

**June 15, 1955**

**Vol. 24, No. 6**

# *The Presbyterian*

# **G U A R D I A N**

*God, from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creature; nor is the liberty or contingency of second causes taken away, but rather established.*

Westminster Confession III.1

**J. Gresham Machen**  
Editor 1936 - 1937

**Published Monthly**  
\$2.50 per year

## Meditation

### Our God and Our Prayers

*"After this manner therefore pray ye:  
Our Father who art in heaven . . ."*

MATTHEW 6:9.

Everyone who believes in God should pray. It seems very unreasonable to have a God without ever having anything to say to him, just as it is inconceivable that there should be a God who would never have anything to say to us.

Most people probably do pray at some time or other in their lives. Some pray a great deal. And yet not everyone knows how to pray. Jesus found it important to teach his disciples how to pray.

The first thing he taught them about praying is that they must think of the one to whom they pray. Our God will determine our prayers. We may say that they will be "conditioned" by our idea of him. To pray well we need to know God well. And prayers will become confused, superstitious, and vain, the less men know about God; the less they know God.

Take the prayers of the heathen. They think they will be heard by their much speaking. One even hears about mechanical prayer wheels! To us this seems incredible. Can anyone stoop that low? But why not? Get yourself a god that works as you crank him, and you will soon devise a starter that will save you labor. You will make yourself a wheel that the river will turn to wave your petitions before your idol. Make a tool out of God, and all your religion will soon be mechanical.

We need to learn to pray. Sin corrupts our religion. It rots our prayers. Too easily we dishonor God and make a creature out of the Creator. And an exercise that should bring us blessing and joy should not be done to our sorrow.

Some think of prayer as an art. But they cultivate it with unhappy results. An impressive vocabulary, a rhythm of language, cultured tones and modulations of the voice are good in themselves. But they can be dead as marble statues—artistically fashioned by the sculptor's chisel, yet less than a body without a soul.

People who pray that way pray for

an audience—and may not be lacking in what they love. But the hypocrisy of it all is only too apparent. Can the God of truth accept a man who calls upon him with his oratory, but with his heart goes begging for the praise of men? "Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, . . . therefore, behold, I will proceed to do a marvelous work among this people . . ."

Trying to avoid this evil, some seem to think they should plunge themselves into an excess of familiarity with the Almighty in their prayers. Pleading the intimacy of our adoption, they even seem to reject the elements of dignity and decency. One gets the impression that they are unable to feel at home in the divine presence unless their feet can be put on the table. Is their God an indulgent grandmother who has taken to heart the licentious notions of "progressive" education?

How simply our Lord corrects all our blundering when he tells us to say when we pray, "Our Father who art in heaven!" There is no room for idolatry here. A relationship of persons is stressed, calling for sentiments of respect, trust, love, and obedience. We approach one higher than ourselves, who begets, provides for, protects, loves, and governs us. Prayer is a family affair between a father and his children. A certain simplicity is in order that lacks the glitter of human sophistry but sparkles with a radiance of another kind, beautiful, genuine. Magic and religious mechanics look impressively dull, by comparison.

Yet prayer is not an ordinary affair in an ordinary family. Our Lord's hands never tarnish the divine glory by his handling. An unbridgeable distance separates God from his people. Our Lord teaches us to remember it in prayer; to make it our first thought. God is holy. He is infinite, eternal, unchangeable. And so we must say, "which art in heaven" when we say, "our Father." There is no room for presumptuous familiarity. The spirit of worship as well as a sense of intimacy and a feeling of "belonging" must control our prayers, because our God is the Father of Eternity.

HENRY P. TAVARES

## Westminster Graduates In Varied Positions

A NUMBER of the recent graduates of Westminster Seminary have received appointments.

Mr. Henry Fikkert is to assist in the work of Knox Church, Silver Spring, Md., during the summer, and in the fall will become principal of the Camden County Christian Day School.

Mr. Norman Hoeflinger has accepted a call to become pastor of a two-church field in Classis Eureka of the Reformed Church in the U.S., in South Dakota.

Mr. Louis Tuleja is to assist in various of the fields in Maine during the summer.

Mr. Jack Peterson is to assist in the work at Fort Lauderdale, Florida, during the summer months.

Mr. Ed Urban, who still has a year at Seminary, is to assist the Rev. Calvin K. Cummings at Covenant Church, Pittsburgh, during the summer.

Mr. Raymond Zorn was ordained to the ministry and installed as pastor of Faith Church, Pittsgrove, N. J. shortly after Commencement.

## Brief Church Notes

**Crescent Park, N. J.:** Immanuel Church was host to 60 delegates attending the N. J. Presbyterial on May 2. A mother-daughter banquet was held May 26, in the Civic Hall, with about 50 ladies present.

**Middletown, Dela.:** Mr. Robert George III was ordained and installed as Elder of Grace Church recently. He has been superintendent and teacher in the Sunday school for some time.

**Carson, N. D.:** Two weeks of special meetings were held in the Carson, Lark and Leith churches the end of April, with the Rev. W. Benson Male of Denver as guest preacher. A chorus from the three churches provided special music. The services proved a rich blessing to the churches.

**Bend, Oregon:** At a special meeting of the Presbytery of California, the pastoral relationship between the Rev. Robert Sander and the Westminster Church of Bend was severed.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

# THE PRESBYTERIAN GUARDIAN

JUNE 15, 1955

## Loyalty Program

THE CHRISTIAN'S primary loyalty is to his Lord Jesus Christ. He is to love the Lord his God with all his heart and soul and strength and mind. Nothing may interfere with this commitment.

The Christian church may be viewed as the fellowship in which this primary loyalty can find its fullest outlet and expression. By his loyalty to Christ, the Christian is committed to the Word of Christ, to the Holy Scriptures and to their teachings. The church is the fellowship of those who are likeminded in adherence to the teaching of Scripture.

By his loyalty to Christ the Christian is committed to those practices on the personal, social, cultural and religious levels which most accord with the law of Christ. In the Christian church he finds or should find congenial companionship as he endeavors to conform life with law, and express law in life.

Hence, in the normal situation, there is and can be no conflict between the Christian's loyalty to his Christ, and his "loyalty" to his church. The one represents the expression of the other.

Such a simple picture is, however, unfortunately not quite true to life. It is the ideal. It is often not realized.

Take for example that church which has allowed the influences of modern unbelief to enter it in larger or smaller measure. That such unbelief exists will not be denied. That it has invaded many churches will be acknowledged. That it raises problems many have found out.

The individual who is personally committed to his Lord, and to the word of Christ, cannot in good conscience support in the work of the church that which violates his primary commitment. If there are preachers in that church who do not accept or believe the Scriptures, he must protest. If there are missionaries whose "gospel" is not the gospel of Scripture, the Christian may feel compelled to withhold support of such missionaries. If the official church agency which sends those missionaries out to preach the gospel insists that they are true to the Bible, or insists that they are loyal to the church, and are to be retained, then the Christian may feel compelled to withhold support from that official agency.

Here the problem of personal loyalty to Christ comes into conflict with the demands of "loyalty" to the organization. This is no light matter. Consider

a candidate for the ministry. He has been brought up in a particular denomination. He is personally committed to that for which the denomination stands, in so far as its statement of faith is concerned. But as he has watched the church, he has become convinced that men in the church do not universally hold the statement of faith. He has perhaps become convinced that activities of the church violate the principles set out in the statement. It may be that the church cooperates with other churches which are very far from agreeing with its professed faith, as with a church that is a member of the National or World Councils.

As a candidate for the ministry he is examined. Among other things he is asked, "Will you loyally support the agencies and activities of this church?" This question probably does not appear among the formal vows which a candidate takes. It may be raised in many different ways. But increasingly it is being raised in churches in our day. What is the candidate to say?

