bachman, John P. Clelland, Glenn R. Coie, John P. Galbraith, Robley J. Johnston, Arthur W. Kuschke, Robert S. Marsden, Leslie W. Sloat, Ned B. Stonehouse, Robert L. Vining, William E. Welmers, George J. Willis; *Elders* James Ashida, Thomas Kay.

PRESBYTERY OF WISCONSIN: *Ministers* Robert K. Churchill, Lawrence R. Eyres, George W. Marston, Lawrence N. Manross, John Verhage; *Elder* Oscar Claerbaut.

some minds of whether that work is not outgrowing the capabilities of the home church to carry it on. The committee was of the opinion that the church has not increased its giving to the work as much as it should have, and that the work is not yet overextended. However it seems very true that continued expansion of the foreign work in a measure at least depends on expansion at home.

The committee's receipts during the past year were \$47,264, an increase of 12 per cent over the previous period. However, the committee spent some \$5,800 more than was received during the year, and set a budget of \$60,000 for the current year. This is a challenge to the church for its utmost support.

Elected to the committee in the class of 1957 were ministers C. H. Ellis, J. Price and J. H. Skilton and Elders T. Kay and F. Lenker. Elder Garrison of Bridgeton was chosen to take the place of Mr. Porter who resigned from the class of 1955, and later in the Assembly Mr. Sloat was elected to the class of 1955 in place of the Rev. Henry Phillips, who resigned.

Christian Education

Next, at about 4 p.m. Thursday afternoon, came the report of the Committee on Christian Education. Highlights of the report included these items:

Sunday school material—The Committee continues to recommend the *Good News* series published by the Christian Reformed Church, and supplies for these lessons a supplementary teacher's quarterly and Beginner-Primary worksheets.

Vacation Bible School—Materials for the present year are copyrighted in the name of the Committee. In 1953, 1,720 teacher manuals and 18,000 pupil workbooks were purchased from the committee. The material was used by 101 different churches, including 43 Orthodox Presbyterian congregations.

Books—The Committee continues to promote three books—*Christian Baptism* and *Divorce* by John Murray, and *Prophecy* by Dr. E. J. Young.

Tracts—Additional copies of a number of tracts published by the Committee were printed during the year. There were five new publications—"The Westminster Confession of Faith with Proof Texts," "The Shorter Catechism,"

"Biblical Evangelism Today," "Do You Believe?" by Dr. Young, and "A Message to Thoughtful Inquirers," by Henry Coray.

Y. P. Lessons—the Committee is concentrating on the preparation of catechetical materials to be used in Junior and Senior Machen league groups.

General operations—The Committee continues to cooperate with the Christian Reformed Church in the preparation of Sabbath School materials. A program involving a five-year cycle of lessons has been adopted, and is to be started January 1, 1955. This single lesson series will replace the present two-lesson series now put out by the Christian Reformed church. The editorial and writing staff for preparing these lessons is now being secured.

Personnel—The Rev. Lewis Grotenhuis continues to serve on a part-time basis as publication secretary of the committee. He has set up a printing shop at his home, and much of the committee work is actually printed there. His home is also the distribution center for Committee material. The Committee now has no Philadelphia office.

Miss Dorothy Partington, who received a Master's Degree from Harvard, has been instructor in Religious Education at Gordon College, and has had experience in Christian school teaching, has been employed by the Committee as of July 1 as a full-time writer. She is a member of Grace Church of Westfield.

Plans—In addition to continuing the type of work indicated above, the Committee is undertaking the preparation of a new adult Communicant Church Membership course, and plans to undertake a campaign to secure new tracts at an early date.

Budget—The Committee has set up a budget for the current year of \$25,350.

Pictures of Christ

In the discussion following the report of the Committee on Christian Education, the question was raised as to the propriety of using pictures or representations of Christ in connection with material of the Committee. The Rev. John Hills took the position that such representations were in violation of the Second Commandment as explained in the Larger Catechism, and said that in

Standing Committees

Home Missions: 1957—Busch, Coie, Marston, Bryan, Roeber; 1956—Churchill, Marsden, DeVelde, Ferguson, Moses; 1955—Atwell, Clough, Stonehouse, Kopenhaver, Steen.

Foreign Missions: 1957—Ellis, Price, Skilton, Kay, Lenker; 1956—Clelland, Murray, Edwards, Roberts, Jorgensen; 1955—Kellogg, Sloat, Vining, Campbell, Garrison.

Christian Education: 1957—Commeret, Manross, Young, Colman, Hayman; 1956—Clowney, Eyres, Dunn, Brown, Armour; 1955—Cummings, Johnston, Galbraith, Henry, Elder.

General Benevolences: 1957—Eckardt, Hunsberger; 1956—Vining, Triggs; 1955—Sloat, Griswold.

the Ft. Lauderdale church it had been decided not to use Sunday school material carrying such pictures.

Mr. Clowney, for the Committee, noted that the pictures appeared only on material published by the Christian Reformed publishing house and used by the Committee, but not on Committee published material.

Several speakers took the position that it was psychologically impossible to think of Christ without thinking in terms of at least a mental image. Others held that Mr. Hills' interpretation of the Second Commandment was in error, that the commandment forbade representations of the Second Person of the Trinity, but not of Christ in His human nature. Other speakers supported the view expressed by Mr. Hills.

Finally the Assembly adopted the following motion: "That the question of the use of pictorial representations of Christ in the work of Christian Education be referred to the Committee on Christian Education for study and report to the 22nd General Assembly." This matter has arisen before, in previous Assemblies, and it is to be hoped that the question can be settled once for all.

In elections to the Committee Ministers E. J. Young, L. Manross and R. Commeret and Elders E. Hayman and L. Colman were selected for the class of 1957, and Elder A. Armour was chosen to fill a vacancy in the class of 1956.

Friday Morning

On Friday morning the Assembly heard the first report on its special Committee on overtures and papers. On the recommendation of this committee, all the overtures relative to the revision of the Form of Government were referred to the Committee on Revisions. Some of the matters were discussed on Monday, but no specific action was taken concerning them.

The overture for the division of California was rejected, in view of the failure by Presbytery to provide reasons for it, and of the protests by several churches against it.

Mr. Churchill reported briefly on his visit as fraternal delegate to the 1953 Synod of the Christian Reformed Church. He attended Synod for two days, addressed the Synod briefly, and had cordial fellowship with those present.

Dr. Stonehouse reported as delegate for himself and Chaplain Betzold on the Reformed Ecumenical Synod in Edinburgh last summer. A fairly full report on the Synod has already appeared in *THE PRESBYTERIAN GUARDIAN*. Dr. Stonehouse noted that the plan for the establishment of a Missionary Council had been abandoned by the Synod. And he noted that a sizeable committee has been set up to make a study of the *Apartheid* situation in South Africa. The next meeting of the Synod is called for 1958 in South Africa.

