

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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in Korea**

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**Guardian News
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Deny the truthfulness of the Gospel picture of Jesus, and you can never explain the origin of the religion of Paul. Take the picture as it stands, and all is clear. The two great testimonies to Christ—the Gospels and Paul—lead to the same end. At the end of the testimony we find the Saviour of our souls.

—J. Gresham Machen



June, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of June 14

Monday	Joshua 24:1-13
Tuesday	Joshua 24:14-28
Wednesday	Judges 7:1-12
Thursday	Judges 7:13-25
Friday	Psalms 25
Saturday	Psalms 27
Sunday	Ephesians 4:1-15

Questions for Sabbath Meditation

1. What did Joshua call upon the people to do after they had been brought into Canaan? Why?
2. What caused the defeat of the Midianites by Gideon's band? Account for the confusion among the Midianites.
3. Memorize Psalm 25:4,5. Whom will the Lord guide? Is meekness weakness?
4. What is the reason for the fearlessness of the Psalmist David?

Progress

Do we sing with understanding the words, "I'm pressing on the upward way; new heights I'm gaining every day"? And how do we gauge spiritual growth? Are we measuring success in the Christian life by a false standard, and are we looking for progress on a false basis? What a sad awakening will be ours at the judgment seat of Christ if we find ourselves to have traveled but a few steps because of ignorance of what constitutes spiritual progress and how it can be made.

Israel had to be told to "stand still, and see the salvation of the Lord; the Lord will fight for you, and ye shall hold your peace." (Exodus 14:13,14) Gideon had to have his armies cut down to proper size in order that progress might be made in his fight against the Midianites. Work not done in complete dependence upon God's Spirit may succeed according to men's standards, but weighed in the Divine scales it will be found wanting. God would have His people recognize that at all times they are but instruments in His hands. He is building His

kingdom. It is His program—the calling out of a people for Himself. Men may come and men may go, but God's work goes on. Joshua follows Moses and Elisha succeeds Elijah.

Sometimes we are tempted to abandon the pace set by our Lord for our work. Our goal is splendid; the glory of God and the advancement of His kingdom, but in order to get on with our task we may use unscriptural shortcuts. Progress made in that way is in reality backsliding. "The meek will He guide in judgment; the meek will He teach His way." (Psalm 25:9) Humble confidence in God's way is never misplaced.

Week of June 21

Monday	1 Kings 17:1-16
Tuesday	Psalms 37:12-26
Wednesday	Psalms 104:10-24
Thursday	Matthew 4:1-11
Friday	Luke 11:1-13
Saturday	John 6:1-13
Sunday	John 6:47-58

Questions for Sabbath Meditation

1. How did God feed Elijah by the brook Cherith? At Zarephath?
2. On what grounds do we pray, "Give us this day our daily bread?" Does God owe us food?
3. In what way did Jesus liken Himself to the Manna? How was He different?
4. How did Satan tempt Jesus when He was hungry? What was Jesus' reply? What do these words mean?

Our Daily Bread

In supernaturally leading His people Israel from Egypt to Canaan Jehovah provided food from heaven. How ungrateful they were in grumbling and complaining about the taste of the manna. God did not owe them any good at all. But according to His covenant He graciously provided bread and water and meat to sustain them on their journey. Where sin abounded, grace did much more abound.

In a hungry world today men complain even when the righteous God in His kind providence gives food and drink. They fail to note the mighty hand that "sends the snow in winter, the warmth to swell the grain, the breezes and the sunshine, and soft refreshing rain." Instead of receiving food as a God-given means of glorify-

ing Him in their bodies, some men make the getting and selling of grain the means of glorifying self. To them our Savior says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

Grumbling Israel forgot what every child of God must remember if he would glorify his Creator and Redeemer, "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17) Blessings of food are also covenant blessings to the child of God. Like Israel of old, we are sustained on our pilgrimage through this world looking to the heavenly Canaan. Our bread comes from a hand of sovereign grace. God forbid that we should ever look upon these gifts as less than gifts of mercy. Let our prayer, "Give us this day our daily bread" be a humble petition for that which He has promised but which is nevertheless to be received with thanksgiving.

Week of June 28

Monday	1 Kings 12:11-1
Tuesday	1 Kings 12:12-24
Wednesday	1 Kings 12:25-33

Some Prayer Suggestions

1. Pray for efforts being made to foster closer relations between the Reformed churches of the world.
2. Pray for the summer Bible conferences sponsored by Orthodox Presbyterian churches.

LEROY B. OLIVER

(Pending adjustment of these readings to our revised publication schedule, we suggest using successive passages in 1 Kings for daily meditation.)

Once a Month

As announced in the previous issue, **The Presbyterian Guardian** is being published once a month, instead of twice a month as heretofore. It will be the same **Guardian**, with the same articles, devotional material and news that you have been enjoying.

We will do our best to have it out about the 15th of the month. At present, due to the strike in the printing industry, we are being delayed. We hope daily for a cessation of the strike. So far, our hopes have been disappointed.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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The Assembly in Retrospect

THE General Assembly of any Presbyterian Church is important in the life and testimony of the body it represents. But in a small communion like The Orthodox Presbyterian Church, in which each minister may participate and each congregation may be represented, the Assembly, as well as being the highest court of the church, is also a sort of town-meeting at which an observer may gain an accurate picture of the life and pulse of the church.

The Fifteenth Assembly was, we believe, a good one. It will not go down in history as one of the greatest assemblies of the church. It decided no great doctrinal questions. No issues were conclusively settled. However it did not refuse to face the problems before it. Negatively, we would say the Assembly did not make bad decisions. It followed the footsteps of its predecessor assemblies in showing that The Orthodox Presbyterian Church has not succumbed to the current ecclesiastical disease of doctrinal indifference. Less tangibly, perhaps, we would say that the Assembly showed a good spirit. Discussion was maintained on a high level. There was much less tension than in the two preceding assemblies and less evidence of political manoeuvring.

Three of the doctrines which have been in dispute in the church came before the Assembly and continued to confront the church with its most crucial and divisive issue. A committee has been studying these doctrines for the past two years. Much hard and

detailed study has been made by members of the committee and by others in the church. The formulations of the doctrine of the incomprehensibility of God seemed to show that progress has been made and that the committee's labors have not been in vain. In the opinion of this editor, the Assembly was wise in not adopting any of the formulations but only sending them down to the presbyteries for study. Under our constitution deliverances of an assembly have no binding force and, at this time at any rate, it would have been of doubtful wisdom for the Assembly to adopt doctrinal interpretations which would represent only the opinion of this particular Assembly. The questions have long been discussed and studied in The Orthodox Presbyterian Church. The presbyteries may continue to study them in the light of the formulations sent down. We think the Assembly did as much as it was wise for it to do.

We must add, however, that we are distressed particularly at the minority report on The Free Offer of the Gospel and the arguments advanced in its behalf on the floor of the Assembly. We do not believe that God's decree of reprobation and His free offer of the gospel can be reconciled. We believe that the minority is trying to reconcile the irreconcilable and that in the attempt they are in danger of denying the genuineness of God's offer, as that is taught in Scripture.

This doctrinal controversy that has agitated our church for the past several years has, in a sense, been a good thing. If it had been evaded The Orthodox Presbyterian Church would have lost the sharp edge of theological discernment. Unfortunately the debate has not always been in the pure ozone of disinterested discussion. Strong psychological and emotional factors inevitably enter such a situation. One group has been afraid of false theological statements leading to heresy. Another group has been afraid of the erection of extra-constitutional tests. These fears have made a meeting of minds more than usually difficult. Far be it from us to ban public discussion of doctrinal questions. Yet in the light of the overture from the Presbytery of New York and New England, as adopted by the Assembly, we feel that those who engage in further doctrinal discussion must keep in view the Biblical principles of church disci-

pline. If any office-bearer in The Orthodox Presbyterian Church really holds false doctrines, let him be charged with heresy and brought to trial in the courts of the church. This is not to be construed as a criticism of the Complainants for not doing so in the past before the doctrines in dispute had received a long and careful study in the Church.

An example of unfortunate procedure is found in connection with the question of sending Mr. Hamilton to Korea. The failure of the Committee on Foreign Missions to send Mr. Hamilton to Korea had been made a test in the elections to the Committee a year ago and the Committee had been upheld. Now an overture came before this Assembly proposing that the Assembly ask Mr. Hamilton to reapply to the Committee, and that the Assembly ask the Committee to try to send him out. Then an amendment was proposed, that certain formulations of doctrine to which Mr. Hamilton had not subscribed should not be used as tests of theological soundness. The Assembly was being asked in this indirect fashion to decide a theological question. Of course nothing could really be decided this way, and we do not think the loss of the amendment carries any doctrinal implication. Let Mr. Hamilton apply to the Committee on Foreign Missions, if he will. Let the Committee consider his qualification, and if they feel they must reject him on *theological* grounds, let them so report to his presbytery. Thus every man may have his day in court and the controversy may be settled by judicial decision of the church.

We are most happy that the Assembly voted to accept the invitation of the Christian Reformed Church to enter into fraternal relations. The Christian Reformed Church is a great church of Jesus Christ, and one with which we hold the Reformed Faith in common. Spiritually, we are "sister" churches, and it is good to recognize the fact. We hope that a closer fellowship may be of mutual benefit.

Two other actions which showed that the church is not sunk in ecclesiastical isolationism were the decision to send a delegate to a worldwide council of evangelical churches in Amsterdam, and the submission of an overture to the presbyteries concerning possible membership in the American Council of Christian Churches.

The various standing committee reports show that the church has been active in the past year and has continued to manifest real missionary zeal. The response to an appeal of the Committee on General Benevolence showed a generosity and brotherly love which is one of the most heart-warming aspects of life in our little "Zion".

May the spirit of brotherly love so evident at times in the Assembly lead us, without deviating one bit from God's truth, thinking no evil and hoping all things, to labor together and face our problems together in the service of our Lord Jesus Christ. Amen.

J. P. C.

Pastoral Changes

WHEN should a pastor resign his charge and move to another congregation? Or, to put the question differently, when should a pastor conclude that his work is finished in a particular place, and perhaps he should consider another call? These questions face not only pastors but also congregations, and the principles which govern the Biblical answer to them should be known to all.

A pastor is not an appointee of a congregation, nor is he an employee of the session or of the trustees. He is called of God to a particular congregation, and that call is extended through the congregation. He does not cease to be a servant of God when he becomes a servant of the people of a congregation, but he serves the people best when he serves God best. He serves God best when he is most completely obedient to His revealed will. His highest ambition is nothing other than that he may be a faithful servant of his Lord, and he truly serves the people only insofar as he serves the Lord.

The greatest temptation of a pastor is to seek to leave a congregation when there is trouble brewing. Perhaps there is an elder who does not seem to understand the pastor's needs or appreciate his efforts. Perhaps there is a group in the church that seems bent upon instituting church activities which the pastor believes to be contrary to the Word of God. Perhaps there is a group in the church which is offended whenever the pastor preaches upon a particular subject which he knows to be in accordance with the Word and the standards of the church. The dis-

satisfaction of the several groups comes to the fore in many relationships, and the pastor is tempted to move elsewhere.