Obviously he must take the position that his primary loyalty is to Christ and the Scriptures, and that he will be loyal to the church to the extent that he is satisfied in his own mind and conscience that the church is also loyal to Christ and the Scriptures. But this answer will not satisfy those who ask the question. They want a commitment to the church as organization, as it exists, now. That is their loyalty program. The candidate either submits, or he is not received. This has happened before. It is happening today. It will continue to happen. It is a measure of our time.

Loyalty programs are strange things. The very men who in a given denomination are most insistent on loyalty to that denomination, may at the same time be likewise most insistent that the denomination itself be "loyal" to an interdenominational movement which violates denominational positions. The problem cuts two ways.

Two things can be said. Loyalty to Christ may never be sacrificed in the interests of loyalty to an organization, even when that organization is a professing church. Secondly a truly joyous service of Christ will be found only in a community of those likewise committed to Him and His Word.

L. W. S.

## Basis for Decision

THIS IS THE PERIOD of the year when actions of various church courts come up for revue and evaluation. Four actions of the General Assembly of The Presbyterian Church in the U. S. A. have recently attracted attention.

The Assembly voted to approve the ordination of women to the office of the ministry (women have been eligible for the eldership in this church since 1930); it decided to eliminate the provisions for "licensure" from the requirements for a candidate for the ministry; it found Claude Williams of the Presbytery of Detroit guilty of doctrinal heresy and ordered him "unfrocked"; and it rejected the request of three professors of Fuller Seminary in Pasadena, California, that the Presbytery of Los Angeles be required to receive them into its membership, since they had been regularly dismissed to it from other presbyteries.

The second of the above items is not of too great importance. It reveals a lessening of concern for the adequate training and examination of prospective ministers. But in our day the technical status of a licentiate is not of too great significance. Actually, one is not supposed to stand in the pulpit to preach unless he is licensed. And he cannot be licensed until he has completed two years of Seminary training. But in fact young men in college often go out with "gospel" teams and do a great deal of preaching (call it 'exhorting' if you will). In the Orthodox Presbyterian Church one may not be appointed a stated supply unless he is a licentiate, yet this provision too is often by-passed by the argument that one is not a stated supply unless he preaches so many times a month, and the figure is slightly arbitrary. Often the examination for licensure is accepted in lieu of further examination for ordination in the same presbytery. Seminary students who have not been licensed are often called on to conduct services in churches. Licensure is supposed to open the way for the candidate to "make a trial of his talents in the church," but it hardly serves that purpose. So long as an adequate and satisfactory examination of the candidate is conducted, the formal status of licentiate is largely

technical.

The other three items from the Presbyterian U.S.A. Assembly do raise significant questions. Claude Williams was unfrocked because of subversion of the faith, preaching false doctrine, and violating the rules of the church. The Judicial Commission stated:

*"We do not presume to sit in judgment on this man's soul . . . But the profoundest Biblical scholars and the greatest spiritual leaders of our Church have promulgated and followed a system of doctrine which we and others know as Presbyterian. Before a man can call himself a minister of our church, the church requires complete and unequivocal commitment to the solemn vow of ordination. This would be frustrated if we were to leave standing in our ranks men who no longer subscribe to those vows . . ."*

In the light of such a declaration we wonder what the Church is to think of those who during the past quarter century have entertained many views which violate their ordination vows—those who signed the Auburn Affirmation, for instance, and others. And we wonder what the church thinks of its own action in suspending from the ministry a man like Dr. Machen, whose only concern was to be true to those same ordination vows.

And what is the relationship of this decision to that concerning the Fuller Seminary professors? Fuller is an independent, fundamentalist institution. Independent agencies are anathema to the Northern Presbyterian Church, since the infamous declaration of 1934. These Presbyterian professors are very probably closer to obedience to their ordination vows as Presbyterians, than many in the church. But they are to be embarrassed by being kept out of the presbytery to which they would naturally belong, since that presbytery finds Fuller seminary a seat of troublemaking. The basis of judgment here is not loyalty to doctrinal or other vows, but submission to ecclesiastical machinery.

And then there is the matter of ordaining women as ministers. This is a matter of church government, and is to be decided on appeal to Scripture. The matter is not one of honor for the woman, of "women's rights" or any-

thing of the sort. It is a matter of the place God has assigned the woman, according to His own Word. And there is little doubt that the Scriptures plainly give to the woman a place subordinate to man in certain aspects of church government. The office of the ministry is one of these.

Here then the General Assembly of the Presbyterian Church in the U.S.A. unfrocks a clergyman for disobedience to his ordination vows, embarrasses several other clergymen who have not been disobedient to their ordination vows but have taken positions that embarrass the church machinery, and finally authorizes the ordination of women, contrary to the Word of God to which in their ordination vows the ministers of the church are committed. And in the background is the church's record of having suspended from the ministry men who were violently loyal to their ordination vows, and of having elected to the supreme office of the church men who were on record as not submitting to their ordination vows.

A church which has given up the acceptance of Scripture as really its rule of faith and practice, and which in consequence must deal with such matters on the basis of subjective judgments and prejudices can be expected to follow such inconsistent practice. It has no true basis for its decisions.

L. W. S.

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## *The Presbyterian* GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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# Orthodox Presbyterian General Assembly

By LESLIE W. SLOAT

THE GENERAL ASSEMBLY of The Orthodox Presbyterian Church meeting in Philadelphia May 25-30, proposed to the presbyteries a specific text of the Confession of Faith, to be adopted as the official text of the denomination, found that the Presbytery of Philadelphia had erred in certain actions relative to the ordination of the Rev. G. Travers Sloyer but held the ordination itself valid, deferred action on a proposed revision of the *Form of Government*, instructed the Committee on Christian Education to prepare and publish as soon as possible Sabbath school lessons for the denomination (there is no indication this can be accomplished for several years), and dealt with a number of other relatively minor matters in the four days of business it allowed itself. The Assembly adjourned on Monday evening, shortly before 11 p.m.

## Devotional Service

The devotional service preceding the Assembly was held in Calvary Orthodox Presbyterian Church, adjacent to the Westminster Seminary campus in the Philadelphia suburbs, on Wednesday evening, May 25. The Rev. Robert K. Churchill of Cedar Grove, Wisconsin, Moderator of the Assembly last year, presided at this service and preached the sermon. In the observance of the Lord's Supper he was assisted by the Rev. Francis Mahaffy, missionary to Eritrea, and by the Rev. Dr. Lawrence N. Manross, professor in Wheaton College, Ill. Ruling Elders Leonard Brown of the Baltimore Church, Charles Phillips of the Nottingham church, L. H. Barker of the Long Beach, Calif. church, and B. A. Cooley of Covenant Church, Rochester, N.Y., distributed the elements to the congregation.

## Assembly Officials

Business sessions got under way Thursday morning at 9 a.m. The roll call showed some fifty commissioners present. Others arrived at later points, and the total attendance at the Assem-

bly numbered about 55 ministers and 15 ruling elders. All presbyteries of the church were represented.

The printed *Minutes* of the previous Assembly, with the noting of a few typographical errors, were approved.

The stated clerk reported that he did not have statistical information from all the churches, but from the information he did have it appeared there were 108 ministers in the denomination, 72 churches and 12 chapels. The total communicant membership was not yet available.

The Rev. Robert Marsden and the Rev. Ralph Clough were nominated for the position of stated clerk. The Rev. Raymond Meiners, clerk for the past two years, was also nominated, but on his own request his name was withdrawn. Mr. Marsden was elected to the office.

For the office of Moderator, Robert L. Vining of Nottingham, Leroy Oliver of Fairlawn, N. J., Lawrence Manross, and Dr. E. J. Young were nominated. On the second ballot Mr. Vining was elected. He was escorted to the chair by the Rev. Elmer Dortzbach of Franklin Square, N.Y. Mr. Churchill welcomed him, and assured him that, though Moderator, he would not be called the "head" of the church, nor would he spend the coming year traveling about visiting the churches, as is true of moderators of some other denominations. Mr. Vining indicated he would be quite content with the honor and privilege of serving the church in this Assembly.