World Home Bible League

Mr. William Ackerman, Director of the World Home Bible League, was present and spoke concerning the work of the League. Describing that work Mr. Ackerman said:

"God has richly blessed our work during 1953. In fact we ourselves are amazed at the growth. We completed the 12 calendar months of 1953 with the largest budget in our history, a budget of \$130,000, which was more than the combined gifts of 1949, 1950 and 1951. With this money . . . in the year 1953 World Home Bible League projects operated in every state of the union and in 23 foreign nations. From our Chicago office in 1953, 30,361 Bibles, 218,314 Scripture portions, 374 used Bibles, and 4,514 foreign language Scriptures were shipped to points in America for a grand total of 253,661. The WHBL also shipped from Chicago to points on foreign soil 2,862 Bibles,

2,300 *God Speaks*, 3,458 used Bibles, and 1,280 foreign Scriptures, or a total of 9,948. In addition to this we maintained an office in the city of Tokyo, Japan. From this office we distributed 31,200 Testaments during the year. These were placed in homes of every prefecture throughout the nation . . . On February 21, 1954, the 100,000th testament was placed in the home of a pawn broker near Tokyo . . . We maintain an office in South India. Dr. Wierenga, a veteran missionary of that country in an audited statement to our office indicates that there were 82,719 Bibles, Testaments and Scripture portions distributed throughout India last year alone . . . The total Scriptures dis-

tributed in all lands through WHBL channels reached a grand total of 379,428 . . ."

In connection with the WHBL work, time was given for a discussion of the action of last year's Assembly in urging that the League refrain from the publication and distribution of tracts and motion pictures of religious nature. Mr. Ackerman emphasized that the only "tract" published was the booklet "God Speaks," composed of selected "pages" from the Bible, and designed to promote the reading of the Bible. A motion picture to which some objection had been taken was not the product of the League, but had been rented for a
(See "Assembly," p. 115)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XX

Union with Christ III

Union with Christ is the central truth of the whole doctrine of salvation. All to which the people of God have been predestined in the eternal election of God, all that has been secured and procured for them in the once-for-all accomplishment of redemption, all of which they become the actual partakers in the application of redemption, and all that by God's grace they will become in the state of consummated bliss is embraced within the compass of union and communion with Christ. As we found earlier in these studies, it is adoption into the family of God as sons and daughters of the Lord God Almighty that accords to the people of God the apex of blessing and privilege. But we cannot think of adoption apart from union with Christ. It is significant that the election in Christ before the foundation of the world is election unto the adoption of sons. When Paul says that the Father chose a people in Christ before the foundation of the world that they should be holy he also adds that in love he predestinated them unto adoption through Jesus Christ (Eph. 1:4, 5). Apparently election to holiness is parallel to predestination to adoption—these are two ways of expressing the same great truth. They disclose to us the different facets which belong to the Father's election. Hence union with Christ and adoption are complementary

aspects of this amazing grace. Union with Christ reaches its zenith in adoption and adoption has its orbit in union with Christ. The people of God are "heirs of God and joint-heirs with Christ" (Rom. 8:17). All things are theirs whether life or death or things present or things to come, all are theirs, because they are Christ's and Christ is God's (I Cor. 3:22, 23). They are united to him in whom are hid all the treasures of wisdom and knowledge and they are complete in him who is the head of all principality and power.

It is out of the measureless fullness of grace and truth, of wisdom and power, of goodness and love, of righteousness and faithfulness which resides in him that God's people draw for all their needs in this life and for the hope of the life to come. There is no truth, therefore, more suited to impart confidence and strength, comfort and joy in the Lord than this one of union with Christ. It also promotes sanctification, not only because all sanctifying grace is derived from Christ as the crucified and exalted Redeemer, but also because the recognition of fellowship with Christ and of the high privilege it entails incites to gratitude, obedience, and devotion. Union means also communion and communion constrains a humble, reverent, loving walk with him who died and rose again that he might be our Lord. "But whoso keeps his word in him verily is the love of God perfected. By this we know that we are in him.

He that says he abides in him ought himself also so to walk even as he walked" (I John 2:5, 6). "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John 15:4).

There is another phase of the subject of union with Christ that must not be omitted. If it were overlooked there would be a serious defect in our understanding and appreciation of the implications of this union. These are the implications which arise from the relations of Christ to the other persons of the trinity and from our relations to the other persons of trinity by reason of our union with Christ. Jesus himself said, "I and the Father are one" (John 10:30). We should expect, therefore, that union with Christ would bring us into similar relation with the Father. This is exactly what our Lord himself tells us. "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). The thought is overwhelming but it is unmistakable—the Father as well as Christ comes and makes his abode with the believer. Perhaps even more striking is another word of Jesus. "Not for these only do I ask, but also for those who believe on me through their word, in order that they all may be one, as thou, Father, art in me and I in thee, in order that they also may be in us, that the world may believe that thou hast sent me. And I have given to them the glory which thou hast given me, in order that they may be one as we are one. I in them and thou in me, in order that they may be perfected in one, that the world may know that thou hast sent me and hast loved them as thou hast loved me" (John 17:20-23). And not only is it the Father who is united with believers and dwells in them. Jesus tells us likewise of the indwelling of the Holy Spirit. "And I will pray the Father and he will give you another Comforter that he may be with you for ever, the Spirit of truth, whom the world cannot receive, because it sees him not neither knows him. But ye know him, because he dwells with you and shall be in you" (John 14:16, 17). It is union, therefore, with the Father and with the Son and with the Holy Spirit that union with Christ draws along with it. It is this testimony of Jesus himself that the apostles reiterate when John says, "And truly

our fellowship is with the Father and with his Son Jesus Christ" (John 1:3) and Paul, "If any man does not have the Spirit of Christ, he is none of his" (Rom. 8:9). It is too confined and therefore a distorted conception of union with Christ that we entertain if it is Christ alone that we think of as sustaining such intimacy of relation to the people of God.

Here indeed is mysticism on the highest plane. It is not the mysticism of vague unintelligible feeling or rapture. It is the mysticism of communion with the one true and living God, and it is communion with the one true and living God because and only because it is communion with the three distinct persons of the Godhead in the strict particularity which belongs to each person in that grand economy of saving relationship to us. Believers know the Father and have fellowship with him in his own distinguishing character and operation as the Father. They know the Son and have fellowship with him in his own distinguishing character and operation as the Son, the Saviour, the

Redeemer, the exalted Lord. They know and have fellowship with the Holy Spirit in his own distinguishing character and operation as the Spirit, the Advocate, the Comforter, the Sanctifier. It is not the blurred confusion of rapturous ecstasy. It is faith solidly founded on the revelation deposited for us in the Scripture and it is faith actively receiving that revelation by the inward witness of the Holy Spirit. But it is also faith that stirs the deepest springs of emotion in the raptures of holy love and joy. Believers enter into the holy of holies of communion with the triune God and they do so because they have been raised up together and made to sit together in the heavenlies in Christ Jesus (Eph. 2:6). Their life is hid with Christ in God (Col. 3:3). They draw nigh in full assurance of faith having their hearts sprinkled from an evil conscience and their bodies washed with pure water because Christ is not entered into holy places made with hands but into heaven itself now to appear in the presence of God for them (Heb. 9:24).

Orthodox Presbyterian Church News

Brief Church Notes

Fair Lawn, N. J.: At the congregational meeting of Grace Church, William Wilkens and J. E. Hollenbeck were elected to the session. Mr. Homer G. Brown, a charter member of Grace Church, who died recently of a heart attack, was the first member of Grace Church to be taken by death. Improvements to the church building include the installation of venetian blinds, and painting of the building.

Center Square, Pa.: At the congregational meeting of Community Church, Student Pastor Thomas G. Kay was asked to continue to serve the church for another year. Vacation Bible School is scheduled for June 21 to July 2. Two members of the church were appointed a committee to consider the possibility of improvements to the church building.

