

July 15, 1953

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The Presbyterian
G U A R D I A N

If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free.

John 8:31

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Galatians 5:1

J. Gresham Machen
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Meditation

Church Ownership

"Unto the church of God which is at Corinth."—I CORINTHIANS 1:2

Few people today need to be told that there is a Church. But we can all learn better what it is. Paul speaks of the Christian community several times as the Church of God. It was common in his day to speak of assemblies of people as churches because they were gatherings called together. But not all assemblies could be called churches of God. Only the Christian brotherhood could be so designated because only they have been chosen and called of God to be a people for his own possession, separated unto him through Christ and his work. Some of this society is in the world. But having been called by God unto himself, they are no longer part of it. They are a dedicated company, devoted to God's purpose of Grace. Of Israel it was said of old, "Thee only have I known of all the families of the earth." Israel pre-figured the Church. The sentiment is therefore repeated and applied in New Testament terms to the Christian community. While all the world is divine property, not all the world will end in his bosom. Only the Church enjoys his recognition and affection in the fulness of his redemptive purpose. But she is a people set apart for God, sanctified, sacred.

It is because the Church belongs to God that Peter warns Elders against the ways of the overlord. It is not hard to forget his counsel. Too readily leadership aspires to the place of ownership. History is not lacking in evidence that man's perverted ingenuity will search out ways of justifying a certain proneness to pose as God, both within the Church and without. Even God's own words are employed as capital to promote this end. So it happens that preachers and other "leading Elders" sometimes bestride the Church of God with airs almost divine. A sorry sight they are, for at best they are tin gods—and pretty rusty ones at that!

And these are not alone. Has the Church never known "laymen" and "laywomen" who seemed to think they owned the Church? Are there no

audacious spirits now full of their own will, vaguely interested in the will of God, who appear never to have noticed James 3 or I Corinthians 13? It is also common to think that the people as a whole sort of own themselves. And there is some tendency to suppose that when the people want something it has divine approval. The voice of the people is readily taken for the voice of God. But then it must be another tin god! The Church belongs to God. It is sacred. All men must handle her with care, in everything respecting the owner's will.

This is what made God's grace so meaningful for Paul's own heart. He had once made havoc of the Church of God. Thinking to do God service, he had worked to wipe her out. What a sad case of misguided zeal! It was all a dreadful crime. David already knew the blackness of such sin. He wrote, "If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy." David and Paul understood the word to Abraham, "He that curseth thee I will curse." So it was that Paul could never forget that God had forgiven him, and even made him an Apostle. Zion is the city of the Great King, built upon a sure foundation. If God is for her, who can successfully besiege her walls? The gates of hell will not prevail against her. All who would do her harm work their own destruction, for the temple of God is holy. And the Church is that temple.

It is our wisdom to advance her interests. For that reason David teaches us to pray for the peace of Jerusalem, telling us that they shall prosper that love her. He well knew the word to Abraham, "Them that bless thee I will bless." And Paul often commends those who labored with him in the Gospel. He also teaches us to follow the things that make for peace, and the things by which we may edify one another. To the Corinthians he gives instruction that they use their spiritual gifts so as greatly to build up the Church. And we show ourselves to be a part of the Church by promoting her good, because as the Body of Christ she is built up through the contribution of every member, each supplying

what the Spirit enables. And there is great encouragement to large investments to this end of all that we may have when it is said that our labor is not in vain in the Lord.

HENRY P. TAVARES.

News Letter from Bird Family

A news letter from the Rev. and Mrs. Herbert S. Bird, missionaries in Eritrea, circulated under date of May 27, contains a number of items of interest. Here are excerpts:

"We have now been in Eritrea just one year and 18 days. Herb (Mr. Bird) started his second year by contracting a disease called Hepatitis (jaundice), one very common in Africa and which is cured only by rest and diet. He is very yellow and must stay in bed until that disappears, about one month.

"Easter Monday, Herb visited Axsum in Northern Ethiopia, a place of great archeological interest and also the historic capital of Coptic Christianity. Religiously there is little to choose from between this corrupt form of Christianity and Mohammedanism. . . . In the eyes of the people themselves the chief distinction is the kind of meat they eat. Mohammedans eat 'Mohammedan meat,' Copts eat 'Christian meat.' The former is killed in the name of Allah, the latter in the name of the Trinity. A few months ago Mr. Mahaffy's Mohammedan servant stole a great deal from both our houses. Significantly he left the canned goods untouched, fearing there might be 'unclean' meat . . .

"The last month we have been having services at our home here in Asmara. Some servicemen, English friends, other missionaries and Eritreans have attended . . ."

Duff Children to Arrive July 16

REVISION in the travel schedule of the Norwegian ship *Emma Bakke* has delayed the arrival of Donald and Dorothy Duff from Eritrea. They are now expected in New York, July 16.

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THE PRESBYTERIAN GUARDIAN

JULY 15, 1953

The Fruits of Unbelief

DURING the nineteenth and early part of the twentieth centuries, the development and discoveries of physical science resulted in severe criticism of the Christian religion.

The particular point of this criticism was the Christian concept and teaching of the supernatural. Science could not take the supernatural—God and His work—into the laboratory for physical or chemical analysis. And so the simplest thing was for science to deny that God existed or that He acted in and upon the world. God as an idea useful for people might be admitted, but God as a real Being—infinite, eternal, and unchangeable—such a God had no place in the purview of the naturalistic scientist.

This was a new kind of attack on the Christian faith, and there was no immediate effective answer to it. (There is an answer, thoroughly satisfactory, as has now become apparent.) The Christian leaders felt compelled to follow either one of two main choices. They could say, "Science is not all it claims to be, and if we wait awhile, its shortcomings and the truth of Christian faith will become evident." In a measure those who followed this course were justified, both at the time and by succeeding history.

But there were others who felt they had to yield to and compromise with this science so-called. The obvious answer for them was to develop a Christianity which was valid and yet not subject to this criticism—in other words, a "Christianity" without the supernatural elements.

And this is what happened. The Christian concept of an inspired Scripture, an infallible revelation, was discarded. The Bible was just an interesting record of religious experiences, to be accepted, rejected, and interpreted as any other ancient religious book. The virgin birth of Christ, His miracles, His resurrection, the idea of the substitutionary atonement, all of these could be cast aside. Even should it be proven that the man Jesus of Nazareth had never lived, that would not affect this new "Christianity."

For this new doctrine was simply the application in life of the "Golden Rule." The Sermon on the Mount (denuded of even *its* supernatural teachings)

became the new charter, and the "Social Gospel" the new religion. We must improve the lot of the poor, these people said, we must consider all men as brothers, and all as equally the children of God (whatever you mean by that). This was Modernism, or Liberalism.

It is not strange that some of those who became devoted to this type of thinking should see in a developing new movement in Eastern Europe a comrade type of thought. Communism, indeed, was somewhat more radical. But was it not really aiming at the same thing—and aiming at it with the willingness also to fight for it? And so many of the ideas of atheistic Communism found congenial soil in the context of a (practically) atheistic Social Gospel.

The final fruit of this sort of development is now occupying the front pages of American newspapers and magazines. Leaders in government are becoming concerned (some undoubtedly for political advantage but others no doubt sincerely) over the extent to which Communism or Communist ideas have infiltrated the clergy. To suggest publicly that such an infiltration has taken place, even to a slight extent, brings screams of agony and rage from church leaders. The clergy is sacred. It must not be touched by the finger of such scandal. But that there has been infiltration, that some in the churches have followed the "Communist line," that the rejection of historic supernatural Christianity brings inevitably the fruit of unbelief, is so obvious that to deny it is to be exceedingly obscurantist.

Unbelief, the rejection of the truth and authority of the whole Word of God, lies at the root of the problem. Consequently the answer does not lie chiefly in dealing with the fruitage. It is easy and popular today to gain publicity by attacking Communism. But if the ideas of Communism are thrown overboard, something else equally deadly will take its place, so long as the root of unbelief remains.

That is why the most important thing is to promote, and proclaim, simply and forcibly, the truth God has declared in His Word. There is the answer to unbelief, and to its fruitage. L. W. S.

Presbyterian Union Advances

THE proposal for the union of the three major Presbyterian bodies has advanced one more step as the result of the recent church Assemblies. In each of the three denominations, Presbyterian Church U.S.A., Presbyterian Church U.S., and United Presbyterian Church, the general assembly without a dissenting vote decided to send the proposed "Plan" down to the presbyteries and churches for study. Suggestions for changes are to be submitted to the union committee by some time this fall.

The most interesting feature of this development is the situation in the Southern Presbyterian body. There the opposition to union is most voluble. The committee of the church's Assembly dealing with the matter was at the beginning thoroughly divided. The committee met for many hours and on more than one occasion held extended prayer meetings. But finally the committee came in with a unanimous report, to send the plan down for study. And the Assembly adopted this recommendation, and then stood and sang the Doxology.

Those opposed to union claim that to send the "Plan" down for study was not a step toward union. The "Plan" was not approved. The presbyteries and churches certainly should have a right to study it and decide for themselves. And those opposed to union now have a chance to speak up and make their case within the presbyteries. There is some substance to this type of argument.

But in our opinion the real issue does not lie in the particular document which is called "The Plan of Union." This particular document, indeed, contains features which should make it objectionable to those committed to the historic Presbyterian faith. But it can easily be argued that a few verbal changes will take care of these, that a little compromising here and there will satisfy all parties, and that anyway the "Plan" includes the Westminster *Confession* and *Catechisms* unchanged as the basis of union. So far as the "Plan" as a document is concerned, the issue against union does not lie there, in our judgment.

The issue in this union is rather the attitude which the several churches take toward the contents of the docu-

ment. The Northern Presbyterian church, for example, has never changed or rejected the Westminster *Confession of Faith* and the *Catechisms*. They are still in the document known as its "Constitution," set down as the Standards of the church subordinate to the Word of God. But it is a known and evident fact that that church does not require adherence to those Standards. The relationship of its ministers and members to what is taught in those Standards is often casual and loose. The church, by common agreement, is an "inclusivist" church, admitting those who interpret the Standards in the strict, historical fashion, and those who interpret them in some or any other way.

In the Southern Presbyterian church also there are those who interpret these same Standards in a similarly loose way, as well as those who are wholeheartedly committed to the system of doctrine they set forth. Consequently a study and evaluation of the "Plan of Union" as a document will not bring to a focus the real issue in this proposed union, which is the historic Presbyterian faith as such. The document may indeed be found acceptable with slight modification. But this could be true and the union still be a most unfortunate, tragic development.

It is to be hoped that there will be some courageous public discussion of the real issues which are at stake. And the real issue is not the "Plan" as a document, but the attitude of the churches toward what is set down in that document.