Now, to be sure, sometimes there are personal idiosyncrasies of a minister which are harmful in a particular situation—he may have habits ill suited to a city congregation, for instance.

Some Needs and Some Hopes of the Church in Korea

By MR. CHUN, YOUNG CHANG

FOLLOWING is the address delivered by Mr. Chun to the delegates at the recent General Assembly of The Orthodox Presbyterian Church. After the address, an offering was received for the work of the Korea Seminary.

MR. MODERATOR and delegates, brethren in the Lord: It is my happy privilege to attend this meeting and express my gratitude and the gratitude of my people for all you have done for us.

First of all, as a man of Korea Theological Seminary, I cannot but feel grateful to your Orthodox Presbyterian Church for sending Mr. Bruce Hunt to our Seminary. To the best of my knowledge, Mr. Hunt is one of the best missionaries in Korea. I have never seen any other missionary who can speak conversational Korean more fluently than Mr. Hunt. I do not know any other missionary who is more zealous in winning souls for Christ than he.

Next I wish to express my personal thanks that I have had the privilege to speak in your churches since last April. I spoke about 161 times and received about \$5,000 of generous and free donations. I brought one student to Westminster Theological Seminary from Korea, and at least two more students will come by this September. Dear friends accept my sincerest thanks for your invitations and generous gifts in the name of our Lord Jesus Christ.

I also deeply appreciate the way in which you have helped our Korea Theological Seminary directly and indirectly. Mr. Hunt wrote the other day, "We appreciate the wonderful work you are doing in interesting people in sending books to the semin-

ary and in sending relief goods . . . I am never sure just who is responsible for all the gifts and therefore am not able to thank each one personally and make the proper acknowledgements." Allow me for a while to mention the need of our Seminary and the Korean Church today. Last week I received a letter from Mr. Han, Meang Dong, who is the registrar of the Seminary. He said in his letter, that the Seminary needs 4,200,000 yen, which is equal to approximately \$8,500 or \$10,000 in American money, to run the Seminary for a year. He mentioned also that the Seminary was going to set up a foundation of 10,000,000 yen or about \$20,000. Probably more than half of these sums will have to be supplied by this country.

Mr. Hunt wrote me the other day and said, "we are still especially short of commentaries and a complete set of Schaff's history." We have about 130 students in our Seminary, but only a couple hundred books. It is very difficult to get commentaries and theological books in Korea. We not only do not have enough money to buy books, but also we are not allowed to exchange Korean money into American money. Therefore, we have to get donations for the book fund in this country. I have received \$138.20 for the Seminary Book fund and bought \$141.05 worth of books leaving a deficit of \$2.85.

Mr. Hunt again mentioned, "We have several students, nurses, seminary students, etc., who are wanting to go to the States." We are able to get scholarships which cover most of their expenses, from the school. But the transportation and guarantee of return

(See "Korea", p. 158)

Fifteenth General Assembly of The Orthodox Presbyterian Church

By LESLIE W. SLOAT

THE Fifteenth General Assembly of The Orthodox Presbyterian Church convened in Calvary Orthodox Presbyterian Church, Wildwood, N. J., on Thursday, May 13th. Sessions of the Assembly continued through Tuesday evening of the following week. Approximately eighty commissioners, including 59 ministers and 21 elders, were present for all or part of the meetings.

Communion Service

The communion service preceding the Assembly was conducted by the Rev. John P. Galbraith, Moderator of the 14th Assembly.

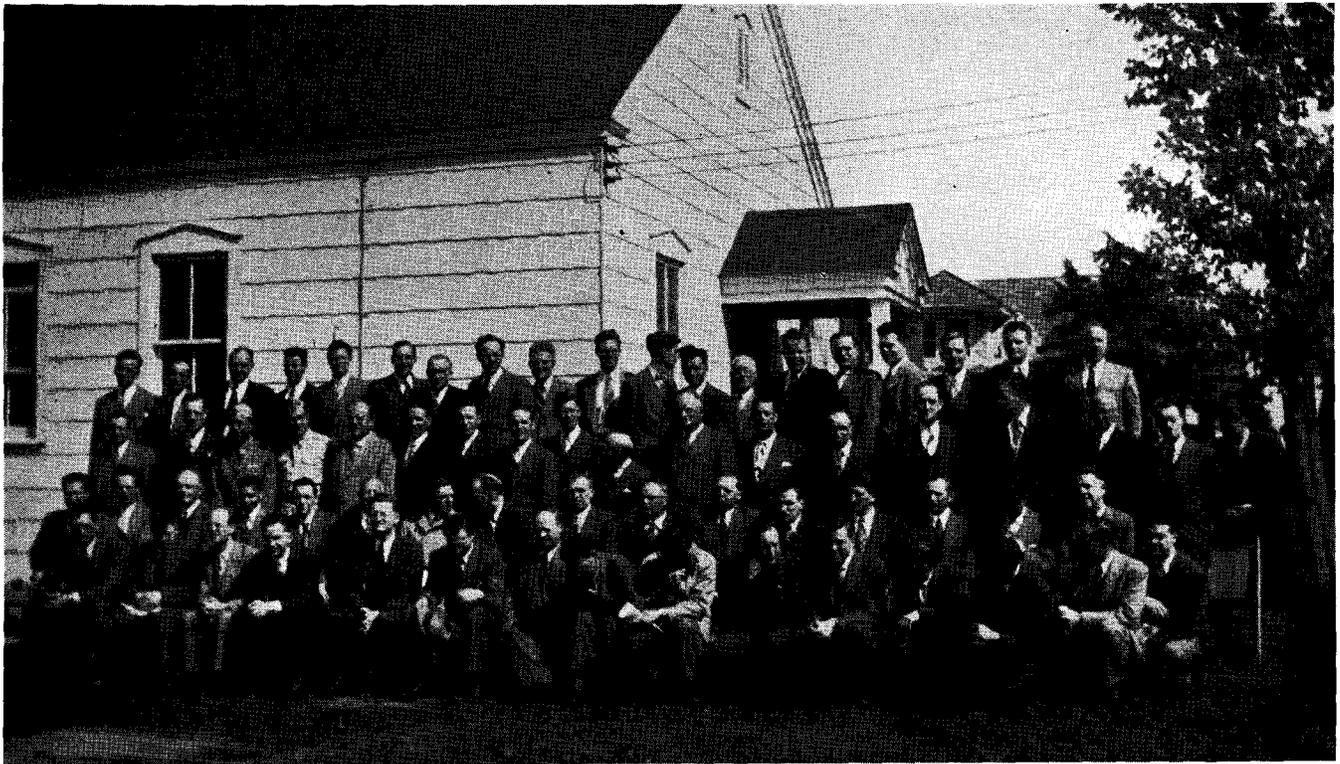
Mr. Galbraith took as the text of his sermon a portion of Ezekiel 2, and spoke on the subject, "The Prophet's Commission". He noted that the back-

ground of the commission given the prophet was the vision of the glory of God. We ought, said Mr. Galbraith, be deeply thankful for The Orthodox Presbyterian Church, because it is a fellowship of people who have been born again, and who therefore have seen the glory of God. Only such persons can fulfill the commission of a true prophet.

That commission, continued the speaker, calls upon the prophet to speak authoritatively, courageously and faithfully the message given him. In Ezekiel's day, as in our own, many of those to whom he would speak were determinedly opposed to the message. Yet there was to be no apology for the message, but it was to be proclaimed with

a bold "Thus saith the Lord". Ministers today have no reason to be apologetic about the gospel. It is the message God has given. It is to be spoken with boldness and authority. Men might indeed be apologetic about preaching their own opinions, but not in proclaiming the Word of the living God.

It often happens, went on Mr. Galbraith, that those who oppose the message express that opposition by attacks upon the person of the messenger. Hence the need that the prophet shall also be fearless and courageous. He may well suffer personal injury from the enemies of the Gospel. But he is not to refrain from carrying on the work for that reason. As the message



THE FIFTEENTH GENERAL ASSEMBLY
Delegates waiting for the official Assembly picture

is from God, the prophet is in the hands of God and under His care.

Finally, said Mr. Galbraith, the prophet is to be faithful to the message given to him. That message is set forth in Holy Writ, and the prophet may neither add to the Scriptures nor take from them. He is not to be concerned to preach only what the people may like. Regardless of their reaction, he is to be faithful to God and God's Word. Let us be real Calvinists, urged the speaker. Let us speak the word which has been given. Let us remember that that is our task—to sow the seed. It is God who gives the increase.

Following the sermon, the sacrament of the Lord's Supper was observed. Mr. Galbraith presided, assisted by the Rev. Robert E. Nicholas of Bend, Oregon, and the Rev. Arthur O. Olson of Volga, S. D. Elders Jentink of Cedar Grove, Wis., Wade of Los Angeles, Calif., Maier of Portland, Me., and Cotton of Volga, S. D. distributed the elements.

Thursday Afternoon

The Assembly was called to order for its official sessions at 2 p.m. Thursday afternoon, with Mr. Galbraith in the chair. The roll call showed ministers from all the presbyteries and elders from all but one of the presbyteries were present.

Messages of greeting to the Assembly from Missionaries Gaffin and Andrews in China and from Missionaries Duff and Mahaffy in Eritrea were read.

The Rev. Messrs. Robert Eckhardt, Leslie Sloat and Robert Vining were nominated for the office of clerk, and Mr. Eckhardt was elected on the second ballot.

The Rev. Edward L. Kellogg of Immanuel Church, West Collingswood, N. J., the Rev. James Price of Morristown, N. J., and the Rev. Calvin Cummings of Covenant Church, Pittsburgh, Pa., were nominated for the office of moderator. Mr. Kellogg was elected on the first ballot. Mr. Galbraith welcomed him to the chair and delivered the official gavel to him, and Mr. Kellogg responded briefly.

The Rev. Raymond M. Meiners of Calvary Church, Schenectady, N. Y. was elected assistant to the clerk.

The Assembly then proceeded to hear the various overtures and communications addressed to it. Included were several requests that a delegate be appointed to attend the initial meeting of the International Council of Christ-



Moderator Kellogg (left) receiving the official gavel from Mr. Galbraith

ian Churches in Amsterdam this August. There was a letter from the Synod of the Christian Reformed Church proposing the establishment of fraternal and ecclesiastical relationships between our two bodies. There were several proposals concerning amendments to the Form of Government, and a number of other items including some dealing with the doctrinal controversy in the church. We will treat these more fully at the proper points in this report.

The Rev. Leslie A. Dunn, pastor of the host church, introduced Mayor George Krogman of Wildwood. Mr. Krogman and his family have been actively interested in the work of Calvary Church since its organization. Mr. Krogman cordially welcomed the Assembly to Wildwood and expressed his hope that the presence of the delegates would mean a positive witness for the gospel in that community. He also gave Moderator Kellogg a large "key" to the city. For some conferences in Wildwood, said Mr. Krogman, that key serves to get delegates out of jail. But he doubted that it would be used for that purpose in the present case.

A docket for the meetings of the Assembly was adopted with some slight modifications, committees were appointed to deal with various of the communications, and the Assembly proceeded to the first major item on its agenda, the report of the Committee to study certain doctrines. The Rev. Arthur W. Kuschke, chairman of the Committee, read the introductory section of the report (which in printed form had been circulated among the

commissioners) and then moved that standing Rule 35 be suspended to permit the inclusion of the whole report in the Minutes of the Assembly, regardless of what portions actually were or were not read. This motion carried.