Mr. Leroy Oliver was then chosen as assistant to the stated clerk. This job involves the taking of the Minutes of the Assembly sessions. So efficient were the clerks that on Monday evening, at the close of that day's sessions, the Minutes for the day were read off without difficulty or delay, something that has not happened previously, so far as we recall.

## Overtures and Communications

Following the election of the officers, the Assembly listened to the overtures

and communications addressed to the Assembly. One from the presbytery of New York and New England regarding a change of name, has already been printed in the *Guardian*. Several related to the proposed revision of the Form of Government. One suggested that in the Statistics as printed in the *Minutes*, the record show the average Sabbath school attendance, instead of the enrollment. Another asked that the Assembly meet only every two years. Still another overture asked the Assembly to consider the matter of the Church's relation to the Boy Scouts of America.

Among the communications, a letter from the Synod of the Gereformeerde Kerken of the Netherlands, to which the Orthodox Presbyterian Church holds a "sister" relationship, informed the assembly of the date and place of the next Synod meeting, and invited the Assembly to send a delegate. There was a letter of greeting from the Japan Mission of the church. A communication from D. Ray Wilcox, chairman of the committee on church union of the Synod of the Reformed Presbyterian Church in North America invited the Assembly to join in conversations looking to better understand and possible union. And a letter from the Reformed Churches in New Zealand, addressed to all churches which participated in the Reformed Ecumenical Synod in Edinburgh in 1953, sharply criticized the position the Synod had taken on the question of membership in the World Council of Churches.

The complaints against actions relative to the ordination of Mr. Sloyer, were not read at this time but were read in full later, when the matter came before the Assembly for consideration.

When the docket was adopted, it was arranged that there should be a "coffee break" (though the word "coffee" was eliminated) for 20 minutes at 3.30 p.m. each day. This refreshing departure from custom was so well received that it will undoubtedly become a permanent feature of future assemblies.

## Foreign Missions

The report of the Committee on Foreign Missions was read by the chairman of the committee, Professor John Murray. The report told briefly of the work in Eritrea, Formosa, Japan and Korea.

*Eritrea:* Three missionary families work here, the Herbert Birds, Francis Mahaffys, and Clarence Duffs. Their activities include the preparation and distribution of tracts, the holding of evangelistic services, the management of a small clinic at Ghinda (they reported a total of 9,079 treatments during the year), and other related work. Color film strips are often used in connection with evangelistic services and Bible messages. At the clinic tape-recorded messages are played while treatments are given.

The Mahaffy family has been home on furlough during the past year, but is scheduled to leave for Eritrea the latter part of June. Mr. Mahaffy suffered severe ear and eye infections while on the field. These have been brought under control, though they have left some impairment of both sight and hearing. He has been advised he may return to the field, but a careful check must be kept of his condition. The Committee reported it would continue to provide the best medical care possible.

*Formosa:* Three missionary families also work on this island. They are the Rev. Egbert W. Andrews, the Gaffin family and the Johnston family. Mr. Andrews is due home this summer on furlough. Their work consists of holding Bible study classes and evangelistic services, often in connection with the southern (English) Synod of the Presbyterian Church in Formosa.

*Japan:* Two families, the George Uomotos and the Heber McIlwaines, are stationed in the area of Sendai. Their work consists of holding Bible classes and evangelistic services, often in conjunction with the Reformed Church of Japan.

*Korea:* The church also has two missionary families, the Bruce Hunts and the Theodore Hards, in Korea. Both families live in Pusan, and both men are associated with the work of Korea Theological Seminary in that city. In addition to teaching at the Seminary, Mr. Hunt often preaches in churches of the General Presbytery Presbyterian Church, and conducts evangelistic services throughout the area. Mr. Hard, while engaged in language study, has many opportunities to minister to American soldiers stationed in Pusan, and more recently has served as a liaison between the Army and the Koreans in handling matters related to the building of the new Calvin Univer-

sity buildings, for which the Army is providing materials.

The committee reported total giving to the Home and Foreign Missions work had increased to \$112,362 from \$96,058 the previous year. The portion received by the Committee on Foreign Missions was \$64,133, a very substantial increase from the previous year.

The committee reported it had set up a budget of \$62,630 for the current fiscal year. No changes in the missionary personnel are anticipated, though there is the possibility of a nurse being sent to the Eritrea field.

#### Elections

Dr. William Welmers, Robert Vining, and L. W. Sloat were elected to the committee as ministerial members in the class of 1958, and ruling elders William Campbell and Willard Neel as the elder members in that class. Elder P. Width was elected to the class of 1957, replacing James Ashida, who resigned because he is being transferred out of the country by his employer.

#### Special Committees

The special committees set up to deal with various matters before the Assembly were announced by the Moderator:

*Committee on Overtures and Communications:* Churchill, Stonehouse, Clough, Male, Kreiner.

*Committee on the Complaints:* Kellogg, DeVelde, Cummings, Eyres, Clowney.

*Committee on General Assembly Affairs:* Murray, B. Coie, Young.

*Committee on Correspondence with other churches:* Woolley, Dunn, Campbell.

#### Bible League

Mr. Edward Klokow of Westchester, Ill., who is the church's representative with the World Home Bible League, sent in a brief report concerning the League, which was read:

"As another General Assembly convenes, and another milestone has been reached by The Orthodox Presbyterian Church, I pray, as I am sure we all do, (See "Assembly," p. 92)

## The Doctrine of God and Evangelical Unity

By LAWRENCE N. MANROSS

MR. CHAIRMAN, members of the Faculty, Trustees, members of the graduating class, parents, and friends, today as we gather here is a day of rejoicing. It is a cause for rejoicing and of giving of thanks to God. You young men have successfully completed a course of training designed to prepare you for the ministry, to glorify God through the proclamation of God's infallible Word. This is evidence that God's grace still abounds. God is still calling sinful men to the study of His Word, to the end that they might be faithful in the carrying of the full message of God to the ends of the world.

The world into which you go, as messengers of God, is a world that is twisted and torn by the ravages of sin. It is a world of unrest. It is a world that knows little of peace. It is a world with many ideologies and philosophies warring one against another. But be assured of this, that though man-made ideologies and philosophies may be at enmity at points one against another,

they are basically united against Christian revelation. This has always been true, and should be understood by anyone who confesses the name of Christ.

#### Lack of Evangelical Unity

What concerns us most is not the divisions among non-Christian camps, nor their union against Christianity, but rather the division in evangelical Christianity — Evangelical, interpreted and used in a wide sense, those who profess to believe in the God of the Bible and accept the Scriptures as the only infallible rule of faith and practice. It is this problem that is our subject today; and in particular the relationship between the doctrine of God and evangelical unity.

We do confess and rejoice that the body of Christ is one body—not two, not three, not four or more—but one glorious body, in which every member has been the object of the same sovereign grace and the recipient of the same Holy Spirit. But we do not confess, nor can we rejoice, that all mem-

bers of the body of Christ are united in the faith which they profess. Yet, there is but one Lord, one faith, one baptism. It is this lack of unity of faith that divides, weakens, and helps to render impotent evangelical Christianity. This cannot but distress the heart of any Christian who ponders the present situation. It is shameful, yea it is sinful. Christians are one by God's grace, and should manifest that unity in their profession of faith. In assessing the present situation obtaining in evangelicalism, it is our thesis that the doctrine of God lies at the heart of the lack of unity.

### Doctrine of God Central

We believe that a short resume of the history leading up to the present day will amply support this thesis. In giving and speaking of such a history, we realize of, course the innumerable instances and events that have contributed to the present evangelical situation, many of which, indeed most of which, probably we will not touch at all. But we will call your attention to some that have had a profound effect upon producing the present situation with which we are faced today.