The proposed union cannot now take place before 1956, but unless the case is made abundantly clear, it appears certain to take place then.

L. W. S.

On the Writing of History

A report which reached us recently states that two passages in a new history of Northampton County, Pennsylvania (the report is headed Easton, Pa.) have been revised because of protests that they reflected unfavorably on Roman Catholics.

The book was being prepared for use as a text in the 9th and 10th grades of county schools. A committee of the local Historical and Genealogical Society collaborated in preparing the book.

The revisions in the text were made following a report from this committee. Three of its members agreed to revision on the basis that the criticized passages were "susceptible of possible implications which are historically inaccurate." Two members of the committee opposed revision, calling the dispute a "tempest in a teapot."

One of the passages originally spoke of the Moravian migration from Europe to America as based on the fact that people had "shown dissatisfaction with corrupt features of the Roman Catholic Church." This was changed to read: "had shown signs of breaking away from the Roman Catholic Church."

The other passage spoke of the development of slums where large numbers of immigrants settled, of the presence of criminals and undesirables, and said "They were predominantly Roman Catholic in religion, coming into a Protestant area . . ." This was also modified.

History is supposed to be a record of what happened. However, many writers of history have discovered that it is practically impossible to record facts without also interpreting those facts. But if, as a result, history must be written to satisfy all those who may be involved in it, we will soon cease to have any such thing as history at all.

Roman Catholicism has many dark pages in its past. Forcing the rewriting of history books will not change history. Some people would like to rewrite the early chapters of the Bible. But what has happened cannot be changed.

L. W. S.

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The Twentieth General Assembly of The Orthodox Presbyterian Church

Seventy-Eight Delegates attend during five day meeting

By **LESLIE W. SLOAT**

A total of seventy-eight delegates attended part or all of the Twentieth General Assembly of The Orthodox Presbyterian Church, held in Philadelphia, June 4-10. Among them were nine men who came from the Presbytery of California.

The Assembly did not take any tremendous actions—in fact, its actual accomplishments were relatively few so far as specific decisions are concerned. It heard reports of the work being carried on by its committees and discussed questions which arose in connection with this work. It faced three chief decisions—what to do about a pension system for ministers, whether to undertake an official “church” paper, and what judgment to render in a case where a presbytery had recalled the license of one of its candidates. And it dealt with each question thoroughly and carefully. It is our opinion that from the viewpoint of careful and competent debate, this was one of the best Assemblies the church has had. There was a minimum of “personalities” and a maximum of dealing with the issue. We believe every one present should have profited from the discussion.

Moderator's Sermon

The worship service that precedes the Assembly was conducted by the Rev. Calvin K. Cummings of Covenant Church, Pittsburgh, Moderator of the previous Assembly. This service and all business sessions were held in the building of Calvary Orthodox Presbyterian Church, located adjacent to Westminster Seminary, the official host of the Assembly.

Mr. Cummings took as his text I John 4:11, “If God so loved us, we ought also to love one another.” He spoke on “Our Debt of Love.”

This “debt” was incurred by us, said Mr. Cummings, when God out of His own love for us sinners gave His Son

for our salvation. In a simple, forthright way, Mr. Cummings pictured the riches of the love of God, the unworthiness of the sinners to receive such love, the extent of that love in that God gave up His own Son, satisfying His justice in administering punishment for sin, yet expressing His love in providing His Son as the substitute for sinners.

How can we pay the debt that we have thus incurred? We must in turn love God, but, citing his text, the speaker pointed out that we must love one another. This love is love for the brethren in the faith, but it must also reach to all men. It must be concerned with the physical welfare of men, in works of charity, but also with their spiritual welfare, in the ministration of the gospel. Modernists, said Mr. Cummings, have tried to interpret Christianity as consisting of love without faith. This is wrong. But it is also wrong to think we can have faith without love.

So the ideal is set before us. It is high. We cannot reach it. Yet with God's help we must strive to attain it. If God so loved us, we ought also to love one another.

In the administration of the Lord's Supper, Mr. Cummings was assisted by the Rev. George W. Marston and the Rev. John Davies, both of the Presbytery of Wisconsin, and by ruling Elders H. Greiner, J. E. Atwell, D. Henry, and L. Brown.

Thursday Morning

Business sessions of the Assembly began Thursday morning, with a brief devotional service at 8.30 a.m. and business proper at 8.50 a.m.

The roll call showed that delegates were present from each of the Presbyteries. The total number who registered for at least some of the sessions was 78 by our count, but the maximum number voting at any particular session appears to have been 62. It is a

matter of disappointment that not more ruling elders were able to attend. Our count showed sixteen elders, including two alternates, so that only fourteen local congregations were represented at the maximum attendance, and several of these were not present the entire time. We believe that the local churches should make every effort to have an elder delegate present each year for the entire Assembly. It is both the duty and the privilege of the churches.

The Rev. Henry D. Phillips, Clerk of the previous Assembly, presented the church statistics as he had them, but this was incomplete in that several churches had not reported. The figures as he gave them showed a total membership in the church, including baptized children, on March 31, of 8,193. Churches reporting had 164 members added by confession of faith, and 156 added by reaffirmation of faith. Death claimed 58 members during the year, and 207 were lost through erasure or discipline. (This figure is shocking, and calls for some real attention on the part of the churches.)

The report showed contributions during the year of \$337,937 to general church support, \$123,289 to benevolences, and \$174,818 to special purposes including building funds. The total contributions amounted to an average of over \$111. per communicant member during the year, the highest average the church has reached.

Moderator and Clerk

The Rev. Raymond M. Meiners of Schenectady, N. Y. was chosen clerk of the Assembly. As his assistant, to take the minutes, Ruling Elder Kingsley Elder, Jr., of Silver Spring, Md., was elected.

Four men were nominated for the position of Moderator. They were Professor John Skilton of Westminster Seminary, the Rev. Arthur W. Kuschke, the Rev. Glenn R. Coie, and the Rev. Robert Graham. On the second ballot Mr. Skilton was chosen. He proved to be a thoroughly competent Moderator, and there were few parliamentary tangles. Only near the close, when everyone was weary, did the Assembly on one or two occasions disagree with his rulings.

Overtures and Communications

There were only three overtures placed before the Assembly. One was

a memorial to the President of the United States, submitted by the Presbytery of Wisconsin; the second had to do with proposed revisions to the Form of Government, and the third called for a "synod" of elected delegates to take the place of the Assembly in alternate years.

There were two communications from the newly organized "General Presbytery of the Presbyterian Church in Korea," asking for the establishment of fraternal relationships, and for more missionaries. The Reformed Churches (Gereformeerde Kerken) of the Netherlands reported they were entering into a relationship of "close correspondence" with the Orthodox Presbyterian Church.

In connection with the reading of communications, two complaints were read. Both were against the action of the Presbytery of Philadelphia in recalling the license of Mr. G. Travers Sloyer. One was a lengthy document signed by Ruling Elder J. H. McClay and Mr. Sloyer. The other was a brief paper signed by N. B. Stonehouse, P. Woolley, G. R. Coie, R. L. Atwell, J. P. Clelland and J. W. Betzold. When these were read, the question was raised as to whether they might properly be received by the Assembly. It was stated that the Presbytery had not been officially notified that they were to be carried to the Assembly, a procedure which is required by the



The Rev. Prof. John H. Skilton,
Moderator of the Assembly.



Interior of Calvary Orthodox Presbyterian Church, Glenside, Penna., where the sessions of the Assembly were held.

Book of Discipline. Since Presbytery had not been notified, it had taken no action to prepare a defense of its case, or to send to the Assembly its replies to these Complaints. A motion to have read at this time the answer of the Presbytery to the Complaint of McClay and Sloyer was rejected by the Assembly. This question of whether the Complaints were "in order" gave rise to considerable discussion later in the Assembly. And while they were not declared "out of order," they were never officially received and considered, and the question of the licensure was considered on another basis.

Two committees were appointed to deal with the papers. The one on overtures and communications consisted of Messrs. Kuschke, Hills, DuMont, Kreiner and Wilcox. The one on the Complaints consisted of Messrs. Oliver, Poundstone, Eyres, Theune and Blake. (The last two men named for each committee were ruling elders.)

Thursday Afternoon

On Thursday afternoon the Assembly took time first to hear from the Rev. Oren Holtrop of Paterson, N. J., who was present as the fraternal delegate from the Christian Reformed Church.

Mr. Holtrop expressed his joy at the privilege of coming as fraternal delegate from a church which was "so good and yet so bad," to a church which was "so good and yet so bad." There was a real sense of "commonality," he said, between the churches in that both held to the Reformed faith, with its recognition of the glory

of God and the depravity of man.

The speaker asked prayers for his denomination. He mentioned some of the problems it is currently facing, in its seminary and college life, and in discussions on mission and education policy. He noted that some of the same problems also existed in The Orthodox Presbyterian Church, and urged her to be militant and courageous in dealing with them, as well as in guarding the purity of the word and the holiness of the sacraments.

At the request of the Moderator, the Rev. Robert L. Atwell made a brief response to Mr. Holtrop. Mr. Atwell noted the debt his church owed to the Christian Reformed Church for help received both before and since the founding of the church in 1936. He said he felt that whatever was "good" about his church might in large measure be traced to Christian Reformed influences, and he expressed his joy in the fellowship men of the Orthodox Presbyterian church might have with those of the Christian Reformed denomination.

Home Bible League

The Assembly next heard from Mr. Elmer Hoodiman, representative of the World (formerly American) Home Bible League. Mr. Hoodiman reported that the work of the League now extends into sixteen foreign countries. It was for this reason that the name was changed. During the past year 63,000 copies of the Scriptures were distributed in the United States, and 105,000 copies of the whole Bible or the New Testament were distributed in foreign coun-

tries. When the speaker's own pastor, the Rev. Clarence Van Ens, went last year as a missionary to Ceylon, he was given 1,000 Bibles for distribution there. At present the League is negotiating with the Rev. Bruce Hunt in Korea for opening a work in that country. The League recently produced a small tract, consisting of Bible portions through which the gospel story is presented. Hundreds of thousands of copies of this tract, "God Speaks," have been distributed, and more are available as needed.

Committee on Christian Education

The report of the Committee on Christian Education was presented by the Rev. Calvin K. Cummings, chairman. The report provided information concerning publications by the committee, and plans for its future work. The Committee is distributing 550 teachers manuals designed to be used in conjunction with the Christian Reformed *Good News* Sunday school lessons. Vacation Bible School materials have been prepared. A number of tracts are in preparation for publication. The Committee has published a 2,000 copy edition of a work by Professor John Murray, entitled *Divorce*. The proposed budget for the coming year was given as \$20,000.

