

June 15, 1951

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The Presbyterian
G U A R D I A N

The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Westminster Confession I. x.

J. Gresham Machen
Editor 1936 - 1937

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Meditation

Poor Receivers

But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.—HEBREWS 5:14.

The writer of the epistle to the Hebrews was in a difficult spot. He had a lot he wanted to say about Christ, but he was limited by the discernment of his hearers. It was true that they had been Christians long enough to be teachers. But as a matter of fact, they had developed so poorly that they really needed someone to teach them again the A, B, C's of the Gospel. They were stunted in their spiritual growth. Their understanding had not matured. So unprepared were they for a thoroughgoing presentation of the things of Christ that they must be put on milk, as though they had only recently been born. And all this because of a kind of stagnation. They had not exercised their spiritual senses by use.

They must have seen it many times that a man cannot stay in bed indefinitely without losing his ability to walk. And they must have known that young men develop skill in the use of their bodies by careful and persistent drilling until the movements demanded by their sports become quite natural and largely even habitual. But they did not see that the world of the spirit is much like the world of the body. They did not realize that discernment must be exercised in matters of good and evil, if this distinction is not to become hazy. As a result, their adherence to the Gospel of Christ was in danger.

How easily some are driven about by every wind of doctrine! Everything impresses them. They are likely to be the kind who don't like to be bothered with questions of truth and error in religion. Questions of doctrine and Bible interpretation are very boring to them. They think of religion in terms of being kind and attending red-hot pep rallies. Perhaps they think of religion in terms of a few traditional exercises that stir the emotions by their esthetic qualities. Small wonder that they should become indifferent to the question of right and wrong just when discrimination is a crying need.

When this dullness sets in, the

preacher is on the spot. He is like a man trying to describe a work of art to a blind man. The picture becomes very hard to explain. Eloquence may succeed in touching the feelings just a little. But it will hardly meet the need. Who can put into language the fine points of depth and color? Who can describe the beauty of a sunset to one who has never seen the light of day? And who is not at a loss to bring out the beauty of the Son of God when hearers become sluggish, dull, and sleepy in their understanding?

The world gropes in darkness and gives itself over to destructive ideologies because it is blind. It lacks spiritual understanding.

The saints are those to whom it has been given to see the dawning of a new day. But even they can become arrested in the progress of their understanding. Discernment may grow dull through sloth. Bibles remain unread. If they are read, it is only for a few sleepy minutes before retiring for the night. Little is done to understand the teaching, and still less to apply it to the decisions of life. Too many such decisions are made according to custom. There is no real effort to judge between good and evil in the light of truth. Soon, when they should be teachers, they are at the point where the very foundations of their faith are in danger. The artist would not think of giving up his practice. He knows too well the cost. But too many Christians think they can tackle the colossal business of living a godly life without constant pondering of the bearing of the Gospel upon their choices. Then the preacher is hard put to it to know how to preach the whole counsel of God. Small wonder that the most popular preachers come to be those who know the least about the Scriptures. After all, they have a lot in common with such people—a lot of ignorance!

HENRY TAVARES.

McIlwaine Address

THE address of the Rev. and Mrs. R. Heber McIlwaine, Orthodox Presbyterian Missionaries in Japan, is Nii Machi, Watari Machi, Miyogi Ken, Japan.

Grass Roots

By R. K. Churchill

"A system which cannot touch the outside world, but must leave arousing and converting to the work of others, whom it judges to be unsound, writes its own death warrant."

(C. H. Spurgeon: *Lectures to Students*)

I don't know how you feel, my friend, after reading these words, but I feel like I have been hit between the eyes. Now I have found that when a man takes the preaching to heart, there is far more hope for that man than those who think it does not apply to them. So let's take it to heart.

Statistics show that most of the arousing and converting has been done in our day by groups we deem heretical. It is not the Calvinistic churches, but the Churches of God, and the Pentecostals that have increased 200 and 300 per cent during the past few years.

We would be foolish indeed to take church statistics today without more than one grain of salt. For instance, the increased church membership in America coupled with a decrease in church attendance, should not bring joy, but fear. Nevertheless, let us ask ourselves if we who embrace the glorious system of the Reformed Faith are not leaving arousing and converting to others.

I have heard more powerful preaching and greater concern for the lost in Pentecostal Churches than I have heard in my own church. Are we better critics than soul-winners? Paul is an example: he was continually having to stand alone. God's Word and God's honor to him were most important. At the same time, he did not leave arousing to others. God joined together in the Apostle the passion for God's Word and the passion for souls, and 'what God hath joined together let not man put asunder.'

When a man is inoculated he receives just enough of the germ to keep him from getting more. Are we possessed by God's Word, or just inoculated?

Lord, send Thy fire into our midst; make us anxious to be fools for Christ's sake.

THE PRESBYTERIAN GUARDIAN

JUNE 15, 1951

The Marks of the Church

A BRIEF but very impressive address was delivered at the General Assembly of The Orthodox Presbyterian Church by the Rev. Clarence Van Ens, fraternal delegate from the Christian Reformed Church.

Mr. Van Ens spoke on The True Church, and centered his attention on the marks of the true church, as understood in Reformed circles.

The first mark of the true church is the preaching of the Word. In many churches of our time one may hear almost anything except the Word of God. Human philosophy, book reviews, a "gospel" which is not the gospel God has given in His Word, dissertations on politics and psychiatry, all proceed from pulpits in so-called churches on every Lord's Day. But where such material is presented, that is not a true church of Jesus Christ.

Mr. Van Ens reminded us that the preaching of the Word has both a positive and a negative aspect. In the negative aspect, it is a solemn warning against false teachings and false practices. Our world is full of religious sects. Many of them claim to derive their teaching from Scripture. But one and all are parasites, living by attracting to themselves those who are in the church but have for one reason or another allowed their zeal and their faith to grow cold. In the preaching of the Word there must be warning against such false sects. And there must be warning also against false ideas of conduct.

But the preaching of the Word is also positive, it is instruction in the truth God has given. Here is the real food, the real nourishment that God has provided for His people. And as physical health depends largely on good and adequate food, so good spiritual health in the body of Christ requires a growing knowledge of the Word, which is most effectively acquired through a diligent attendance upon the preaching of the Word. Christian people should realize that they are gaining rest of body at the expense of peace of soul when they choose the seashore rather than the house of God on the Lord's Day. The first mark of the true church is the preaching of the Word. Are we associated with the true church, and if so are we diligent in attendance upon that which is its first and chief mark?

The second mark of the true church is the proper

administration of the sacraments. God has given His church certain "signs and seals" of the covenant of grace. He has given baptism, a sign and seal of our ingrafting into Christ. Baptism is to be administered to the children born within the church as an outward sign of their membership in the community of God's redeemed. Baptism is to be administered also to those who, regenerated by the Spirit of God repent of their sins and believe in Christ during the years of their maturity. Indifference to the rite of baptism, and careless oversight of the administration of the rite, do not characterize the church true to its Saviour and Head.

So also the sacrament of the Lord's Supper is to be administered with care and diligence, according to the ordinance of Christ. It is not some general exhibition of friendliness, in which everyone who feels like it may participate, but is specifically a sign and seal of the benefits of the covenant of grace, and signifies union with Christ and one another in Him. It belongs to the true church, and is properly administered there alone.

The third mark of the true church is the proper exercise of discipline. And how necessary this is. Evil and unbelief are ever becoming stronger outside of the church. More and more they are taking their toll of the church itself. And how often it is true that the members of the church look with extreme distaste upon the exercise of discipline. We prefer to be thought kind and generous than to have concern for the purity and peace of the church. But God is holy. And He requires that His church, too, shall be holy. Where error of doctrine or impurity of life are tolerated, there it can hardly be said that the true church is found. It is not, indeed, that the church takes delight in cutting off offending members. Rather does it take delight in the salvation of sinners, the reclaiming of offenders. And this too is its aim in discipline, not to cut off, but to reclaim, and thus glorify the God who is Redeemer of sinners.

We all need to be reminded of these things. They are marks of the true church of Jesus Christ, in which we delight to claim membership, by the grace of God alone.

L. W. S.

The Assembly Report

EACH year in the June issue we carry a full report of the General Assembly of The Orthodox Presbyterian Church. Those of our readers who are members of that church will find in the report much of interest concerning the activities of this branch of Christ's church. Those not members of the denomination may yet be profitably instructed as they see a body of men committed to the authority of Scripture and the Reformed faith dealing deliberately with problems which are far more widespread than the group dealing with them.

Our report necessarily includes a certain amount of interpretative comment. The right to disagree with, while yet submitting to, Assembly actions, remains alive in this church.

Meanwhile the church goes forward with its task of proclaiming, defending, and applying the historic Christian faith in a world that appreciates so slightly the glories of that faith.

Ministers Needed

WE were recently informed that in the Christian Reformed Church there are some 80 vacant congregations, out of a total of about 400 in the denominations. To meet this need there are only about 13 men graduating from their seminary this year.

In the Orthodox Presbyterian Church we count nine churches without pastors, out of a total of about 75. Three of these are in the way of securing a pastor, from recent seminary graduates.

These facts simply point up the pressing need of more young men entering the ministry. The situation in these churches, which are outstanding in their effort to be loyal to the historic Christian and Calvinistic faith, is paralleled by conditions in other churches, as for example the United Presbyterian Church.

It is not strange that there is a shortage of ministers in our day. Modernism, which has so long dominated the religious field in America, does not breed the spirit of self-less devotion to the cause of Christ, out of which alone consecrated ministers are born. The church having become an institution representing community respectability, rather than the earthly form of the Kingdom of Heaven, the ministry has degenerated to an office of community

leadership, rather than the office of ambassador of Jesus Christ.

The ministry in the church of Jesus Christ is a glorious service. It does not provide material rewards comparable to many other services. It carries with it mental anguish, hard labor, much sacrifice. But the feeding and care of a portion of Christ's flock, watching little ones grow in the faith, and mature ones rejoice in the comforts of sound doctrine, realizing ever that the road being traveled is the road to the eternal kingdom of glory and of God, these are the rewards of the faithful minister.

Young men, you who are looking forward to life, consider whether it is perhaps your opportunity and responsibility to undertake the work of the ministry, to become an undershepherd in Christ's flock, to devote your energies and efforts to those things which, while not being seen, are yet eternal.

Evolution Has Problems, Too

A RECENT issue of *Life* magazine carried an account, reported also in other news sources, of the discovery in some cave in Iran, of a human skull.

Now the discovery of human skulls is not ordinarily news. But this discovery threw the scientific world into a "dither." The reason was that the skull was apparently a lot older than it should have been, or something of the sort.