Defection in the Presbyterian and Congregational bodies in our country began with defections on the doctrine of God, though the manifestation of such defection often appeared under other heads. To cite some examples. The controversy of 1837 between the old school and the new school theology, resulting in the division of the Presbyterian Church was basically in its deeper aspects a controversy over the doctrine of God. The reunion effected in 1869 simply indicated that a larger part of the Presbyterian body was willing to take God much less seriously. The attempted amendment and the amendment to the Constitution between 1889 and 1903 reveal a doctrinal weakness on the person of God, to say nothing of other weaknesses that they may reveal. Thus within the denominations the leadership defected upon the doctrine of God and paved the way for outright unbelief which followed.

### Rise of Evangelicalism

The unbelief within the denomination gave rise to movements within and without the denomination, which in large part constitute present day evangelicalism. The evidence is abundant that many of these movements

within and without began on a much weaker doctrinal basis than that to which they were committed when they were within. Laymen, aroused at the creeping unbelief within the church, sponsored in the early twentieth century a series of little volumes entitled, *The Fundamentals*, in an effort to bolster the faith of Christians in such doctrines as the virgin birth of Christ, the Scriptures, the deity of Christ, and the like. At this point we should note that these little books undertook to battle the unbelief as it appeared in the denial of these so-called fundamentals of the faith. But these little books did not undertake to strike unbelief at its root—unbelief in the sovereign God of the Scripture. This was a serious weakness, a weakness which has constituted and characterized evangelicalism's position and apologetic for the Christian faith largely to this day. As the inroad of unbelief continued in the denomination with the consequent deadening of life and vision there arose independent agencies, missions, Bible schools, Bible conferences, largely constituted to meet the challenge for Bible teaching, and especially with an emphasis upon foreign missions. This, as all other such movements, was a reaction to what was being done or not being done in the mother denomination. Unfortunately the missionary effort found more of an impelling

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**This is the address delivered by the Rev. Professor Lawrence N. Manross at the Commencement exercises of Westminster Theological Seminary May 11. The address is reproduced from a recording made at the time.**

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motive in humanitarianism than in theism. The emphasis was upon the lost—lost man, rather than upon the glory of God and the commandment of God. Again the fundamental lack in the old denomination—no, appreciation of the person of God—was not fully recognized. Consequently the opposition movement, here as in the effort of the laymen in the publication of *The Fundamentals*, was an opposition that did not take into account fully the root of the matter, the person of God.

### Weakness of Evangelicalism

This same failure was evident in the evangelical portion of the Presbyterian Church U.S.A. when the General Assembly in 1923 pronounced that it reaffirmed its faith in the Bible, the virgin birth, the atonement, the resur-

rection, and miracles, as essential doctrines of Scripture and the Westminster Confession of Faith. This pronouncement revealed a fundamental weakness in the general opposition to unbelief, when you think of a General Assembly pronouncement of the essentials of the faith that fails to include God except by inference. The General Assembly action was the immediate cause for the Auburn *Affirmation* which joined issue with the evangelicals on the so-called five fundamentals of the faith. And this was a happy day for unbelief, for so long as these five doctrines could be discussed abstractly without due relation to the sovereign God of Scripture, and the Westminster Confession of Faith, victory for unbelief was assured.

Dr. Machen and others clearly recognized this, but evangelicals in general certainly did not. Dr. Machen said at the close of his book, *The Virgin Birth of Christ*, after giving that monumental argument and apologetic for the virgin birth—said this, and I quote, "The New Testament presentation of Jesus is not an agglomeration but an organism, and of that organism the virgin birth is an integral part. Remove the part, and the whole becomes harder, and not easier, to accept. The New Testament account of Jesus is most convincing when it is taken as a whole." And that is but an indication, of course, of his position not only regarding the virgin birth but regarding any doctrine of Scripture, that it is the whole that is true, and that the whole should be dealt with together, and not one in abstraction from another. The five points of doctrine to which the Auburn *Affirmation* took issue have been and continue to be the touchstones of orthodoxy. As new churches, schools, missions, and so forth, were organized, short creeds were written embracing these five points, with a few other of lesser importance, taking a stand more often than not upon some particular type of dispensationalism or some point of eschatology. The blatant denial of the five points by unbelievers caused evangelicals to assume that belief of the five points constituted orthodoxy. The doctrine of God, the heart of the whole matter, was unconsciously overlooked. The widespread denial of one or more of the five points tended to make all evangelicals feel a kindred spirit in their common love of the

(See "Manross," p. 91)

# The Voice By The Sea . . .

By A. BOYCE SPOONER

STRANGE ENOUGH to us who live so hard by the ocean's curling waves, there are many who have never wet their feet in its cooling brine, nor heard its music in their ears. The mountaineer, rooted to his lofty perch; the plainsmen of Kansas; the river folk along the Ohio or the mighty Miss. . . many indeed have never caught scent of the rich Jersey sea-flats, or heard the pulse of the Atlantic as they paced the sands beside its restless water.

For people like these, an enterprising High-Fidelity recording company has made a disc called "The Voice of the Sea." It is pure ocean in all its moods: storm, calm, surf, breakers, combers . . . against the rocky shore, against the sand . . . replete with screaming gull and sounding buoy. With High Fidelity's wide range of sound, and with a binaural reproduction, one can almost hear every drop of water in each wave as it trickles back to the sea. The Boardwalk Chapel plans to use this recording in connection with its program this summer.

Truly such a recording might well be a signature to the Chapel and its work. For years this work of the New Jersey Presbytery has been a "Voice by the Sea." How appropriate in a way this seems! For we can look back through our New Testament and follow the course of our Lord as he walked by the Sea of Galilee. There He preached and taught and healed, and there He ruled over the wind and the waves.

Today, by His grace, beside the great Atlantic, His voice may be heard. Many have heard that voice as the Boardwalk Chapel through the years has consistently preached the whole counsel of God to the thousands streaming by the doors. Many have heard that voice and walked away, but many have believed unto salvation. We believe in that voice. We would lift it up again each year with the same message of the gospel of our Saviour Jesus Christ.

Last year, with Mr. Robert Lucas as Chapel Director, there were five conversions, and many more felt the impact of the preaching and returned home with renewed interest in the

work of the Kingdom, and in their own personal duty to God as His sons through Christ Jesus. How many thousands were reached without our knowledge by the Word on the preachers' lips, from the personal work of the Chapel workers, from the Admatic slides, from the printed tracts and books . . . we perhaps will never know. But God's word always bears fruit where the Holy Spirit so leads and revives. What better fishing ground for the souls of men than here by the restless sea, where thousands of restless souls parade past each hour! How vital that we continue to make that voice heard!

The Chapel is in better shape this year than it has ever been. Much of the repair work has been the direct effort of one of Westfield's fine group of elders . . . Elder Bert Roeber, the efficient Tax Collector of Westfield whose single hobby is to work for the Lord. This year he has rebuilt the entire sidewalk of the Chapel, and made many improvements both inside and out. But there remains a need that is beyond even the capable hands of Mr. Roeber. The Chapel Committee has desired for some time to expand the facilities of the Chapel; not to make it a hotel . . . but to accommodate additional workers who could come down for several days at a time and participate in its programs and in its evangelistic work.

Real talent in our church often lies just beyond the distance that can be comfortably covered in a few hours. More distant churches would feel encouraged to send some of their talented members, soloists, instrumental musicians, quartettes, orchestras, choirs . . . if there were some place where they could be put up over night. The Committee proposes a simple motel-type addition at the rear of the present Chapel, providing a single-story, then a double-story dormitory that will house 8 persons at first, then, when the second story is completed . . . at least 12 more. Then large groups, even whole choruses, could lend the beauty of their music to this "Voice by the Sea."

The Chapel plans to separate its work

this year, making the main emphasis of the evening meetings to be that of presenting to sinners the fact of their sin, and the fact of God's plan of salvation in Jesus Christ. During the late afternoon, the early evening, and the wee, late hours, the Chapel will be open, with recordings and Visual presentations, not only of the "Gospel," but of the whole thrust of the historic faith. To this end, a propaganda shop idea will be used, where literature of the Reformed Faith will be presented, and where exhibitions will present reading matter in the form of large posters etc. for those who hear the music and look in.