During the discussion at this point, a question was raised as to the language of the introductory section which Mr. Kuschke had read, in which there had been reference to the "Committee" report and to a "Minority" report. There were six members on the Committee, and certain at least of the "Minority" reports had been signed by three of these. The use of the term "Minority" was thought to be prejudicial. Mr. Kuschke replied that the "Committee" report was the report which had been approved by the majority of those present at a regularly called meeting of the Committee, and he didn't know of any other way to designate the reports. The matter was presently dropped, and no action taken on it.

The main part of the Thursday evening session was occupied with the reading of the reports. Mr. Kuschke read large sections of the Committee report on the Incomprehensibility of God. The reading required nearly two hours. Mr. Hamilton then read his own minority report on the same doctrine. Portions of this report had been circulated in mimeographed form at the Assembly. Mr. Hamilton however indicated that he wished certain changes made in this mimeographed form. And at a later point in the Assembly he requested permission to withdraw certain other sentences of his report, sentences in which he had specifically repudiated a portion of section VIII of the Formulations contained in the Committee report.

It hardly needs to be remarked here that reports which are to be submitted to the Assembly should be in finished form by the time they are presented. The making of changes at and after the time of their presentation serves only to confuse the commissioners, raise doubts as to what is being proposed, and make difficult a decision on the matter. In this particular case no action was taken other than to send the reports down to the presbyteries for study, but we doubt whether many commissioners had a clear idea of the contents of the report submitted by Mr. Hamilton. The report in full will, of course, be included in the Minutes

of the Assembly.

On recommendation of the Committee on Overtures and Papers, four Assembly committees were set up to deal with the communications. These were a committee on Interchurch Cooperation, one on Amendments to the Form of Government, one on Harmony in the Church, and one on Overtures and Papers to deal with matters not disposed of otherwise.

The Assembly recessed for the day at 10 p.m. We might comment at this point that the regular Assembly day ran from 8:30 a.m. to 10 p.m., with recesses for luncheon and dinner. The holding of evening sessions may be valuable in shortening the duration of the Assembly, but it makes a long day of concentrated intellectual activity for the delegates, and also makes difficult the work of committees which must prepare reports while the Assembly is in session. One or two evenings early in the Assembly should, it would appear, be left free so that special committees might have opportunity to deal with the matters committed to them.

Friday

When business resumed Friday morning the motion was carried that the formulations of the Committee on the doctrine of the incomprehensibility of God be submitted to the presbyteries and sessions for earnest study in relation to the rest of the report and to the minority report. It should be recognized that all members of the Committee had agreed to these formulations. Although Mr. Hamilton in his minority report at first took exception to certain sentences in one paragraph of the formulations, he later

withdrew that exception. (The formulations were published in THE PRESBYTERIAN GUARDIAN, April 10, p. 109)

The Assembly also determined that the reports of the Committee and minority on the effect of regeneration on the intellect should be sent down to presbyteries and sessions for study.

When the subject of the free offer of the gospel (the third part of the doctrines committee report) came up, the chairman of the Committee opened

an extended discussion of the doctrine. A large portion of the Friday morning and afternoon sessions was taken in the consideration of this matter. The debate was kept on a high plane, and was with an evident desire to understand opposing views. In the May 10th GUARDIAN Mr. Kuschke dealt with this matter, and the substance of his argument in favor of the Committee report and against the minority report (See "Assembly", p. 159)

The Burning of the Books

Catholics Destroy Protestant Tracts and Scripture Portions

By CLARENCE W. DUFF

THE following is from a letter of the Rev. Clarence W. Duff, Orthodox Presbyterian missionary in Ghinda, Eritrea. He enclosed with his letter a typewritten extract from the BULLETIN of the Catholic Missions in Eritrea, which we are also printing.

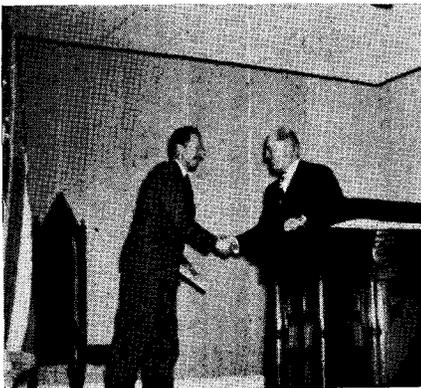
From Mr. Duff's Letter:

MAYBE I'll have space on this page yet to write about the sequel to our visit to the repatriation or unemployed camp near here, where we sold and gave away some Scriptures and Scripture tracts. I mentioned our going in my letter early this month. I think we sold 2 New Testaments in Italian, 21 Gospels of John, and gave free 62 "God Hath Spoken" all-Scripture tracts or Gospels. We also gave out a few of the tracts "Saved or Lost" in Italian. I said to Dora (Mrs. Duff) they might not be received so eagerly the next time, as likely the priest or Catholic sisters would warn the people against them.

A few days later when Ramadan went to the local store to get our daily paper the storekeeper handed him a copy of another paper in Italian which he said our Ghinda Catholic priest, Padre Alessandro, had left there for me. In this number of VERITAS ET VITA, bi-monthly bulletin of the Catholic Mission in Eritrea, under the heading "from Ghinda" was a half column written and signed by Padre Alessandro, a copy of which I am enclosing. The translation was kindly made for

me by Mrs. Winquist of the Swedish Mission.

A little later we had occasion to go to the camp again to look for our dog that had run back home, and while there making inquiries about her we had a chance to ask also about the fate of the Scriptures. I asked a couple of girls if they wanted to buy a gospel again. One of them said no, she had one that she had bought the last time we were there. I said I was very sorry, but I had heard that they had burnt all the books I had sold and given the other day. I said I hardly believed it, but I had been told it was true. She said at first that she hadn't burnt them, but then said, "Yes, the Catholic sisters who teach in the school had ordered all the children to bring the books to the school and there the sisters had made a fire of them". I wanted to know why they had done such a thing, and she said the sisters said they had in them bad things against the Madonna, and I said there was nothing in them at all against the Madonna, that we believed all that the Bible says about Mary and honor her because she was the mother of Jesus, God's Son, but that it is true that we do not pray to her or in her name, for we do not find in the Bible that we ought to do this, since she is a woman and not God. I said that there was nothing in the books but the Word of God and what agreed with it, and that it was a terrible thing to burn the Word of God. She grew quite serious



Moderator Kellogg greeting Mayor Krogman of Wildwood as the latter prepared to welcome the delegates

at that and agreed that it was so.

I had a similar conversation with a father of a family at another barracks. He didn't seem to have heard about the burning, but several school boys who came along as we were talking said it was so, that the sisters had ordered the children to bring the books and had burnt them. There didn't seem any evidence that they wanted to have their books burnt or that there was anything at all spontaneous about the bonfire. The resemblance to the bonfire of Acts 19:19 seems rather far-fetched to say the least, for there the pagan books of magic were burnt, while in Ghinda the Word of God was thrown to the flames in the hope that ignorance of it would help keep the people under the spell of Roman Catholic magic. We read that at Ephesus "So mightily grew the word of God and prevailed". At Ghinda it was burnt. But I do not believe that all the books we sold were burnt. I am pretty sure that some at least went to Italy on the boat that left a few days later. In any case we may pray and

confidently expect that the Word of God will grow and prevail even though burnt by its enemies, as has happened more than once in the past.

The Missionary Father of Ghinda probably told the truth when he said that he was away from Ghinda at the time this took place, but he must deliberately have misrepresented the facts when he tried to make it appear that the burning of the books was a spontaneous act of enthusiasm by the people who had bought them. If any "hymn of faith and unity with the Pope" was sung at all it was led by the nuns in the school. As for the mistakes that disgraced the Italian language, it is possible that there are some in the tract "Saved or Lost", though I imagine it was written by an Italian who knew his language well; but certainly the New Testament and Gospels and Scripture tracts are in the best of Italian, translated by some of Italy's best scholars.

To the Protestant "Propagandist" of Ghinda this little incident is just an-

Extract from the Catholic Bulletin, *Veritas et Vita*:

At last something has happened to interrupt the usual notes and comments on lack of food, the impossibility of returning home, etc. Today there is beautiful news from the camp at Ghinda, which proves that though you certainly find there many illfated persons in deep distress, who have been hit by the adversities of the war, still there are also people of simple and pure faith and even full of courage.

A certain person visited the camp and distributed tracts containing religious propaganda. This was something quite new at the Camp, and thus everyone accepted the little books and reviews, so much more as they were given gratuitously. But when the people of the Camp began to read these tracts, even the most unsophisticated understood that they dealt with protestant propaganda and they found there not only many blunders that disgraced the Italian language (and that would have been the slighter hurt!) but also many mistakes which offend the purity of the Catholic doctrine.

After some surprise and mortification over being so cunningly deceived, they repeated a feat, something like that we read in the Acts of the Apostles.

They collected all this printed matter in a pile and made a splendid fire of it. And not only this,— but inspired with enthusiasm they were found all with one accord in a hymn of faith and of unity with the Pope, the Master of faith and truth. Not even during the sacred functions in church have we met such general exaltation of the Deputy of Christ (Vicario di Cristo).

The propagandist or some reader may think that this vivid reaction has been brought on by the influence and persuasion of the Chaplain, the missionary Father. But the fact is that the missionary Father has had nothing to do with all this, as he was not in Ghinda on that day. Their valiant act must altogether be ascribed to the sincere faith of the poor refugees of the Camp.

For once in a way I am very glad to find my parishioners quite satisfactory and I exhort them to show themselves also in their daily life and Christian devotion worthy of the faith they have been showing off on this occasion.

While so many disappointments meet me in such difficult surroundings, this proof of attachment to the Catholic faith has deeply touched me.

To these dear persons that by the war have been dispersed from home to the far camp of Ghinda, I want to say publicly and from all my heart, Bravo!

other evidence of Rome's fear and hatred of the truth of God's Word and the dishonest tactics which she uses to keep it from the people.

Joseph R. Hofer

MEMBERS of Trinity Orthodox Presbyterian Church, Bridgewater, S. D. were saddened by the unexpected death, on May 16th, of Ruling Elder Joseph R. Hofer, one of the leading members of the church and community. Mr. Hofer had attended the church service on Sunday morning, returned home and eaten a hearty dinner. Just after dinner he had a heart attack and within an hour had passed away. He had been in excellent health, and his death was a great shock to the entire community.

Over 500 persons attended the funeral services on Wednesday, May 19th. Other special services were held on the two evenings preceding the day of the funeral. The Rev. Russell D. Piper, pastor of Trinity Church, conducted the service.

Mr. Hofer was a charter member of Trinity Church, a fairly regular representative of the church at presbytery meetings, and one of the main supporters of the program that led to the securing of Trinity Church's new building. His home was always open for the entertainment of visiting preachers. His passing is a loss not only to Trinity, but to the entire denomination.