Or, to put it more simply, this was a relatively normal human skull, but it was found in dirt that apparently was laid down over 75,000 years ago. And, according to the evolutionary theories, normal human beings weren't supposed to have evolved yet at that time. In fact, this was the period of the primitive Piltown and Neanderthal men. Yet here was the skeleton of an apparently modern *homo sapiens*, pretty much like the people you see on Fifth Avenue.

Extensive efforts are being made in the present time to promote the evolutionary idea. The article in *Life*, for example, carries a chart which traces modern man and modern monkeys back to a common ancestor over a million years ago. Another article we read recently in a popular magazine described at considerable length the appearance of the oceans, the beginning

of cell life, and the development up to modern man.

We are not impressed by such propaganda for a dubious scientific theory. Neither we, nor scientists, nor historians were present at the time when the events described were supposed to have taken place. And the attempt to provide a "natural" explanation for the world stands condemned by the authoritative Word of God.

We know that in the beginning God created the heavens and the earth. We know that He formed man of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul. Whatever science discovers must fit into the teachings of divine revelation. Until such a harmony is established, we shall take our place with the believers of all ages and rest on the authority of Scripture for our hope for time and eternity.

Sorry

WE apologize to our readers for the amount of material in this issue which has been written by the Editor. We do not have a staff of reporters. And so the reporting of events of special interest falls largely in our own hands. And since this issue each year carries the report of the General Assembly and of the Westminster Commencement, it happens that the Editor, turned reporter, does most of the work. We don't consider it necessary to attach our name at every point. Readers should understand that unidentified material is prepared by the Editor.

L. W. S.

The Presbyterian GUARDIAN

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Report from Formosa

Door Is Open for Gospel In Island Fortress, More Helpers Needed

By RICHARD B. GAFFIN

THE door to preaching the Gospel is indeed open in Formosa. More than that, it is wide open. Many are entering that open door.

Readers of THE PRESBYTERIAN GUARDIAN are for the most part those who profess to be Presbyterians and who, I trust, are really interested in and concerned about the great task of preaching the Gospel to every man. We profess to be Presbyterians not because we wish to set ourselves apart from the other members of the Body of Christ, but simply because we believe that Presbyterian doctrine is the purest and fullest form of Biblical doctrine. We therefore, to be consistent, should be concerned that this Reformed faith is preached and taught everywhere. Also to be consistent we naturally desire that all true believers might partake of this faith which we believe to be "the counsel of God," and we are saddened when we see children of God content to preach just a partial extract of God's great revealed truth. I have said that many are entering the open door in Formosa, and for that fact we rejoice, even as the Apostle Paul rejoiced that Christ was preached even by those who preached in contention (Philip. 1:15-18). Many are going up and down the island whom we acknowledge to be our brethren in the Lord, yet against whom we must contend earnestly at certain points when we discuss the meaning of the Word of God.

The history of modern missions in Formosa is the history of Presbyterian missions in Formosa. For over eighty years the English Presbyterian mission has worked in southern Formosa and for a slightly shorter period of time the Canadian Presbyterian Mission has labored in the northern part. Most outstanding is the way the Lord has blessed the preaching of His Word among the aboriginal mountain tribes. Up to the end of the Pacific War, which terminated fifty years of Japanese rule, only Presbyterian churches had missionary laborers in Formosa. A few Episcopal and Methodist churches existed, but they carried on no

missionary work among the Formosans or Aborigines.

Today according to the figures available, there are 190 Formosan churches and over 70 aboriginal churches. Not all are self-supporting, but most are. The aborigines have built their own style church buildings, but many of them still do not have full time pastors. For more interesting and detailed information I would suggest that you obtain copies of the Rev. James Dickson's little booklet, *Stranger than Fiction*, which can be purchased from Evangelical Publishers, 366 Bay St., Toronto 1, Canada, and the British and Foreign Bible Society's booklet, *He Brought Them Out*. These are both interesting, and they make us aware of what has been done in Formosa. They also indicate in part at least what must be done in the future.

It should be noted at this point that there are three main types of people living on Formosa today. These are the Aborigines, the Formosans, and the Mandarin speaking Chinese from the mainland, who have made Formosa their last refuge from Communism. The aborigines live in the mountains. The largest of the tribes are the Taiyals, Amis, and Paiwans. Each speaks a language which is unintelligible to the others. But because of the fifty year Japanese occupation, all who have attended school and have had contact with the outside speak Japanese. The Formosans are descendants of immigrants from the province of Fukien in China who came about 200 years ago. They speak the Formosan dialect, and Japanese. The third group is the Mainlanders who for the most part speak the Chinese National language, which is commonly called the Mandarin dialect.

This seems to suggest great language confusion, but the National language is now being taught in all the schools and, even for older people, is rapidly becoming the medium of intercourse in business and travel. The Formosan churches which are alive and anxious

to take advantage of this new situation are conducting services in Mandarin, as well as in Formosan. Everywhere Mandarin is being understood by an increasing number of people, especially grade and high school students.

Transportation is not difficult in Formosa. The Japanese were great builders of railroads, motor roads, bridges and tunnels. And now with the airplane, travel throughout the island is easy and fast. According to American costs it is also very inexpensive. Thus the whole island of Formosa lies open before the Christian missionary, waiting to be possessed for Christ.

Foreign missionaries are especially welcome here. There is novelty in a foreigner who speaks Mandarin. But also the desire to learn English is very great, both among Formosans and Mainlanders. And the missionary provides an opportunity for them to hear some English. Here is one great value of starting English Bible classes. Christians who want to improve their English as well as study the Bible gladly come. But such classes also attract many non-Christians who will come and listen to the gospel as it is explained in English and Chinese by the missionary.

May I therefore use this means to issue a call for more Presbyterians to come over and help us. Maybe some of my readers are still in High School. I call on you to begin your preparation now to come to Formosa. Perhaps by the time you are ready even the great land of China will be again open to us. I call on you who are in college to look to Formosa, where you can soon be doing work for the Lord. I especially call on you who are in Seminary or Bible School. Will you not consider the need of coming to Free China, and there redeeming the time that remains for us all.

The Chinese government is feverishly training men to carry the banner of freedom back ultimately to their brothers and sisters now suffering behind the Iron Curtain. How many of these men will also go prepared spiritually to stand in the battle, and at the same time to carry the gospel of eternal salvation to that vast multitude which has never heard God's Holy Word? The answer is up to you, dear reader, either to say, "Here am I, Lord, send me," or else by all means to support those who have gone and will yet go.

Orthodox Presbyterian Assembly Remains in ICCC

Receives Protest, Plans for Denver Next Year

By **LESLIE W. SLOAT**

THE Eighteenth General Assembly of The Orthodox Presbyterian Church, meeting at Westminster Theological Seminary May 24-28, by a vote of 18 to 15 affirmed its membership in the International Council of Christian Churches, explicitly approved and accepted the Preamble and Doctrinal Statement of the Constitution of that Council, and informed the Council it considered the language of the Preamble capable of interpretation contrary to its own convictions regarding the Church as the proper agency for evangelism.

Then before the Assembly concluded its work, a protest against this action, signed by nineteen members of the Assembly, was filed with the clerk.

These two actions were leading features of another Assembly largely devoted to the problem of cooperation between churches, and especially to the problem of cooperation, as a Reformed church, with churches that are non-Reformed in their theological viewpoint.

Devotional Service

According to the practice of the Church, a service of worship was held on Thursday morning, conducted by the Moderator of the previous Assembly, the Rev. Leslie W. Sloat. The sermon text was from I Peter 5:2, "Tend the flock of God which is among you." The message was directed to the ministers and elders in particular, and emphasized their responsibility toward the congregations they served, in the matter of the preaching of the word, discipline and oversight, and control of the administration of the sacraments and of membership.

The communion service followed the sermon, and the Rev. Messrs. Robert Graham and Clarence Duff and ruling elders Geo. O. Cotton of Volga, S. Dakota, J. L. Bryan of Trenton, N. J., T. M. Broekhuizen of Memorial Church, Rochester, N. Y. and R. Kopenhaver of Middletown, Penna., assisted Mr. Sloat in this service.

Eyres Elected Moderator

The business of the Assembly offi-

cially began Thursday afternoon. The Rev. Robert L. Vining, stated clerk of the previous Assembly, was elected to serve in that capacity for another year. The office can hardly be considered an honor, but reelection to it was an indication of the Assembly's recognition of Mr. Vining's faithfulness and competency in this field.

The Rev. James W. Price of Morristown, N. J., the Rev. LeRoy B. Oliver of Harrisville, Penna. and the Rev. Lawrence R. Eyres of Westchester, Ill., were nominated for the office of Moderator. On the second ballot Mr. Eyres was elected by a large majority.

Mr. Eyres is pastor of the Westminster Orthodox Presbyterian Church. He formerly served as pastor of First Orthodox Presbyterian Church of Portland, Oregon. He came to Westchester, which is a home mission field, in April, 1950. Progress made before his arrival was continued, and during the past year the congregation at Westchester has been organized and received as a particular church of the

Mr. Moderator . . .



Rev. Lawrence R. Eyres

denomination, and a church building has been completed and is in use. Mr. Eyres also serves the chapel work at La Grange, Illinois.

Overtures and Communications

After the new Moderator had been welcomed to the chair, the Rev. Ralph Clough of Bridgeton, N. J. was chosen assistant to the clerk. Then a series of overtures and communications was read. Wisconsin Presbytery asked a change in the Book of Discipline, according to which ministers not active in the work of the ministry for a period of two years might be called before Presbytery to give cause why their name should not be dropped from the roll of Presbytery.

Philadelphia Presbytery asked the Assembly to divide it, placing the western churches with the Presbytery of Ohio. Philadelphia and New York-New England each overtured that the Assembly declare that the church was not a member of the International Council of Christian Churches. Dakota Presbytery asked for clarification of what is involved in the "system of doctrine," as that term is used in the ordination vow. California Presbytery asked advice on the question of the necessity of reordaining a ruling elder when he enters upon the work of the ministry. The same Presbytery requested the appointment of a committee to study the subject of dispensationalism.

Among communications was a request from the Foreign Missions Committee that the Assembly appoint a delegate to a projected International Reformed Missionary Council, growing out of the meeting a year ago of the Reformed Ecumenical Synod. The American Council reported that it was not prepared to make changes in its constitution, along lines suggested by the previous Assembly. A letter from the Office of Division Chaplain commending the work of Chaplain John Betzold was read. And Dakota Presbytery invited the Assembly to Denver for 1952.