Miss Connie Hunt, daughter of Rev. and Mrs. B. F. Hunt, Orthodox Presbyterian missionaries in Korea, will assist with the music throughout the summer. Mr. A. Boyce Spooner is managing the services for the 1955 season, and will reside at the chapel. The program for the summer includes not only the preaching services by selected ministers, but active tract distribution, Biblical slides and movies to be shown nightly, and an endeavor to make the results of contacts available to both the Home Missions Committee, and the pastors of churches in whose area these contacts may live.

Pray especially this summer for this "Voice by the Sea," . . . that in this work there might be warm endeavor to show men their sins . . . and to show men the only Saviour their sins can ever know. Pray that because of this "Voice by the Sea" men might find peace of soul by the restless, ceaseless waves . . . peace that only Christ can give.

## Willis Hospitalized

THE REV. GEORGE J. WILLIS, pastor of St. Andrews Orthodox Presbyterian Church, Baltimore, Md. was taken ill while attending the Reformed Ministerial Institute at Westminster Seminary May 17-20. Examination at the hospital revealed he was suffering from a duodenal ulcer. Mr. Willis was compelled to remain in the hospital in Baltimore for several weeks, and was advised to take at least six weeks rest following release. The condition was not deemed such as to require surgery.

## **The Task of The Sunday School**

BY LAWRENCE R. EYRES

THE SUNDAY SCHOOL is a noble institution, but it is not the church. A servant, to be a good and useful servant in the house where he is employed, must "know his place." So also the Sunday school, to be a good and profitable agency of the church, must know its place. It must realize that it merely *serves* the church, that it is only one member of a team of agencies which serve the church and must, therefore, work with those other societies to make an effective team.

In the previous article this point was made clear: The Sunday school is a sort of satellite that revolves around the church or, to change the figure, a tributary to the church and not a church in itself as it is inclined, by a degenerative process, to become. It remains for us now to see in some measure how this principle is to be realized. Remember, the Sunday school is an evangelistic agency, particularly an agency for the evangelizing of children. And this work is to be divided into two parts: *indirect and direct.*

### **Indirect Evangelism**

When, during wartime, the head of a state travels on dangerous waters, the ship in which he travels never travels by itself. A veritable cordon of men of war surrounds him, and he sails under an umbrella of fighter escort. So also the child. His soul is of infinite value; God would have that tender soul protected at all cost from the enemy of all souls. Hence the Christian home. The spiritual and moral discipline, tender love and day-to-day nurture are the only sure way to bring a child safe to the heavenly Father's home.

For this reason the Sunday school should include as a necessary part of its program, a system for the effective leading of the parents of its young charges to Christ. As soon as a new child is enrolled the home should be visited by the pastor or some other competent person. Upon welcoming the child into the Sunday school, it should promptly be made clear what the

scriptural requirements for the home are if the children are to be raised for Christ. The significance of such Scriptures as the following should be pointed out to them: Deuteronomy 6:1-9, Matthew 18: 1-14, Proverbs 22:6 and Ephesians 6:4. With loving simplicity it should be made clear to them that the Sunday school cannot do for their children what they themselves are required by God to do, but that the Sunday school is prepared to train them to fulfill their God-appointed function as the spiritual teachers of their children. They then should be invited to enroll in a parents' class to receive this training. This class should be for parents only and taught by the pastor, or some one specially qualified to teach the subject matter. The aim of this course should be *How to Establish and Maintain a Christian Home.* Under this theme the following subjects should be dealt with at some length: (1) How to become a Christian, (2) The nature of the child and its value in the sight of God, (3) The sort of nurture which children require, (4) The relation of the Christian church to the Christian home, (5) The proper use of the Christian sabbath, (6) Elements of formal home training (such as table and bed-time prayers, catechism etc.), (7) Informal instruction in the home (answering those endless questions!), and finally (8) What the Bible says about teaching obedience.

Parents entering such classes usually show an amazing eagerness to learn these lessons. Never in adult life is one more often non-plussed than when his children begin to ask questions and show the need of wisdom and firmness in their rearing. Even before the full dawn of the consciousness of Christian faith these parents begin to put into practice what they learn. With the additional aid of the direct teaching their children receive in Sunday school, the salvation of children from these homes is as fully assured as human agency is able to accomplish. If, as previously said, covenant training is evangelism par

excellence, this technique is the most excellent way of extending the covenant.

### **Direct Evangelism**

It goes without saying that the great majority of parents, personally confronted with their duty to be the spiritual teachers of their own children, will not accept the challenge. This is a major tragedy, nevertheless the case of their children is not entirely hopeless. The Sunday school must still try to reach these boys and girls through direct evangelism.

But direct evangelism is still evangelism through giving to children the nurture and admonition of the Lord. Our objective must then be *to seek to give them as much of that needful nurture and admonition as our facilities and opportunities permit.* And right here the Sunday school must be concerned with both quality and quantity of teaching.

(1) *Quality.* We must have teachers and officers who possess the necessary qualifications. The first of these qualifications is *consecration.* How inexcusably tragic when men and women stand before these little children to teach one thing with their lips and another with their lives! And how can we set their childish hearts on fire with devotion for the Savior when the coals we use to ignite them are cold, dead ashes? Better to wound the feelings of a few well-meaning but fruitless teachers and officers than to destroy the souls of little children. How can we face the Lord in the Judgment with such a weight of guilt on our souls? "It were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6).

The second qualification is *ability.* Children today are not angels. To teach them one must be able to cope with them. These "little angels" are apt to "express" themselves till bedlam prevails. It is just no good to assign a teacher to teach children whom he can't control, who "run all over" him. After a few such sessions the child gets bored and, if he has his own way (as often he does!), he will soon drop out of Sunday school altogether.

A third qualification of a good teacher or superintendant is that he "adopt" and generally give himself to his class or department. Each child is taken into his heart, he prays for each one daily, he makes a personal conquest

out of winning the child's confidence and affection. No sacrifice is too great for such a loving heart. Churches and Sessions should be on the watch for such teachers and leaders, and a program for training these for their task should be a regular part of their program. A word of caution at this point: These teachers and officers should not be overloaded with other jobs in the church which will compete with time needed for their Sunday school assignments. *They should be encouraged to make this, not merely a job, but a ministry.*

(2) *Quantity.* Direct Evangelism of children must be in quantity. The evil influences brought to bear upon the children of non-Christian homes is overwhelming by sheer weight of volume. Many children watch television for hours a day. The philosophy of the TV program is secularistic to say the least. Then there is the secularism of the public school—five hours a day, five days a week, thirty-six weeks a year. That's nine hundred hours over against the total of thirty hours, on the average, that children from such homes spend in Sunday school in a year! It's easy to see that the odds are tremendously against the child who gets all his Christian nurture in the conventional Sunday school. It is a marvel almost unbelievable that, despite such overwhelming odds, some children are actually brought to saving faith in Christ by so little. God requires so much more than this, according to His Word, that it is nothing short of criminal that any Sunday school give to little children, who come to them to get all the knowledge of Christ they'll ever get in their childhood, anything less than the maximum it is able to give. Every minute of the Sunday school hour is golden. Don't waste them. Superintendants, start on time, have the opening and closing periods contribute as much to the total task of imparting the contents of the Word of God as can possibly be written on those young hearts! Teachers, don't fritter away the precious minutes in idle banter and unessential side issues which have no relation to the task at hand. Try to catch a vision of the urgency of your task by remembering that souls are hanging in the balance.