Mrs. Amanda Rix

TRINITY Church in Bridgewater has also been saddened by the passing of another of its charter members, Mrs. Amanda Rix, on May 6th. Mrs. Rix was one of the leading figures in the founding of the Bridgewater Church, and had been continuously active in its work. She was a member of the Board of Trustees for many years and also president of the Ladies' Aid. For several years she has been in poor health and had frequently been in the hospital, but death occurred in her own home.

Though unable to attend services in recent months, she was a valued member of the congregation, and her advice was constantly sought by pastor and people alike.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

IX

THE HOLINESS OF THE CHURCH

IN THE Apostles' Creed Christians the world over say that they believe a "holy catholic church" and they go on to describe the church as "the communion of saints" or holy persons. Surely, that creed of all Christendom puts much emphasis on the church's attribute of holiness.

Holiness as a Fact

Just what does it mean that the church is holy? In what sense is it holy?

Obviously the church is not perfect. Its individual members are imperfect, and collectively they cannot be otherwise. The very best church member is a poor Christian; therefore the very best church has many spots and wrinkles.

Yet the church is truly holy. It is "a holy nation" (I Peter 2:9). It is holy in a twofold sense: objectively or ceremonially, and subjectively or ethically.

According to Scripture any person, and for that matter anything, that is taken out of the world and set aside for the service of the holy God is holy. For instance, the tabernacle and the temple of the old dispensation, together with their furniture and all that pertained to them, were holy. And so were the priests who ministered in these places. But holiness in this sense is not ethical. Material things are never ethically good or bad, virtuous or sinful. Things simply have no moral quality. However wholesome a drink of milk may be, it is not pious, and however whiskey may be abused, it is not itself wicked. It is just as obvious that not all the priests who served in the Old Testament sanctuaries were saints at heart. Of some of them it is recorded that they were exceedingly wicked. A striking example is afforded by Hophni and Phinehas, the sons of Eli, with whose behavior God was so thoroughly displeased that He destroyed them. And was it not the high Priest Caiaphas who pro-

nounced Jesus worthy of death because He claimed to be the Son of God?

Objective or ceremonial holiness, then, does not guarantee ethical or subjective holiness. However, to despise it for that reason would be a serious mistake. God Himself sets great store by it. When God separates some one from the world and assigns Him to His service, He is giving no small honor to that person. Precisely that honor God has bestowed upon His church. It follows that objective holiness is an important aspect of the glory of the Christian church.

But the holiness of the church is not thus exhausted. The Church of Christ is holy also in the ethical sense. Its members have been regenerated by the Holy Spirit. However many unregenerate individuals may be enrolled as members of the visible church, all true and living members of the church have been born again. They have received hearts of flesh for hearts of stone. Consequently they love God and walk in His ways. It cannot be denied that they frequently do the things they would not and fail to do the things they would; nevertheless they "delight in the law of God after the inward man" (Rom 7:22). In principle they are perfect, and their lives manifest the beginning of perfect obedience. They are no longer servants of sin. For them to live in sin is out of the question. Therefore Scripture boldly asserts of them: "Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin because he is born of God" (I John 3:9). Not merely a few outstanding members of the church are saints, as Rome would have us think, but all true church members are. In spite of the many blemishes that marred the church at Corinth the apostle Paul addressed its members as "saints" (I Cor. 1:2 and 2 Cor. 1:1). The Church is indeed "the communion of saints".

What glory! The Church of Christ is the one and only organization in the world which is holy in this sense. That makes it incomparably the most

glorious of all earthly societies.

Nor must it be thought that the church's holiness is a mere ornament that adds to its glory as a sparkling necklace may enhance the beauty of a fair woman. No, its holiness is its very essence. Holiness constitutes it the church. The church is synonymous with holiness.

Holiness as a Duty

From the fact of its holiness it does not follow that the church may rest on its laurels. On the contrary, it must constantly be at war with the enemy that would destroy its holiness. And this enemy is within the gate as well as without. Then too, the church may not rest satisfied with the degree of holiness to which it has attained. It must ever strive toward greater heights. In a word, the church's holiness is not only a glorious fact but also a most solemn duty.

The foes that would prevent the church from progressing in holiness and would even rob it of its holiness are often described as the world, the devil and the flesh. For practical purposes the three may be subsumed under the one term *worldliness*.

Just what is worldliness? In general it is the exact opposite of holiness. But a more specific answer may prove helpful.

There are those who have externalized the difference between the church and the world. The Amish, for example, a strict branch of the Mennonites, hold that a Christian should be recognizable from his apparel and should refuse to ride in an automobile. While it must be admitted that the antithesis between the church and the world has certain external implications, the view just described amounts to an emphatic denial of the Scriptural teaching of common grace.

In the minds of a great many Christians worldliness is synonymous with so-called worldly amusements. It must be noted here that an amusement is properly described as worldly only when it is sinful. The mere fact that worldly people in large numbers indulge in a

certain pastime does not make it worldly. For instance, a lot of worldly folk play golf, but that is no reason why it should be condemned. On the other hand, there are amusements which are so obviously sinful that church members should not think of participating in them. Gambling and most forms of modern dancing are a couple of examples. Many "movies" too are abominably filthy and sacrilegious.

There are in every age certain sins that may be described as regnant. One of the regnant sins of the world in our day is sexual immorality and resulting divorce. Against such sins especially must the church be on guard if it would maintain its holiness. Once it lets down the bars set up by Holy Scripture against such evils, it will surely be overwhelmed by a tidal wave of worldliness.

What few Christians seem to realize is that a church may take a strong stand against flagrant sins of the world and yet be decidedly worldly. That is a matter worth dwelling upon.

In every church that is alive there are bound to be differences. These differences may concern significant doctrines. Then the thing for the members of the church to do is to try to convince each other from the Word of God. Thus they may make a valuable contribution to the holiness of the church, for God is wont to sanctify His own through the truth. The thing not to do is to organize opposing factions and to attempt by political maneuvering to get the church to adopt a certain view. For that is the worldly way of doing things. It is worldliness.

Not all the officers of a church are equally talented. Some have as many as five talents, others have fewer. In consequence positions of honor and trust are more or less unequally distributed. That is inevitable and perfectly proper even in a Presbyterian church which holds to the parity of the clergy. Not every minister or elder will make a good moderator of a general assembly. But as a result it is not unusual for jealousy and envy to spring up. The leaders of a church will follow the bad example of Jesus' twelve disciples and vie with each other for honor. That too is worldliness.

Again there are churches which pride themselves on the firm stand they take against worldliness and yet want to be great as the world counts greatness. They think in terms of costly stone edifices rather than lively stones

that are built up a spiritual house (I Peter 2:5). They strive after statistical rather than spiritual prosperity. That also is worldliness.

The conclusion is inescapable that the Christian church, in order to maintain its holiness, must indeed discipline those of its members who indulge in the flagrant sins of the world, but that is not enough. It is no less necessary that the church cast out forms of worldliness which are more insidious but not a whit less malignant.

And in order that it may progress in holiness the church must delve ever more deeply into the truth of God's Holy Word. Did not Jesus pray: "Sanctify them through thy truth"? He added: "Thy Word is truth" (John 17:17).

Korea

(Continued from p. 152)

expenses is the biggest problem. They come to me personally and I am able to write and sometimes to get scholarships, but it is the other that is difficult.

Ladies and gentlemen, I need not mention how badly we need to have young Koreans educated in the United States. We have to supply Christian politicians, scientists, business men and theologians for Korea, which is forming new patterns of life and thought, so that the name of our Almighty God may be honored and glorified in every respect.

Mr. Park, who was graduated from Westminster Theological Seminary and is a good friend of nearly every one of you, wrote a commentary on the New Testament. He could not publish this commentary due to a shortage of paper in Korea. Already some paper has been sent, yet more is needed.

The Seminary wants to publish a periodical, a journal of theology, but we cannot do it due to a financial and paper shortage.

The other day Mr. Han who is the registrar of the Seminary, wrote me, asking me to print John 3:16 and send him 100,000 copies. The door has been opened widely for the Gospel in Korea. We need greatly tracts to distribute among the non-Christians. I have for this fund only \$63.00.

The dormitory facilities of the Sem-

inary are so limited that last winter a number of the 130 students were forced to sleep in unheated classrooms. We are praying that the Lord will supply this need.

Besides all this, we are planning to start a Bible School. There are hundreds and hundreds of young people who are thirsty and hungry for the Word of God, but there is not one single regular Bible School in South Korea.

During the last war there occurred two important things in the history of the Korean Church which, perhaps, was the most promising mission church in the world. One was the well-known Shinto-Shrine worship. The other was the invasion of Modernism. We have to purify our church which was defiled by the Shrine worship, with the help of the Holy Spirit, as well as fight against Modernism.

Since the war we have faced another great enemy. It is the Communists, the greatest enemy of God in the world. We need many warriors of faith to fight against these three great enemies of God. We have to train as many Christian soldiers as we can to win in this battle. The Korean Theological Seminary has started to meet this urgent need. The battle is going on. The men are in action. And the battle is getting more and more severe day by day. Ladies and gentlemen, remember the warriors of the faith in this battlefield, who are fighting without enough food, clothing, shelter,—without tracts, text books, commentaries, theological books and the Bible.

Dear brethren, remember again, we have no time to lose. Let me remind you again that you in The Orthodox Presbyterian Church are the only denomination in the world that stands back of this Seminary at the present time.

Let us stand shoulder to shoulder in fighting for the common faith, to praise and glorify our eternal God, and unto the upbuilding and spiritual welfare of Christ's church.

In closing, I am aware of your problem, and the tasks that await you at this Assembly. May the peace of God, which passeth all understanding, keep your hearts and minds through Christ our Lord and Saviour. May the Head of the Church be glorified among you. May the Holy Spirit give every delegate a humble mind that you may be one in Jesus Christ.

Assembly

(Continued from p. 155)

was repeated at the Assembly. He felt that the minority report did not take sufficiently into account the distinction between the secret or decretive will of God, and the revealed will. Dr. William Young defended the minority report, contending that this distinction is allowed for. But he felt that the use of the word "desire"—that God desires the salvation of sinners even though He has not decreed their salvation—suggested the existence in God of desire as an emotion, and he preferred not to acknowledge the existence of emotion in God. Professor Kuiper, supporting the Committee report, stated the question in these terms,—whether it should be said that God was pleased to save the sinner *if* the sinner repents; or that God was pleased *that* the sinner repent. In which of these terms is the gospel to be preached and offered to sinners? He held that the Scriptures in many places both justify and require the latter view.

Dr. Van Til undertook to set the question in its proper relation to basic Christian presuppositions. Christian thinking requires us, he said, to hold to the existence of God as self-contained and self-sufficient, and to creation as expressive of the will and essence of God. Hence everything in the universe is revelational, even including the created human mind. Holding this view, we are delivered from skepticism. Moreover in the Christian position we must make the distinction between God's thought and God's being. God is exhaustively self-conscious. Also the universe is as intelligent to God as He is to Himself. Only within such a conception of things can human choices, for example, have meaning. The Counsel of the absolute and self-contained God provides the context in which alone there is significance in human action. The danger, said Dr. Van Til, is that we will attempt to make the human mind, rather than God, the ultimate reference point. If we do that, we are really involved in both rationalism and irrationalism, as well as skepticism. He felt that at some points the present discussion was subject to that danger.