Travel Fund for Commissioners

An amended docket was adopted, committees on presbyterial records, date and place of next meeting, overtures and communications, and ecumenicity were erected, and the Assembly proceeded to hear its first report, the report of the travel Committee.

Each year the Assembly faces the question of the cost of travel of commissioners. Last year a committee was

erected to study the question and make recommendations. In a four page paper it set forth its view of the principles involved, reported the practice of other denominations, and recommended certain procedures.

After somewhat lengthy discussion, the Assembly concluded that in the main it could not go along with the Committee's recommendations. Those recommendations provided that pastors should receive remuneration according to the percentage of the allotment of their churches which had been forwarded to the fund. They also provided that ministers not serving Orthodox Presbyterian agencies, and employees of committees of the church (except missionaries) should not receive anything from the travel fund.

The Assembly judged, however, that all ministers of the church were by the Constitution authorized to attend the Assembly, and should receive equal treatment in the matter of travel expenses. It also judged that ministers of local congregations should not be penalized by the failure of their congregations to contribute to the fund. This places the fund too much on a tax or assessment basis. The Assembly has no right to tax congregations, but only to ask them voluntarily to contribute on a proportionate basis to the fund.

Despite the harsh treatment its report received, the committee had evidently put time and effort into the matter, and this was particularly apparent when it reported that over \$1,200 had been contributed to the travel fund, and that, according to a scale set up, practically all commissioners asking travel compensation would receive the amount specified. This was the largest travel fund ever available to the Assembly, and suggests that with adequate encouragement the churches are ready to accept their responsibility of meeting the travel expenses of commissioners attending the General Assembly of the church.

Foreign Missions

The Church's Committee on Foreign Missions next reported. The status of the church's foreign missionary activity is probably fairly well known to our readers. At present the Rev. and Mrs. Francis Mahaffy and family are in Eritrea, the Rev. Richard Gaffin and the Rev. Egbert Andrews are on Formosa, and the Rev. and Mrs. R. Heber McIlwaine are in Japan. The Rev. and Mrs. Clarence Duff and family, who have been home on furlough during

Roll of the Assembly

Presbytery of California

MINISTERS

Bruce F. Hunt
Robert H. Graham
H. Wilson Albright
Edwards E. Elliott
James E. Moore

Presbytery of the Dakotas

MINISTERS

H. E. Bird
Arthur O. Olson

ELDERS

D. Stanton
Geo. O. Cotton

Presbytery of New Jersey

MINISTERS

W. H. Bordeaux
Ralph Clough
Edmund Clowney
Bruce Coie
Leslie A. Dunn
R. Eckardt
C. Ellis
T. Georgian
L. Grotenhuis
R. Gray
J. C. Hills
E. L. Kellogg
M. G. Kline
J. Price

ELDERS

J. L. Bryan
A. Thomson

Presbytery of New York-New England

MINISTERS

C. Busch
H. Van Du Mont
R. Meiners

J. Murray
J. Skilton
C. E. Stanton

ELDERS

T. M. Broekhuizen

Presbytery of Philadelphia

MINISTERS

R. L. Atwell
L. R. Bachman
J. P. Clelland
G. R. Coie
R. Commeret
C. K. Cummings
C. Duff
D. Freeman
J. P. Galbraith
R. B. Kuiper
A. W. Kuschke
R. S. Marsden
L. B. Oliver
H. D. Phillips
L. W. Sloat
N. B. Stonehouse
H. Tavares
C. Van Til
R. L. Vining
P. Woolley
E. J. Young

ELDERS

L. Brown
R. Hofford
T. Kay (Alt.)
R. Kopenhaver
M. F. Thompson

Presbytery of Wisconsin

MINISTERS

R. Churchill
L. R. Eyres
O. Holkeboer
J. Verhage

the year, expect to return to Eritrea this summer, leaving the United States, if present plans materialize, about July 31. This will give the church seven missionaries under regular appointment on the field during the coming year, the largest number the church has had in active service for some time.

The Committee also reported that it has been seeking missionary candidates to fill vacancies on the field, and has good hopes of being able to make several appointments during the coming year.

A most encouraging feature of the report was the fact that contributions to foreign mission work in The Orthodox Presbyterian Church increased in over-all amount by about 10 per cent. During the past four years the amount of contributions to foreign missions has more than doubled, the total this year, including the thank offering, being over \$36,500. However with a full complement of missionaries, and the possibility of new appointments, the committee will still be in need of all

the support the church can give its work.

The Rev. Messrs. James Price, Charles Ellis, and John Skilton were re-elected to the committee in the class of 1954. Mr. Sloat was elected to fill out an unexpired term in the class of 1952, in place of Professor Paul Woolley who had resigned. And elders Murray F. Thompson and Ralph Clouser were elected the other members of the class of 1954. In addition to these the Committee now is composed of the Rev. Messrs. John Clelland, Bruce Coie, John Murray, Edward L. Kellogg, Henry Phillips, and ruling elders Willard Neel, Lewis Roberts, William Campbell and Donald Hill.

Home Missions and Church Extension

According to the report of this committee, fourteen pastors were receiving aid as home missionaries or pastors of churches not self-supporting. This list of ministers includes Carl Ahlfeldt, Lester Bachman, Bruce Coie, John Davies, Robert Eckardt, Lawrence

Eyres, John Hills, George Marston, Herman Petersen, Russell Piper, J. Lyle Shaw, Charles Stanton, Henry Tavares and Earl Zetterholm.

The Committee reported that it had been able to increase the basic salary scale for its missionaries and aid-receiving pastors, a change made imperative by generally rising living costs. The building at Westchester, Illinois, is the only building reported as completed during the year in an aid-receiving field.

As for finances the report stated: "Contributions from the churches again reached a new high mark in the past fiscal year. These contributions were \$5,200, or 18 per cent, greater than last year's, and our church has become one of the leaders among American churches in per capita giving to missions." Total contributions to the Committee during the year were \$40,104.

The members whose terms expired were all re-elected, and in addition ruling elder R. Kopenhaver was chosen to fill the unexpired term of ruling elder B. Vos, who resigned due to inability to attend meetings. Membership on the committee is Ministers Lewis Grotenhuis, Robert Marsden, Roy Oliver, Robert Atwell, Ralph Clough, Ned Stonehouse, Calvin Busch, Glenn R. Coie, Robert Eckardt, and Elders Cyrus Ferguson, Wilfred Moses, Nelson Kellogg, R. Kopenhaver, J. L. Bryan and Bert Roeber.

In connection with this report, a discussion arose over the use of funds as between minister's salaries, and the erection of buildings. The Committee has a contingent fund, representing loans for buildings, or responsibilities assumed for buildings. It appeared to be the opinion of some that funds contributed to the committee on an undesignated basis should not be used for buildings, but for the ministrations of the gospel. After various substitutes and amendments the form of a motion on the floor came to be that the Committee on Home Missions be instructed to put into effect as far as possible the policy of using for church extension building purposes only funds designated for this. The motion and the policy contemplated in it were referred to the Home Missions Committee for study, the committee to report back concerning it next year.

The issue here seemed to be, in the minds of many, the so-called Nevius plan of mission work. The claim was made that according to the New Testa-

ment the sending church should be responsible for the salaries of the missionaries only, while the congregations were to be responsible for costs of their own buildings. It was suggested that to provide funds for buildings from the central agency was in some way babying the churches along. The Rev. John Galbraith, General Secretary of the Committee, contended that use of funds to help local churches in their building programs was not babying the churches, but was in the end more economical, since churches with buildings had actually shown a greater ability to get on their feet, become self-supporting, and repay loans than churches without a building. The Rev. James Moore of Los Angeles, took the position that the work of the Assembly and its committee should be directed to that which is commanded in Scripture, the ministry of the Word, rather than to those activities which Christians may think have aided and abetted that work. The Rev. Bruce Hunt expressed opposition to the idea that local work cannot prosper without a building. The building business, he said, ought to be up to the local congregations.

The decision to refer the matter to the Committee for study removed the question from the Assembly floor, but we predict that it will be met with in future Assemblies on numerous occasions.

Christian Reformed Delegate

A pleasant interlude on Friday morning was the period given over to receiving greetings from the fraternal delegate of the Christian Reformed

Church. The greetings were brought by the Rev. Clarence Van Ens, pastor of Prospect Street Christian Reformed Church in Passaic, N. J.

Mr. Van Ens, who took graduate work at Westminster several years ago, and is personally known to many of the ministers of the Orthodox Presbyterian Church, spoke briefly about the church of Christ. The marks of the true church are the preaching of the Word, the proper administration of the sacraments, and the correct exercise of discipline. Mr. Van Ens noted that his denomination and the Orthodox Presbyterian Church are agreed in their understanding of these things, but that there is need for mutual encouragement and exhortation also. A tremendous responsibility has been placed on us to deal worthily with God's precious possession, even His church. Let us, as those who are agreed, walk together in the work of the church.

The Moderator asked the Rev. John P. Clelland to reply to Mr. Van Ens. Mr. Clelland noted that the Orthodox Presbyterian Church is young and small and often lonely in this hostile world. And it rejoices to see in the Christian Reformed Church a sort of older sister communion. There may be quarrels, but they are family quarrels. We stand together in our understanding of and love for the Reformed faith. Moreover, said Mr. Clelland, we see in the Christian Reformed Church something we want—an attempt to develop a community of Reformed faith and life. The Christian school movement has
(See "Assembly" p. 114)

Westminster Seminary Holds Twenty-Second Commencement

Grants Eight Bachelor, Six Master Degrees

THE Twenty-second annual commencement exercises of Westminster Theological Seminary, Philadelphia, were held on Wednesday, May 9, in the garden near the main building on the Campus.

The high point of the exercises was the granting of the degrees. The degree of Bachelor of Divinity was granted to Herbert W. Dale, Meade F. Degges, T. D. Han, C. H. Kim, Carl Nowack, Robert J. Sutton, T. A.

Thomas and, for work completed in 1935, to George W. Heaton in absentia. Degrees of Master of Theology were granted to Murdo McRichie, Yune S. Park (in absentia), R. J. Sutton, Paul Szto, George Y. Uomoto, and Clarence J. Vos.

The address of the afternoon was delivered by Dr. William E. Welmers, Visiting Assistant Professor of Linguistics at Cornell University. Dr. Welmers is a minister of The Orthodox

Presbyterian Church, and has for a number of years been in Africa, assisting various missions with language problems.