We close this article with two further exhortations directed particularly to Sessions and others who have responsibility for the operation of your Sunday schools. First, *be self-critical.* Constantly

review the whole program and practice of your Sunday school. How well are you accomplishing your evangelistic mission? Where can you act to improve the quality and quantity of your instruction? Have frequent meetings to work over these problems as a staff of teachers and officers. See if you cannot inspire one another to greater diligence. Second, *remember that you are only one member of a team*—coordinate with the other organizations of the church and subordinate to the church itself. So remember your place, work together as a team to the salvation of souls and the glory of God.

### Seminary Revises Administration

AT THE ANNUAL MEETING of the Board of Trustees of Westminster Seminary held May 10-11, a series of administrative changes proposed by the Faculty was approved and will be put into effect this fall.

The changes involve the establishment of three new academic administrative offices, a Presiding Fellow, a Dean of the Faculty, and a Dean of Students. Dr. VanTil was chosen for the first position, Dr. Ned B. Stonehouse as Dean of the Faculty, and Professor Paul Woolley as Dean of Students. Miss Margaret Robinson, who has been secretary for a number of years, was chosen Registrar, and will supervise the keeping of academic records and arrange room assignments for the students, and perform other duties of the office.

In other actions, the Board approved a year's leave of absence for Professor John Murray, for the coming academic year, and appointed the Rev. Robert D. Knudsen as Lecturer in theology for the year. Professor Murray expects to be living at the Seminary during the coming year, but will be engaged in research and writing rather than in teaching.

The Rev. William L. Hiemstra was invited to deliver a series of lectures in the department of practical theology during the coming year. He will give a course in pastoral theology, and during the second term an elective course in pastoral psychology. He is Chaplain at the Christian Sanatorium in Wyckoff, N.J.

Four new trustees were elected to fill vacancies on the Board. They are the Rev. Eugene Bradford, pastor of Third

Christian Reformed Church of Paterson, N.J.; the Rev. LeRoy B. Oliver, pastor of Grace Orthodox Presbyterian Church in Fair Lawn, N.J.; the Rev. Clarence J. Vos, pastor of the Bethel Christian Reformed Church of Paterson, and Dr. Joseph Memmelaar, a physician, from Bangor, Maine.

The Rev. Robert Marsden, Executive Secretary, reported to the Board that contributions to the Seminary during the fiscal year ended March 31 were at a high level, and that regular contributions amounted to over \$102,000. The number of sources of income was 2,340, highest in the history of the Seminary. Mr. Marsden indicated, however, that there was grave danger the Seminary would find itself short of operating funds during the current summer months.

### Philadelphia Presbyterial

THE ANNUAL Spring Meeting of the Women's Presbyterial of the Presbytery of Philadelphia was held April 28 at St. Andrews Orthodox Presbyterian Church in Baltimore.

Mrs. Leonard Brown presided at the meeting, and conducted the opening devotional service. Mrs. O'Leary of the host church extended a cordial welcome to the delegates.

The morning session included a business meeting, and a panel discussion on the topic, "Know Your Church." Various delegates described the functions of the several church organizations and agencies: Mrs. George Willis spoke on the session; Mrs. Clarke Evans the Trustees and Deacons; Mrs. Murray Forst Thompson the Presbytery; Mrs. Raymond Commeret the General Assembly; Mrs. John Galbraith the Missions Committees; and Mrs. A. Eugene Hayman the Committee on Christian Education. Special music was provided by Mrs. Commeret and Mrs. Clyde Johnson.

In the afternoon, following news of the missionaries given by Mrs. Galbraith, prayer groups met for special prayer for this aspect of the Church's work.

The guest speaker of the afternoon was the Rev. Robert Eckardt of Eastlake Church, Wilmington. He spoke on the subject of Home Missions. Having served in the Evergreen Park field, he was well acquainted with his subject. He organized his talk under four headings of things needed for mission

work—people to hear, a message to bring, workers to go forth, and money to send them out. But he emphasized that there is only one mission field, the whole world.

The offering was sent to the Committee on Foreign Missions, to be used to help finance the translation into Japanese of the book by Dr. E. J. Young, *Introduction to the Old Testament*.

New officers for the next two years were elected, and were installed by Mrs. Glenn R. Coie. The officers are Mrs. Leonard Brown, president; Mrs. John Galbraith, vice-president; Mrs. L. Jebb of Kirkwood, recording secretary; Mrs. Robert Vining of Nottingham, corresponding secretary; Mrs. C. Johnston of Middletown, Pa., treasurer; and Mrs. H. Faram of Silver Spring, assistant secretary and treasurer.

—MRS. A. E. HAYMAN

### Ohio Presbyterian

THE WOMEN'S PRESBYTERIAL of Ohio Presbytery met on May 7 at Wayside Church, Grove City, Penna. Mrs. T. F. Armour, retiring president, conducted the meeting.

The delegates were particularly impressed with the work which had been done in redecorating the auditorium of the church, which once on a time had served as the local school house.

The Rev. Wendell Rockey conducted an impressive installation service for the newly elected officers. These are Mrs. Dorothy Shoup of New Hope, president; Mrs. William Speer of Harrisville, vice-president; Mrs. Hazel Hockenberry of New Hope, corresponding secretary; Mrs. Conrad Bonomo of Pittsburgh, recording secretary; and Mrs. Ruth Shaw of Grove City, treasurer.

At the morning meeting Miss Sara Speer gave an able and interesting review of the biography of Dr. J. Gresham Machen, by Dr. Stonehouse. Special music was provided by young people of Wayside church.

In the afternoon there was a special prayer service for missionaries of the denomination, and for the local churches. An interesting and enlightening letter from Mrs. Henry Phillips, formerly of Grove City but now at Gresham, Wisconsin, was read, telling of the work on the Menominee Indian Reservation. The letter, which reported encouraging developments, was illustrated by slides showing various aspects

of the work.

The address of the afternoon was by the Rev. Frank Breisch of Harrisville, on the subject, "Pentecost and Missions." He contrasted the Old Testament dispensation with the New, emphasizing the new program, the new message, and the new power, which he described as the fulness of the Holy Spirit. He urged the women of the Presbyterial to be obedient to Christ's command to "be witnesses."

An offering was received for the work of the missions committees of the denomination.

—MRS. C. K. CUMMINGS

### Manross

(Continued from p. 87)

Scriptures, and the five points, and this was good. But it also led them to think that they agreed one with another much more than was really the case.

#### Doctrines Unrelated

Thus evangelicals came to think they were in agreement. Witness the "Bible" church, the "community" church, the "people's" church, with the rise of an anti-denominational, anti-confessional attitude. Thus there developed the false idea that Christians agreed on the doctrine of God, or, that it was of relative unimportance. This led to the present ironic situation when in practice God is often relegated to a position of doctrinal importance subordinate to some small subsidiary doctrine held by a fragment of the Christian church.

The doctrinal battles with the church have had a sad effect upon evangelicalism. They have tended to cause the evangelical to shift his thoughts from God to doctrine in the worst sense, doctrine in unrelatedness, unrelatedness to God in particular. This unrelatedness is not absolute. Such a position would be impossible for a Christian. But to the extent that relationships are made, they are often made unconsciously. That this is true is evidenced again by the short creeds, often mentioning God only by name. In short it has been wrongly assumed that one's doctrine of God would not materially affect his position on other Biblical doctrines. It has been taken for granted that individuals holding widely divergent views on the person of God could nevertheless agree fully on the five fundamentals of the faith. Sad to say, the five so-called fundamentals of the faith have never included God except by implication.

### Evangelicalism Divides

Such an illogical position could not possibly serve to hold the people together except during a life and death struggle, a hand to hand combat against a common enemy. In the main this life and death struggle was fought by minorities within denominational bodies against majorities who controlled those denominations. Under such circumstances the minorities could not help but emphasize their agreement and minimize their differences. When therefore the climax of the individual denominational battles was past,—and not all have passed the climax yet, perhaps—the separations which had taken place and I refer to the total of such separations, both those which were gradual, and those which were convulsive in character—these separations left groups of evangelicals faced with the necessity of building the church by evangelism rather than rescuing the church from the liberals.