In accordance with a directive from the Assembly a year ago, the Committee gave consideration to the inclusion of catechism in the Summer Bible school material. It again decided against such inclusion in a formal way, arguing that catechism memorization is best carried out in connection with home cooperation, and that the Summer Bible School is designed primarily for evangelism rather than for the instruction of covenant youth. This explanation did not satisfy all the commissioners, but no action was taken on the matter.

The Committee reported that it planned to publish the Summer Bible school materials beginning next year with the Committee name imprinted on them. At present they are published under the name "Great Commission," and copyrighted by Mr. Clowney for the Committee. It was stated that putting the Committee name on the materials would substantially reduce sales.

This matter resulted in a brief but pointed discussion, when a motion was introduced that the Committee recon-

sider this decision. On the one hand it was argued that we should try to get the materials as widely distributed as possible, for they were excellent materials. If putting the church name on them would lead to reducing their sales—many book stores will not handle material with a denominational label—then leave the name off and get the widest possible distribution. Thus a hindrance to a substantial outreach through this material would be eliminated.

On the other hand it was argued that evangelism is the work of the church. It is not directed to the salva-

tion of souls alone, but to the salvation of souls for the upbuilding of Christ's church. The Committee on Christian Education exists as an agency of the Orthodox Presbyterian Church, to promote through its activities the upbuilding of that church. If it becomes simply a publishing agency for miscellaneous works, it will soon be destroyed. Speakers commented that the local congregations might have more appeal if the name "Orthodox" were not on the signboards. A member of the Committee said the Committee had come to feel that publishing the mate-
(See "Assembly Report," p. 133)

A MEMORIAL

To the President of the United States

DEAR MR. PRESIDENT,

As a particular branch of the church of Jesus Christ on earth, The Orthodox Presbyterian Church, through its Twentieth General Assembly, meeting at Philadelphia, Pennsylvania, this 4th day of June, 1953, respectfully addresses to you the following memorial:—

We have been pleased and encouraged by numerous public declarations in which you have expressed great reverence for the Holy Scriptures, which are the very Word of God. We believe it is your sincere desire to lead our nation into the paths of truth, righteousness and peace. The accomplishment of this is beyond human powers; of this fact we, and we are encouraged to believe you also, are well aware. To the end that you both seek and find that requisite divine aid, we assure you of our continued prayers for you both in public and private—from Sabbath to Sabbath and from day to day. And we do this in accordance with the Apostolic command, "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Timothy 2:1-3).

We believe that the church, under her divine charter revealed in Holy Scripture, has not the responsibility or license in most matters to influence civil governments concerning the conduct of the affairs of state. Rather her proper influence is to induce her constituents to exercise the prerogatives of Christian citizenship. Yet do we, as individual citizens, gladly render to you and your administration all due submission and obedience—and that for conscience' sake, as we are commanded in the Word of God: "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God . . . for he (the ruler) is a minister of God to thee for good . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake" (Romans 13:1-5).

We are, however, concerned about one thing most vital to the welfare of our nation, that you be in personal submission unto Him who on account of His sufferings and death was crowned with glory and honor—having been given by the eternal Father a Name which is above every name. He is Jesus Christ, the only begotten Son of the living and true God, without whose mediation no man can come to the Father. He is "the blessed and only potentate, the King of kings, and the Lord of lords" (I Timothy 6:15). He is not only the King and Head of the church, but the Sovereign Ruler of the nations.

Out of honor due you as God's civil minister, and of love for our nation, we urge upon you the words of the Psalmist through whom God says of His Son, "I will declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me, and I will give the heathen for thine inheritance, and the uttermost part of the earth for thy possession . . . Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psalm 2:7, 8, 10-12).

A Book Review

Christianity and Communism

By EARL E. ZETTERHOLM

CHRISTIANITY AND THE CLASS STRUGGLE, by Abraham Kuyper; Grand Rapids, Michigan; Piet Hein; 1952.

A little more than a century ago Karl Marx concluded his now-famous *Communist Manifesto* with these words, "The communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win."

As this "spectre of world communism," which already a century ago was beginning to haunt the palaces and cathedrals of Europe, has advanced through the storm and stress of these last decadent decades, we come to see that Marx was not speaking in hyperbolic bravado, but by some strange insight, . . . gained perhaps through his marriage into a ministerial family . . . he knew that capitalism in its selfishness was sowing the seeds of its own destruction. Perhaps he saw, too, that the Church, having lost its first love for the Bridegroom, was committing adultery with capitalism and would soon be good-for-nothing but to be spewed out of the mouth. Thus, he could write with such glowing fervor and high confidence of the future of world communism.

Abraham Kuyper, the Christian statesman of nineteenth-century Holland, has been among the few who have recognized that Marx was not engaging in idle threats. In his little volume *Christianity and the Class Struggle* this is brought out most clearly. The content of this book was first presented in 1891 to the First Christian Social Congress as its opening lecture. It is to the undying shame of the Reformed Churches that nearly a half century elapsed between the publication of the *Communist Manifesto* and the meeting of the First Christian Social Congress.

Kuyper brings out the very basic distinction that must exist between the

Christian concept of the social question and the communistic concept. The social question takes its rise in the inequality of men and the varying abilities which they have in the exercising of dominion over the world in which they have been placed. It is communism's contention that this inequality has resulted in the oppression of the weak by the strong and that the way to obviate this oppression is by the eradication of all inequality. Kuyper, however, recognizes the inequality to be not only ineradicable but God-given, and that the oppression results from the fact that "men regarded humanity apart from its eternal destiny, did not honor it as created in the image of God and did not reckon with the majesty of the Lord who alone is able to hold in check, through His grace, a race sunk in sin." (pp. 22, 23.)

Dr. Kuyper proceeds briefly to outline the teaching of Scripture with respect to the rich and the poor, pointing out the harshness with which it refers to the rich in their service of Mammon and the compassion which it has for the poor in their oppression.

A most interesting thesis developed in this little volume is that the French Revolution is the fountainhead in which the great social need of our day takes its rise. "The French Revolution," says Kuyper, "destroyed that organic tissue," i.e., "the social relations of an organically associated society, broke these social bonds and finally in its work of atomistic trifling had nothing but the monotonous self-seeking individual asserting his own self-sufficiency." This concept on which the French Revolution thrived becomes, then, the basis for world communism.

But out of this evil parentage a goodly child has come, The Social Question. A general consciousness of the existence of "a social question" is great gain. A social question exists, says Kuyper, when "you realize the untenability of the present situation and that you realize this untenability to be one not of incidental causes but one involving the very *basis* of our

social association. For one who does *not* acknowledge this and who thinks that the evil can be exorcised through an increase in piety, through friendlier treatment or kindlier charity there exists possibly a religious question and possibly a philanthropic question but not a *social* question. This does not exist for you until you exercise an *architectonic* critique of human society itself and hence desire and think possible a different arrangement of the social structure." (p. 40). Just what form this "arrangement" is to take is made somewhat clear when he tells us, "Improvement undoubtedly lies—I do not shrink from the word—along the *socialistic* path, provided you do not mean by socialistic the program of Social Democracy" (communism) — "but rather a God willed community, a living human organism." (p. 41).

That Kuyper did not have in mind the solution offered by contemporary political philosophy as exemplified by New Deal—Fair Deal practise is made clear by such statements as these: "And yet our poor are falling away from their faith if they build their hopes on all kinds of help from the state and not singly on their Father who is in heaven." (p. 29). Again on p. 58: "Therefore I say that, unless you would enervate the position of the laboring class and destroy its natural dynamic, always limit the material assistance of the state to an absolute minimum. The continuing welfare of people and of nations and so too of labor lies only in powerful individual initiative."

In conclusion Dr. Kuyper suggests certain fundamental principles in line with which true social progress must be made. As might be expected, the majesty of God is placed in the forefront. There must likewise be a true conception of the relation between the State and Society. In the third place, Society must be recognized as an organic body rather than a mere collection of individuals. Then follow the secondary problems of property, productivity, etc.

This little volume—only sixty-five pages—should do much to stimulate discussion amongst us. It ought to be read and its warnings noted by all who have some concern in their souls for the plight of twentieth-century man. One does not read this work without a rather poignant recollection of some words from the Dostoyevsky novel, "The Brothers Karamazov." A certain

official of the French secret police is quoted there as saying, "We are not particularly afraid of all these socialists, anarchists, infidels, and revolutionists; we keep watch on them and know all their goings on. But there are a few peculiar men among them who believe in God and are Christians, but at the

same time are socialists. These are the people we are most afraid of. They are dreadful people. The socialist who is a Christian is more to be dreaded than the socialist who is an atheist." One wonders how long it will be before the world may take such cognizance of Christian Social action.

is not of works (Rom. 3:20; 4:2; 10:3, 4; Gal. 2:16; 3:11; 5:4; Phil. 3:9). The Scripture is so insistent upon this that it is only by spiritual blindness and distortion of the most aggravated type that justification by works could ever be entertained or proposed in any form or to any degree. The Romish doctrine bears the patent hall-marks of such distortion.

3. We are justified by grace. It is not the reward of anything in us or wrought by us but proceeds from God's free and unmerited favour (Rom. 3:24ff.; 5:15-21).

We thus see that if we are to find the righteousness which supplies the basis of the full and perfect justification which God bestows upon the ungodly we cannot find it in anything that resides in us, nor in anything which God does in us, nor in anything which we do. We must look away from ourselves to something which is of an entirely different sort in an entirely different direction. What is the direction which the Scripture indicates?

1. It is in Christ we are justified (Acts 13:39; Rom. 8:1; I Cor. 6:11; Gal. 2:17). At the outset we are here advised that it is by union with Christ and by some specific relation to him involved in that union that we are justified.

2. It is through Christ's sacrificial and redemptive work (Rom. 3:24; 5:9; 8:33, 34). We are justified in Jesus' blood. The particular significance of this truth in this connection is that it is the once-for-all redemptive accomplishment of Christ that is brought into the centre of attention when we are thinking of justification. It is therefore something objective to ourselves and not the work of God's grace in our hearts and minds and lives.

3. It is by the righteousness of God that we are justified (Rom. 1:17; 3:21, 22; 10:3; Phil. 3:9). In other words, the righteousness of our justification is a God-righteousness. Nothing more conclusively demonstrates that it is not a righteousness which is ours. Righteousness wrought in us or wrought by us, even though it be altogether of the grace of God and even though it be perfect in character, is not a God-righteousness. It is, after all, a human righteousness. But the commanding insistence of the Scripture is that in justification it is the righteousness of

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON X

Justification III

JUSTIFICATION is both a declarative and a constitutive act of God's free grace. It is constitutive in order that it may be truly declarative. God must constitute the new relationship as well as declare it to be. The constitutive act consists in the imputation to us of the obedience and righteousness of Christ. The obedience of Christ must therefore be regarded as the *ground* of justification; it is the righteousness which God not only takes into account but reckons to our account when he justifies the ungodly. This doctrine, however, needs further examination if the biblical basis for it is to be made more apparent.