Dr. Welmers spoke on the subject, *The Christian and His Culture*. His remarks were set against the background of mission work, both in Africa and in America. The problem, as he saw it, was to get across the Christian message without at the same time disrupting a relatively harmless, though perhaps radically different, cultural pattern. The missionary who goes among the various native tribes of Africa, for example, finds many habits and customs which are entirely different from his own. If he immediately tries to introduce his own cultural pattern, there is a good possibility his work will be completely misunderstood, or an almost utter failure. For the natives will confuse the culture with the Christianity, and either rebel against it or accept it and think they have become Christians.

Dr. Welmers cited as examples from his own experience a native congregation which could not have worship, as they had no bell to call the people together. The nearby mission had a bell, and they thought a bell was necessary. Others felt they could not come to church because they had no good clothes to wear. Others thought salvation meant being saved from doing farm work.

We may not immediately recognize them as such, but there are similar problems even in America. Our culture may not include blood sacrifices, but it is basically anti-God in its concepts. And just as the African culture has elements so contrary to Christianity that they cannot be ignored, but other elements which are relatively indifferent, so in America there are habits and customs, some of which are basically anti-Christian, but others of which are relatively indifferent.

What is needed, said the speaker, is that we shall not confuse culture with Christianity. It is not the culture that needs changing, so much as the Christian's attitude toward culture. Those elements in culture which do not actually require changing, should be allowed to be affected gradually by the impact of the Christian message. But the chief business of the missionary is to preach a theology, not a culture.

Dr. Welmers found the answer to the problems not in asceticism, nor in pietism, but in the Reformed faith,



Commencement Exercises at Westminster Theological Seminary—Dr. William E. Welmers delivering address for the occasion.

which recognizes the true God as Creator and ruler, recognizes the true nature of man as totally depraved, but sees in the common grace of God that which prevents man from becoming entirely corrupt, and retains in him some desirable abilities and characteristics.

Auxiliary

The Women's Auxiliary held a luncheon at the Seminary Wednesday noon, and followed this with a brief business meeting at which a financial report was given, and officers elected. The financial report showed that over \$22,000 in contributions to the Seminary was credited to the work of the Auxiliary. Mrs. Frank Stevenson of Cincinnati was again elected President of the Auxiliary.

Alumni Banquet

On Tuesday evening the Alumni Association held its annual banquet, with over 80 persons present. In the course of the banquet it was announced that the Alumni would sponsor a third Ministerial Institute at Westminster Seminary in the spring of 1952, during the week following Commencement.

The two speakers at the Banquet were Dr. Ned B. Stonehouse, who reported on some interesting letters by Dr. Machen, which had recently come into his possession, and the Rev. William Hiemstra, Spiritual Adviser at the Christian Sanatorium of Wyckoff, N. J., whose subject was "The Reformed Faith and Mental Hygiene." Mr. Hiemstra pointed out that mental breakdowns may come to Christian

people, that often times they are traced to circumstances in the patient's distant past, and that the Reformed Faith provides the most effective answer to the conditions under which mental illness seems to develop. Mr. Hiemstra stressed two features of the Reformed Faith which are particularly effective in this connection. First is the sense of security which the Reformed Faith inculcates. And second is the "habit of trust" pattern. The individual who from early years rejoices in the security of God's sovereign grace, and who in every circumstance of life naturally turns in trust to God, is the person who is least likely to be affected by those mental disturbances which rise from a feeling of insecurity and uncertainty.

Uomoto Given Missionary Appointment

THE Committee on Foreign Missions of The Orthodox Presbyterian Church has appointed Mr. George Y. Uomoto to missionary work in Japan. Mr. Uomoto graduated from Westminster Theological Seminary in May. He was born in this country, of Japanese descent. He plans to spend the summer studying language at the Seattle-Pacific College in Seattle, Washington. He is married and has three children. He was licensed by Philadelphia Presbytery on May 21. His family are members of the Orthodox Presbyterian Church in Seattle.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLV

ITS SALUTARY DISCIPLINE

The marks of the true church are three in number: the sound preaching of the Word of God, the proper administration of the sacraments, and the faithful exercise of discipline. By those standards the present plight of almost all Christian churches so-called is sad indeed. Some have forfeited every claim to being true churches, and the validity of the claim of a great many others has become questionable.

As for discipline, many churches neglect it because they fear it will reduce their membership and thus detract from their glory. But the truth of the matter is that the church which fails to exercise discipline is sure to lose both its self-respect and the respect of those without. Strange though it may seem, the world today despises the church precisely because the church is so worldly, and the members of the church by and large take no pride in their membership because it carries with it no distinction. On the other hand, the faithful exercise of discipline is sure to enhance the church's glory.

In other words, the proper exercise of ecclesiastical discipline is decidedly salutary. It will contribute greatly to the church's health. The following aspects of church discipline help to bring out its salutariness.

Its Scriptural Warrant

Frequently a church fails under the guise of piety to exercise discipline. It is said, for instance, that God will take care of His Church and that He is abundantly able to do so without human help. Or it is said that the disciplining of erring church members is conducive to their destruction rather than their salvation because it is almost sure to drive them out of the church. But the Word of God plainly requires church discipline. Therefore, those who disparage it presume to be wiser than God. And that is a vice, not a virtue.

Of the many passages of Scripture that undeniably prescribe ecclesiastical discipline a few follow. Jesus taught that if one church member sins against

another, the offended party, after having tried in various ways but in vain to bring the offender to repentance, is to report the matter to the church, and if the offender neglects to hear the church, he is to be regarded as "a heathen man and a publican" (Matth. 18:15-17). That can only mean that he is no longer to be regarded a member of the body of Christ. And the apostle Paul commanded the church at Corinth to "put away" from its midst a member who was living in the sin of incest (I Cor. 5:13).

The thirteenth chapter of the gospel according to Matthew contains the parable of the tares. A man sowed good seed in his field. An enemy of his sowed tares in the same field. When both wheat and tares had appeared, the servants of the owner of the field suggested to him that he permit them to pluck out the tares. But he forbade them to do this lest they should root up the wheat with the tares. Instead, he bade them let the two grow together until harvest, at which time the wheat would be gathered into the barn and the tares would be burned. Thus, taught Jesus, the children of the kingdom and the children of the world will be separated in the end of the world (vss. 24-30; 36-43). From this parable it has sometimes been inferred that church discipline is a matter for the final judgment and that its present exercise is contrary to the teaching of Jesus. What is the answer to that argument?

On the one hand, it must be insisted that there are no contradictions in the Word of God and that therefore an interpretation of this parable which goes contrary to the unmistakable teaching of Scripture elsewhere cannot be allowed. On the other hand, those who conclude from the statement, "The field is the world" (vs. 38), that this parable has no bearing whatever on church discipline but merely teaches that the righteous and the wicked will until the end of time exist alongside each other in the world are guilty of serious oversimplification. The field is indeed the world. Into that field the good seed is sown, and thus the church

comes into existence. But Satan sows tares among the wheat and thus introduces the children of the wicked one into the church. That is the presentation of the parable. Practically all the ablest expositors of Scripture are agreed that this parable does indeed present a picture of the imperfect visible church.

In his book *The Teaching of Jesus Concerning the Kingdom of God and the Church* Geerhardus Vos offers a most reasonable explanation of this parable. The disciples entertained the notion, so prevalent among the Jews of that day, that the very first work of the Messiah on His arrival would be the absolute separation of the good and the evil. Jesus here corrects that notion by telling them that the complete separation will not occur until the end of time, and that in the meantime the kingdom, which is the church, must partake of the limitations and imperfections to which a sinful environment exposes it. Thus understood, the parable of the tares is a strong warning against excesses in church discipline, notably against the view that men are able to determine infallibly who are born again and who are not and, in reliance on their supposed infallibility, are to establish a perfectly pure church. But by no manner of means does this parable forbid, or even discourage, ecclesiastical discipline.

Its Spiritual Character

The authority of the church differs widely in character from the authority of the state. That is indicated by the Scriptural symbols of the two. The sword is the Scriptural symbol of civil authority. Of the civil magistrate it is said: "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). But keys are the Scriptural symbol of ecclesiastical authority. Said Jesus to Peter as representative of the twelve apostles, upon whom the church is built: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matth.

16:19). Obviously, keys are wont to be used in a wholly different way from a sword. The sword suggests force; keys do not. And that means that, in distinction from civil authority, ecclesiastical authority is spiritual.

For that reason church discipline must always be exercised in the spirit of love. Speaking of a member who had committed a serious offense but had repented, Paul admonished the Corinthians "to forgive him and comfort him." "Wherefore," said he, "I beseech you that ye would confirm your love toward him" (2 Cor. 2:7, 8).

Again, church discipline must always be exercised in the spirit of deep humility. Never may the members of the church assume an I-am-holier-than-thou attitude. Rather should each member be mindful that he is not a whit better than the offender and that but for the grace of God he would be the offender. Said the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The methods of church discipline differ from those employed by the state. The latter often uses force in dealing with criminals, but the church, in dealing with offenders, may never resort to force. It must be content with such spiritual measures as persuasion and admonition.

The state punishes evil-doers. Strictly speaking, the church never punishes its erring members. So long as at all possible it keeps regarding erring ones as Christians. And did not Christ crucified bear the punishment due to His own for their sins? Therefore it is far better to say that the church censures its offending members than to say that the church punishes them. And its censures are never physical but always spiritual. Never may the church impose fines on its erring members or consign them to prison. All it should do is admonish or rebuke them, in certain instances deprive them of such privileges of membership as, for example, the use of the sacraments, and in last instance exclude them from membership. But even excommunication must remain a purely spiritual transaction.

While a member is in process of being disciplined the church may never cease praying for him. Not only should the officers of the church intercede for him; the membership should be re-

mindful of this duty. Excommunication must be an occasion for mourning. And when the church has been compelled to regard an offender as "a heathen man and a publican," it will not yet despise him but keep remembering him before the throne of grace and beseeching him to be reconciled to God. If he repents, he should be welcomed back into the fold with joy and thanksgiving.

Its Exalted Aim

The aim of church discipline must ever be the salvation of the offender, never his destruction. While that should go without saying, there sometimes is need of this reminder. It seems that in practically every church there is at least one member who is adept at stirring up trouble. At times the temptation becomes very real to employ discipline as a device to get rid of such a member. But never may the church yield to that temptation. Discipline may unavoidably issue in expulsion from the church, but its aim must be the correction of the offender, not his elimination.