Ft. Lauderdale, Fla.: Mr. C. Preston Sellers, formerly an elder of the Calvary Church, Bridgeton, N. J., has been installed as an elder in the Ft.

Lauderdale Church, and Albert Bosman and John G. Stephenson have been installed as deacons. The Orthodox Christian School Association of Ft. Lauderdale has been incorporated, and has applied for membership in the National Union. A fellowship supper, sponsored by the Golden Hour Circle, was held on May 5.

Carson, N. D.: The Rev. Henry P. Tavares, pastor of the Carson church, was Baccalaureate speaker at the Carson and Leith High Schools.

Volga, S. D.: Benevolence giving at Calvary Church during the past fiscal year approximated 50 per cent of the total budget and was the highest in the church's history. The Sunday school has undertaken to raise \$25. per month for foreign missions, the cost of supporting one missionary child. This is over and above regular commitments.

Bend, Oreg.: The Westminster Church has undertaken to conduct two vacation Bible schools this year, the second being in the community of

Alfalfa. A Young People's Conference is scheduled for White Branch July 19-24. Two members of the church, James Boyd, Jr. and Joseph Boyd, filled the pulpit in the absence of the pastor, the Rev. Robert Sander, when he was away at Presbytery.

San Francisco, Calif.: The congregation of First church held a dinner June 8, sponsored by the couples club, and in honor of Dr. E. J. Young and his family. The Youngs have been visiting in San Francisco this past year, while he was on leave from Westminster Seminary. They are returning to the East shortly. The first Sunday of each month has been designated Missionary Sunday, and the Sunday school offering and a special offering in the church

service go for missions. The sale of pints of blood through a local hospital by members of the congregation brings in a substantial contribution to the church each year. The Camp Sierra conference is scheduled for July 3-10.

Los Angeles, Calif.: Work has been started on a new \$12,500 youth building, for Beverly church. The building is expected to be finished early in the summer.

Manhattan Beach, Calif.: Young People's groups of First Church are providing a grand piano for the new auditorium. The men of the congregation have painted the church building. Calvin Malcor, a member of the congregation, has been admitted to Westminster Seminary for the coming year.

Ten Years of Boardwalk Evangelism

By **LESLIE A. DUNN**

ON June 20 the Boardwalk Chapel at the seashore resort of Wildwood, N. J., will begin its tenth season of intensive summer evangelism.

The impact of this ministry of the Word has been great, how great we will never know. It is encouraging, however, to call to mind a few evidences of the blessing of the Lord.

Recently a county public official and hotel owner died. He had found Christ as Saviour on Wildwood's boardwalk. We rejoice to believe he was but one of many. On the other hand, there are doubtless many also who have passed into eternity without Christ, who yet did hear the message of salvation proclaimed by Orthodox Presbyterian ministers at the Chapel. Because of the efforts there, some degree of blood-guiltiness has been removed from us. This was a matter of great moment to Paul, who so labored that he might be "pure from the blood of all men" (Acts 20:28).

It is also gratifying to think of the several young men now preparing for the ministry, who either found the Saviour while at the Chapel, or who under that preaching of the Word and the counsel of ministers there had a

change of mind and decided to enter upon the work of the ministry. Two such young men are now enrolled at Westminster Seminary.

The chapel building was constructed ten years ago at a cost of about \$11,000. There is still some indebtedness on it. This year's budget is \$2,500. The writer, though now pastor in Westfield, N. J., continues to serve as Executive Director of the chapel.

The schedule of speakers for the chapel this summer is as follows: June 20-25, Charles H. Ellis of Covenant Church, East Orange; June 28-July 4, Professor N. B. Stonehouse of Philadelphia; July 5-11, Robert S. Marsden of Middletown, Penna.; July 12-18, Everett C. DeVelde of Vineland, N. J.; July 19-25, Edmund P. Clowney of Westminster Seminary, Philadelphia; July 26-August 1, George S. Christian of Fawn Grove, Pa.; August 2-8, LeRoy B. Oliver of Fair Lawn, N. J.; August 9-15, Elmer M. Dortzbach of Franklin Square, N. Y.; August 16-22, Lester R. Bachman of Philadelphia; August 23-29, Leslie A. Dunn; August 30-September 5, Raymond M. Meiners of Schenectady, N. Y.; September 6-12, John Davies of Wildwood, N. J.

Reformed Ministerial Institute

THE annual Reformed Ministerial Institute sponsored by the Alumni Association of Westminster Seminary, Philadelphia, and held on the Seminary campus, took place this year from May 18 to 21 inclusive. Twenty-four ministers registered for the Institute, including men from the United Presbyterian, Southern Presbyterian and Christian Reformed as well as Orthodox Presbyterian churches.

The schedule of courses included an exegetical study in I Peter, by Professor John Skilton, an historical survey of Dispensationalism in the American churches, by Professor Paul Woolley, and a psychiatric orientation for pastors, by Dr. John Kingma of the Christian Sanatorium.

Special features included a "sermon clinic," a discussion on the problem of divorce in relation to the church, and a forum on the power of church courts.

Participating in the forum were ministers Nicholas Monsma and Oren Holthrop of the Christian Reformed Church, and Arthur Kuschke and John Galbraith of the Orthodox Presbyterian church. A summary of this forum may interest our readers.

The Power of Church Courts

Mr. Kuschke led off the discussion with a statement of three principles and a corollary. His first principle was that Christ is the king of the church. He is sovereign, He has no partners. Officers in the church are in reality chosen by Christ through the people, who see in them the qualifications Christ has given them. The second principle was that the Scriptures are the sole authority in church power. The third principle was that all church deliverances and rulings are ministerial and declarative, not legislative. They have authority because and in so far as they are consonant with Scripture.

It is only within this general framework, said Mr. Kuschke, that particular details such as procedures in ordination are properly carried out. By understanding that church deliverances are only ministerial and declarative, liberty of conscience is safeguarded.

As the corollary to this, Mr. Kuschke

stated that in the formula of subscription required of ministers and elders, they are asked to adopt the Confession of Faith and Catechisms as containing the system of doctrine taught in Scripture. This is not subscription to the very words—the *ipsissima verba*—of the Confession. Subscription to the very words would, in the speaker's opinion, involve giving final authority to the words of man, and would in effect be superseding Scripture.

Mr. Holtrop was the next speaker. He maintained that such passages as are found in Matthew 16 and 18 indicate that Christ has assigned His authority to the office and to the office-bearers. He held that the various levels of church courts have authority of the same nature with one another and that while they may not bind the conscience, yet the higher body has authority over the lower body, and in their interpretations and declarations of the laws of Christ what they decide is binding.

Mr. Galbraith quoted from the Westminster Confession concerning the authority of synods and councils, emphasizing that their authority derives from Christ, their function is only ministerial, and that in all their acts they are fallible. He pointed out that in the Presbyterian system there is a lengthy and detailed standard of faith and conduct set out in the Constitutional documents, and this is of such a nature as to eliminate the making of rules. The only rules in the church which are binding are those already in the Constitution, or placed in it through due procedure of amendment.

Mr. Monsma took the view that there were actually differences of view concerning church organization as between the Presbyterian and the Christian Reformed system. In the Christian Reformed church the major assemblies (synods) are composed of delegates from the classes (presbyteries). The local consistory (session) is the only permanent body. In the Orthodox Presbyterian government, all the ministers and an elder from each church properly attend the Assembly and, in a given area, the presbytery. This makes of these judicatories a sort of super church. Thus in the Christian Reformed Synod, the sacrament of the Lord's Supper is never administered.