In Genesis 15:6 it is said of Abraham that he believed in the Lord and he reckoned it to him for righteousness. This text is quoted repeatedly in the New Testament (Rom. 4:3, 9, 22; Gal. 3:6; James 2:23) and it might appear that it was the faith of Abraham which was reckoned as the righteousness on the basis of which he was justified, that faith itself was accepted by God as fulfilling the requirements necessary for a full and perfect justification. If this were the case then Abraham was justified and all other believers also are justified on the ground of faith and because of faith. It is important to observe in this connection that the Scripture never uses such terms. It speaks always of our being justified *by* faith, or *through* faith, or *upon* faith, but never speaks of our being justified *on account of* faith or *because of* faith. If, however, we are justified on the basis of faith the expression that would most accurately express such a thought would be that we are justified on ac-

count of faith. The fact that Scripture, and especially the apostle Paul, refrains from such terms is itself sufficient to make us careful not to think or speak in any way which would suggest such a view of justification. But there are also numerous other considerations which show that faith is not itself the righteousness, as they also show that the righteousness of justification is not anything wrought in us or done by us. There are several arguments which may be set forth.

1. A righteousness wrought in us, even though it were perfect and eliminated all future sin, would not measure up to the requirements of the full and irrevocable justification which the Scripture represents justification to be. Such a righteousness would not obliterate the sin and unrighteousness of the past and the condemnation resting upon us for our past sin. But justification includes the remission of all sin and condemnation. Consequently the righteousness which is the basis of such justification must be one that will take care of past sin as well as provide for the future. Inwrought righteousness does not measure up to this need. But we must also bear in mind that the righteousness wrought in us by regeneration and sanctification is never in this life perfect. Hence it cannot in any sense measure up to the kind of righteousness required. Only a perfect righteousness can provide the basis for a complete, perfect, and irreversible justification. Furthermore, justification gives a title to and secures eternal life (Rom. 5:17, 18, 21). A righteousness wrought in us equips for the enjoyment of eternal life but it cannot be the ground of such a reward.

2. Justification is not by the righteousness of performance on our part; it

God which is revealed from faith to faith, and therefore a righteousness which is contrasted not only with human unrighteousness but with human righteousness. It is a righteousness which is *divine* in quality. It is not, of course, the divine attribute of justice or righteousness, but, nevertheless, it is a righteousness with divine attributes or qualities and therefore a righteousness which is of divine property.

4. The righteousness of justification is the righteousness and obedience of Christ (Rom. 5:17, 18, 19). Here we have the final consideration which confirms all of the foregoing considerations and sets them in clear focus. This is the final reason why we are pointed away from ourselves to Christ and his accomplished work. And this is the reason why the righteousness of justification is the righteousness of God. It

is the righteousness of Christ wrought by him in human nature, the righteousness of his obedience unto death, even the death of the cross. But, as such, it is the righteousness of the God-man, a righteousness which measures up to the requirements of our sinful and sin-cursed situation, a righteousness which meets all the demands of a complete and irrevocable justification, and a righteousness fulfilling all these demands because it is a righteousness of divine property and character, a righteousness undefiled and inviolable. Grace reigns *through righteousness* unto eternal life through Jesus Christ our Lord (Rom. 5:21). "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Psalm 89:15, 16).

Orthodox Presbyterian Church News

East Orange, N. J.: In recent weeks the women of Covenant Church have packed and sent some 25 cartons of clothing to Korea, to be distributed as needed under the direction of missionary Bruce Hunt. Covenant Church has had a new Wurlitzer electric organ installed.

Glenside, Pa.: About 60 children were enrolled in an interracial Vacation Bible school at Calvary church June 22 to July 3. Preaching services on Sunday morning were started at Fulmor Heights on July 12. The Session completed family visitation in May.

Nottingham, Pa.: Summer Bible school at Bethany church was held June 15-26, with an enrollment of 97 in the four departments. The Rev. Theodore Hard was guest preacher at the morning service June 28. Sunday School teacher Pauline Shepherd and Mr. Robert Sumner were married June 27 in the Kirkwood church.

Ft. Lauderdale, Fla.: The Rev. Lester Bachman of Gethsemane Church, Philadelphia, is supplying the pulpit of the Ft. Lauderdale Church during July, while the pastor, the Rev. John Hills, is on vacation. Mr. Hills will spend part of his time in Wildwood, N. J. The Machen League is

carrying on a waste paper drive, to raise money for the benefit of the Yokkaichi Reformed Church in Japan. The League is also preparing and sending used Christmas cards to Korea, where they serve as Sunday school reward cards.

Wildwood, N. J.: An addition to the building of Calvary Church, providing new class rooms for beginners, primary and juniors, was completed in May. On June 21 a new organ, donated by Mrs. Nickerson, former treasurer of the church, was dedicated. Services at the Boardwalk Chapel began on June 14. The Sunday evening services of Calvary church are held at the Chapel.

Grove City, Pa.: Several new families have been reached through this year's successful summer Bible school. Concluding meeting of the adult fellowship, the Wayside Gleaners, was held at the Armour Cabin. An orchestra has been assembled to play on special occasions. They participated in the closing exercises of the Bible school. Vacation speakers are William N. Randall, C. K. Cummings and James Wagner.

Waterloo, Iowa: Thirty-five pupils were enrolled in the Vacation Bible

School of First church, June 15-26. The Rev. Edward Wybenga, former pastor, was guest preacher at the church on Sunday evening, June 14.

Volga, S. D.: Fourteen young people from Calvary church attended the summer camp of the Presbytery of the Dakotas, held at Lake Hermon, S. D. The Rev. James E. Moore was guest speaker. Fifty-five children were enrolled in the Vacation Bible school, held in May. The Rev. Peter Doeswyck, director of the Knights of Christ, a national organization of converted Roman Catholic priests, spoke to a capacity audience at the church on June 2. On June 17, Miss Lennice Sapp, daughter of Mr. and Mrs. C. Ray Sapp, was united in marriage to Mr. George Pakala, grandson of Elder and Mrs. George O. Cotton.

Carson, N. D.: The Rev. Henry Tavares was guest speaker at Memorial Day services in Carson and Lark. A family of five was received into the Carson church on May 17. Heavy rains in recent weeks have made travel difficult, but give promise of good crops.

Hard, Johnston Appointed to Foreign Mission Work

THE Rev. and Mrs. Theodore T. Hard and the Rev. and Mrs. John D. Johnston have been appointed by the Committee on Foreign Missions to missionary service, the former in Korea, the latter in Formosa. No definite time has been set for either family to depart, pending decision on the question of certain further academic studies in preparation for the work.

Mr. Hard, who graduated from Westminster Seminary in 1952, was ordained to the ministry by the Presbytery of New Jersey at a service held Wednesday evening, June 3. Mr. Johnston was formerly a missionary to China under the Presbyterian Church of New Zealand.

Mrs. Ben Nonhof

CENA Prinsen Nonhof, wife of Ben Nonhof and mother of the Rev. Melvin B. Nonhof, died at the home of her daughter, Mrs. Alvin Hoopman, Sheboygan, Wisc., on Sunday, May 24th. She was 67 years old, having observed her birthday on May 5th, while a patient in Sheboygan Hospital,

which she entered on April 15th. Death was due to complications resulting from a malignant tumor.

The funeral was conducted by the Rev. Robert K. Churchill of Calvary Church, Cedar Grove, Wis. Mrs. Nonhof was a charter member of Calvary Church and also an active member of the Ladies' Missionary Society. The text used at the funeral service was Ps. 116:15, "Precious in the sight of the Lord is the death of His saints." She was buried in Union Cemetery beside her daughter, Everdena, who died in 1911 at the age of eighteen months.

The family requested that no floral tributes be given, rather that memorial gifts in her memory be given to Westminster Seminary, an institution in which she was vitally interested. This request was made in view of the deceased's desire of "bringing flowers to the living, not the dead." She had practiced that conviction with consistency. Westminster Seminary faculty members had been entertained in her home along with many ministerial members of the Orthodox Presbyterian Church.

Cena Prinsen was married to Ben Nonhof on December 24, 1907. The Nonhofs engaged in farming until 1943 when an accident forced Mr. Nonhof to discontinue that work. They then moved to Cedar Grove where they lived until the time of her hospitalization. The couple observed their 45th wedding anniversary last December.

Her sudden passing was unexpected but the family saw the blessing of God in it. The doctors had forecast a long period of suffering for her and the attending physician said that her death had forestalled all of it. Her faith in Christ, her knowledge that the blood of Christ cleanseth from all sin assures the bereaved that death made her not a statistic but a saint.

Survivors include her husband, a son, and an adopted daughter. In addition there are four grand-children. Mr. Nonhof is presently making his home with his son in Bancroft, S. D.

Her son, Melvin B. Nonhof, an Orthodox Presbyterian minister, sent the above information. He added: "Since 1936 when I enrolled at Westminster until the time of her hospitalization, my mother wrote to me and my family every day. Over almost 17 years she wrote us an average of five letters a week . . ."

Daily Vacation Bible School



The Junior department works on dioramas illustrating Bible stories, in the West Collingswood school. The pastor, the Rev. Edward L. Kellogg, supervises the class.



Another class at the West Collingswood school.



A corner of a basement room provides space for this interracial DVBS class at Calvary Church, Glenside, Pa.

Worldliness (1)

By LAWRENCE R. EYRES

WE hear a lot about worldliness these days, especially in Christian circles. And what we hear is not good, for worldliness by its very nature is bad. And what is this bad thing called worldliness? According to many good Christians it is smoking, drinking, going to dances and movies, and playing cards. Anyone who does these things is worldly, and surely anyone who does not must be really spiritual. This is a very simple answer to what worldliness is, and the solution is equally simple—don't do these things and you'll be a good Christian!

But is this a true definition and a correct solution of worldliness? I think not, and for two reasons: (1) The standard of judgment is *experience*, Christian experience to be sure, but experience just the same. *Our standard can be only Scripture!* (2) This makes the essence of worldliness things people *do*, but the Bible shows that worldliness is a matter of what you *are*: "For as he thinketh in his heart, so is he" (Proverbs 23:7). Worldliness becomes ten times more serious when we find its source in our innermost heart; and its solution becomes more difficult since we shall have to treat it in the light of God's Word alone, and the Word is more difficult to apply to life situations, but far more effective when it is applied. Let us look at worldliness in the light of Scripture.