That is plainly taught in the Matthew 18 passage to which reference was already made. (vss. 15-17). Jesus does not say: "If thy brother shall trespass against thee, forthwith bring charges against him before the church." Quite to the contrary He says: "Go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Nor does He proceed: "But if he will not hear thee, report the matter without further delay to the church in order that it may take summary action against him." No, He says: "Then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Only as a last resort are Christians to report one another's offenses to the church. They may not leave a stone unturned to gain the offender before referring his case to the church. And when that has become necessary, the first duty of the church still is to seek to reclaim the erring brother.

The salvation of the offender is indeed a high aim of church discipline, but there is a higher aim. The spiritual welfare of the individual member is a means to the end of the promotion of the purity and edification of the church as a whole. Who will deny that the well-being of any one member is conducive to the well-being of the whole body? If an eye is diseased, the whole

body will be benefited by the healing of that eye. And who will deny that the well-being of the body as a whole is more important than the well-being of any one member? It is far better that a gangrenous foot be amputated than that the whole body be destroyed by gangrene. One significant reason for the degeneration of certain Christian churches so-called into synagogues of Satan has been their failure to resort in time to the surgery of discipline.

The highest aim of ecclesiastical discipline remains to be named. It is the glory of the Head of the church, even Jesus Christ. As the welfare of the individual member is a means to the end of the welfare of the church as a body, so the welfare of that body is a means to the glorification of its Head. And that is a way of saying that the church which neglects discipline is not only destroying its own glory but also shows a serious disregard of the glory of Christ. The faithful exercise of discipline is indeed a mark of the true church. The church which is not deeply concerned about the honor of Christ simply is no church of His. On the other hand, passionate love for Christ and a consequent consuming zeal for His glory will impel the true church to be faithful in discipline.

Its Wholesome Operation

Following are a few of many possible suggestions as to the wholesome operation of church discipline.

Those churches which still exercise some discipline today are ordinarily much less concerned about the beliefs of their members than about their behavior. That is a grave mistake. According to Scripture the church should show an equal concern for both. The same apostle who commanded the church at Corinth to put away a member who was guilty of incest (1 Cor. 5:13) instructed Titus to reject a heretic after the first and second admonition (Tit. 3:10) and boldly declared: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Nothing could be more logical. One's beliefs determine one's behavior. That may not always be immediately evident, but in the long run it is inevitable. Besides, error itself is sin. To adulterate the truth is immoral. Therefore it is as necessary for the church to discipline him who denies the deity of

(See "Kuiper" p. 113)

MISSIONS

Bible Study

By Mrs. R. B. Gaffin

THE LORD'S INTERCESSORY PRAYER AND
THE CONVERSION OF THE WORLD

Introduction:

A leading characteristic of our Lord's prayer throughout, is the asking of certain blessings as means toward the attainment of other blessings. 1. Our Lord's prayer for Himself: He prays that the Father would glorify Him, *in order that* He might glorify the Father. 2. Our Lord's prayer for the Apostles: He prays that the Father would "keep them," and "consecrate them" *in order that* they might be one as He and the Father are one. 3. Our Lord's prayer for the church universal: He prays that the Father would make them *all* (the apostles and all those who believe on His name through their word) one, *in order that* the world might believe that the Father sent the Son.

Lesson:

What are the petitions that our Lord asks for the church universal? Read carefully vs. 20. Paraphrasing it in our own language we may read, "I pray all the above things not only for these apostles but for all those who believe on me through their words." We learned when we studied the prayer for the apostles that the petitions for them were not many, only two in number. Namely: that they be "kept" in reference to the truth, and that they be "consecrated" in reference to the truth.

Let us come to a study of these petitions and the prayer of our Lord for you and for me.

The first petition is for our keeping. O, how we need to be, "kept." The more we study the word and see ourselves, "as prone to evil as the sparks are to fly upward" and the evil world that surrounds us, seeking to entice us into its way, the more we realize our need to be "kept." We need to be "kept" from all sorts of sins, errors and apostasy. It is so easy to drift into these things. We forget the truth, or "hold it in unrighteousness." (Heb. 2:1; Rom. 1:18.) "Keep them from the evil one," He prayed (vs. 15). "Lead them not into temptation but

deliver them from the evil one." (Matt. 6:13.) Let him not disturb their peace. There are wicked men all around. (Study Ps. 12:7, 8 and Ps. 27:13, 14.) We need to be kept from the contagion of their manners and from the effects of their malice. A few things mentioned in Scripture that we need to be "kept" from — "presumptuous sins," "secret faults" should be pondered. All these subtle things Christ had in mind in His prayer for us.

The second petition is in reference to our consecration. Every Christian has a duty to perform in reference to the truth that he is "kept" in. He cannot perform that duty aright unless the Father "sanctify" or consecrate him. Believers have the baptism of the Holy Ghost to enlighten, enliven, guide, and console. They need to be sanctified in the whole man — soul, body, and spirit. . . . "in the name of the Lord Jesus, and by the Spirit of our God," that they may "come out from among

the world, and be separate, and touch not the unclean thing," "cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" and "glorify him in their body and in their spirit, which are God's," as a result of their being "bought with a price," and having become "the temple of the Holy Ghost."

Conclusion:

Our Lord's prayer for his disciples to his Father is, that he would give to them, as the sanctified, and preserved, and called ones, equally near and dear to the Father and the Son, His free Spirit. Shed it forth on them abundantly, that receiving this anointing they may "know all things" and having the Spirit—living in the Spirit—may "walk in the Spirit," in the light, and love, and consolation, holiness, peace, and joy that He gives. Such are the petitions that our Lord presents for all believers, in all countries and all ages.

Protestant Missions 2

Missions in Colonies

We noticed in our previous study that in the Reformation period the idea of missionary work, conducted by the church, did not seem to have developed. Rather the thought seemed to be that the maintenance of the church, and its expansion, was the responsibility of the civil ruler or the state.

In agreement with this view, we find that the first movements which could in any sense be called missions were connected with colonial development. When colonies were planted in distant lands, the charters often specified that the companies concerned should see also to the establishment of the church.

One of the first instances of this centered in Holland, and the Dutch East India Company. After the yoke of Spain was broken, Holland became a rising power, and soon was able to drive the Portuguese from the East Indies and from Ceylon and Formosa. The East India company, chartered in 1602, was a commercial concern. But

its charter specified that it was to care for the church in the colonies, and also seek the conversion of the heathen.

Hence it was the company that had the religious responsibility. Missionaries (or preachers) entered into its service, were paid by it, and had as their first duty the spiritual care of the colonial officials. Naturally the clergy soon in large measure became merely wheels in the machinery of colonial government. In order to secure preachers for the colonies, the Company even financed at the University of Leyden a Seminary to train missionaries for service in the Indies. It lasted only twelve years, and one writer suggests that one reason for its closing was that the pupils addressed themselves more to the conversion of the heathen than suited the Company which was paying the bills. Apparently it did not enter into the mind of the church at this time to support the seminary out of its own resources.

As to the missionary work itself,

there was some preaching in the language of the natives, some Bible-translation, and some effort to educate the natives. But all this was at best very imperfect. Apparently there was a translation of the Bible into Formosan, and Malayan, but how widely this was printed or read is uncertain. In time the work became largely superficial.

In 1621 the Dutch formed a West India Company for work in Brazil, and here too there was an attempted missionary activity. But the colony was given up in 1667. The Wallon Synod in 1646 supported missionary activity in America, an early instance of the church accepting missionary responsibility.

The establishment of English colonies in America had a definite religious side. Although the group which came in 1620 was not nearly as much a religious company escaping persecution, as has been often suggested, many in the group were Puritans of deep religious convictions, and their faith was a part of their life in the new country. The Charter of the Massachusetts Company, given in 1628, speaks of winning and inciting the natives of the country to the Christian faith, and the seal of the company pictured an Indian with the words, "Come over and help us."

Although first relationships with the Indians were peaceable, trouble soon arose, and on the part of some of the colonists New England was thought of as "Canaan" and the task of eliminating the Indians somewhat akin to the task the Israelites had in their Canaan. Yet alongside this conflict there went the true missionary spirit which came to expression most forcefully in the person of John Eliot.

Wernecke describes the factors which led Eliot to become a missionary to the Indians as 1) the Glory of God in the conversion of the heathen; 2) a heartfelt compassion and love for them as blind and ignorant men; and 3) a sense of duty to fulfill the promise given in the royal charter. Eliot studied the Indian language, and translated the Scriptures and other books so they could be read by the natives. Eliot's work bore fruit, both among the Indians, and among some of his own countrymen who were moved to follow his example.

A third and somewhat later instance of a colonial mission is the Danish-Halle Mission to India and the East Indies. The movement seems to have been sponsored by King Frederick of

Denmark, who apparently had a real concern for his heathen subjects. The project received financial subsidy from Denmark, and was in fact made a state institution. But its spiritual direction and inspiration seem very definitely to have come not from Denmark, but from Halle in Germany. Its first two missionaries were Germans from the University of Halle, the center of a spreading Pietist movement. They reached India in 1706 and, in spite of secret opposition from official colonial sources, were able to do real mission work among the natives.

Kuiper

(Continued from p. 111)

Christ as to discipline him who commits adultery in the literal sense of that term.

The Roman Catholic Church makes a sharp distinction between venial and mortal sins. Many Protestants too presume to be able to tell which sins are great and which are small. And so the notion has become prevalent that the church properly resorts to discipline if one of its members holds up a bank or commits premeditated murder, but not if he occasionally, or even frequently, tells a lie. Those who make such distinctions are treading on dangerous ground. Every sin is heinous and, while there are more and less heinous sins, God's judgment of that matter may differ widely from ours. God is not influenced as we are by traditions and popular prejudices. The eighth commandment forbids stealing and the ninth forbids the bearing of false witness. What right has any one to take the ninth less seriously than the eighth? It follows that in the exercise of discipline the church must take into account not only the seriousness of the offense committed but also, and especially, the attitude of the offender toward his sin. If the murderer gives evidence of heartfelt repentance, he can be dealt with gently. If the slanderer gives no evidence of sorrow but hardens his heart, excommunication may be in order.

In Presbyterian churches it is commonly supposed that discipline is a task of the elders only and that the other members have no responsibility in this matter. That is a serious error. The members of the church are primarily responsible for disciplining those who

err. If my brother insults me, I have no right to report his sin to the session until I have done my utmost to get him to apologize. If I see my brother in an intoxicated condition, I have no business telling others until I have done everything possible to bring him to repentance and all my efforts have proved futile. In fact, I sin against the law of love if I expose him sooner. Again, if I am convinced that my brother is guilty of doctrinal error, I must do all in my power to convince him of the truth before bringing him to trial.