The blueprint—the basis upon which the battle with the liberals had been fought, had proved wanting in many respects. But this was not generally recognized. That same blue print—doctrinal basis—has proved less satisfactory still for the building of the church. It was weak in battle because it did not recognize the heart of the enemy—unbelief in the God of the Scripture. It was too weak to build the church because its lines did not unerringly point to the sovereign, triune, Creator of heaven and earth. In fact, evangelicalism proceeded to build the church, not as one might expect, according to one blueprint, but unconsciously according to many blueprints. As the years have moved by, and the building of the church has continued, the carpenters have discovered that their blueprints are not in agreement. And this has resulted in ruptures within evangelicalism, coming to a head more often than not on relatively minor points. This has left evangelicalism divided into major camps, with many smaller divisions within the major ones. This is obviously weakness. But it is more than weakness, it is sin.

#### Features of Current Evangelicalism

Having said this, let us look a little closer at the present status of evangelicalism. We would point to three present movements, or trends. First, we are today witnessing a constant increase of denominationalism. The anti - de-

nominal and inter-denominational churches are losing popularity. Oh, not that such attitudes are dead, but the pendulum is swinging the other way. People have come to feel—evangelicals have come to feel—that “no creed but Christ” and “no book but the Bible,” is too loose. This looseness has caused a lack of teamwork, lack of coherence, which dissipates effort. Dissatisfaction arose with the non-denominational stress when differences became apparent on touchy points. This resulted in the establishment of schools and mission boards to work along denominational lines, and this is still continuing, schools to train men in a particular denominational milieu, and mission boards to carry out evangelism in accordance with denominational policy. Denominations are drawing the lines more closely. They have sought to unify their policies and organize their local churches into working units. We can expect this trend to continue. In some instances, wholly independent churches, having become dissatisfied with the isolationism of which they were a part, have joined denominational bodies. On the whole this has brought a measure of strength and stability to evangelicalism that was not to be attained under a wholly independent status. On the other hand, weaknesses remain. While denominationalism is proving itself strong and aggressive, its inherent weakness is the lack of a profession of unified doctrine, a confessional basis, except upon a few points. And furthermore the absence of agreement on the doctrine of God gives rise to differences on all doctrines, including ethics. This failure to take into account seriously the doctrine of God, causes other differences to be magnified all out of proportion to their relative importance.

Think of the oddity of a people quarreling over the question of the precise time at which the church will be raptured in the eschatological scheme of events, (which in itself is important) but at the same time manifesting an indifference to varying conceptions of the very Person of our God. Can a denomination hope to be stable without agreement on God.

Secondly, and parallel with the intensification of denominationalism abroad today, there are unprecedented attempts to express a unity, to present a united front, to work together as evangelicals. In some areas, strangely as it may be, there is bitter competition

for adherence to express unity, Witness the National Association of Evangelicals and the American Council of Churches. Now with all due respect for the efforts that have been made to unite evangelicals to work for common goals, and with all due respect for good accomplished, recognizing as well the ill effects in some cases, these movements must be criticized on several points, and only some of which we will mention.

(To be concluded)

## Assembly

(Continued from p. 86)

that the time has been well redeemed for our Lord.

“As I have been elected liaison representative between the Orthodox Presbyterian Church and the World Home Bible League, I therefore report to the church on behalf of the League. The sole purpose of the League is the distribution of Bibles into Bible-less homes, and to engage in such activities as are needed to raise the necessary funds to promote the work. No carnivals, raffles, bingo games, etc., are ever resorted to in raising money. A sincere Christian does not need to be ashamed of the League’s activities. Distribution of Bibles is at an all time high. The requests far exceed the supply. Many of the demands placed upon the League cannot be fulfilled. The League has often stepped forward trusting the Lord to supply the necessary funds. Men of little faith would not dare to tread where these men have trod. Because of this I pray that The Orthodox Presbyterian Church will continue to increase its support of the League to the best of its ability. I realize that many of our churches, perhaps most of them, have a struggle to meet the needs within their own organizations. But I sincerely hope that they will find a small spot in their hearts for the World Home Bible League and the work which the Lord has increased to such large proportions. Respectfully submitted. Edward F. Klokow.”

### Delegate to C. R. Synod

Dr. Ned B. Stonehouse reported as fraternal delegate to the 1954 Synod of the Christian Reformed Church. He said:

“As fraternal delegate to the Synod

of the Christian Reformed Church meeting in Grand Rapids in June, 1954 I was present at most of the sessions and enjoyed many opportunities of fellowship with the Christian Reformed brethren. Among the many courtesies extended me was that of addressing the Synod. With a view to the strategic importance of our common witness to the Reformed Faith and the inevitable weakening of that testimony if basic misunderstandings and tensions should develop, I sought to make a plea that we should strive, as far as possible, to maintain cordial fellowship and cooperation. It is my judgment that we should continue to avail ourselves of the various opportunities for fruitful contacts with the Christian Reformed Church, its congregations and institutions, ministers and other members, including representation at the annual synod.”

### Text of the Confession

For some years there has been a Committee of the Assembly dealing with the text and the proof-texts of the Confession of Faith. The report of this Committee, in fairly definitive form, has been before the Assembly for two years. However, certain typographical corrections of its report appeared needed, and these were submitted to the present Assembly.

A motion that the text, as thus finally corrected, be submitted for approval by the presbyteries, ran into a snag when it was discovered that the Committee had, through an inadvertance, failed to take account of a change which was adopted at the second General Assembly in 1936.

At a later point in the Assembly the following motion was adopted:

*“That this General Assembly propose to the Presbyteries in accordance with the Form of Government Chapter 26, Section 2, that the text of the Confession of Faith as presented by the Committee on Texts and Proof-texts to the 18th General Assembly, and as corrected by the Committee on Accuracy of the Text of the Confession of Faith elected by the 21st General Assembly, be adopted as the text of the Confession of Faith of The Orthodox Presbyterian Church, with the exception that in Chapter 25 Section 6 the text shall read: ‘There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof,’ in accordance with the*

*The Presbyterian Guardian*

action of the Second General Assembly. (See *Minutes*, Second General Assembly, pp. 13, 18)."

### Christian Education

The Rev. Dr. Edward J. Young read the report of the Committee on Christian Education. The report is summarized as follows:

Publications: 1. Vacation Bible School Materials. The materials this year, published under the trade name, "Great Commission Publications," are the revised material of the year 1952. The Committee noted that in 1954 sales of this material were about the same as 1953, but more through individual sales and less through trade channels. For various reasons the Committee feels that its marketing will best be done through direct mail promotion aimed at the customers, rather than through trade.

2. Books. The committee has four books of its own. Sales last year were, of Murray-Christian Baptism, 181; of Murray—Divorce, 246; of Young—Old Testament Prophecy, 245; of Biblical Evangelism Today, 180.

3. Catechetical materials. The Committee published last year an edition of the Westminster Shorter Catechism, and has published two volumes of a workbook on the Catechism. Two more volumes of the workbook, to bring this project to completion, are expected by this fall. The first edition of the workbooks (600 copies) was sold out, and a second edition has been printed. Miss Dorothy Partington prepared these books, under the supervision of the Rev. Edmund P. Clowney.

4. Tracts. A number of old tracts have been reprinted, and a 2,500 copy edition of a new tract, "Are You a Christian?" by Lawrence Eyres, was published.

5. Other publications. The Committee has also made available a new communicant church-membership course, written by the Rev. Calvin Cummings, and reprinted the Communicant Church Membership booklet of the Rev. George Marston. It has provided "Bulletin" covers for use in local churches (current weekly sale of these is 5,000), and has publicized its activities in the "Messenger."