The Scripture Teaching

The outstanding passage is I John 2:15-17. "Love not the world, neither the things that are in the world." But what are these things that are in the world? They are "the lust of the flesh, and the lust of the eyes, and the pride of life." Now the word "lust" as it is used in this Scripture means *the desire of the heart for that which God forbids*. You see, it is possible to desire something unlawful though you never try to get it; yet even the *wanting* is sin—the sin of worldliness. Remember these two things, then: (1) Worldliness is an activity of the heart. (2) World-

liness is desire for that which God forbids.

And now let us see what are the parts of worldliness. In considering these parts we must remember that a particular worldly act or state of mind may fit into more than one of these parts—perhaps all of them. (1) It is *the lust of the flesh*. This means the desire to satisfy bodily appetites in a way that is displeasing to God. Now all bodily appetites are good if made subject to God's law. After all God gave them to us that we might glorify Him in the full enjoyment of His good gifts. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). You see, God gave you a mind and a will which, if yielded to Christ, will say No to those appetites when God says No. A glutton, a drunkard, an adulterer are worldly because they let the appetites rule their minds and hearts rather than that their hearts rule their appetites. (2) It is also *the lust of the eyes*. God gave beauty to His creation and to His creatures. He also gave us eyes to behold that beauty, but He must have the praise in it all or else the desire for beauty is sin. Much of the fuss and expense over bodily adornment, called glamour, is beamed at this ungodly desire which God hates. Of course there is a masculine and a feminine beauty which glorifies God; let this be the object of our striving after the beautiful. Whatever is more is worldly.

(3) Finally, worldliness is *the pride of life*. This pride is a sort of idolatry of self. It begins by claiming for self the glory that belongs to God; it refuses to acknowledge the sinfulness and unworthiness of the heart; it makes virtues out of its faults and faults out of the virtues of others; it grieves over the abasement of self and rejoices over the downfall of others; it loves praise and flattery; it is touchy and easily offended, quick to be angry, slow to forgive. It takes many forms which successfully escape the detection of those closest to

us—even of ourselves sometimes, but is clearly seen by God. When we see in ourselves the evidence of some useful gift or talent our hearts swell with pride; when we defer praise and give honor to those more worthy, we are pleased with our self sacrifice; when we have been humbled to tears and abase ourselves before God, we are moved to be proud of our humility. *Worldliness is the wandering from God of a wayward heart*. O, how many bypaths these straying hearts of ours are always finding!

The Worldly Christian?

We hear much about worldly Christians. Are there any such people? If we use the term *Christian* in its proper sense I think we'll have to say that there is no such thing as a worldly Christian. The two terms fight: they cannot be reconciled till one destroys the other. In I John 2:15 God says, "If any man love the world, the love of the father is not in him." James says (4:4), "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be (that is, *wishes to be*) a friend of the world is the enemy of God." What could be plainer? Maybe you've assumed you're saved, have publicly confessed Christ with your lips, even become a communicant member of the church: yet you have constantly followed the desires of a heart devoted to that which is unlawful. If that is a true picture of your heart just remember this: liars, thieves, adulterers and even murderers will turn in repentance from their crimes and enter the kingdom of heaven ahead of you, because with a heart like yours you cannot enter the kingdom of heaven. Your worldly heart, though your friends think you a paragon of excellence, is not fit to dwell in the habitation of the saints.

Of course, there is worldliness in every Christian on earth. The fact that we have so much company in this respect should not make us complacent about it. Since God is not impressed with numbers, it is as much a grief to Christ if all His children be soiled with the filth of the world as it would be should worldliness be found in you and me alone! If only I can get you excited about the worldliness that is in your own heart, I shall be satisfied.

The Antidote to Worldliness

I spend a lot of time around young

people. I hear their talk. Many of them are professing Christians, and I have no doubt but that many of them are true believers. What is my shock, then, when I hear two or three girls "knifing" another girl (who is not present to defend herself!) And they are thorough about it, definitely! And boys are not above equally grievous vices, talking about their parents or teachers, bragging how they "got away with it." And then I remember my own shortcomings, I who have gone to God's school of humility and sanctification a lot longer than you! Worldliness, where art thou not found!

Worldliness is like fungi or moulds: their tiny organisms are in the air and take root and multiply wherever and whenever atmospheric conditions and temperature permit. But fresh, live air and bright, clean sunshine are death on these tiny bacteria. It's practically impossible to destroy them one by one, for should you isolate one to kill it, a thousand more will appear to take its place. So with the worldly motions of our hearts, we can never deal with them thought by thought: their sheer numbers are sufficient to overrun our minds. But fill your hearts and minds with the pure, fresh air of God's grace; admit the cleansing sunshine of His

love and you shall live victoriously—that is, just as long as you continue to admit into your hearts the pure atmosphere of heaven. I know of one and only one way whereby you or any other young person can live day by day a life of victory over the sins which so easily beset us. No course of study, however thorough, no spiritual experience, however genuine, no Bible conference however heavenly the associations, will do for you all that needs to be done to check the worldliness of your own heart. Only this will do: the day-to-day reading of the Word and communion with God in prayer; the weekly worship of God with His people in a worthy Christian church, together with the proper use of the sacraments. These the all-wise God has appointed for your spiritual health, and you cannot expect to live victoriously over the wicked promptings of your subtle sinful heart without them. Take warning, young people, from one who knows!

In the first paragraph of this talk I mentioned certain so-called "worldly" practices, and never got back to dealing with them in the light of Scripture. This isn't an easy task, but I want to talk to you about those things next month.

Speaking for the motion, Mr. Cummings while expressing appreciation for the PRESBYTERIAN GUARDIAN claimed that the GUARDIAN had placed itself beyond the reach of the church so that it was not under the control of the church. He said the failure to be interested in a church paper had its roots in a lack of confidence in the church's ability to publish its own periodical. He noted that there are now three papers associated with the church, and felt that a single church paper was the best hope for a united effort. So he concluded with a plea for the unity of the church, which he thought would be promoted through an official publication.

Speaking against the motion, Dr. Stonehouse noted that the motion did not come from the Committee, though it had actually been proposed to the Committee for adoption. The Committee thus was not prepared to back the idea. He pointed out that a single sample issue, with plenty of time to prepare it, would give no true idea of what the paper would be month after month where deadlines had to be faced. Objection to a church paper was not based on a lack of confidence in the church, but rather on a real consideration of the practical difficulties that would result from Assembly control. Such a paper would also mean that the GUARDIAN would have to go out of existence. And he noted that the GUARDIAN Board of Trustees had been enlarged in response to a suggestion from the Committee, and was currently giving consideration to questions of editorial policy and management.

We cannot report the debate in full, but the chief arguments in addition to those mentioned were substantially as follows.

It was claimed that the GUARDIAN does not get down to the level of the people. The GUARDIAN has not been successful in "selling itself,"—gift subscriptions are often not renewed by those receiving them. It was said that the enlargement of the Board of Trustees of the GUARDIAN was not of such a nature as to give assurance that the paper would be more representative of the church. Some of those favoring a church paper agreed that a single sample issue would prove little, and thought the church should either plunge in completely, or at least should produce several sample issues.

On the other hand it was claimed

Assembly Report

(Continued from p. 127)

rial without its own name was "deceitful." Another speaker remarked that certain sects had been very successful in putting out attractive material without their name on it, but he did not think the church should follow such a program of deception.

The Assembly finally rejected the motion, and the name of the Committee will appear on its publications as announced.

Church Paper

In accordance with the instructions of the previous Assembly, the Committee had investigated the matter of publishing a church paper, and brought information, including what it considered a likely budget, but brought no recommendations. The proposed budgets, for several possible plans (once or twice a month, full or part time editor), ranged from \$10,400 to \$18,800

and included a subsidy from the church of several thousand dollars in addition to subscription and advertising income.

The Committee judged "that a church paper is feasible on these two conditions: (1) if it has the support of the denomination and (2) if a capable staff can be assembled."

Mr. Cummings, as one of the chief proponents of the church paper, introduced a motion that the Committee on Christian Education be directed to prepare a sample issue of a church periodical, using the services of the personnel potentially available as an editorial staff; that it distribute the paper throughout the church, institute a fund drive, solicit subscription indications, and submit a report to the next Assembly on the practicality of such a publication.

This was the motion which was debated throughout Thursday evening.

that the *GUARDIAN* was about as good a paper as could be produced in the church. The reason it was not read was not in the *GUARDIAN*, but in the nature of the people in the church, who were not sufficiently matured to appreciate it. A church paper would not necessarily produce unity, as witnessed by the situation in a sister church, where there is an official paper, but where controversies are so strong that more than one independent paper has been established in recent years. It was said that the subsidy that would be required was too great. It was said that it is very difficult to "get down to the level of the people" and still say anything worth while. The idea of having a sort of "perpetual tract" that would be used in evangelistic work and would commend the church to prospective members made one speaker "shiver" with apprehension. We will never have a church in which grave issues won't arise and need public discussion. Another speaker said that the Committee on Christian Education has not been able to get out materials already assigned to it, and should certainly not be given this job of getting out a paper of this sort.

After full discussion along these lines the vote was taken on the motion, and it was defeated by approximately two to one.

Two other motions in the same connection were also defeated. One would have had the Missions Committees negotiate with the *GUARDIAN* on the possibility of including the news content of the *Messenger* as a separate section in the *GUARDIAN*, with addi-

tional copies printed for distribution as the *Messenger* is now distributed. The other would have had the Committee on Christian Education continue to study ways and means of publishing a church paper, including the possibility of cooperation with the *GUARDIAN* and another independent paper. This last motion was lost on a tie vote.

It thus appears that the plea for an official "church paper" has been definitely rejected by the Assembly. Since the *GUARDIAN* has served the church from the beginning, since it is almost entirely owned and staffed by members of the church, and since it regularly carries news of the church's life and work and thought, we can only hope that opposition to it will be reduced and that it will receive an increasingly wide support among the members of that church.

Transcript Distributed

Just before recess on Thursday evening, the Committee on the Complaints brought in a preliminary report recommending that copies of the *Transcript* of the examination of Mr. Sloyer by the Presbytery of Philadelphia be distributed among the commissioners. This was done, and the Assembly thereby received its first official look at the paper which was to form the burden of its consideration on Monday and Tuesday.

Friday Morning

Friday morning was given over chiefly to the reports of the Committee on Foreign Missions and the Committee on Home Missions.

Foreign Missions: The general situation regarding the church's Foreign Mission work remains the same. There are fourteen persons serving under regular missionary appointment in foreign fields (The McIlwaines reached Japan on May 30).