Mr. Hamilton spoke to the effect that he himself, for example, was not seeking to make a system of logic superior to God, but was acting on

the basis that logic also was a part of God's creation, and its use by man was valid within the framework of the sovereign God. He was sincerely trying to subject his intellect to the authority of God's revelation in Scripture.

Thus far the discussion had been general, without a motion on the floor. It was now moved that the report of the Committee and the Minority reports be sent down to the presbyteries for study. The motion carried.

It had previously been determined to consider at this point overtures from the Presbytery of Ohio and the Presbytery of New York and New England which dealt with the controversy. The Ohio overture, after referring to the critical situation in the church, calling attention to some of the language used in the *Complaint*, and declaring that "the 13th General Assembly had not sustained the allegations of the *Complaint* or found doctrinal error in the transcript of Dr. Clark's examination for licensure", asked the Assembly "to request such signers of the *Complaint* as are still under the jurisdiction of the Orthodox Presbyterian church, that they present to the Sixteenth General Assembly a statement acknowledging their errors of judgment and reprehensible defect of charity in circulating the aforementioned allegations".

A motion to adopt the overture was ruled out of order by the acting Moderator, Mr. Galbraith, on the ground that the overture really involved judicial discipline without due process of trial. A motion was then made to refer the overture to the signers of the *Complaint*. This was also ruled out of order, on the ground that since the overture itself asked something the Assembly could not properly do, it as such was out of order, and no motions concerning it could properly be made. Appeal was taken from the ruling, but the Moderator was sustained. A number of persons had their votes against the ruling recorded.

We fail to see how anything else could have been done at this point. The overture plainly called upon the Assembly to judge, among other things, that the signers of the *Complaint* had been guilty of "reprehensible defect of charity", yet this was to be done without any form of trial whatsoever. Plainly contrary to our form of Government, it was properly judged out of order.

Friday evening the Assembly considered the overture from New York and New England Presbytery. This overture, with one amendment, was finally adopted and ordered sent to all the ministers in the church as soon as possible. The form in which it was adopted is as follows:

"In view of the critical situation in the Orthodox Presbyterian Church; in view of our ordination vows to preserve the peace and unity as well as the purity of the church; in view of the Scriptural admonitions for brethren not to speak evil of one another (James 4:11) and to rebuke not an elder but to entreat him as a father (1 Tim. 5:1), the General Assembly of the Orthodox Presbyterian Church hereby entreats every minister and elder who has signed any document which has been publicly or privately distributed with reference to the controversy in the church, to search his heart to see if his statements and accusations have been accurate, have been necessary, and have been made in complete love for God, his fellow presbyters, and the church as a whole; to take all steps possible to make due restitution for any offenses which may have been made; and the Assembly further intreats all the brethren to refrain in the future from the employment and circulation of allegations tending to destroy confidence of the brethren in one another and to disrupt the peace and unity of the church".

During the discussion of this overture a number of amendments were proposed and defeated. One would have inserted much of the language of the overture from Ohio Presbytery, thus introducing special reference to the signers of the *Complaint*. Another proposed introducing also a reference to the language of the *Answer* concerning the position of the *Complaint*. Discussion of these proposals showed clearly that if there had been the use of language in poor taste on one side in the controversy, there had been the same thing on the other side. No one was free of blame. Hence the resolution as finally adopted was general in nature, appealing to all ministers and elders of the church. We think it may well prove a wholesome deliverance.

During the discussion of these matters Friday evening, when it was pointed out that there were also serious charges in the *Answer* directed against the *Complaint* (of "unmitigated skepti-

cism" etc.) Mr. Hamilton stated that he withdrew the language used at one point in the *Answer*, and apologized for it. When another section was referred to, he made a similar statement. Several other men indicated that during the course of the controversy they had perhaps made statements or judgments that were unnecessarily harsh or not quite true. Among those speaking along this line were Mr. DeWaard, Dr. Bordeaux and Dr. Stonehouse. All indicated the intention of seeking to straighten the matter out with the persons immediately involved. The Rev. Glenn R. Coie also declared that he withdrew his signature from the "Testimony".

It is difficult to evaluate this Friday evening session. We believe that such acknowledgments as were made, and others that were proposed, served to clear the atmosphere, and helped the Assembly in later sessions to consider serious questions with a notable degree of attention to the merits involved and an avoidance of personalities. On the other hand we do not believe that a person is required to withdraw considered statements concerning another's theological position, if those statements are deemed true and accurate, just because the other party claims to have had his "feelings hurt". Such procedure can lead only to a confusion of issues. No person in a theological controversy should feel hurt personally, at a careful statement by the opposing side of their evaluation of his position. Only by a clear presentation of the issues can questions be satisfactorily faced and decided.

After the amended overture, as given above, had passed, the Assembly listened to a brief address by Mr. Chun, Young Chang, expressing his gratitude and that of the Korean church and Seminary, for the contributions and relief goods sent there by the church. He also described more fully the needs of his people. His address is printed elsewhere in this *GUARDIAN*.

The next item of business was the report of the Committee on Home Missions and Church extension. The report listed 22 ministers and missionaries serving the Committee, presented a revised salary scale which is now in use, described briefly church extension activities in Crescent Park, N. J., National City, Calif., Warren Point, N. J., Center Square, Pa., and Seattle, Wash. Contributions to the Commit-

tee decreased slightly over the previous year, due to a marked decline in contributions from churches. A budget of \$59,572 was proposed for the current fiscal year. A complete financial report for the past year was submitted.

Before proceeding to the election of new members to the Committee, the Assembly considered another overture from the Presbytery of Ohio. This overture asked that, for various reasons which it alleged showed widespread lack of confidence in the standing committees, the Assembly terminate all memberships on those Committees, and have a complete new election. The recommendation of the Assembly's committee was that no action be taken on this overture, because no provision is made, either in the articles of incorporation of the standing Committees or in the Form of Government of the Church, for such drastic action. The recommendation was adopted.

Saturday

It was Saturday morning before the Assembly got around to the elections to the Home Missions Committee. A complete election was obtained on the first ballot. Those whose terms had expired were Ministers Coie, Stonehouse and Willis and Elders Faw and McClay. Those elected to the class of 1951 were Ministers Busch, G. Coie, and Hoeflinger and Elders Pitt of Westfield and Bryan of Trenton.

Dr. Ned B. Stonehouse, who had been commissioned fraternal delegate to the 1947 Synod of the Christian Reformed Church, reported briefly on his visit to that Synod, the cordial reception granted him, and told of certain matters involving the Orthodox Presbyterian Church which were discussed briefly by the Synod. These will be noted later.

The Rev. John H. Skillton reported verbally for the Committee on Texts and Proof-texts (for the Confession of Faith). The Committee has not yet completed its task.

The report of the Committee on Foreign Missions followed. Readers of the *GUARDIAN* are in general acquainted with the work of our missionaries in China, Korea, and Eritrea. There are indications at present that Mrs. Bruce Hunt and the children will be able to join Mr. Hunt in Korea this summer. It is doubtful that Mrs. Gaffin will be able to go to China before 1949. Miss Handyside is in Korea now under Civil Service appointment.

Mr. McIlwaine is working in Formosa under the Canadian Presbyterian Board. The travel fund for Miss Healy is steadily growing.

Contributions to the Foreign Missions Committee for the past year showed an increase over previous years, and amounted to about \$21,000. The Committee proposed a budget of \$30,320 for the current fiscal year. After hearing the report, the Assembly proceeded to elections. Those whose terms expired were ministers Skilton, Welmers and Price and Elders Francis and Thompson. In addition Elder Stratton of the Class of 1950 and Elder Smyth of the Class of 1949 submitted resignations which were acknowledged. The following were elected to these places: *Class of 1951*—Ministers Ellis, Skilton, Price and Elders Harting of Wilmington, Del., and Brown of Center Square, Pa.; *Class of 1950*—Elder Kay of Middletown, Pa.; *Class of 1949*—Elder Campbell of Silver Spring, Md.

The matter of last year's report of the Committee on Song in Public Worship was considered during the course of the balloting. A motion was made that the Assembly express its concurrence with the regulative principle of public worship as developed in the report submitted to the 13th Assembly. This motion was tabled, however, and the Assembly returned to the subject of foreign missions.

It will be recalled that the last Assembly had considerable discussion concerning the action of its Foreign Missions Committee in refusing at that time to send the Rev. Floyd E. Hamilton to Korea to teach in a theological seminary. As noted in our report last year, it was the election to the Foreign Missions Committee, viewed in the context of that question, that many considered to have been crucial in that Assembly.

The present Assembly had before it an overture from the Presbytery of New Jersey, the first part of which asked "*that the clerk of the General Assembly be directed to express the desire of the Assembly to Mr. Floyd E. Hamilton that he apply to the Foreign Missions Committee as a missionary candidate for work in Korea, either as a teacher in a theological seminary or as an evangelist.*" The Assembly's Committee on Overtures and Papers recommended the adoption of this overture.

Since the overture included reference

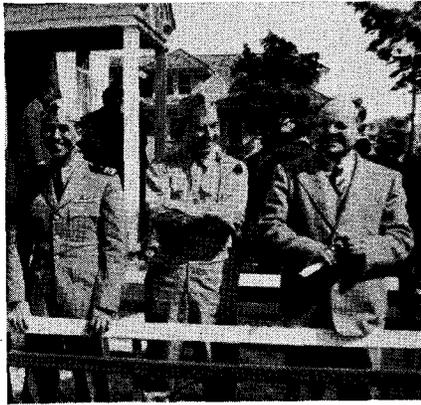
to the position of teacher, the question was raised as to whether the Assembly should or could evaluate the qualifications of Mr. Hamilton. Such an evaluation would have to extend not only to questions of theology, but to other more general matters. Incidentally the question was raised as to whether the Committee on Foreign Missions had any right at all to examine in theology ministers who came before it as candidates for mission service. Mr. Clowney maintained that the Committee should not have that authority. Mr. Woolley maintained that it was just the failure of the Foreign Missions Board of the U.S.A. Presbyterian Church to accept responsibility for the theological position of its missionaries, that had led to the increase of Modernism on the field, to the formation of the Independent Board, and eventually in part at least to the organization of The Orthodox Presbyterian Church. Mr. De-Waard maintained that the present overture was another effort to deal with a practical problem before the church, without dealing first with the basic theological question that had brought the practical problem into existence.

Following the Saturday noon recess, the amendment was proposed, that the words at the end of the overture, "either as a teacher . . ." etc, be deleted, so that while inviting Mr. Hamilton to reapply to the Committee, the Assembly would be making no particular judgment as to his special qualifications. The Rev. Richard W. Gray introduced a substitute amendment which proposed the retention of these words and the addition of the clause, "assuring him that the formulations of neither side in the controversy studied by the Committee on Four Doctrines will be considered as tests of theological soundness". As it turned out, this substitute amendment proved to be the crucial question before the Assembly. It clearly carried the implication that extra-constitutional tests of orthodoxy had been used before, that there was fear that the formulations of the doctrines committee would be used as such tests, and that those formulations were actually extra-constitutional.

The question of whether the substitute was in order was considered, and the Assembly voted that it was. Debate on the question continued until recess on Saturday afternoon.