Mr. Monsma then took issue with the formula of subscription, and held that to subscribe to "the system of doctrine . . ." was such a loose requirement that effective discipline could never be exercised. The very doctrinal statements, under such a form, may admit of varying interpretations.

Following the introductory statements of each speaker, there were questions back and forth, and then questions were admitted from the audience. The main issue seemed to be the authority of church courts to make "rules" on a variety of subjects. The discussion was profitable if at times confused. It was held that under the Presbyterian system no rules were made. However, the higher courts could make final and binding judgments on specific cases, and could also through proper procedure, make amendments to the Constitutional documents. This was said, however, to involve implicitly the power to make "rules." On the other hand, under the Christian Reformed system where rules are made at the Synods, it was held that these are really judgments in particular cases, but issued before the case becomes an issue, and designed to guide the church.

There was also some support for the idea that the Christian Reformed church requires an "*ipsissima verba*" subscription to the forms of unity, but upon analysis it appeared that this was not completely true.

The entire discussion was carried on in a good spirit, and was viewed as exploratory and informative, rather than as argumentative.

Philadelphia Presbytery

THE Presbytery of Philadelphia held its May meeting on the 17th at Westminster Theological Seminary.

The chief action of interest was the decision to proceed to the ordination of Licentiate G. Travers Sloyer, and to his installation as pastor of Redeemer Church. The views of Mr. Sloyer, and in particular his doctrine of guidance in relation to the sufficiency of Scripture, have been under consideration in the Presbytery for several years. The matter, on the level of licensure, has been before each of the past two Assemblies.

The Presbytery had before it a complaint against its decision in January, when a motion that the Presbytery declare itself fully satisfied and set a date for ordination failed to pass. After some discussion of the complaint, and a proposed answer, the Presbytery finally passed a motion which contained no reference either to the complaint or the proposed answer. The motion was that presbytery, being fully satisfied with the ministerial qualifications of Mr. Sloyer, give him the call from Redeemer Church and set a date for his ordination and installation. This motion was passed by a roll call vote of 11 for, 7 against, and one not voting. The date set for the ordination service was Sunday evening, July 25.

In this connection Presbytery was notified of the decision of Redeemer to move from its present location on Walnut Street in Philadelphia to Manoa, in the western suburbs of the city. The congregation has secured the use of a former church building on South Manoa Road, Havertown, and began services at the new location on May 23.

Three prospective ministers were received under the care of the presbytery. They are John Morton, Roy Uyechi and Wendell Rockey. The latter two are graduates of Westminster Seminary. Mr. Robert DeMoss, also a graduate of the seminary, was examined and licensed to preach the gospel.

Licentiate Donald Stanton was dismissed to the Presbytery of the Dakotas, in order to take up the pastorate of Westminster Church, Hamill, South Dakota, to which he had been called. Presbytery was informed that the Rev. Robert W. Eckardt intended to accept the call from Eastlake Church of Wilmington, but would not be able to come to Wilmington until about August 1.

A communication from Dr. William E. Welmers, outlining his plans for work in Liberia and later at the Kennedy School of Missions, was listened to with interest as Dr. Welmers read it to the Presbytery via tape recording. Presbytery expressed its concurrence in Dr. Welmers' decision to undertake the work, and its spiritual support of his projected labors.

The next meeting of the Presbytery is scheduled for July 19 at Westminster Seminary.

Conference on Psychiatry

THE first American Calvinistic Conference on Christianity, Psychology and Psychiatry was held in Grand Rapids, April 7 and 8. The following information is taken from a brief report issued by James A. Split of the Pine Rest Christian Association, who was named conference reporter.

There were five main speakers at the conference, and each introduced one aspect of the general topic, after which there was open discussion.

Dr. Klaire V. Kuiper, medical Director of Bethesda Sanatorium, had the subject, "Psychiatry in our Christian Mental Institutions." He held that Christian mental treatment should not stop short of establishing or renewing the patient's relationship to God. He dealt with the prevention of mental illness, and the contribution the Christian mental hospital can make to this end. He emphasized the need for more workers in the field, doctors, nurses and social aides.

Dr. Jan Waterink, Professor of Applied Psychology in the Free University of Amsterdam, discussed the "Christian Approach to the Understanding of Personality." He emphasized that the human individual must be regarded as a totality, and that real healthy personality calls for integration and regulation.

The Rev. William L. Hiemstra, Chaplain at the Christian Sanatorium of Wyckoff, N. J., discussed "Pastoral Psychology and Psychiatry." He defined pastoral psychology as "that form of Christian care of the individual soul which utilizes a knowledge of psychology in conjunction with the use of the Word of God and prayer in order to promote spiritual health—life lived in relationship to God through faith in Jesus Christ, guided by the revealed will of God, and directed into paths of Christian service." He developed this theme, and also included in his treatment an evaluation of some recent trends.

Dr. Cornelius Jaarsma, Professor of Education at Calvin College, had the subject, "Psychology and Mental Hygiene in the Schools." He discussed psychological problems involved in learning and in teaching.

Dr. Andrew L. Hoekstra, a practicing psychiatrist in Grand Rapids, dealt with the subject, "The Christian Psychiatrist in the Community." He em-

phasized the different forms of mental illness, the variety of social factors involved in the problem, and the various types of technique that must be employed in the treatment program. He also emphasized that the Christian psychiatrist has a spiritual as well as a social responsibility.

Korean Church Assembly

THE General Presbytery Presbyterian Church, now numbering some 430 churches as compared with the 300 by which it was organized in the fall of 1952, met for its General Assembly in early March. One presbytery contains the great majority of the churches, the other presbyteries being fringe groups geographically to the large one, and having few churches. The large presbytery, centering in the Pusan area, met for four days before the Assembly session, and its decisions were generally reflected in those of the Assembly.

The Rev. Henry Bruinooge came from Japan as official delegate of the Christian Reformed Church, and brought greetings from that denomination. The Assembly voted to send an appeal to that church for missionaries, the second such appeal in two years. Mr. Bruinooge was presented with a beautiful Korean vase bearing appropriate inscriptions of gratitude to the Christian Reformed Church for their generous relief contributions, which in amount far exceeded the combined gifts of the Orthodox Presbyterian Church and the Bible Presbyterian Church, the only other denominations supporting this new movement in Korea.

Two other items of business of the Presbytery and Assembly had to do with association with the International Council of Christian Churches, and with the question of dividing the presbytery. On the former matter, it was decided merely to send observers to the ICCS Congress meeting in Philadelphia this year. On the latter matter, it was decided to divide the large presbytery into two smaller ones, bring the total number of presbyteries in the young church to four.

The General Presbytery Presbyterian Church, which was formed in 1952 after consecutive years in which they, as a presbytery, were refused recogni-

The discussions on the various topics made it apparent that there was much yet to be done. All the answers are far from having been reached.

A second conference is planned for March, 1955, also in Grand Rapids. It is expected that future conferences will be arranged in other localities.

By **THEODORE HARD**

tion by the old church because of their attempts to deal with Modernism and to discipline unrepentant members who had bowed at the Japanese Shrines, has but 50 ministers serving their 450 churches. The rest of the churches are served by evangelists, seminary students, and elders. Bible women are employed by some churches for visitation, work among women, Bible teaching, and so on, but they do not preach.