Concerning Formosa, the report makes this statement: "The weakness of our work in Formosa is that although there are various denominations there we have not been able to establish a Reformed church. The missionaries recognize this and the establishment of such a church is their aim. Missionary work in Formosa today is not without its obstructions. A government regulation requiring students to bow to the picture of Sun Yat Sen is being enforced, and several Christian students have been expelled

Special Committees

Hymnal: R. S. Marsden, W. Clelland, R. Johnston, A. Kuschke, E. J. Young, L. B. Oliver, E. L. Kellogg.

General Benevolence: H. Phillips, R. Clouser, W. Colsman, R. Eckardt, B. Roeber, J. Skilton, R. Vining.

Pensions: Clelland, Clough, Colsman, Sloat, D. Henry.

Revision to Form of Government: Galbraith, Murray, Stonehouse, Clowney, Clelland.

To Confer with Sloyer: Skilton, Clowney, Price.

Travel Fund Next Assembly: Eckardt, Verhage, Eyres, L. Theune.

Arrangements Next Assembly: DuMont, DeWaard, Heuseveld, A. O'Brien.

for refusing to do so. It also appears that the government at times obstructs the attendance of soldiers at Christian services." (From what we have gathered elsewhere, this is an extremely mild statement of the problems that confront missionary work in this country. ED.)

Concerning Korea, where Bruce Hunt is the church's only missionary on the field, the report states that he "appears to be in increasingly good health. His work at Korea Theological Seminary has been lightened somewhat but he carries his normal amount of evangelistic and other work. He makes periodic visits to Japan to visit his family there . . ."

Concerning Japan, "The Rev. and Mrs. George Y. Uomoto are continuing their language study in Tokyo, and expect to conclude it about January 1, 1954. At that time they will go to a permanent place of labor, and they and the McIlwaines will settle near each other."

Concerning Eritrea, the Rev. and Mrs. Clarence Duff are in Ghinda, working in Amharic and Tigrinya languages. Translations of several tracts and of the *Catechism for Young Children* have been prepared and were being printed. The Rev. and Mrs. Francis Mahaffy work among Saho and Dankali-speaking people, chiefly in Senafe. The Rev. and Mrs. Herbert S. Bird are in Asmara, learning the languages—Tigrinya now and Saho presently. The report states, "In all the areas where our missionaries work there is a gratifying increase especially among Copts and Mohammedans, in

Standing Committees of the Church

Christian Education:

1956—Clowney, Dunn, Eyres, L. Brown, D. Stanton

1955—Cummings, R. Johnston, Galbraith, D. Henry, K. Elder

1954—Commeret, VanTil, E. J. Young, A. Armour, A. E. Hayman

Foreign Missions:

1956—Clelland, Murray, Edwards, L. Roberts, T. Jorgensen

1955—Kellogg, Phillips, Vining, W. Campbell, H. Porter

1954—Ellis, Price, Skilton, T. Armour, F. Lenker

Home Missions:

1956—Churchill, Marsden, Oliver, C. Ferguson, W. Moses

1955—Atwell, Clough, Stonehouse, R. Kopenhaver, H. Steen

1954—Busch, G. Coie, Kline, J. Bryan, B. Roeber

the number of those who show some interest in the gospel."

Home Missions: During the past year aid was granted by this Committee to fourteen churches, in order that they might meet a salary scale set by the Committee or, in certain cases, in response to a request from the Presbytery. The Committee was also supporting Mr. Takuo Hohri in missionary work in Denver, where he serves an interracial group. The report stated that the Committee planned to open one new field, and was definitely contemplating another, during the coming year.

Hymnal Committee

On Friday afternoon the Committee on a Hymnal presented its report. The report itself was brief, but appended to it was a list of 384 hymns which the Committee has under consideration. It was emphasized that this was a tentative list, and items would be added and no doubt some dropped or revised. The list included about 50 Psalm versions.

In connection with this matter, the small group in the church who are committed to the principle that the Psalms are the divinely ordained song book for public worship took opportunity to express their views. This debate centered about a motion, which was lost, to this effect: "that the hymnal committee be instructed to prepare a revised version of the metrical Psalter which would aim at closer conformity to the original text and smoother expression in English meter than any other version existing in the English language." Those supporting the motion argued that the principle of the authority of Scripture required that the Psalms be used, that all the Psalms be used, and that they be used as accurately as possible. Differing positions taken on the question were (1) that while the Psalms must be sung, hymns may also be sung, or (2) that there is no principle of Scripture which requires that the Psalms, or at least all of them, are to be sung in public worship, or (3) that hymns which set forth truths expressed in the Psalms but in other language are as acceptable as using the language of the Psalms. The Committee noted that it was including Psalms, and trying to include them in as accurate a rendering as possible. It seems clear that the church hymn book when it appears, will include both

"hymns" and "psalms," and that most if not all of the Psalms will be included.

Pension Fund

On Friday evening the Assembly turned to a consideration of a pension plan for the ministers of the church. Debate and discussion on this question occupied Friday evening and Saturday morning. The results of the debate were inconclusive, but it is our judgment that at present no organized pension plan for the ministers is in sight.

The Committee report, through some fault not of the Committee, had not been printed beforehand and no copies were available for distribution. In substance the Committee reported that the plan proposed last year had on further investigation appeared to be not financially sound. There was doubt, furthermore, that any self-administered plan in such a small group as the Orthodox Presbyterian Church would be really sound. It was also judged that the Government Social Security plan would in the near future be extended to include ministers. Hence a pension plan for the ministers was not a matter of such immediate urgency. The Committee had, therefore, made an investigation of the possibility of purchasing a plan through an insurance company. It appeared, however, that such a plan would not provide all

the benefits desired, at a cost within the reach of the church. But the Committee did feel that a plan purchased, if one could be found at all satisfactory, would be more acceptable than a self-administered plan. One important factor in this is the problem of administration. The Committee felt that the responsibility of administering a plan should not be placed on the shoulders of non-professionals or of a committee whose members changed periodically. Also the Committee held that no plan that could be purchased would provide all the benefits desired, and so would have to be supplemented by a special fund, handled by the Committee on General Benevolence. Either a self-administered or a purchased plan would be substantially stabilized if an initial fund of \$25,000 could be raised to subsidize it, and the committee thought this quite possible. Within these general terms the Committee indicated its willingness to try and have some plan to offer for the next Assembly.

The discussion that followed centered about the principle of whether a pension plan was morally right, whether it was a Scriptural method for the church to use in caring for aged or needy ministers. Mr. Marsden, speaking for the Committee, maintained that there was no principial difference between raising money through a pension plan for a foreseeable future contin-

Roll of the Assembly

NOTE: This list includes all who were for any of the time in attendance at the 20th Assembly. A number were excused before the Assembly closed, and some did not arrive until after the Assembly had been in session for some time.

Ministers: H. W. Albright, R. L. Atwell, L. R. Bachman, W. H. Bordeaux, F. D. Breisch, R. K. Churchill, J. P. Clelland, R. E. Clough, E. P. Clowney, G. R. Coie, R. E. Commeret, C. K. Cummings, J. Davies, E. C. DeVelde, J. J. DeWaard, E. M. Dortzbach, H. DuMont, L. A. Dunn, R. W. Eckardt, A. G. Edwards, E. E. Elliott, C. H. Ellis, L. R. Eyres, D. Freeman, J. P. Galbraith, T. J. Georgian, R. H. Graham, R. W. Gray, L. J. Grotenhuis, F. E. Hamilton, T. Hard, J. C. Hills, O. Holkeboer, R. J. Johnston, J. D. Johnston, E. L. Kellogg, M. G. Kline, A. W. Kuschke, W. B. Male, R. S. Marsden, G. W. Marston, R. M. Meiners, J. E. Moore, J. Murray, L. B. Oliver, A. O. Olson, H. D. Phillips, D. H. Poundstone, J. Price, R. D. Sander, J. H. Skilton, L. W. Sloat, C. E. Stanton, N. B. Stonehouse, C. VanTil, J. Verhage, R. L. Vining, E. L. Wade, E. Wybenga, E. J. Young, W. Young, E. E. Zetterholm. (Total 62)

Ruling Elders: J. E. Atwell (Ohio), W. N. Blake (California), L. Brown (Philadelphia), A. Comstock (New York and New England), K. Elder (Phila.), H. D. Faram (Phila.), D. Henry (Ohio), T. Jorgensen (New Jersey), R. Kreiner (Phila.), F. Lenker (Phila.), T. Y. McCullough (NY & NE), D. Stanton (Dakotas), L. Theune (Wisconsin), Thomson (N. J.), S. White (Phila.), F. Wilcox (Phila.). (Total 16. Two of these were alternates for principles also listed)

gency—the need of ministers—and raising money for the future building of a church building by some orderly process.

There was, however, strong sentiment against any pension plan that would be compulsory for the ministers as a group. It would involve the church in becoming a social security bureau. Pension plans in other denominations had been used to pressure ministers to keep in line with the denomination. Some argued that the very idea of seeking security against material need was unScriptural. There was mention of the “whole insurance racket.” Some held that the proper way was simply through church benevolence when need arose. This, it was said, was the purpose of the Committee on General Benevolence and the organization of the Deacons.

On the other side it was argued that Scripture provides the principle of planning for the future, of laying aside for time of need, etc. And a pension plan is simply an orderly, businesslike procedure for accomplishing this end.

Finally, on vote, the Assembly decided to elect a committee of five to give consideration to the Scriptural method for caring for ministers who are retired from active service. The old Committee on Pensions was thus discontinued.

In addition, however, the Assembly adopted a motion as follows: “That the Assembly establish a fund to be known as ‘Aged and Infirm Ministers, Ministers’ Widows, and Orphans Fund,’ that the Committee on General Benevolence be directed to solicit and receive contributions to this fund, and that the Committee be charged with the responsibility of making distributions from this fund to needy persons in the categories mentioned in the title, and that the churches be urged to make collections on behalf of this fund at least once every year, and that the Committee estimate the amount of money which should be accumulated into the fund.”

It was the opinion of many at the Assembly that the decision to establish this fund really marked the deathknell of a pension plan, since churches could hardly expect to support this and also a pension plan. The opinion was also expressed that this fund would prove inadequate, and that the program envisioned here was quite unrealistic. Others maintained that this was the

proper way to handle the problem. The fund, if it is well supported by the churches, will be, for several years at least, the way by which the church will care for its needy servants.

Later in the Assembly an additional motion regarding pensions was carried, to this effect, “that the Committee on Pensions, on the background of its study of Biblical principles, be empowered, if it appear proper, to recommend a pension plan for consideration by the 21st General Assembly.”

General Benevolence

The Committee on General Benevolence presented its report indicating that in addition to certain assistance rendered in this country, it had contributed to Korean Christians, and to relief in Holland following the disastrous flood in that land.