In conclusion, two great principles may be named the observance of which will contribute much to the wholesome operation of church discipline. One is that discipline must concern itself with the purity and the peace of the church in that order. Purity comes before peace. Nothing disturbs the peace of the church as much as impurity. Peace at the expense of purity is utterly unworthy of its name. And purity is highly conducive to peace. The other principle is that discipline must be exercised with both justice and mercy. Mercy without justice is sheer sentimentalism. And justice without mercy is unworthy of a church which has the command: "Be ye merciful as your Father also is merciful" (Luke 6:36), and every member of which needs daily to repeat the prayer of the publican: "God, be merciful to me a sinner" (Luke 18:13).

Marston Accepts Call to Southern Presbyterian

THE Rev. George W. Marston, pastor of the Westminster Orthodox Presbyterian Church of Evergreen Park, Ill., has accepted a call to become pastor of the Olivet Presbyterian Church of Ivy Depot, Virginia, in the Southern Presbyterian denomination. He will leave his present work June 30.

Mr. Marston has been in The Orthodox Presbyterian Church since it was organized. In 1945 he was sent as a home missionary to work in the Chicago area. Under his leadership work was begun in Evergreen Park, Westchester, and LaGrange. The work in the first two of these places has developed to the point where organized churches have been established. The Rev. Lawrence Eyres is pastor at Westchester.

Assembly

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been an inspiration to us. And there are efforts in other directions to apply fully the Reformed outlook. On the other hand, it may be possible for the Orthodox Presbyterian Church also to contribute something to this mutual fellowship, with her enthusiasm and zeal for the Reformed faith. We do live and work together, different communions yet united in very large measure in our faith and interests.

Following these brief messages, Mr. Van Ens was granted the floor a second time to speak to the Assembly on behalf of the Christian Sanatorium. The Sanatorium, a hospital for those suffering mental illnesses, is run by an association of Reformed Christians, and represents the cause of mercy in which the church should be concerned. The Sanatorium, located at Wyckoff, N. J., has at present some 150 patients, a staff of doctors and nurses, and more applicants than it can handle. The Board of the Sanatorium recognizes the Orthodox Presbyterian Church as being a part of that community of Christians who receive special consideration at the institution, in the form of lower fees, and the like. Mr. Van Ens asked that the Church recognize the Sanatorium as an agency for Christian mercy.

In reply the Assembly passed a motion expressing its deep appreciation of the Sanatoria at Wyckoff, N. J., Cutlerville, Ind., and Denver, Colo., for the consideration extended to the Orthodox Presbyterian Church, and recommending that members of the church contribute to the support of the institutions.

Christian Education

The next formal report was by the committee on Christian Education. One of the features of the Assembly was the display, by the Committee, of its materials, and of materials it recommends for the use of those interested in educational work.

There are three phases to the Committee's activities—the Sunday school, the summer or vacation Bible school, and the publication of tracts. As to Sunday school material, the committee's work has been limited to publishing a teacher's manual to be used in connection with the *Good News* series of lessons put out by the Christian Reformed Church. These lessons (different from the *Key-Instructor*



Display of Summer Bible School and other materials by Christian Education Committee at the General Assembly.

series) are designed for the evangelistic Sunday school. It is planned that this teacher's manual will be designed, beginning with the third quarter of the year, to be used by parents as well as by teachers.

As for the Summer Bible school materials, the Committee has completed the first year of a new three year course of such materials. The second year of the course is in process of being completed. We were informed that about 10,000 children attended schools where this material was in use, as estimated by sales of the material. So far as is known, the committee is the only publisher of Reformed material for Summer Bible schools. When the three year cycle of materials is completed the series should have a wide appeal in Reformed circles.

The Committee recommended for young people's studies, in addition to material previously suggested, *The Life of Christ*, by William Goulooze, *Basic Questions about the Bible*, and *Basic Questions of Christian Behaviour*, both by Leonard Greenway, and *The Christian Life* by P. Y. DeJong. The Rev. Charles Schaufele is preparing a sponsor's manual for use with the Committee's own lessons.

Since it is using and recommending the Christian Reformed *Good News* series of Sunday School lessons, the Committee has been seeking a cooperative arrangement in the planning of these lessons, with the Board of the Christian Reformed church. The Assembly supported this idea by passing a motion overturning the Christian

Reformed Synod to join with the church in setting up a joint committee which would supervise the preparation of the materials and the teacher manual. Since this material appears to be as widely used in The Orthodox Presbyterian Church as in the Christian Reformed Church, such an arrangement would seem to be most practicable.

Ministers E. J. Young, C. Van Til, R. Commeret, and J. Price (Class of 1953), and Ruling Elders A. Armour, E. Hayman, and D. Stanton (Class of 1953) were elected to the Committee. The other members of the committee are Ministers Leslie Dunn, A. W. Kuschke, C. K. Cummings, B. L. Goddard, C. G. Schaufele and Ruling Elders R. D. Grove, J. Harkema, S. W. Windle.

Text and Proof-Texts

The Committee on Texts and Proof Texts, which has been preparing proof texts for the Confession of Faith, completed its work in time for the 1950 Assembly, but did not have copies of its work available then. During the year such copies have been prepared, in multigraph form, and may be secured from the Committee on Christian Education. Each chapter of the Confession is printed, and is followed by Scripture references which support the various points made in the chapter. The material was ordered submitted to Presbyteries and sessions for careful study.

Revision of Form of Government

The Committee which has been

studying the Form of Government of the Church submitted proposed revisions concerning a preface and the first nine chapters of the Form. The Assembly devoted some time to discussion of the proposals, and many questions were raised. The proposed changes were extensive, and obviously did not meet with any clear-cut satisfaction. A motion to send them down to presbyteries for study was tabled.

It was in connection with this matter that the request from the Presbytery of California concerning the re-ordination of ruling elders when they enter the ministry, was considered. It is the claim of some, and the view was particularly supported at the Assembly by Mr. Moore, that, since there is in the New Testament but one office of elder, the distinction between ruling elder and teaching elder or minister is a distinction of function and not of office, so that a reordination of a ruling elder who becomes a minister is a mistake. Mr. Moore made it clear he was not attacking the requirements concerning training and preparation for ministers. He wished only that the church adhere to the N. T. (as he understood it) and recognize that once a man is ordained an elder, he has that office, and should not be reordained, though called and admitted to the teaching functions of the eldership.

In opposition to this view, several scripture passages were cited by Dr. Stonehouse and others, in which the distinction between ministers and elders seemed to be emphasized.

The outcome of the discussion was that Assembly stated that according to our present Form of Government, any candidate admitted to the ministry is to be ordained. The more general discussion of the matter was referred to the Committee on the Form of Government for study and report next year.

Local Evangelism

The final report of the Committee on Local Evangelism, comprising a paper on "The Subjects of Evangelism," was read by Mr. Cummings. The committee was continued and authorized to edit and arrange all of its reports, with a view to possible publication by the Committee on Christian Education. In our opinion this series of reports, when they are made available, should be of great value to local churches in community evangelism.

ICCC Reports

It was Saturday afternoon when the Assembly finally got around to the subject of the International Council. It determined first to hear the reports from delegates to the Second Plenary Congress, held in Geneva last summer. The Church had two delegates there, Professor R. B. Kuiper and Professor Ned B. Stonehouse. Professor Kuiper reported first.

Both reports stressed the wide representation at the Congress. Christian churches from many nations had delegates or observers present. Much time was given over to addresses centering about the Bible as the Word of God. Professor Kuiper delivered one of the addresses, on *The Bible and the Atonement*.

On the subject of the reaction of the Congress to the proposals of The Orthodox Presbyterian Church concerning a revised Preamble, the two delegates differed in their evaluation. A report to the 1950 Assembly had drawn the distinction between things proper to councils of churches of like purity in faith and practice, and councils of churches not of like purity. Councils of churches of like purity, e.g., councils of Reformed churches, might well cooperate in the specific work of the church, including evangelism. Councils including non-Reformed churches could cooperate only in incidental matters essential to the work of the church and resulting from the fact that the church exists in the world. But such



Christian Reformed delegate Van Ens listens as O.P. delegate Moore makes a point.

councils might not engage in a cooperative preaching of the gospel, or evangelism, since the message suitable to the whole council would not be suitable to Reformed Churches.

The Congress made minor changes in the Preamble, but did not accept into the Constitution either our proposals or the substance of them as it related to the proper sphere of the Council's activity. The proposals were considered in the Executive Committee of the Council, but not submitted to the Congress itself. Professor Kuiper, on the floor of the Congress moved that the proposals be considered again, and that recommendations concerning them be submitted to the Third Plenary Congress. The motion, when finally put, received only three votes in favor.

In the opinion of Professor Kuiper the Congress was unwilling to accept the position of the Orthodox Presbyterian Church concerning the proper sphere of activity for a Council including non-Reformed churches. He noted that the Congress did pass a resolution which declared that the Church is the Scriptural agency for evangelism. But he pointed out that this was only a resolution, not binding on anyone, and that the Congress refused to enter this position into its Constitution.

In the opinion of Professor Stonehouse, however, there was real sympathy for the position of the Orthodox Presbyterian Church on this matter. There was, he felt, no evidence of objection to the principle stated. The Congress, or the Executive Committee, did not accept our proposed changes in the Preamble because of the psychology of the situation. The church had made a psychological blunder in submitting such an extended revision, and the Council, being fairly well satisfied with the form it had, was not ready to undertake such a major change. The Council, in the opinion of Dr. Stonehouse, really feared that our opposition was deeper, and that we wanted so to restrict it that it could not carry on the work proper to such a council. Dr. Stonehouse also maintained that the Council has not engaged in evangelism, and does not intend to engage in it. In view of the past accomplishments of the Council, and the perils that confront us in church activity in this world, Dr. Stonehouse felt there were weighty reasons for our continuing to stand with the Council and in its membership.

Having heard the reports of its delegates, the Assembly received the report of the Committee on Ecumenicity, appointed to deal with overtures from two Presbyteries asking severance of the church's membership in the Council. The Committee recommended that the Assembly proceed to consider the question of the ratification of the Constitution of the ICCC by the Church. Membership in the Council is conditioned upon explicit approval and acceptance of the Preamble and Doctrinal Statement of the Council's Constitution. Such approval and acceptance had not been given by the Church, and it was felt that if we were to remain in the Council, we should consider and act upon this specific requirement.

A substitute motion was proposed, that the Assembly proceed to consider the relation of the Orthodox Presbyterian Church to the International Council. The debate over these two motions consumed the remainder of Saturday afternoon, and seemed to center on the question of whether the discussion would be "wider" (on the whole subject of relationships) or "narrower" (on the particular subject of ratification). These terms, which were repeatedly used, were completely misleading. It was apparent that any discussion would have to reach eventually to specific action, and also that discussion under the primary motion would certainly be wide enough to cover all relevant factors. The Assembly finally passed the substitute, a few minutes before time for the weekend recess. Recess was taken at 3:30 p. m. Saturday.