Signs of vitality and growth are evident throughout the church. Seven young men were ordained to the ministry this spring. Others are expected to follow soon. Connected with the movement are a number of institutions, all run and supported by the Korean Christians, with occasional gifts from America. These are: One Seminary, in Pusan, with about 150 students. Four of the Korean professors are Westminster Seminary alumni, and several missionaries teach here; three Bible Institutes, with a total of over 500 students; one hospital in Pusan, with ten inpatient beds, and 120 out-patients daily, and several doctors and nurses; about 16 orphanages, six homes for poor and needy, and four leper colonies.

The church has a definite missionary outlook. Trinity Church of Pusan, the largest in the movement, has a monthly missionary society gathering averaging 50 men and women, and supports three home missionaries, and is looking to send out foreign missionaries.

Son to Eckardts

A son, Douglas Marsden, was born on May 17 to the Rev. and Mrs. Robert W. Eckardt. Mr. Eckardt is pastor of the Westminster Orthodox Presbyterian Church of Evergreen Park, Illinois.

Westminster

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understood and fully accepted by all who have any administrative or instructional voice in the procedures which are inaugurated, and results in an educational pattern in which great emphasis is put upon exposition and exegesis; which is of the conviction that depth is of far greater importance than breadth; and which insists upon a profoundly scholarly approach to the understanding of the Scriptures. So insistent, indeed, is this demand for integrity of scholarship that the men of the Faculty impressed the members of the visiting committee as possessed of notable erudition, and even the students—less erudite as they may well be—seemed to be so filled with the awareness of the need of the scholarly approach as to give to each one of them the highest possible respect for all the best attributes of a genuine scholar.”

Faculty

The Committee has high praise for the Faculty. Speaking of the democratic method of administrative procedure, the Committee says, “It is clear to any visitor to the Seminary that the members of the Faculty play an unusually active and constructively cooperative role in the conduct of the affairs of the institution; and there is, on the part of all members of the Faculty, so universal and so genuine a devotion to the best interests of the Seminary as to warrant high commendation concerning the success of this democratic method of administrative procedure.” Speaking of the grading system, the Committee makes an observation which many students will echo, “There is, however, plenty of evidence that the grading at the Seminary is a bit on the severe side, revealing, in the judgment of the committee, the faculty’s sincere and consistent expectation of and insistence on a genuinely scholarly approach.”

Students

The Committee also had words of high praise for the student body. “The policy of the admission of students to the Seminary is clearly stated, is fully lived up to, and is of a character and purpose as to result in the admission of well-qualified students. It is most commendable that no special or unclassified students are carried whose preparation is inadequate. The student body compares favorably with similar students of

other seminaries. The faculty-student relations are excellent, as are the relations among the students themselves. The young men revealed to the members of the committee a genuine enthusiasm about their courses and the spirit of the institution. The presuppositions of curriculum and teaching show their strength in a response of satisfaction by the students.”

“In commenting on the students there should be recorded the obvious spirit of dedication on the part of these young men to the task of preparation for the Christian ministry. The members of the visiting committee have been most favorably impressed by the high quality of the entire student group. Attendance at Chapel, while completely voluntary, is so general as to serve as one more index of the serious and sincere purpose of the young men who are in training.” “The significant expression of harmony and general satisfaction among the students who were met and observed by the members of the committee spoke well, too, for the effective achievement of purpose toward the end of ‘laying the foundation of early and lasting friendship’ in men ‘qualified for and thoroughly devoted to the work of the gospel ministry.’”

Management

The Committee had some kind words to say on the business management of the Seminary and concerning the maintenance of the buildings and grounds. It says of Mr. Walter Stull, our Superintendent of Grounds, “This man must be credited with a devotion to duty that is beyond normal. His replacement, when it comes, will cause budgetary adjustments.” Concerning the buildings and grounds it is said, “It is a program of very careful, economical use of the resources available.” “The amounts spent for equipment over the past five years further indicate a very careful and thrifty use of resources so that a maximum percentage of income is being expended for library and instructional purposes.”

Outcome

Under the heading “Outcomes” the Committee says, “In reporting on outcomes in terms of the stated objectives of the Seminary there seems to the visiting committee ample evidence of a highly satisfactory accomplishment of the aims and purposes which have been set. Even though there is no clearly defined or single organized program for

the followup of graduates, the very active alumni group, which has a close liaison with the Seminary, furnishes definite evidence of a strong feeling of loyalty and of appreciation of the value of the training given at the Seminary . . . During the past five years, nineteen graduates of the Seminary have entered higher institutions where records which they have made have been consistently satisfactory and in some instances outstanding.

“By any standards applicable in the circumstances, even with the recognition that growth of students is not always capable of exact measurement, it seems clear that the men who make up the student body do in fact reveal a significant maturing process—in ability to understand the history and philosophical implications of theological points of view; in ability of discussion; in quality of service rendered in social and religious organizations; and in ability to do satisfactory work, even before graduation, in examinations required by their denominations for licensure to preach. It is the judgment of the visiting committee, therefore, that the objectives of the Seminary, as expressed in their own statements of purpose, are to a very high degree being attained.”

Assembly

(Continued from p. 110)

limited period and was no longer being used. He insisted that such materials were not designed to be evangelistic in nature, but were promotional of the work of the League, and designed to encourage the reading of the Bible.

Following the discussion, the Assembly took action informing the League that it was withdrawing the instructions on this matter given its liaison representative last year, and in another motion voted to commend the work of the World Home Bible League.

Fraternal Delegates

Friday afternoon, following the WHBL discussion, Dr. Stonehouse was chosen a fraternal delegate to the 1954 Synod of the Christian Reformed Church. He replaces Professor Skilton, who indicated he was unable to attend.

Then there was a somewhat extended discussion on the question of sending an observer to the Congress of the International Council of Christian Churches, which meets this August in Elkins

Park, Pa. The motion for this was made by Dr. W. Harlee Bordeaux.

Since the Orthodox Presbyterian Church had withdrawn from membership in the Council two years ago, there were a number who thought this was the opening wedge for reentry into the council. Others insisted that an observer was only "to go and look" and did not involve the church with the Council. The motion was finally passed.

Then a motion was introduced that the observer to be elected be instructed not to accept any sort of "corresponding membership" in the Council. This motion was lost, apparently on the plea that whoever was elected as observer could be counted on to act properly without instructions. Mr. Marsden was elected the observer.

A motion was then introduced that the Assembly also send an observer to the World Council meeting in Evanston. This was strenuously opposed by those who supported sending an observer to the I.C.C.C., on the ground that it would involve some sort of a recognition, at least, of the World Council. The motion was defeated. (It was reported that the Christian Reformed Church had decided to have an observer at Evanston.)

Friday Evening

Additional reports were received late Friday afternoon and Friday evening. These included the report of the Committee appointed last year to confer with Licentiate G. Travers Sloyer and report to the Presbytery of Philadelphia. The report which had been made to Philadelphia Presbytery was not read, but was ordered filed with the Assembly papers.

The Committee on General Benevolence reported receipts of \$814 and disbursements of \$366. Only a small amount had been received by this committee for its "Aged Ministers" fund, for which it was directed by the previous Assembly to make solicitation.

In accordance with an amendment to the standing rules, a permanent Committee on General Benevolence of 6 members was elected, consisting of ministers Eckardt, Vining, and Sloat and Elders Hunsberger and Griswold, and Deacon Triggs.