Upon the request of this Committee, the Rev. Charles E. Stanton was given the floor to speak about sponsorship of immigrant families from the Netherlands who might wish to settle in Maine. (See his article in the June issue of the *GUARDIAN*.) Later in the Assembly a motion was passed that churches give favorable publicity to the sponsoring of Calvinistic immigrant families coming to Maine.

A motion that the Committee be instructed to inform the churches that a part of the “fund” for the aged might be used to make possible the establishment of a pension plan, and also that the fund would be administered through some well conceived plan that would insure its equitable distribution, was defeated. The Committee was continued without further instructions, but arrangements were made by which it might become a “standing committee.”

The Sloyer License Case

On Saturday, just before adjournment, the Committee on Complaints brought in a preliminary report. The report included a brief review of the history of the Sloyer case, expressed the judgment that the two complaints against the Presbytery were not properly before the Assembly since in neither case had proper notice of intention to bring the complaints to the Assembly been given to the Presbytery, but held that the action complained against—the recalling of the license of Mr. Sloyer—was properly before the Assembly on the basis of the

action of the 1952 Assembly and since the *Transcript* of the examination was on hand. The Committee recommended that the Assembly proceed to consider and determine whether the Presbytery had erred in recalling the license.

On Monday morning, the Committee brought in a supplementary report, to the effect that additional information showed that the signers of one of the complaints, Messrs. McClay and Sloyer, had sent a letter under date of May 26 to the clerk of Philadelphia Presbytery stating that they intended to carry the complaint to the Assembly. However, it had not been possible for this letter to reach the Presbytery or for Presbytery to act on it. The Committee therefore left unchanged its first position.

At this point a three part motion was introduced. Part one was that the Assembly judge the complaints not properly before it, because of the failure to give notice to the Presbytery. Part two expressed the position that the 1952 Assembly had erred in its action on the matter, and that its action was incompetent and improper. Part three declared that in spite of this the present Assembly should recognize the *de facto* situation resulting from the fact that the Presbytery had acted on the basis of the action of the 1952 Assembly, should in consequence take cognizance of the 1952 action and proceed to deliberate in terms of that action.

This motion was divided, and each section treated separately. Without expanding on the debate here, suffice it to say that parts 1 and 2 were defeated and part three with an amendment was carried. The amendment stated that the present decision was “without prejudice to the question of the propriety of the action” of the 1952 Assembly. On the basis of this decision the Assembly proceeded to deal with the basic issue in the Sloyer case.

It should be noted that the Assembly thus did not rule out either of the Complaints, yet it did not in fact receive either of them, and did not consider them directly. Nor did it express a judgment concerning the action of the previous Assembly (which had required the Presbytery to reconsider the case, and meanwhile restore the license, and had further directed that if the Presbytery persist in its position and again revoke the license, it should be prepared to defend itself by proper

transcript of examination). It simply proceeded to consider the matter in terms of the action of the Presbytery and the *Transcript* of the examination. As a result a number of things were left in the air. The Complaints were not directly handled. The Assembly never heard the answers which Presbytery had adopted to those Complaints. Yet in the discussion some of the material from one Complaint was introduced as explanatory material. And, perhaps most significant of all, the Presbytery of Philadelphia was not permitted to vote on the question as presently stated, although the Assembly was not dealing with a Complaint against the Presbytery.

The Question Debated

Having decided to consider the matter, the Assembly now received the motion which became the crux of the question. This motion, offered by Professor Murray, stated that "in the judgment of this General Assembly the *Transcript* of the examination of Mr. G. Travers Sloyer . . . does not provide evidence to establish the allegation contained in the action of the Presbytery of Philadelphia . . . , to wit, that Mr. Sloyer's views on guidance (amended to read 'doctrine of guidance') are in conflict with the Confession of Faith, Chapter I, section 6 (first sentence) and chapter I, section 1 (second sentence)." A second part of this motion, considered separately, called for further consideration by the Presbytery and urged Mr. Sloyer, if Presbytery asked it, to confer with the Presbytery.

In speaking to the motion, Mr. Murray stressed its limited character. The motion does not say that Presbytery erred in recalling the license of Mr. Sloyer, and Mr. Murray did not hold that position. The motion simply said that this particular *Transcript* did not prove—did not provide evidence to establish—the allegation that Mr. Sloyer's views conflicted with the Confession. Presbytery had had a long background of other material which it considered also, but which was not available to the Assembly. All the motion did was express a judgment concerning the *Transcript*.

The issue having been thus defined, the real debate began. Mr. Kuschke rose to speak against the motion. He felt the *Transcript* did provide the evidence called for. The question was not whether Mr. Sloyer said that guidance

by the Holy Spirit was through Scripture, but whether he was consistent in that. The two references to the *Confession* were to bring out the sole authority of Scripture, and that the former ways of God's revealing His will to His people have now ceased. Mr. Kuschke argued by reference to the *Transcript* that Mr. Sloyer held to a guidance which was not through Scripture (neither set down in Scripture nor by good and necessary consequence deduced from Scripture), and also that Mr. Sloyer held some of the former ways of God's revealing His will have not ceased, since he considered passages descriptive of these "former ways" as normative for us today. The three passages involved here were Luke 4:1, Acts 16:6, 7; and Acts 13: 2-4.

Since the debate on this question occupied all of Monday afternoon and evening and Tuesday morning, and since the debate centered largely in an evaluation of the *Transcript* (a document of 47 pages typewritten, mostly single spaced) it is obviously impossible for us to give an adequate representation of the course of the argument. It was apparent that there were widely divergent views in the Assembly as to what is meant by the guidance of the Spirit, as to the extent of such guidance and, more specifically, as to just what was meant by certain statements of the *Transcript*, and as to the relevancy of Scripture for any given situation. It appeared to be Mr. Sloyer's position that the guidance which he claimed was to be understood as coming under the category of "illumination" of Scripture by the Spirit, but was not to be understood as "new revelations of the Spirit." It was maintained on his behalf that he was concerned to give the Word of God full play, and that his statements were to be interpreted in the light of this concern.

On the other hand, it was maintained that there are many circumstances where the Scripture does not direct to one of several equally good alternatives. There are many choices one must make in daily life where specific guidance based on Scripture cannot be expected. We cannot and should not expect to know the will of God for every specific situation or decision. Scripture may indicate that either of two alternatives is proper.

There was discussion as to whether we can know and identify specifically the work of the Spirit in the life of the

individual. Mr. Sloyer appeared to say that he was certain he had the guidance of the Spirit because he knew the Spirit. In the examination he had asserted that he could identify the work of the Spirit. There were those who asserted they could be sure certain convictions were the work of the Spirit, but others insisted this applied only where a definite application of Scripture could be made.

The problem of providence arose. It seemed to be agreed that providence does not provide guidance—a rule of life—for often obstacles which might seem to hinder some course are to be overcome rather than submitted to.

The question of one's personal assurance of salvation arose. If such assurance of salvation, or of a call to the ministry, is to be recognized as the work of the Spirit, why may not His guidance in other matters also be recognized and expected?

It was asserted that the *Transcript* presented a full doctrine of guidance. The elements of the doctrine were an intellectual apprehension of the will of God concerning a specific choice, received before the choice was made and as a guide in making the choice, recognized as coming from the Spirit because the work of the Spirit could be identified, and hence becoming a rule of faith or practice which could be disobeyed only at one's peril. Thus it was claimed that there was not one infallible rule of faith and practice, but also a second such rule. The *Transcript* was quoted as describing this second rule as being "the same as Scripture" in that it is infallibly given and fallibly received.

In reply it was said that the *Transcript* did not clearly establish this. The statements referred to might pos-

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sibly be interpreted in some other way, than as asserting a second rule like the rule of Scripture. It was admitted, that if this was the doctrine of the *Transcript*, then it was erroneous and should be so judged. But it was claimed that the *Transcript* was not clear enough to prove this beyond question.

Some speakers argued that the *Transcript* plainly showed Mr. Sloyer to hold a view of an infallible guidance by the Spirit which was in content apart from Scripture and therefore constituted "new revelations." Others maintained that it was possible to recognize Mr. Sloyer's position as being an application by the spirit of Scripture, either its general principles or specific teachings.

Finally about 2.15 p.m. on Tuesday a motion to put the question was passed, thus shutting off debate. The question was put and the main motion was carried. No announcement as to the vote was made, but a standing vote was taken and our count showed 19 in favor and 16 against. Members of Philadelphia Presbytery did not vote.

License Not Restored

The second part of the main motion, directing Presbytery to consider the matter further, and urging Mr. Sloyer to confer with Presbytery if this was requested, now was given consideration. It was clear that if this motion passed, there would be no direction to Presbytery to restore the license of Mr. Sloyer, and this specific question was the real center of the debate at this time. A substitute motion to the effect that the Assembly declare the Presbytery to have been in error in revoking the license, and directing Presbytery to restore the license, was entered.

It was argued that Presbytery had been directed, if it persisted in the recall of the license, to support its position by a *Transcript* of the examination. The Assembly had now judged that the *Transcript* did not support the allegation on which Presbytery based its action in recalling the license. Therefore the license should be restored.

On the other hand it was maintained that the Presbytery had not acted arbitrarily, but had had reasonable doubts in the matter, and was justified in recalling the license for that reason.

In this connection there was a discussion of the significance of licensure. On the one hand it was described as a

period of probation, during which the individual is on trial but is not an office bearer. It can be terminated if the Presbytery sees fit. If there is doubt concerning the candidate, then the licensure not only may but must be terminated. Against this the view was expressed that licensure is actually the first, and a substantial, step on the road to full ordination, and should be terminated only on proof, not on doubt however reasonable.

There was also a discussion of the rights of Presbytery in relation to those of the Assembly. Licensure and ordination are in the hands of Presbytery, and Presbytery should be reversed in these matters only if the Assembly is able to establish clearly that Presbytery has erred in the exercise of its responsibilities.

The vote on the substitute motion, which would have directed restoration of the license, was finally put, and lost. Again our count of the vote was 16 for, and 19 against. And then, by about the same count, the main motion calling for further discussion but not directing the restoral of the license, was carried. On this matter also the Presbytery of Philadelphia was not permitted to vote.

At a later point in the Assembly another action was taken with reference to this whole matter. Mr. Sloyer, after the decision against restoring the license, informed the Assembly that he felt compelled to indicate it as his intention to withdraw from the denomination. He also intimated he thought the congregation he had been associated with would do the same. He felt that he and the Presbytery of Philadelphia had reached an impasse, and that further conferences would accomplish nothing. Before the Assembly adjourned a motion was passed establishing a committee of three, including the Moderator and two he was to appoint, who were to confer with Mr. Sloyer concerning his views at an early date, and report to Philadelphia Presbytery at its September meeting.