Sunday

A number of commissioners remain-



Chaplains Wade and Betzold and Elder Wilfred Moses in a relaxed moment between sessions

ed in Wildwood over Sunday. The Rev. Robert K. Churchill of Berkeley, California, preached at the regular morning service in Calvary Church. The Rev. William H. Bordeaux, general secretary of the American Council of Christian Churches, spoke in the evening. In the afternoon Chaplain John W. Betzold showed some pictures of Korea, and there was a visit to the Boardwalk Chapel.

Monday

The Assembly reconvened on Monday at 1 p.m. Having considered the matter in the interim, the Moderator decided to rule that the present substitute was out of order, being an amendment in the second degree that was not germane to the first amendment. The first amendment should be dealt with, and then this amendment could be considered. The Assembly accepted the decision, and after brief debate the first amendment, deleting the closing reference to teacher or evangelist, was carried.

Mr. Gray then reintroduced his amendment to add the words, "assuring him . . ." etc. Debate proceeded on this amendment. Mr. Kuschke spoke at some length, pointing out that the Assembly was being asked, by this amendment, to instruct members of the Foreign Missions Committee not to give consideration to Mr. Hamilton's views as expressed, for example, in his minority report. In that report, Mr. Kuschke pointed out, Mr. Hamilton had taken this position: "This minority maintains that while man can never know God comprehensively and exhaustively, if man knows anything truly, he has that

truth, just to the extent that he knows it truly, and to the extent that he thus has the truth, his subjective knowledge and God's subjective knowledge coincide". Mr. Kuschke felt that such a statement of the doctrine was in no sense extra-constitutional, and should certainly be given consideration by the members of the Foreign Missions Committee in any examination of Mr. Hamilton for mission service. Mr. Kuschke also showed that material in the formulations of the Committee report was definitely involved in the Scriptures and the Westminster Standards. These things were not extra-constitutional matters, and should certainly be considered by the Committee in any examination of candidates.

Mr. Clowney acknowledged that the Committee could most certainly question Mr. Hamilton concerning anything he had written, but argued that the Committee should be cautioned against setting up standards beyond the constitution in rendering a decision. Dr. Stonehouse pointed out that the amendment really involved charges that the brethren have in the past employed extra-constitutional tests. He denied that such was the case and indicated his distress that such charges should so freely have been hurled at ministers in the church. They are without foundation.

Dr. Strong indicated his agreement with Dr. Stonehouse's statement of the question. The matter is just precisely, said Dr. Strong, whether certain positions with respect to the doctrinal controversy in the church should be allowed determinative force, while the controversy itself had not been definitely decided. He maintained that such a practice had been followed in the past, and that it had been disruptive for the church.

Mr. Clelland delivered a sobering address. He declared that the question before the house should not be made the crux of the matter, or the basis for any division. Let the doctrinal matters be decided in doctrinal decisions, he said. If there are those who believe any minister of the church is doctrinally unsound, let heresy charges be filed and the question determined in the proper manner. Likewise if there are those who consider that false charges and allegations have been made, or that men have acted contrary to the constitution, let the matter be considered in proper judicial procedure. There is

no point to the making of unproven charges concerning brethren. Let us not drive a wedge by means of such an amendment as the present one.

At this point the proposed amendment was changed slightly. Instead of reading, ". . . the formulations of neither side . . .", it was made to read, "assuring him that the formulations of the opposing side . . . will not be considered as tests of theological soundness". Thus the Committee would be free to use anything Mr. Hamilton himself had written, including his own minority report.

The debate continued. Professor Kuiper considered the position of a member of the Foreign Missions Committee. If he really believed that the formulations of the Committee report were in agreement with the standards of the church, and if this amendment were adopted, he would either have to go contrary to his conscience if the candidate before him denied the positions as set forth in the formulations, or he would have to resign from the Committee, or he would have to go contrary to the Assembly action but according to his conscience. Of course, said Professor Kuiper, no one is asking that candidates shall subscribe to the formulations of the Committee. The Bible and the Westminster Standards are our Constitution. But if one believes those formulations are in agreement with the Westminster Standards, how is he going to defend himself from the charge of using such formulations, when actually he sincerely considers that he is only requiring what is required in the Constitution.

A number of commissioners spoke on the question. It seemed to be agreed that while there was no real difference over the point that nothing extra-constitutional could be required of candidates, there was a difference over the point as to what actually was extra-constitutional. Each individual, it would seem, would have to decide for himself what he believed the constitution required, and would have to act accordingly in matters before him.

Finally the amendment was put to a vote, and was lost. Though the count was not announced, it appeared to your reporter that there were about 32 votes in favor and 38 or 40 opposed. Several affirmative votes were recorded, thus assuring that the lost amendment would appear in the Minutes.

The main motion, as already amend-

ed, was then adopted by a large majority in a voice vote. The Assembly thus directed its clerk to express to Mr. Hamilton its desire that he apply as a candidate for mission work in Korea.

The second part of the New Jersey overture was then considered and the following substitute for it was adopted, "*That the General Assembly urge the Foreign Missions Committee, if Mr. Hamilton reapply for service in Korea, to give most earnest consideration to the possibility of sending him out to that field.*"

A portion of the Monday evening session was given to a consideration of the meeting place of the next Assembly. Three invitations were submitted—Los Angeles (from the Presbytery of California), Biron Camp near Huron, S.D. (from the Presbytery of the Dakotas), and Westminster Theological Seminary. An Assembly committee recommended Los Angeles. It was finally decided to accept this recommendation, and the date was set for Thursday, July 21st. It was also agreed that the Presbytery of California might change the place to another within its bounds, if this seemed desirable. A committee of three was appointed to help expedite the travel of commissioners to Los Angeles, and to have charge of the "travel fund".

The report of the Committee on Christian Education was next on the docket. The Rev. Leslie A. Dunn, chairman of the Committee, read the report, and the Rev. Edwards E. Elliott, who has been serving part time as secretary, read the financial report. The Committee has recently purchased a new multilith machine and an electric typewriter, and hopes with this equipment soon to be doing most of its own printing, thereby cutting costs considerably. Thirty-five Sunday schools are using the Beginner's lessons prepared by the Committee, and its other material also is being widely used. The report included information concerning large and small tracts published during the year.

Financially, the Committee reported an income of \$9,500 during the year from contributions and the sale of materials. Its expenditures amounted to slightly more than this amount. A budget for the current year of \$9,725 was proposed.

Election to the class of 1951 of the Committee followed, and these men were chosen: Ministers C. Van Til, E.

J. Young and E. P. Clowney and elders Arthur Armour of Harrisville and Walter DeJonge of East Orange.

The report of the Assembly's Committee on Presbyterian Records indicated its chief criticism of those records to relate to inaccurate typing and incompleteness. Records of our Presbyteries and of our sessions also should certainly be kept with the greatest possible accuracy, since these documents not only have significance for the present, but will be the basis for historical studies of the beginnings of the church, at a later time.

By special motion the Rev. Franklin Dyrness of Quarryville was given the floor at this time to tell of plans for establishing in Quarryville a Home for the Aged. Mr. Dyrness showed an architect's drawing of the proposed four-story main building, and told something of the history and present status of the movement. Accommodations to meet the needs of 65 guests are envisioned at present, and the problems of financing seem well on the way toward settlement. Actual construction is expected to start in the fall.

Shortly before adjournment Monday evening the Assembly's Committee on Interchurch Cooperation presented its report on overtures relative to the International Council meeting in Amsterdam. The Committee recommended that the Assembly elect a minister or elder to attend the meetings, providing necessary funds were available. The Committee also proposed that the delegate be asked to attend the World Council of Churches (the modernist project of the Federal Council) as an observer. The World Council meets just a few days after the International Council.

Tuesday

When business got under way Tuesday morning, it was decided first to delete the proviso clause relating to finances. It was felt the Assembly should take positive action one way or another on the International Council, and not allow the question of finances to prevent a real decision.

Next the question of having the delegate also attend the World Council as an observer was considered. On the one hand it was maintained that this would place the Orthodox Presbyterian Church on record as recognizing the existence of that body, a body dominated by Modernism and in many ways not justified in being called a church.

On the other hand it was contended that when such organizations are set up, the Orthodox Presbyterian Church should not take an isolationist position, but should try to be heard in the council with the orthodox, Biblical concept of the church and Christian faith. Dr. Bordeaux contended, however, that any delegate we might send would certainly not be given any chance to speak, but would be dominated by the organization. It was admitted that our delegate to the International Council would be free to attend the World Council and to report. But it was felt we should not officially recognize that body. This opinion finally prevailed, and all reference to the World Council was deleted from the motion.

The motion then carried, that we send a delegate to attend the meetings of the International Council, with the understanding that such delegate would not have any power to commit our denomination to membership in such Council as might actually be formed. That the Assembly will itself decide, when the proper time comes. The raising of funds for the trip was placed in the hands of the Committee on Home Missions.

Nominations were opened and Dr. Stonehouse was elected our delegate to Amsterdam. Subsequently the Rev. Robert K. Churchill was chosen first alternate, and Professor John Murray, who is now in Scotland, was chosen second alternate.

The Christian Reformed Church through its synod of 1947 proposed to our church that the two denominations enter upon fraternal and ecclesiastical relationships. In particular it proposed the sending of fraternal delegates, the exchange of official records, and mutual counseling in matters of common spiritual interest and welfare. The Assembly's Committee on Interchurch Cooperation recommended that we accept this proposal, and the Assembly agreed. The Rev. John P. Galbraith was appointed fraternal delegate to the Christian Reformed Synod for 1948 and the Rev. John P. Clelland for 1949 (Our 1949 Assembly will meet after the 1949 Christian Reformed Synod).

The Christian Reformed Church had also asked the Assembly to assure it that such a barrier to interchurch relations as the "Rochester case" would not happen again. This "case" concerns the reception into our denomination of a local congregation composed

of persons most of whom had formerly been members of the Christian Reformed denomination. The case was handled by the Presbytery of New York and New England, and has never been before the Assembly. The Christian Reformed Synod was informed of this fact. Our Assembly also declared its hope and conviction that "our mutual high regard and the proposed ecclesiastical correspondence, especially as detailed under points three and five of the letter of the (C. R.) stated clerk, will be sufficient warrant that such misunderstandings as have become associated with the so-called Rochester case will not recur." We trust this will be the end of this matter.

Tuesday afternoon the Committee on Secret Societies reported on a part of the business committed to it. Some years ago a report on certain secret orders and the relationship of their teachings and practices to the Christian faith was presented to the Assembly, and later on referred to the churches. The present Committee is dealing with the matter of church membership for those associated with secret societies. Its report consisted of an historical survey of the practices of a number of Calvinistic denominations, which had faced the problem. It found no consistent practice. Some denominations admitted members of secret orders, some excluded them, and some said one thing and did the other.

The problem as it confronts our church sessions was discussed. It seemed to be agreed that applicants for church membership should know that the subject is under discussion within our communion, but has not yet been determined. Since the Committee did not indicate its findings as to the practice of the Presbyterian Church USA or US (Southern), and since the Orthodox Presbyterian Church is historically most closely related to those denominations, the Assembly finally determined to instruct the Committee to conduct further investigations along that particular line. The report of the Committee, if completed in time, is to be submitted to the church six weeks before the next Assembly. Mr. Cummings asked to be relieved of membership on the Committee and Mr. Kellogg was elected in his place.