The ICCC Discussion

No sooner had the Assembly reconvened on Monday morning, than it was pointed out that the Assembly must either go into a "committee of the whole" or put a motion for specific action on the floor. The decision was to go into a committee of the whole. The discussion, with no specific action in view, continued all the rest of Monday morning and well into the afternoon. Dr. Stonehouse was the leading advocate of continued membership in and affiliation with the Council. He maintained that the Congress had not turned down the proposals of the Orthodox Presbyterian Church (they were never presented to the Congress, but only discussed in Executive Committee), that there is a degree of unity with other churches, and that those op-

posed to the Council were setting up too sharp an antithesis between the Reformed and non-Reformed though evangelical views. Dr. Stonehouse appealed to Dr. Machen, who had taken the position that the main cleavage was between Christianity and Modernism (or paganism), and to Dr. B. B. Warfield. Warfield, said Dr. Stonehouse, had a much more developed analysis than just between the Reformed and non-Reformed positions. American Fundamentalism is not the same as historic Arminianism, and the issues are not as clearcut as they were in the 17th century. Dr. Stonehouse acknowledged that a case could be made for our not being in the International Council, and that the Church faced the question of whether it was really going to be Reformed. But he said we must go even further in our commitment to the Reformed faith, by taking account of the measure of unity which exists among evangelical churches. He was willing to take his stand on the report to the 1950 Assembly, but he understood that report to set forth principles to which we can adhere while cooperating with other churches. There is, said Dr. Stonehouse, a broad mission for our church. In agreement with our principles we must fulfill that mission. And he thought the ICCC offered the best basis for fulfilling it.

Among those who spoke in opposition to continued affiliation with the ICCC were Mr. Kuschke, Professor Kuiper, Dr. VanTil, Professor Murray and others. Professor Kuiper maintained that Dr. Stonehouse was setting up a straw man. Those opposed to affiliation did not say there was no area of agreement between Reformed and Evangelical views. Professor Kuiper referred again to the 1950 Report, and the distinction it made between the specific tasks of the church and those tasks which though necessary are incidental to its specific work. It was just because we could cooperate with non-Reformed churches only in the "essential incidentals" that the 1950 Assembly had proposed changes in the Preamble to bring it into conformity with that position. Now, said Professor Kuiper, the question was whether we should stand on that report, or back down. If we were right then, we should not back down now. He was sure we were right in 1950. The Council had rejected our position and our proposed revisions. We can-

not, said Professor Kuiper, be a member of the ICCC unless the Constitution of the ICCC safeguards us in the principle that we cannot cooperate with a non-Reformed council in the work of evangelism. As things stand, we cannot be members of the Council, unless we are prepared to repudiate the position we took a year ago.

Professor Van Til sought to bring the issue to focus in concrete terms. We are interested in setting forth the Reformed life and world view in this world. There is now in process of formation a Reformed Ecumenical Synod. We should cooperate with this body first of all. We should try to get people to realize that in these last days there is one church which holds to the gospel of saving grace without diminution or detraction.

Supposing, said Dr. Van Til, we continue in the ICCC. Sometime, perhaps after 10 years, the ICCC will set forth a statement of the fundamental principles of the Christian faith. Perhaps about the same time the Reformed Ecumenical Synod will set forth its



Professors Murray and VanTil talk things over between sessions.

own statement of principles. We would expect, said Dr. VanTil, that there would be a basic conflict between the two. And being in the ICCC our weight would be behind the non-Reformed testimony. The issue is that of the corporate testimony of the church. By participating in the ICCC we would be participating in an unclear, humanistic testimony, as against our professed Reformed position. Non-Reformed Churches, however evangeli-

ical they may appear, are strenuously opposed to the Reformed position on every doctrine of Scripture. By continuing in the ICCC, said Dr. Van Til, we would be joining in a testimony that was not Reformed but that was basically opposed to the Reformed view—supposedly in order that we might continue to preach the gospel. The ICCC, because of the theological positions of its member bodies, is not able to give the world what the world needs today, a consistent statement of the gospel of saving grace.

Professor Murray then took the floor. Dr. Stonehouse had said he was willing to stand on the 1950 report. Professor Murray quoted several passages of the report, indicating that we could cooperate with non-Reformed churches only in "essential incidentals." He then quoted from the Preamble of the ICCC in which the Council is described as an agency for the faith once for all delivered to the saints. That, said Professor Murray hardly comes in the category of "essential incidentals" in the work of the church.

Business Resumed

On Monday afternoon, after discussion in the "committee of the whole" had continued for some time, it was determined to rise from committee and proceed to regular business.

Dr. Stonehouse then presented his motion on the subject, which was as follows:

"That the 18th General Assembly affirm membership in the ICCC, and that in connection with this action the Assembly inform the Council that while we recognize that the Council is properly concerned on behalf of the proclamation and defence of the gospel, we regard the language of the preamble as at certain points capable of the understanding that the ICCC is itself directly committed to a program of evangelism. In affirming membership, therefore, we do so in the light of evidence that as a matter of fact the Council regards evangelism as the work of the church and does not interpret the language of the preamble as authorizing the Council to enter upon such a program."

Mr. Atwell seized upon the statement "in the light of evidence . . ." and asked where that evidence was to be found. Professor Murray claimed the language was equivocal. The constitution required approval and acceptance, by specific action, of the Preamble and doctrinal statement. This

motion instead claimed membership without any such specific action. In addition to arguments noted in the previous discussion, little new material was added.

Mr. Bachman claimed that the ICCC was not too concerned about the words of documents, but that the fundamental philosophy back of its leading adherents was diametrically opposed to that of our church. Mr. Atwell asked whether we had a greater opportunity to get other evangelicals to see our position by joining with them. He had decided to support the motion, to give the lie to the claim of self-righteousness and absolutism, which he felt characterized opposition to the ICCC. Mr. Hunt pointed out that there were large groups of evangelicals in the United States which were not in the ICCC, that it was not necessary to be in the ICCC in order to gain advantages, and that actually there were disadvantages to being in the Council. Mr. Marsden asked why those who favored the Council shied away from a frontal attack. Why not say specifically that we accept the Preamble and Doctrinal statement. Mr. Atwell contended it was more honest to come this way than to say that we unequivocally accept the Preamble.

Mr. Sloat asked Mr. Atwell whether in his judgment the church was now a member of the ICCC. Mr. Atwell replied that he thought it was. Mr. Sloat read the constitutional requirements for membership, and asked when the church had fulfilled them. Mr. Atwell acknowledged that the church had not fulfilled them, but held that if the present motion was passed, the church would be fulfilling them. Dr. Stonehouse said he too understood the motion as involving specific approval of the Preamble and doctrinal statement.

And so, at the time of dinner recess Monday evening, it had been indicated that the motion on the floor, though saying nothing about approving and accepting the Preamble of the ICCC constitution, was intended to involve that. The Assembly recessed at 5:15 p. m., following an announcement that commissioners applying for travel aid would be paid immediately following the close of the session.

The Decision

The Assembly reconvened at 6:30 p. m. Mr. Marsden proposed an amendment to the motion, the insertion after the words "ICCC" of these words:

"and in so affirming states its approval and acceptance of the Preamble and Doctrinal Statement of the constitution of the ICCC." This amendment was carried, and made the motion now specific on the real question at issue.

At about 6:50 p. m. there was a lull in the debate, and when no one appeared to desire the floor, the Moderator asked if they were ready to vote. There was no opposition and the vote was put. On count, it came out as 18 in favor and 15 opposed. Since there were over fifty delegates to the Assembly it was obvious that many had not yet returned from dinner, for only 33 persons voted on the issue. Other delegates continued to come in late, only to be stunned by the discovery that the vote had been taken in their absence.

Before long Mr. Clelland arose, he having voted for the motion, to move reconsideration, because of the small number who had voted. And then there occurred a most amazing development. A number of commissioners, including several who had opposed the motion, opposed the reconsideration. The vote had been taken, they said. The commissioners should have been there. It wasn't fair to have any reconsideration. If people weren't back when time for reconvening came, they should be prepared to take the consequences. The motion for reconsideration was lost, 22-23. This vote was taken probably not more than fifteen or twenty minutes after the vote on membership, but now there were forty-five votes cast.

In our judgment this was a most regrettable decision. It seemed to be the opinion of some that a single vote, even under admittedly unrepresentative circumstances, had some sort of sacrosanct character. Though the motion was passed by a majority which numbered less than one third of the commissioners, there must be no further attempt to determine the actual will of the Assembly on the matter. A vote taken with but 33 commissioners voting was to be allowed to determine the stand of the church on an issue that had been debated all day and more, even though within minutes nearly fifty commissioners were present.

Regardless of the outcome of a second vote, it is our opinion that such a vote should have been taken. Whether it supported or opposed the motion, it would at least have made clear that the action taken was the

will of the Assembly. The action which now stands on the Assembly books does not make clear the will of the Assembly.

Furthermore, to be fair as a reporter of the Assembly, we can state our belief, based on actual voting and positive statements made, that a clear majority of the Assembly was opposed to continuing affiliation with the Council. However, this opposition was not on the floor at the time, and so the action taken a few minutes after the dinner recess on Monday evening stands as the action of the Assembly, and on the basis of that action the Church continues as a member of the International Council and has, by specific action, approved and accepted the Preamble and doctrinal statement of the ICCC Constitution.

Other Council Matters

Having affirmed membership in the International Council, the Assembly proceeded gently to rap the Council's knuckles. A motion, somewhat amended, was passed, which in view of certain passages in the IC Constitution challenged a telegram sent by the president of the Council to General Douglas MacArthur in April, 1951. The telegram apparently was sent by the president of the Council in the name of the Council, and expressed support of the General. Neither the President of the Council, nor its executive Committee, said the Assembly, had the right to speak on such a political issue either for the churches of the Council generally, or for the Orthodox Presbyterian Church in particular.

Next, the Assembly, again by amended motion, petitioned the Executive Committee of the ICCC to reconsider carefully the suggestions offered by the Orthodox Presbyterian Church in 1950 concerning revision of the Preamble of the Constitution. Two attempts to have this action delayed were rejected, and the motion as passed called for this request to go to the Council immediately.