(We have since been informed that Mr. Sloyer has decided not to take any action concerning his relation to the church pending the report of this special committee. The special committee consists of Moderator John Skilton, Edmund P. Clowney and James Price.)

A protest against the Assembly for not requiring the restoral of the license was entered by Mr. Moore, and signed

also by ministers Clelland, Price, Albright, Atwell, G. Coie, Hamilton, Du Mont, Meiners and Elder J. E. Atwell. On motion the Moderator was directed to appoint a committee of one to prepare an answer to the protest. The Moderator appointed Mr. Murray to this committee, and his proposed answer was later adopted by the Assembly. The protest and the answer are printed elsewhere in this issue.

Concluding Business

With the termination of the Sloyer case, the Assembly moved rapidly through the remainder of its business. It was decided that the next Assembly should be held at Covenant Church, Rochester, to begin with the communion service on Wednesday evening, May 26, at 8 p.m.

The Assembly adopted, with slight amendment, an overture from the Presbytery of Wisconsin in the form of a memorial to the President of the United States.

With reference to the communications from the Korean church, the following action was taken: "That the Orthodox Presbyterian Church in a fraternal spirit extend warm Christian greetings to the General Presbytery of the Korean Presbyterian Church and give approval to the arrangement whereby our missionaries working in Korea may have the status of corresponding members in their presbyteries; that this General Assembly refer to its committee on Foreign Missions the urgent cry of the General Presbytery of the Korean Presbyterian Church for more missionaries; that the clerk of this Assembly convey our greetings to the General Presbytery of the Korean Presbyterian Church together with information concerning these actions and with expressions of our deep gratification for their testimony for the Reformed Faith, and against Modernism, Shrine worship, and neo-orthodoxy, and for the fact that they have given formal approval to the *Westminster Confession of Faith and Catechisms* as their standards subordinate to the Word of God."

Various proposals concerning the revision of the *Form of Government* were referred to the Committee considering revisions. That Committee was authorized to construct a version of the *Form of Government* which will embody the proposed revisions, and distribute it to the sessions and presby-

teries for study. The Committee was also authorized to have prepared for sale in the church copies of the present *Form of Government* and *Book of Discipline*, for use until the revisions are adopted. The supply of this work (known as the "black book") is exhausted.

From brief suggestions on the floor it was apparent that there are several matters in the proposed revisions which will cause considerable discussion in the church. We hope to have some profitable discussion of these matters in the *GUARDIAN* during the coming year.

The records of the Presbyteries were approved, in some cases with minor exceptions.

Mr. Galbraith reported that it ap-

peared the proposed meeting of an International Reformed Missionary Council was not going to be held. The Reformed Ecumenical Synod meeting this summer was urged to take such steps as are necessary for the formation of such a Council.

Dr. Stonehouse indicated he expected to attend the meeting of the Reformed Ecumenical Synod. Mr. Galbraith, who had been chosen a second delegate, indicated he did not plan to attend, but that instead Professor Murray who would be in England and Scotland anyway was to attend as alternate. The Assembly however had received a letter from Chaplain John W. Betzold in Germany, stating that he expected to attend the Synod on a vacation trip. On Mr. Murray's mo-

tion, Chaplain Betzold was elected to serve as the second delegate at the Synod.

In connection with this matter, Dr. Stonehouse reported that the church had received a bill for \$4,000 as its

Protest and Answer

The Protest

THE 20th General Assembly was requested to take the following action: "Whereas the 20th General Assembly has made a judgment concerning the Transcript of examination in relation to the allegation of the Presbytery of Philadelphia concerning the doctrine of guidance as held by G. Travers Sloyer, and whereas the Presbytery of Philadelphia deprived G. Travers Sloyer of his license to preach in connection with said allegation, therefore the 20th General Assembly judges the Presbytery of Philadelphia to be in error in depriving Mr. Sloyer of his license and does hereby reverse the action of the Presbytery of Philadelphia and directs the Presbytery of Philadelphia to restore the license of Mr. Sloyer."

The General Assembly for its own reasons refused to take this action, and instead passed the following: "That this Assembly urge the Presbytery of Philadelphia to give further consideration to Mr. Sloyer's position on the question of guidance, and that in the event the Presbytery of Philadelphia seeks to have further conference with Mr. Sloyer anent this question, this Assembly urge Mr. Sloyer to comply with such request."

The undersigned urgently protests that the 20th General Assembly was in grievous error and made a serious mistake in not taking the action requested.

1. The Nineteenth G. A. directed the Presbytery of Philadelphia to reconsider its action in depriving Mr. Sloyer of his license and to defend further action before the 20th General Assembly by transcript of examination, and pending further action on the matter to restore to Mr. Sloyer his license to preach.

2. The Presbytery of Philadelphia in compliance with the directive restored the license to Mr. Sloyer, examined him further, pre-

pared a transcript of examination, made certain allegations concerning the doctrine of guidance held by Mr. Sloyer, and deprived him of his license.

3. Complaint was made by Mr. Sloyer and Mr. McClay to the Presbytery of Philadelphia which complaint was denied.

4. The Complaint was carried by Mr. Sloyer and Mr. McClay to the 20th General Assembly.

5. The General Assembly without deciding the propriety of the Complaint proceeded to consider the transcript of examination and judged the transcript of examination to be inadequate to support the allegations of the Presbytery of Philadelphia.

6. The 20th General Assembly erred in that having declared the evidence offered in support of the allegations concerning the doctrine of guidance as held by Mr. Sloyer to be inadequate, the General Assembly failed to declare the Presbytery of Philadelphia in error.

7. The 20th General Assembly erred in ignoring the rights of Mr. Sloyer to retain his privileges and prerogatives as a licentiate until his doctrinal position was proven to be divergent from that required for licentiates by the Standards of this church. The right to be considered innocent until proven guilty, inherent in membership in the Orthodox Presbyterian Church, was seriously impaired.

8. The 20th General Assembly erred in adopting the principle that license to preach can be withdrawn because of doubts and fears and suspicions, without proven evidence. Such a principle seriously prejudices the good name of Mr. Sloyer. The application of such a principle will jeopardize without warrant the good name of every member of our fellowship.

Answer to Protest

THE General Assembly does not consider that it was in grievous error in failing to

direct the Presbytery of Philadelphia to restore the license of Mr. G. Travers Sloyer. In answer to the foregoing protest it draws the attention of the protestors to the following analysis of the Assembly's action.

The General Assembly did not vote to consider the complaints which had been carried to the Assembly against the action of the Presbytery of Philadelphia on January 19, 1953, revoking the license of Mr. G. Travers Sloyer as properly before the Assembly for adjudication. Instead the Assembly voted to consider the action of the Presbytery of Philadelphia in terms of the action of the 19th General Assembly. In pursuance of that decision the Assembly arrived at the judgment that the Transcript of the examination of Mr. Sloyer of November 17, 1952, did not provide evidence to establish the *allegation contained* in the action of the Presbytery of Philadelphia on January 19, 1953. But this judgment of the General Assembly did not carry with it any further judgment to the effect that the Presbytery erred in the *action* of revoking the license of Mr. Sloyer. Nor did it carry with it any judgment to the effect that the Presbytery acted without warrant in revoking the said license. Therefore the Assembly was not under obligation to direct the Presbytery of Philadelphia to restore to Mr. Sloyer his license to preach. The General Assembly, therefore, may not properly be charged with ignoring the rights of Mr. Sloyer to retain his privileges and prerogatives as a licentiate. The General Assembly would be warranted in reversing the action of the Presbytery of Philadelphia only if it had judged that the Presbytery of Philadelphia had erred or had acted without warrant. The evidence which the General Assembly considered it proper to examine did not, in its judgment, establish error or delinquency in the action of the Presbytery in revoking the license of Mr. Sloyer on January 19, 1953.

portion of the expenses of the previous Reformed Synod held in Amsterdam. He had indicated to the ones sending this bill that it was rather unrealistic so far as the church was concerned, and felt that an adjustment would be possible. However he noted that membership in the Synod will involve us in a portion of the expenses of its meetings. On motion such expenses were ordered drawn from the Assembly fund.

The travel fund Committee reported total receipts of \$1,385.20, which made it possible to pay commissioners on the basis of two cents per mile for all mileage travelled above 436 miles round trip. This is not much as present travel costs go, but it suggests that the church is making progress toward recognizing that travel to the Assembly also costs money, and should not be met solely by the commissioners themselves, but should be shared by the whole church.

The Clerk was directed to prepare the Minutes of this Assembly for publication as soon as possible, and this summer if practicable, and was authorized to incur such expense as might be necessary to this end. It is sincerely to be hoped that the Minutes may be available by this fall.

Mr. Edward F. Klokow was re-elected as liaison representative with the World Home Bible League, and Mr. Phares Lefever as alternate. The Assembly adopted a motion which urged the League to refrain from publishing tracts and motion pictures of a religious nature. It was felt the League should confine itself to the distribution of the Scriptures as such. There was some criticism of its activities in these other fields. Even a tract containing only Scripture portions can present an inadequate or incorrect concept of the Christian gospel. And there was concern lest its promotional pictures present a gospel without the atonement. There is always a tendency for an organization formed to distribute Scripture, to branch out into the field of presenting the gospel, and then for promotional purposes to suit its presentation of the gospel to circumstances in a way not always acceptable. Evangelism is the work of the organized church, and this should be recognized.

A Committee on arrangements for the next Assembly was appointed, also a Committee on the Travel Fund. The Assembly adopted a budget figured at

30 cents per communicant member for Assembly expenses. A motion expressing hearty thanks to Westminster Seminary, Calvary Church, the Committee on Arrangements for the present Assembly, etc., was adopted.

Mr. Marsden sent a communication which was read, in which he resigned from the Committee on General Benevolence. Mr. Skilton was elected fraternal delegate to the 1954 Synod of the Christian Reformed Church, with Mr. Cummings as alternate.

The laborious task of presenting the Minutes of this last day was performed by the assistant Clerk. They and the Minutes as a whole were approved, and at 1.37 a.m. Wednesday morning, June 10, the Assembly was formally dissolved by declaration of the Moderator, who led in prayer and pronounced the benediction.

Attempt to Exclude Churches

A concerted effort is apparently being made in a suburb of Indianapolis to exclude churches and religious institutions from the area. The town board of Meridian Hills first set up a zoning regulation that would have prevented a Hebrew congregation from building on a 22 acre plot of ground it had purchased. The case went to the Superior Court which held that the zoning rule was arbitrary and capricious.

Then the board started condemnation proceedings against the property, claiming it wished to build a sewage disposal plant and town office building on the site. Although apparently this construction would not require more than five acres of the land, and although the Hebrew congregation has offered to give that much land to the town for that purpose, the question is still undecided.

The suburb at present has no businesses, schools, or churches. It is exclusively residential.

SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

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