The Committee on a Hymnal reported, presenting in mimeographed form a list of hymns to supplement the list provided last year. These are still

in the discussion stage. The chairman indicated he had no hopes for a hymnal in less than three or four years, at best.

On the matter of the overture that asked the Assembly to direct the Committee on Home Missions to employ a full-time field representative, it was determined to refer the overture to the Committee for sympathetic consideration. There was some discussion of this matter, of the policies of the Committee and its needs in various directions. The General Secretary reported that it was essential that he have additional help in carrying on the office and thought that with such help provided he might be able to do more of the type of work envisioned in the overture. But he considered it impossible to take on two new men, one for office work and one for field representative. The Committee was aware of the problems, and was seeking to meet them as efficiently as possible, but Mr. Galbraith felt that the Assembly was in no position to make a final decision on the matter.

On recommendation of its Committee on Overtures, the Assembly authorized the Presbytery of New Jersey to waive the formal requirement of a B.A. degree for one of its candidates for licensure.

Saturday Morning

On Saturday morning the Assembly heard further reports from its committees on overtures and communications. Concerning the overture from Philadelphia to take steps toward the adoption of a text of the Confession of Faith, it was decided to propose to the presbyteries for adoption the text of the Confession that had been submitted to the 1952 Assembly and distributed at that time in mimeographed form, with the understanding that that text would be carefully proofread by Professor Murray and Mr. Galbraith before it was sent down. The text, except for certain revisions already adopted by the church, is that derived from the original manuscript written by Cornelius Burges in 1646, edited by S. W. Carruthers and published by the Presbyterian Church of England in 1946.

It was also decided that a committee of Professor Murray and Dr. E. J. Young should review and proofread the "proof-texts" accompanying the Confession submitted in 1952, and report to the next Assembly.

The travel fund committee reported total receipts of \$1,497, and recom-

mended that travel allowance be granted delegates at the rate of 3 cents per mile for travel over 200 miles, with a bonus of an additional cent a mile for travel over 2,000 miles. This recommendation was adopted.

Gereformeerde Kerken

The Assembly in 1953 had a communication from a committee of the Reformed Churches in the Netherlands asking whether the Orthodox Presbyterian Church would consider entering into a relationship of full communion with that church. The Assembly replied that it would be glad to consider such a relationship.

This year, in consequence, the Assembly was informed that the Synod of the Reformed Churches had voted to enter upon the relationship of full communion with The Orthodox Presbyterian Church. The Assembly, on recommendation of its committee on church relations, expressed its gratitude for this action, and in turn declared that it was entering upon this relationship with the Gereformeerde Kerken.

The following letter was ordered sent to Dr. F. W. Grosheide, who had carried on the correspondence for the Netherlands body:

"Esteemed Brother in Christ:

"The General Assembly of The Orthodox Presbyterian Church is deeply pleased to learn of the decision of the General Synod of the Reformed Churches in the Netherlands, meeting in Rotterdam in 1952-53 to enter into full communion with The Orthodox Presbyterian Church, that is, to admit our ministers to the preaching of the Word and the administration of the sacraments, and to receive the ecclesiastical attestations of members of our churches.

"We are happy to inform you that we, in turn, by action of the General Assembly meeting in Rochester, N. Y., in May, 1954, have taken the following actions in reference to the Reformed Churches in the Netherlands: 'to welcome your action in entering into full communion with us, and on our part to enter into this relationship of full communion with you, and to extend the same privileges to your ministers and members which you have extended to ours.'

"May the God of peace bless our new relationship to His glory and our mutual benefit. Most sincerely yours . . ."

Following these actions, the Assem-

bly stood and was led in prayer by Dr. Ned B. Stonehouse, for God's blessing upon this relationship between the churches. It was felt that in many ways this was a milestone for The Orthodox Presbyterian Church. The Reformed Churches in the Netherlands hold this close relationship with only two other bodies, the Christian Reformed Church in America, and a Reformed church in South Africa. The Christian Reformed Church itself has not yet received the Orthodox Presbyterian Church into this relationship. The Reformed Churches in the Netherlands is the largest "Reformed" denomination in the world, with some 700,000 membership. It was organized in 1892 as a union of two reform movements which had separated from the state church of the Netherlands.

The Assembly then established a Committee on Correspondence with other churches, consisting of the stated clerk and Messrs. Stonehouse and Galbraith.

Saturday Afternoon and Sunday

On Saturday afternoon the delegates enjoyed a trip to Letchworth State Park, about 60 miles from Rochester. This is the location of the "Grand Canyon" of New York, one of the most beautiful parks in the east. A picnic supper was enjoyed at the park, and the delegates returned at about 8 p.m.

Several of the commissioners had been invited to preach in the local churches on Sunday. The Rev. Glenn R. Coie of Silver Spring, Md., was at Covenant Church in the morning, and in the evening the Rev. John P. Galbraith spoke on the foreign mission work of the denomination. At Memorial Church the Rev. Robert Churchill was guest preacher in the morning, and the Rev. Elmer M. Dortzbach in the evening. Dr. Stonehouse was guest preacher at both services of the Christian Reformed Church, whose minister was accidentally killed a few weeks ago in Colorado.

Monday Morning

As frequently happens when the Assembly goes over a weekend, the number of commissioners that attended on Monday morning was smaller than the number on Friday and Saturday. However, there were approximately 40 delegates present.

The Assembly's first action was to in-

struct its committee on correspondence with other churches to seek further information concerning the Reformed Church in New Zealand, with a view to determining what relationship could be established with that body.

The Committee on Home Missions was urged to continue and broaden its efforts to encourage ministers and congregations in other churches to take a diligent stand for the Reformed faith, especially in view of the projected union of three Presbyterian denominations. This was in response to overtures asking that contact be made with United Presbyterian and Southern Presbyterian congregations dissenting from that union.

Form of Government

It was about mid-morning on Monday when the Assembly got around to the report of its Committee on Revisions to the *Form of Government*. The Committee presented a few minor corrections of the proposed "Version" that had been distributed in the churches, and then presented its first recommendation, which called for discussion of the whole proposed "Version."

In the main, two subjects occupied the attention of the Assembly. The first was the proposal of the "Version" to transfer the business end of congregational life from a board of trustees to the board of deacons. It was argued that while deacons are a Scriptural office, the Bible knows nothing of "trustees." The church should stick to the Scriptural pattern. Considerations, however, were advanced on both sides of the question.

The second subject was the provision for "term eldership." In this connection a motion was proposed that the Committee be instructed to use the "alternate" proposal, which did not allow for "term" eldership, but held that the office of elder was perpetual. Some opposed the motion, claiming that at present there was to be only discussion. However, though the motion was eventually laid on the table without specific action, we feel that the motion or a motion of some sort was necessary to prevent the discussion from wandering all over. With the motion on the floor, debate centered on that particular point. And in the view of many commissioners, the debate that followed, led by Dr. Stonehouse in favor of the "term" eldership provision, and by Professor Murray in opposition

to it, was the most profitable feature of the Assembly.

The Committee indicated that it intended to engage in public discussion of this and other matters relative to the proposed "Version" in THE PRESBYTERIAN GUARDIAN during the coming year. With that in mind, we shall not here take space to report the discussion at the Assembly. But the arguments advanced were sufficient to make clear that the issue is of some importance, and that it is not as easily settled as one might have supposed.