A third motion, which was defeated, would have urged the ICCC to desist from cooperation with such conferences as the Pan American Evangelical Conference (scheduled for this summer) whose expressed purpose is to evangelize South America. Advocates of this motion failed to establish that the ICCC in cooperating with the Conference would also be engaging in evangelization in South America.

A Protest . . .

WE, the undersigned, respectfully protest the action of the Eighteenth General Assembly in voting to affirm membership in the International Council of Christian Churches, and in so affirming to approve and accept the Preamble and Doctrinal Statement of the Constitution of the I.C.C.C. We protest this action on the following grounds:

1. We maintain that the language of the Preamble, according to its most obvious meaning, commits the I.C.C.C. to a program of evangelism, inasmuch as the Preamble affirms that the I.C.C.C. has been established as an agency "for the maintenance of a testimony pure, steadfast and worldwide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation," and also "as an agency, without compromise or evasion, unreservedly dedicated as a witness to 'the faith once for all delivered unto the saints.'" We protest the action of the Assembly in giving any countenance to the position that the I.C.C.C. may properly engage in such functions.

2. In taking this action, the Assembly admitted that "the language of the Preamble was at certain points capable of the understanding that the I.C.C.C. is itself directly committed to a program of evangelism." The very admission that the language of the Preamble was ambiguous on this question would have been sufficient reason for the Assembly to refrain from approving and accepting the Preamble. The Orthodox Presbyterian Church cannot afford to be in any position of ambiguity on the matter of cooperation with non-Reformed Churches in evangelism.

3. The Assembly was fully aware of the fact that non-Reformed churches

are members of the I.C.C.C. But it is not feasible for the Orthodox Presbyterian Church to cooperate with non-Reformed Churches in the work of Evangelism. In taking the action which it took the Assembly abandoned the principles which were set forth in the following terms to the Seventeenth General Assembly by a Committee on Ecumenicity: "Cooperation with non-Reformed churches is permissible in dealing with matters which arise out of the necessity of performing (the church's) functions *in the world* inasmuch as questions concerning the maintenance of purity in doctrine and practice are not involved. . . . It must also be emphasized that cooperation between churches may never permit of compromise on the specific doctrine and practice to which a church stands committed. For no church in the interest of cooperation may set aside or compromise its own doctrinal and governmental position without denying its right to separate existence as a denomination" (*Minutes* of the Seventeenth General Assembly, pp. 58 and 57).

Signed

ARTHUR W. KUSCHKE, JR.
JOHN MURRAY
MURRAY FORST THOMPSON
THOMAS M. BROEKHUIZEN
LEROY B. OLIVER
JOHN C. HILLS, JR.
R. B. KUIPER
LESTER R. BACHMAN
HENRY DE A. P. TAVARES
MEREDITH G. KLINE
RAYMOND COMMERT
EDMUND P. CLOWNEY
CHARLES E. STANTON
BRUCE F. HUNT
EDWARDS E. ELLIOTT
JOHN VERHAGE
LESLIE W. SLOAT
C. VAN TIL
JOHN H. SKILTON

Protest

At about 10 p. m. Monday evening the Assembly took a ten minute recess. Upon reconvening, it heard a protest against its action affirming membership in the ICCC and approving and accepting the Preamble of the IC Constitution. The protest, which we quote elsewhere, was, when the Assembly dissolved, signed by 19 persons, or one more than the number which voted in

favor when the motion affirming membership was passed.

Concluding Actions

From this point the Assembly proceeded rapidly to a conclusion. It determined to send a delegate to the first meeting of the International Reformed Missionary Council, and chose Mr. Galbraith for this task. It heard the report of the committee on the hymnal, which report may be summed

up by the words, "We are making progress." It received reports from the Travel Fund (\$1,276.15 received and paid out), from the Committee on Arrangements (a balance of \$41.03 from meals was ordered donated to Westminster Seminary), from the Committee on General Benevolence, which was instructed, in addition to its other work, to look into the matter of ministerial pensions; and from the Rev. Geo. W. Marston as delegate to the 1950 Christian Reformed Synod. It elected Dr. Stonehouse to fill that post this year.

Other reports received in the closing minutes of the Assembly were on presbyterial records and on date and place of next meeting. This committee recommended meeting in 1952 at Westminster, but under the impetus of some of the traveling brethren, the Assembly finally accepted the invitation from the Presbytery of the Dakotas to meet in Denver on July 10, 1952.

One action of interest in the closing minutes was a motion expressing appreciation for the Back to God Hour radio program of the Christian Reformed Church, and for the consequent aid afforded our pastors in doing Home Mission Work. The program director, upon receiving inquiries from listeners in areas where there are no Christian Reformed Churches, but are Orthodox Presbyterian Churches, has been sending such names to the Orthodox Presbyterian pastors, so that they might contact such persons.

After having taken care of a few more minor items, the Assembly was dissolved at about 1.45 a. m. Tuesday morning, and the weary commissioners could look forward to making their way home.

Summer Program Begins at Boardwalk Chapel

THE Rev. Leslie A. Dunn, executive director of the Boardwalk Chapel in Wildwood, N. J., an evangelistic project of the Presbytery of New Jersey of The Orthodox Presbyterian Church, has announced that the summer program will officially get under way on June 19, with a service of dedication conducted by the Rev. Charles Ellis of East Orange, N. J. Speakers during the summer will be chiefly ministers of the church, including R. S. Marsden, Bruce Hunt, Robert K. Churchill,

Ralph Clough, Edward Kellogg, Robert Atwell, R. W. Eckardt, E. P. Clowney, John Verhage.

Special attention is given to music, and song leaders this summer will include Kenneth Meilahn, James Price and Lester Bachman.

A children's Bible hour will be held each week-day morning, under competent teachers. During August a morning devotional period will be broadcast from the chapel over station WWBZ from 8.05 to 8.30 a. m. Plans are under way for a fall conference, beginning on September 4.

Seminary Student Flies To Korea

IN the first week of May a radio message reached Sang Keun Lee, a Korean graduate student at Westminster Seminary, that a member of his family was ill and that his presence in Korea was needed immediately. When Lee left Korea for America, funds were available for his round-trip passage. But he was forced by a late start to travel by a more expensive way than he had planned. Now there was not even fifty per cent of what he needed, to hurry to Korea by air, available in the bank for his fare. He immediately consulted the Rev. Bruce F. Hunt, Korea missionary on furlough in Wildwood, New Jersey, and within a few days Mr. Hunt had collected over one hundred dollars for him. Nearly five hundred dollars was still needed, however. Mrs. John W. Betzold, wife of Chaplain Betzold now on the Korean front, who has herself lived in Korea in somewhat more peaceful times, talked actively with the Red Cross and the American Friends Service Committee. They were unable to be of any assistance, however. Occasionally Mr. Lee chatted with the Seminary registrar to see whether he had any light, but there was nothing to be found in that quarter. Upon receipt of the radiogram, Lee had written the news to a friend on the Pacific coast whom he had met on his journey east twenty-eight months earlier.

On the morning of Tuesday, May 15, a gift of five hundred dollars arrived from this friend to assist Mr. Lee in meeting his return fare. Here was just the amount needed.

Within a matter of minutes a telephone call to the Korean Embassy in Washington confirmed the fact that



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the best and only way for a civilian to reach Korea quickly was by Northwest Airlines. The flight is routed via Tokyo, however, and the Embassy was of the opinion that an American military permit to pass through Tokyo, to be obtained from Tokyo after some delay, would be necessary. A second call to the Northwest Airlines in New York brought Mr. Edgett of their Orient Department into the picture. He volunteered to ascertain from the Korean Consulate in New York what permits would be needed for the trip, and in the meantime suggested Lee obtain his sailing permit from the Collector of Internal Revenue, giving him American income tax clearance.

A government department is not always a pleasant entity to deal with, but Lee equipped himself with a letter and W-2 form and his courage, and went downtown.

In the meantime Mr. Edgett reported by long distance that no permit for Japan would be required, and that the tax sailing permit would clear the passenger. So the registrar boldly asked whether a seat could be obtained on the weekly flight leaving New York the next evening! The helpful Mr. Edgett was very dubious but promised to call again as soon as he could get the answer. Lee was sweating through the afternoon with the government, punctuating it with a phone call to the Seminary for more information to be relayed by further phone to the Internal Revenue.

By mid-afternoon Edgett reported that a seat was available the next afternoon on the weekly flight, leaving New York at seven, Wednesday evening and due in Lee's home town, Pusan, Korea at 10:10 Saturday morning via Minneapolis, Anchorage, Alaska, and Tokyo.

That evening Lee returned triumphantly to the Seminary with his sailing permit. At nine the next morning nine hundred dollars in cash was withdrawn from the bank for the fare, and accompanied by three students, Lee left the Seminary at noon in a student car for the B. and O. railway station at Wayne Junction. An American student from the Seminary, George Y. Uomoto of Seattle, accompanied him all the way to the plane ticket and baggage office in New York, and at 6:30 Lee was on his way to the airport.

Word of his safe arrival in Korea on the scheduled day reached the Seminary as these lines were written. With an enrollment of 160, the largest ever,

the Korea Theological Seminary has just opened its new term in Pusan. Lee is now probably engaged in teaching these men to preach the gospel.

More On New Church Formed in Ireland

IN the April issue of the *GUARDIAN* we reported the formation of a "Free Presbyterian Church" in Ireland, under the leadership of J. K. Paisley. We are glad to present the following additional information.

Mr. Paisley is the son of an Independent Baptist minister. The Ravenhill Evangelical Mission Church of which he has been pastor was not associated with the Irish Evangelical Church, and the new movement is likewise not associated with that church.

The new Free Church has refused to take a stand on infant baptism. One of its Articles of Faith reads: "The Free Presbyterian Church of Ulster under Christ the great king and head of the church, realizes the bitter controversy raging around the ordinance of Christian Baptism has divided the Body of Christ, when that body should have been united in Christian love and Holy Ghost power to stem the onslaughts and Hell-inspired assaults of Modernism, hereby affirms that each member of the Free Presbyterian Church of Ulster shall have liberty to decide for themselves which course to adopt, each member giving due honour in love to the views held by differing brethren."

But another Article reads: "These articles, together with the Larger and Shorter Catechisms and the Westminster Confession of Faith, form the

subordinate standards of the Free Presbyterian Church of Ulster."

There seems also to be evidence that the new movement is sympathetic to the second blessing teaching found in some areas of the Christian communion.

WANTED—Old issues of the following: *The Westminster Theological Journal, The Princeton Review, The Princeton Theological Review, and The Presbyterian and Reformed Review.* Address all inquiries to Howard C. Beach, 233 N. Laguarda, Albuquerque, New Mexico.

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