At this point the Rev. Richard Gray was given the floor to read a protest against the action of the Assembly in failing to pass his amendment relative

to Mr. Hamilton. This protest indicates the interpretation which the sponsors of that amendment placed upon it, and thus states their understanding of one of the crucial questions before the Assembly. The protest follows:

"We, the undersigned, respectfully protest the action of the Assembly in failing to pass an amendment that would have assured the Rev. Floyd E. Hamilton that the formulations of the side opposing his views in the controversy studied by the Committee on Four Doctrines would not be considered as tests of theological soundness.

"We would point out that the following doctrines were reported on by this committee—The Incomprehensibility of God; The Effects of Sin and Regeneration on the Intellectual Activities of the Soul; The Free Offer of the Gospel. Mr. Hamilton, as a member of the Committee, agreed with the formulation of the doctrine of the incomprehensibility of God. On the other two doctrines only three of the six committee members concurred with the committee report. We are fearful lest the conclusions offered by half of the committee in the report be used as with assembly approval as tests of theological soundness.

"We protest also because the assembly's action disregarded the necessity of taking steps to halt the process of withdrawal of ministers from our church over the issue occasioning the amendment.

"Again we protest that the Assembly did not make a pronouncement against the imposition of what a great many in the church regard as extra-constitutional tests for ordination and for service as a missionary of the church."

The protest was signed by twenty ministers and elders, and in part by one other minister.

Later in the Assembly a Committee was appointed to prepare an answer to the protest. Since the answer is pertinent here, we present it as it was adopted by the Assembly:

"It should be noted that the statement of historical facts in the protest is not complete. The fact is not recorded that Mr. Hamilton presented to the Assembly a minority report on the divine incomprehensibility.

"There is no evidence that the majority of the Assembly related the amendment under consideration to further withdrawals from our church. However much one may regret departures

from the church, it must be said that the duty of the Assembly was to decide this amendment on its own merit.

"As to the matter of extra-constitutional tests, the Assembly is convinced that there is perfect agreement in the Assembly that such tests should not be imposed, although there has been disagreement as to what constitutes an extra-constitutional test. The Assembly further replies that in rejecting the amendment it did not declare either constitutional or extra-constitutional the formulations of certain doctrines in the reports which were adopted at regular meetings of the committee by a majority of those present. On the other hand, the adoption of the amendment could readily have been interpreted as a declaration by the Assembly that the formulations of certain doctrines in those reports express teachings which go beyond our doctrinal standards. The adoption of the amendment could also have been interpreted as opposing the obvious right of the members of the Committee on Foreign Missions to vote on the question of the doctrinal soundness of a candidate according to their convictions as to what is a constitutional test."

The Committee on General Benevolence reported, detailing its activities for Korean and Japanese Christians, and also for a case of need that had arisen in our own country. The Committee had received over \$900, and had had occasion to pay out over \$200. Some objection was made to the detail in the report of the Committee, on the ground that such publicity as it provided would embarrass the recipients of the aid, and was really contrary to Scriptural principles concerning benevolence giving. The report was therefore returned to the Committee for revision. The information presented, however, did indicate that the church was awake to its responsibilities in caring for the poor.

Another Committee on General Benevolence was elected to act for the current year, and it was agreed that local diaconates should plan to make quarterly contributions to this central Committee.

The Assembly's Committee on Overtures and Papers reported on the matter of Europe's Displaced Persons. The Assembly had been asked to pass a resolution urging Congress to admit to this country a certain number of such persons. It was agreed that the

passing of such resolutions to Congress, in fields largely political rather than religious, was not the business of the church. However a petition on the matter was drawn up privately and was signed by a large number of the commissioners.

The Committee appointed by the last Assembly to seek a consultative relationship with the American Council of Christian Churches reported that the American Council did not have and refused to establish such consultative membership. After some debate on the matter, it was decided to send down to the presbyteries the following, for their consideration:

"Resolved, that the 16th General Assembly be authorized and requested to seek admission as a general constituent member of the American Council of Christian Churches for The Orthodox Presbyterian Church." This places the question squarely before the presbyteries of the church and should give a fair indication of the mind of the church toward the American Council.

In the matter of the Form of Government, the Assembly had before it certain proposed amendments, and also the request that the entire Form be subjected to study, since it had been in use for some time and had been found unsatisfactory at various points. A Committee on Revisions to the Form of Government was set up to deal with these matters, and report next year.

Reports were received from the Committee on General Assembly Representation, the Committee on Evangelism, and the Committee on Sickness and Hospital Benefits for ministers. The Assembly approved a recommendation of the last of these, that ministers interested in hospitalization insurance secure one of the policies of the Ministers Life and Casualty Union.

The Assembly adopted a budget of \$2,000 for its expenses in the current year, recommending that churches contribute on the basis of 40 cents per communicant member.

A resolution expressing the thanks of the delegates for the kindness and hospitality of members of the Wildwood Church was adopted and ordered sent to the session of that church.

And finally, about 10:30 p.m. Tuesday evening, after a final approval of the Minutes, the Assembly adjourned and was dissolved by declaration of the Moderator. And so the commissioners departed on their homeward

ways with, we believe, confidence and enthusiasm toward the work of the church for the coming year.

* * * *

Some of the commissioners, we fear, will think that Wildwood is not too good a place to have the Assembly. It really rained. However, Wildwood natives (and the local Chamber of Commerce) would like to inform commissioners that most of the time, the ocean stays on the east coast, and does not get overhead!

* * * *

In general the debate kept on a fairly high level. There was little evidence of parliamentary manoeuvring, and only once or twice did we feel that we were being troubled by "too much speaking".

* * * *

Dr. W. Harlee Bordeaux, being exceedingly small of stature, is exceedingly full of energy. He believes in getting where he is going. He even slid into first base sitting down, in the Saturday afternoon baseball game.

* * * *

The Christian Education Committee presented its report in multilithed form, the work having been done on its own machine. The job was neat and attractive—an improvement over many reports we have seen.

* * * *

Moderator Kellogg, was, we thought, eminently fair in his rulings, though at times somewhat too deliberate. He found it convenient more than once to call on his Collingswood elder, Wilfred Moses, who has had abundant experience with parliamentary procedure in extra-ecclesiastical activities.

* * * *

For the first time in years, the Committee on Christian Education failed to bring in any recommendations. Hence there was no discussion in this Assembly concerning the recommending of THE PRESBYTERIAN GUARDIAN, Westminster Seminary, and so on.

* * * *

Again this year, as on previous occasions, the crucial question, in the minds of many, came before the Assembly in the form of first a substitute amendment, and later an amendment. It would seem desirable that crucial questions should be presented in the form of primary motions or resolutions, so that they can be handled on their own merits, and not in relation to some other question that may involve personalities in the discussion.

* * * *

Calvary Church building proved about the right size for an Assembly. The room was always comfortably filled, commissioners could be heard easily, and yet there was space enough for the goings on. Mr. Dunn had arranged a book table in the back room, and business was brisk at times.

* * * *

Resolution of thanks adopted by the Assembly: *"Whereas The Fifteenth General Assembly of The Orthodox Presbyterian Church has enjoyed the cordial hospitality of Calvary Orthodox Presbyterian Church of Wildwood, N. J. during the period of the Assembly, not only in the use of the auditorium of the church and in the provision of accommodations for the commissioners but also in many other ways expressive of the Christian fellowship and regard of the officers and congregation, and WHEREAS many other friends of Calvary Church and members of the community have also extended their hospitality, and WHEREAS this cordial welcome was continued beyond the docked period of assembly meeting.*

"THEREFORE be it resolved that the Fifteenth General Assembly of the Orthodox Presbyterian Church express its hearty thanks to the session of Calvary Orthodox Presbyterian Church, and request the session to convey these thanks both to the local congregation and to friends and members of the community who have participated in the gracious reception of this Assembly."

Editorial

(Continued from p. 152)

trouble is caused by his faithfulness or by the sins of others, it would be wrong for him to leave. He must see the difficulty through before he considers leaving. Naturally, he would find it easier simply to leave, and bequeath the problems to his successor, but a true pastor cannot do this. He has been appointed a shepherd of the flock of God by the Lord Himself. He is responsible for the eternal welfare of every individual in that flock. It is only an hireling, the Lord tells us, who will flee when there is trouble, and he demonstrates himself to be an hireling when he thus flees.

Everyone would prefer to be where there is no trouble. We are assured that we shall be in such a place in heaven. But a pastor who loves the

Lord and who properly loves the flock over which God has made him overseer, will never leave in the face of trouble. If he himself is the cause of that trouble, he will do his best to make amends, and then consider leaving to eradicate the scars. But if he himself is not the cause of the trouble, he will see it through. It is often a painful thing to do. Some pastors look back with horror upon years of contending for the truth before a congregation which seemed to be largely composed of those who despised the truth. It has taken much out of such pastors, yet it was for Christ's sake that they have been consumed, and they are satisfied. For the sake of Christ's little ones a faithful pastor will not be cowed nor scared away. The use of financial sanctions to bring a pastor to resign is not an unfamiliar weapon, but he will defy even those, working with his hands, if necessary, in order to continue a faithful ministry.

When, then, shall a pastor accept another call? Only when he is convinced that he can leave his flock in safety. Only then can he fairly judge that his work is done. If he and his intimate counsellors judge that no harm will be done to the little ones of Christ by his move, then he can move. Let a pastor not be tempted by "greater opportunities", but let him remain a faithful pastor of the flock of God. Let him remain until he is sure that his work is successfully finish-

ed, and that it is God who calls him to another field where there is a flock which he best can feed upon the sincere milk of the Word of God.

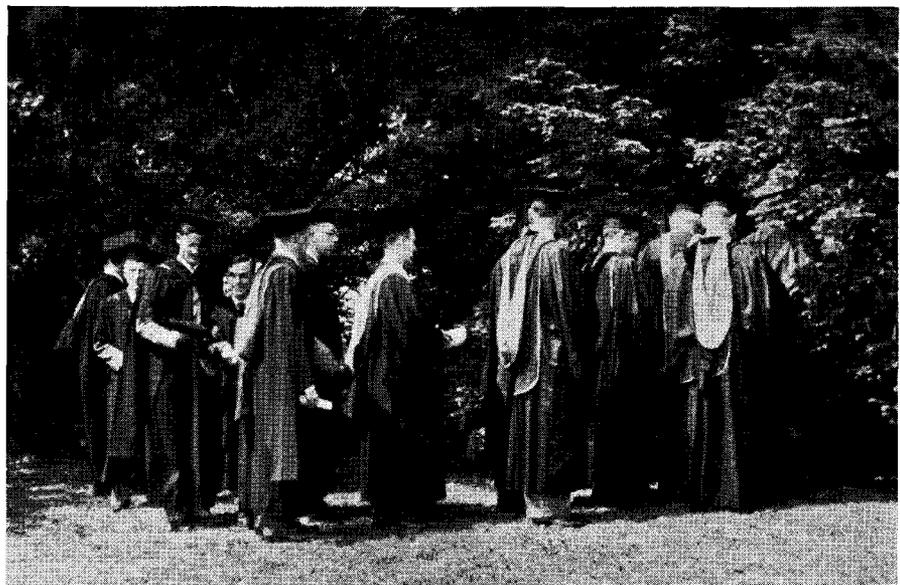
R. S. M.