Following this discussion, which continued into Monday afternoon, the remaining business of the Assembly was gradually concluded, and the Assembly adjourned at 6 p.m. on Monday. In the final two hours the Assembly placed Mr. Marsden on the Committee on Revisions in place of Mr. Clelland who resigned; decided that the next Assembly would convene at Westminster Seminary (or Calvary Church, Glenside) on Wednesday evening, May 25, 1955; continued its committee on Pensions (which had no report this year) with Mr. DeVelde on the committee in place of Mr. Sloat who resigned; proposed exchange of visitors with the German Reformed Church for purposes of advice in areas of mutual interest; approved with corrections the records of the individual presbyteries; appointed some necessary committees in preparation for the next Assembly; thanked the members and officials of the host churches (also the Eastman Kodak Company in whose cafeteria the delegates had their meals), adopted a budget for Assembly expenses this year of 50 cents per communicant member, and approved the Minutes of the final day's sessions.

C. L. McCoy

THE Rev. C. L. McCoy of Lisbon, Ohio, was called to his eternal rest on May 8, 1954. Mr. McCoy was a charter member of The Orthodox Presbyterian Church and of the Presbytery of Philadelphia. However, he has suffered from ill health for many years, and has not held a pastorate in the denomination, preaching only occasionally.

He is survived by his wife and two daughters. The funeral service was held on May 11, and burial was in Washington, Pa.

Van Til

(Continued from p. 106)

These that have learned to participate in the divine drama minister to a generation which has become aware of subterranean forces that "have torn great fissures in the placid surface of life," a generation which has "rediscovered hell, deep down in the human heart and in the social order." Having fearlessly explored with Kierkegaard and Dostoevsky "the nether world of human nature, human society and human institutions," they cry out: "Life is our need, life, life, life! Life that shall show Nietzsche and all neo-Nietzschians that Christianity is overwhelming abundance of life. Life that shall introduce new meaning and thrill into our deadness, and make possible a totally new 'reverence for life' such as Schweitzer pleads for, with a consequent reconstruction of life—life that shall produce Christians who literally throb and pulsate with life as did Temple Gairdner of Cairo, as does Kagawa of Japan."²⁰

Pioneers at the Frontier

By thus asking the horizontally minded to look upward, and by proclaiming the "Eternal Yea" of God as victor over the "Eternal Nay" of the nether world, these horizontally minded ones will be brought to join the "brotherhood of enthusiasm" and to stand as pioneers at the frontiers of life. They will in turn find the "dimension of depth" in life. They will help men to change from individuals into persons by being "in Christ" . . . "who proved to be the Man, history's center because history's Lord."²¹ Having seen the "vision splendid," having heard the "music of eternity,"²² they will help those who are still in rebellion against the hierarchical structure of the universe, who are out of step with reality, to find their true destiny in Christ. Thus those who live in a vacuum of Anonymity and Banality may find their true spiritual dimension of life.

These in turn will speak with reverence of "God's adventurous concern for the human kind."²³ They will tell those that live without the vertical perspective that "The ultimate spiritual

pattern is that of a paternal Kingdom. Therefore might is not right. Souls are not for sale. Fatherhood among men, and all that it signifies, is grounded upon the reality of a Divine universal Fatherhood."²⁴ For "God's will to unity is . . . the most central thing in cosmic human history. This Divine drive none dare ignore, for whatever man attempts that runs counter to it will ultimately be frustrated and shattered by it."²⁵

Hierarchical Simplicities

These "hierarchical simplicities" derive from "the famous Theologica Germanica, which played such a decisive part in the spiritual history of Martin Luther."²⁶ They derive more specifically from Kierkegaard, from Karl Barth, from Emil Brunner, from Paul Tillich, from Bergson, and from the Spanish mystic Miguel de Unamuno.

Here then is "truth with a lilt." The "great rift" in the universe has been closed. Such truth has the answer to the nihilistic mood of our time. As "the spectre of Nothingness" haunts the world, the universal church may call upon men to have the upward look. The church may tell all men everywhere that this is a "sacramental universe."²⁷

At the meeting of the Committee of the International Missionary Council at Willingen, Germany, in 1952, Dr. Mackay said, "We are happily agreed as to who Jesus Christ is; we start from an acceptance of His Deity and Saviourhood."²⁸

No one needs then to be excluded from partaking in the preaching mission of the church. One need not, to be a preacher in the Christian church, believe the Bible as the objective revelation of God. One need not believe that God revealed himself to mankind at the beginning of history, making known his will to mankind. One need not believe in the virgin birth and the physical resurrection of Jesus Christ. One need not believe in the hope of eternal life in heaven or in eternal punishment for unbelief and disobedience to the revelation of God.

Did I say that one need not believe these points? True, one need not believe all or any of these doctrines.

Many of those with whom Dr. Mackay is seeking to establish the universal church do not believe these doctrines. And the idea of modern dimensional philosophy which Dr. Mackay is, with all possible force, impressing upon the church, does not require belief in such doctrines.

But this is putting it too mildly. For the truth of the matter is that Mackay's "hierarchical" scheme, his dimensionalism, does not allow for belief in such doctrines. Therefore those, and only those who believe what the older Princeton men, like the Hodges, Warfield, Vos, Armstrong and others believed, would not be welcome in this new universal church.

To be sure, when Vos, when Armstrong, when Caspar Wistar Hodge were called to glory to reap their reward of grace for faithfully preaching these doctrines, eulogies were spoken and written of them at Princeton. But eulogies they were such as those that were written for scientists of an earlier day who believed that the earth was flat.

When the seminary at Princeton was reorganized in 1929, a statement was issued about its position, in *The Princeton Seminary Bulletin* (Nov. 1929). The constituency of the church was assured that, despite false charges of apostasy made against the seminary, all was well. "Under the provisions of the amended Charter and Plan," they were told, "all the members, elders as well as ministers, of the one governing Board . . . are required recurrently to sign the following formula:

'Believing the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; sincerely receiving and adopting the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures, approving the government and discipline of the Presbyterian Church in the United States of America; promising to study the peace, unity, and purity of the Church; and approving the Plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary.'

But instead of an infallible Bible

²⁰*Idem*, pp. 123, 124.

²¹John A. Mackay: *Heritage and Destiny*, 1943, p. 26. Used by permission of Macmillan Co.

²²*God's Order*, p. 17.

²³*Idem*, p. 55.

²⁴*Idem*, p. 56.

²⁵*Idem*, p. 62.

²⁶*A Preface to Christian Theology*, p. 113.

²⁷*Idem*, p. 17.

²⁸"The Great Commission . . ." p. 130.

Mackay offers human experience as the starting point for theology. Instead of the Confession of Faith as containing "the system of doctrine taught in the Holy Scriptures" Mackay offers the idea of a dimension in depth, the idea of perspective, the idea of a lower or impersonal and a higher or personal dimension of being, in short, a modern dimensional philosophy alien to Christianity.

The development of apostasy at Princeton did not recapitulate the slow stages traversed in the course of American church history. There was no half-way covenant. There was no insidious transformation of the "grand particularities" of Calvinism for the universal atonement of Arminianism. With the speed of a strato-cruiser all these "minor" stopping-points were passed over in order to realize "the great design of the Seminary," that of submerging the church into a vague mysticism in which God is not God, man is not man, and Christ is not Christ.

Some years ago Union Seminary in New York was organized in independence of the church in order to be able to teach Liberalism freely. Now, what was then the center of orthodox Reformed theology teaches, and that within the church with the approval of the church, a deeper-dyed heresy than the old Liberalism had the capacity to be.

Let us then again, after a quarter century, thank God for the foresight of Dr. Machen, Dr. Frank H. Stevenson and others who organized Westminster Seminary when and as they did. But let us not depend upon aught that is in man, least of all upon aught that is in ourselves, but only upon the grace of God so that this seminary may continue to train men to teach and preach the doctrines of Warfield, of Vos, of the Hodges, the system of doctrine of the Confession of Faith as the system of doctrine of the Holy Scriptures. Sunk in the quicksands of dimensionalism and mysticism Princeton is not likely to "lead the van in the great fight for fundamental Christianity."

May God grant us grace to honor him in all the dimensions of life. May we pray to him who giveth the former and the latter rain as well as the regeneration of the heart. May we not teach and preach modern Dimensionalism but the Word of God that liveth and abideth forever.

Northern Presbyterian General Assembly

DR. Ralph Waldo Lloyd, President of Maryville (Tenn.) college, was elected Moderator of the General Assembly of the Presbyterian Church in the U.S.A., which met in Detroit in May. Dr. Lloyd has since 1941 been chairman of the church's Permanent Commission on Interchurch Relations, and so a chief architect of the present plan for Presbyterian church union. He succeeds Dr. John A. Mackay, President of Princeton Seminary.

The Assembly passed practically unanimously the plan of union, thereby sending it down to the presbyteries for their approval. The only issue raised concerning the plan related to the provision for possible establishment of separate presbyteries on a "cultural" basis. This suggested the right of setting up presbyteries on a racial basis in the South.

The Assembly gave unanimous approval to the "Letter to Presbyterians," issued last fall and dealing with the Communist threat to the country. The Presbytery of Spokane had proposed a resolution that "conscientious dissent from the General Council's pronouncement would not be construed as disloyalty to the Presbyterian Church;" but the resolution was rejected.

In his speech as retiring Moderator Dr. Mackay warned against the rise of the "invisible informer" in connection with investigations of Communism, and called for a "constructive" approach to meeting the threat of Communism.

In an address preceding the Assembly, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, denounced the efforts, chiefly sponsored by the American and International Councils of Churches, to keep delegates from Iron Curtain countries from attending the World Council meeting in Evanston this fall.

There was also a call by the Assembly for the end of the persecution of Protestants in the country of Colombia.

Southern Presbyterian Assembly

BY a vote of 278 to 159 Dr. Wade H. Boggs, executive secretary of the Southern Presbyterian Church Board of Annuities and Relief, was

chosen Moderator of the General Assembly of that church, which met in Montreat, N. C. He succeeds Dr. Frank W. Price.

This initial vote indicates the approximate division of the Assembly, which came to expression on other matters also. Dr. Price in an opening address called on the church to discontinue all racial segregation, and to support the recent Supreme Court decision banning such segregation in the schools. Later on the Assembly declared its support of this position, and specifically urged the discontinuance of segregation in presbyteries, synods and local churches. This ruling is not mandatory on the lower bodies, but will probably prevail.

The plan of union with the Northern and United denominations was sent down to the presbyteries by a vote of 283 to 169, or about 62 per cent. Final approval of the plan must be by 75 percent of the presbyteries and the Assembly.

In another action the Assembly urged its Board of World Missions to seek coordination of its activities with those of the Northern and United Presbyterian churches. In particular it asked the Japan mission to bring its program into harmony with the theological position and cooperative policy of the home church.

In another action, the Assembly voted in favor of a recommendation supporting the entry into this country for the World Council meeting of delegates from Communist controlled countries.

According to a report of the Stated Clerk, Membership in the Southern Presbyterian Church is at an all-time high, approximately 760,000 as of January 1. There are 3,776 congregations. During the past year the denomination was adding one new congregation on an average each week.

Graham Ends Crusade in London

THE final rally of the three-months evangelistic crusade conducted by Dr. Billy Graham in London saw 120,000 persons jammed into Wembley stadium. This is the largest audience ever to come together to hear the young evangelist.

The Anglican Archbishop of Canterbury, Dr. Geoffrey Fisher, was present

with his wife at the closing meeting, and pronounced the benediction which ended the crusade.

It is estimated that nearly two million persons attended the various meetings at which Graham spoke during the crusade. More than 30,000 persons responded to his appeals for decisions for Christ.

Graham has been invited to conduct a campaign in Scotland, and has been assured the support of the Church of Scotland and the Episcopal Church in Scotland if he decides to go there.

The Evening News, described as the world's largest evening newspaper in sales, put out a special "Billy Graham Edition" at the close of the London campaign. The paper cited the original distrust with which his coming to England had been viewed, asserted that he had completely won over his critics, and had impressed everyone by his simple earnestness. He himself attributed his success to "a deep spiritual hunger on the part of the British people."

Six Million in D. V. B. S.

NEARLY six million young people will be enrolled in daily vacation Bible schools conducted by churches in United States and Canada this summer, according to a report from the National Council of Churches. A recent survey of Protestant and Eastern Orthodox churches showed that over 5,400,000 children were enrolled in such schools last year.

Since 1947 the number of schools has increased from 54,000 to about 100,000. The actual enrollment has doubled in ten years. It is estimated that over 25,000 teachers will take part in the schools, and many of them will have prepared at special teacher training schools.

Most of the schools will be on a congregational basis, though in some localities the work is interdenominational. The report noted an increasing emphasis on reaching the children of unchurched parents, and on training parents to continue the schooling after the school itself is over.

A report from the National Sunday School Association stated that studies indicate the second Wednesday of the two week school is the day of peak interest and attendance. The last two days show a decline. Consequently this report suggested that something special be planned for the last two days, to maintain interest then.

Book Notices

James Daane, Th.D.: *A Theology of Grace*, an inquiry into and evaluation of Dr. C. VanTil's Doctrine of Common Grace; Grand Rapids. Eerdmans. 160p. \$3.00.

Abraham Kuyper: *Principles of Sacred Theology*; Grand Rapids. Eerdmans. \$6.95. Reprint of the "Encyclopedia."

G. C. Berkouwer: *Faith and Justification*; Grand Rapids; Eerdmans. 207p. \$3.00. The third volume of Dr. Berkouwer's series to be published in English.

Davidson, Stibbes and Kevan: *The New Bible Commentary*. Grand Rapids, Eerdmans. 1199p. \$7.95. One-volume commentary, with some 50 individual contributors, including Dr. O. T. Allis, Prof. A. A. MacRae, Dr. E. J. Young, Dr. G. S. Hendry, Prof. F. F. Bruce, the Rev. G. N. M. Collins, and others.

Albertus Pieters: *Can we trust Bible History*; Grand Rapids, Eerdmans. \$1.50.

Bible Themes from Matthew Henry,

ed. by S. Gummer; Wheaton. VanKampen Press. \$4.50.

Horatius Bonar: *52 Sermons*; Grand Rapids. Baker. \$3.40. In the Cooperative Reprint Library.

J. F. Walvoord: *The Holy Spirit*. Wheaton. VanKampen. \$3.50. Dr. Walvoord is now President of Dallas Seminary and its Professor of Systematic Theology.

F. E. Mayer: *The Religious Bodies of America*. St. Louis. Concordia. 587p. \$8.50.

Any of these books may be ordered through the Presbyterian Guardian, 1505 Race St., Phila. 2, Penna.

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