Elder Snell Retires

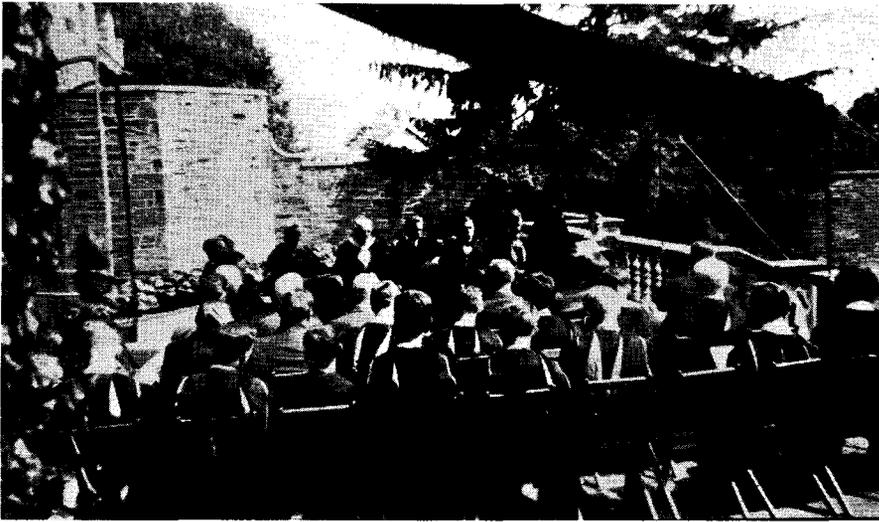
RULING Elder Theodore T. Snell of the Knox Church, Silver Spring, Md., retired from active service on the Session of Knox Church, and a successor was elected, at the annual congregational meeting held in April.

Mr. and Mrs. Snell were charter members of the Knox Church when it was organized in Washington, D. C. in 1936. Mr. Snell became elder and clerk of session at the time, and continued to hold office until his current term expired this spring. During the years when Knox Church was small and struggling, Mr. and Mrs. Snell were faithful to it, and they have watched the growth of the church through the years until the present when it has attained self-support and has an attractive structure of its own in suburban Silver Spring, and a membership many times that of its early days.

More than a year ago Mr. and Mrs. Snell found it necessary to leave Washington, and took up residence in Woodbury, N. J. They continued their interest in Knox Church, however, and have found several opportunities to attend its services, though living at a distance.



Academic Procession entering campus garden for Westminster Seminary Commencement exercises



President John P. Clelland, of Westminster Board of Trustees, presides at the annual commencement exercises



Guests gathered in campus garden following the commencement exercises

American Council Resolutions

THE American Council of Christian Churches held its annual convention in Atlanta, Georgia, May 6-9. Following is the substance of some of the resolutions which were passed by the gathering.

The Council expressed its opposition to the "Civil Rights Program" as really destructive of our fundamental liberties. "It (the Civil Rights Program) promotes class consciousness and inspires hate between peoples. It is another step toward the socializing of America.

It had its genesis in the Detroit Civil Rights Congress of 1946 where known communists and radical church leaders of the Federal Council initiated the entire program. The FEPC, which is recommended as a part of this program, and for which the Federal Council has lobbied in Washington, is a vital part of the communist program . . . Free enterprise, the right of the employer to choose, and the right of the employee to work with whom he desires are substantially abrogated. . . . The solution to these problems is not to be made by an appeal to the police-state, but by the preaching of the Gos-

pel, the presentation of the law of God and the eternal judgments of God upon evildoers . . ."

The Council called upon President Truman to "cease disregarding the overwhelming demand of our total citizenry," and recall Myron Taylor from the Vatican.

Regarding Catholicism in South America, and the Bogota Conference, The Council called for an immediate investigation of an alleged attack by Romanists upon a Protestant mission in Columbia, and also asked that all government officials henceforth refrain, in their public and official capacity, from participation in a Roman Catholic service of the Mass. (The attendance of Secretary Marshall at a Romanist Mass, in connection with the Bogota meetings, was given wide publicity in this country.)

There was a resolution aimed at Romanism in this country, urging the defeat of the Taft education bill, denouncing the favoritism shown Romanism in public news facilities, and calling for a vigorous resistance to Romanist Totalitarianism on all levels.

The Council urged Christians in Europe and throughout the world to refrain from participation in the World Council of Churches, for the honor of Christ. It expressed its official approval of the "Children for Christ" program. And finally it officially challenged the Federal Council of Churches to appoint a representative to meet publicly with a representative of the American Council in open debate in the Memorial Auditorium in Columbus, Ohio. The particular reason for this is that the Federal Council has described the charges of the American Council against it as untrue and fictitious, and the American Council is calling for an open hearing.

The American Council is sponsoring a meeting in Amsterdam in August looking to the organization of an International Council of Christian Churches.

TEACHER WANTED

San Diego Christian School, opening this fall, is in need of principal and teacher for lower grades. Real opportunity for pioneering among evangelical Christians. Send applications to Delbert Schowalter, Route 2, Box 318, Santee, California.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Christian Church in Czechoslovakia

THE new government in Czechoslovakia officially allows freedom of religion, and the performance of religious rites, has raised the basic salary of ministers from 9,000 to 15,000 crowns per year, and in general is showing a benevolent attitude toward the church, according to a report of Religious News Service.

On the other hand, this very benevolence, according to the same source, is the cause of considerable distrust on the part of churchmen. The government is being kind, it is suggested, in order to win support, and hopes to use the church for its own purposes. Though freedom of religion is promised, nothing is said of freedom of assembly or of organization. It is also stated that religion cannot be used for purposes which are not religious, but apparently the state is to determine, at its own convenience from time to time, what is and what is not religious.

Actually, the new regime demands or expects absolute submission from the churches. It expects them to manifest a support of the program of Gottwald's government. The three largest religious communions, Roman Catholic, Czech Brethren, and Slovak Lutheran, have all issued resolutions stating their attitude toward the new regime. But these resolutions have been couched in such general and "spiritual" terms that they are largely ineffective. And the government has recognized that they are far less than "wholehearted approval". While some pastors are definitely Communist, and some are ready to "go along", the main body of the pastors are definitely opposed to the new regime, and privately condemn it.

The difference between this regime and the Nazi regime is indicated in this way. Under the Nazis if an article unfriendly to the government were prepared for publication in the church papers, it disappeared before the pub-

lication came out. The censors removed the article and left a blank space in the paper. Under the current Czech regime, if such an article is proposed, the editor of the paper disappears,—he is removed or imprisoned.

The RNS report concludes that while on the surface everything is quiet and peaceful and the churches are filled, underneath a tremendous struggle is going on "for the soul of this people".

The Presbyterian to Discontinue

AFTER 117 years of publication as an independent weekly in the Presbyterian Church U.S.A., *The Presbyterian* has been merged with the new *Presbyterian Life*, and will cease its separate appearance after the June 26th issue.

Although in recent years *The Presbyterian* has been congenial to the "powers that be" in the Presbyterian Church, it was for many years an outstanding supporter of the evangelical or conservative position. Even after 1929, when conservatives were forced to leave Princeton Seminary because of the change in its official policy, *The Presbyterian* did not immediately cease its support of conservatism. However a change in its control was shortly accomplished, by those interested in destroying its distinctive testimony, and in recent years it has gone down the official line.

Its merger with *Presbyterian Life* is significant for a number of reasons, but particularly because by that merger an independent voice in the USA Church is silenced. *Presbyterian Life* is an official publication of the church. While an independent voice may at times be critical of officialdom, as *The Presbyterian* often was in its better days, an official voice cannot be truly critical of its own authors. The silencing of this independent voice indicates

that there are no longer in the USA church those who are sufficiently interested in even keeping up the pretense of a conservative testimony. It is a sad day for the church, but it is the logical consequence of the church's recent history. First militant conservatism was eradicated. And now even non-militant conservatism and pseudo-conservatism is silenced.

Southern Presbyterian Gains

THE Southern Presbyterian Church has had a net gain in the last five years of 72,797 members. The net gain in membership last year was 24,949. These figures were released at the church's General Assembly which met recently.

Other figures indicate that per-capita giving for all causes in the church had increased \$5 to \$47.71. Contributions to Foreign Missions amounted to over \$2 million. Total church membership is set at 638,650.

The Princess and the Sabbath

PRINCESS Elizabeth of England and her husband have been criticized for attending races, the theater and a night club on Sunday during a recent visit to Paris. The criticism came from Scotland, from the General Assembly of the Free Church of Scotland and a Scottish Lord's Day Observance Society.

Defense of the royal couple came from Anglican and Catholic sources. An Anglican archdeacon said that the couple attended church in the morning, and the rest of the day did what the people of France normally do on that day. A Catholic editor remarked that Sunday "dancing" was commendable, and that going to the races was no different from sitting home and reading a book.

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We sincerely regret that the leading members of the Anglican Church (and when in Scotland the leading members of the Church of Scotland) have seen fit to place the stamp of approval on a course of Sabbath breaking. It is good that the nation still has a conscience, even though that conscience seems to be concentrated in small minority groups. What is said in Scotland on such matters is not usually ignored in England. *Time Magazine* seems to think it will not be ignored on this occasion either.

Reformed Church Synod

THE Reformed Church of America (Dutch Reformed) decided at its annual Synod in May to send down to local churches for study the proposed plan of union with the United Presbyterian Church. It also proposed that the United Presbyterian Church have next year's Assembly at the same time and place as its own Synod, so that certain joint activities could be carried on, though an actual union is not possible before 1950. It agreed to engaging in joint publication of new hymnals and of Sunday school material.

The Reformed Church Synod also decided to continue its membership in the Federal Council for another year, "with the avowed purpose of getting that Council to take positions doctrinally more consonant with a Biblical Christianity". The Synod reserved the right "of voicing our disapproval of anything that in our humble judgment contradicts or contravenes or tends to compromise the fundamental tenets of the historic Christian faith".

Maritain to Princeton University

DR. JACQUES Maritain, recently French Ambassador to the Vatican, will retire from that post soon. The announcement stated that he would return to private life.

Concurrently, however, it was announced that he would accept a position in the Department of Philosophy of Princeton University.

Maritain has been one of the leading philosopher-theologians of the Roman Catholic Church in recent years. He is the author of a number of books on Catholic philosophy.

MacLennan on Trial

THE REV. Stewart P. MacLennan, Presbyterian minister who performed the marriage ceremony for Robert Topping and Actress Lana Turner will stand as his own accuser in a trial by the Presbytery of Los Angeles. Presbyterian law forbids clergymen to perform marriage ceremonies for divorced persons within a year after the divorce, and then only for the innocent party. Topping was divorced just three days before his marriage to the actress.

Mr. MacLennan acknowledged that he had gone contrary to the book. "I certainly do not regret marrying the couple", he said. "I only regret breaking the church rule that I was unaware of". Since he will stand as his own accuser, the only function of the trial commission will be to determine the censure to be imposed upon him.

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