### SUNDAY SCHOOL MATERIAL

With reference to Sunday school materials, the Committee reported that

two of its members had continued to meet with the Sunday school committee of the Christian Reformed Church during the past year, and had been graciously received. However, it was indicated that the conviction had been growing that the aims and responsibilities of the two churches were sufficiently different in this field as to make it desirable that eventually the Orthodox Presbyterian Church should have its own series of materials.

The Committee recommended in this connection that the consultations with the Synodical Committee be discontinued. However, the Assembly was not willing to terminate the relationship at this time. In the discussion, it appeared that the consultations had been fruitful in a number of ways. Moreover there was a concern to maintain this interchurch relationship. And there was a strong conviction that the church did not have the financial means to produce its own Sunday school materials, and some of the men indicated they thought that since the Sunday school materials of the Christian Reformed church were acceptable, there were other fields for the Committee to stress, as catechetical and Machen League studies.

Finally the Assembly passed a motion directing its Committee to proceed as soon as possible in the preparation and publication of Sabbath school materials. It is not expected that this will take place for several years, and the relationship with the Christian Reformed committee is being continued.

The Committee indicated it was making definite arrangements to secure a full-time secretary, but could make no announcement as yet. As for publication plans, the Committee is preparing additional units in the catechetical and vacation Bible school programs, and is looking to a considerable enlargement of its tract series. A budget of \$28,000 was indicated for the coming year, with \$15,000 of this coming through contributions and the remainder through business income.

### C. C. E. Elections

The Rev. Messrs. Calvin K. Cummings, John P. Galbraith, and Wendell Rockey and Ruling Elders David Henry and F. Kingsley Elder were elected to the class of 1958 of the Committee.

### Home Missions

The report of the Committee on Home Missions was next on the list. This Committee stated that during the past year it had conducted or assisted work in 19 fields throughout the country. In four of these fields the work is not yet at the point where a congregation has been organized. In the others there is an organized congregation and the missionary in the area has the status of a pastor or stated supply.

It was in connection with the Home Missions report that the discussion concerning an assistant general secretary developed. The committee reported that two men had been asked to take on the assignment, but neither was able to accept the position. The discussion indicated the conviction of some men that the church was not ready for this type of work, but that its future lay in the work in and through local congregations. Others felt, however, that the church could not afford not to have such a man, to go out and make contacts on behalf of the church in various areas. The assembly took no action on the matter, leaving it in the hands of the committee.

### Taiwan Mission

At this point the Assembly received a cablegram of greetings from the missionaries on Formosa (Taiwan). The message read: "Fraternal Greetings, 22nd General Assembly, The Orthodox Presbyterian Church. First Corinthians 15:58; Romans 15:30. Taiwan Mission." The Scripture passages are, "Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"; and "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

### Calvin University

It has been reported elsewhere that the buildings of "Calvin University" are being erected, with material being supplied by the U.S. Army, in Pusan, Korea. Mr. Arthur B. Spooner reported briefly on this project. A large number of books are being packaged and sent to Korea for the University. Missionary Theodore Hard is helping in the liaison work involved in the buildings. Mr.

Spooner asked the ministers to assume responsibility for about one book package apiece, to spread out the work of shipment and the cost of postage. A number of ministers went home with a package of books which will eventually find its way to Korea.

#### I. C. C. C. Observer

The Rev. Robert S. Marsden reported briefly as "observer" at the Congress of the International Council of Christian Churches, held in 1954 in Elkins Park, Pa. The report was, in fact, so brief that a number of the commissioners asked for something more, and were on the point of referring the report back to Mr. Marsden. However, in the discussion there was something in the nature of an informal request for a report also from Dr. Stonehouse, who had attended many sessions of the Congress. Dr. Stonehouse, in debating the motion, took occasion to report on his own observations, and to indicate that his attitude toward the I.C.C.C. would hardly be any more sympathetic than that of Mr. Marsden. The result was that the motion to recommit was defeated, and the brief report allowed to stand.

#### Fraternal Delegate

The Rev. Oren Holtrop was present as fraternal delegate from the Christian Reformed Church. He brought a brief address of greeting, and the Rev. Calvin K. Cummings made response for the Assembly.

#### Next Assembly

One of the interesting features of an Assembly is that of deciding when and where the next Assembly will be held. The report of the Committee on this subject indicated that the Assembly had five invitations for 1956. They were from Gordon College in Boston, Westminster Church of Valdosta, Ga., First Church of Manhattan Beach, Calif., Bethel Church of Oostburg, Wisc., and from the Presbytery of the Dakotas for a meeting in Denver, Colo.

It was apparent that the Assembly was in the mood to move away from Philadelphia next year, and the decision was finally made to have the Assembly in Denver. Connected with this decision, however, was a necessary summer date. The date finally set was for the Assembly to convene on Thursday evening, August 2, 1956, in Denver.

It is understood that a camp ground is available at that time (Not the same as the one previously used by the Assembly) and that facilities will be excellent.

#### Action on Overtures

The Committee appointed to deal with certain overtures and papers reported. The overture from California that the statistics record average Sunday school attendance rather than enrollment was rejected. On the proposal from the Dakotas that the Assembly meet every other year, the Assembly took no action. Another request from the Dakotas that the statistics show the amount given by each church to the missions committees of the denomination was also rejected. On this it was felt that such a reporting would be a step in the direction of attempting to compel congregations to give to denominational causes. While the Assembly hopes this will be the case, it does not favor the use of any sort of coercion to this end.

With reference to the communication regarding correspondence with the General Synod of the Reformed Presbyterian Church (Covenanters), it was decided to elect a committee of three, "to study the constitution of the Reformed Presbyterian Church of North America, and to report to the 23rd General Assembly its findings as to the most practicable procedure with regard to both method and subject matter which will facilitate agreement between the Reformed Presbyterian Church of North America and the Orthodox Presbyterian Church as to Scriptural Standards of Doctrine, government, discipline and worship, with the ultimate objective of possible union between the two bodies." The clerk was instructed to report this action to the chairman of the committee of the other church. Those elected to the committee were the Rev. Messrs. Woolley, Cummings, and Stonehouse.

#### World Council

Regarding the communication from the Reformed Churches of New Zealand, criticizing the Reformed Ecumenical Synod for not taking a clear stand against membership in the World Council of Churches, the Assembly adopted this reply:

*"The Orthodox Presbyterian Church is deeply touched by the warm greetings from their hard pressed brethren in the faith that constitute the Re-*

*formed Churches in New Zealand. It is our judgment that the cautions expressed by that body to the member churches of the Reformed Ecumenical Synod with reference to membership in the World Council of Churches are fitting. We would urge upon the churches which are our fellow members in the Reformed Ecumenical Synod the great dangers which are entailed by membership in a body such as the World Council of Churches where indifference to and denial of the truths set forth in Holy Scripture are so widespread. We hope that earnest heed will be given to the warnings on this matter already expressed by the Reformed Ecumenical Synod. Moreover it is the conviction of this General Assembly that membership in the World Council is inconsistent with membership in the Reformed Ecumenical Synod."*

The last sentence of the above paragraph was added by the Assembly to the committee recommendation. It was recalled that delegates of The Orthodox Presbyterian Church had been members of a committee of the R.E.S. which had urged the Synod to take such a clearcut stand. The Assembly wished it clear that for its part, it had no sympathy with membership in the World Council.

#### Other Churches

The Committee on Correspondence with other churches reported on relations with the Eureka Classis of the Reformed Church in the U. S., and with the Reformed Churches of New Zealand.

Concerning the former it recommended that efforts be continued to establish close relations. Though the committee itself had not made much progress with Eureka, it appeared that several men of the church had been in fairly close touch with that group, and also that a graduate of Westminster Seminary in this year's class, Mr. Norman Hoefflinger, had accepted a call to become pastor of two churches in the Eureka Classis.

Concerning the invitation of the New Zealand church, that the Orthodox Presbyterian Church enter into corresponding relationship with that body, the committee recommended that this be done, and the Assembly approved.

The Committee on correspondence with other churches was continued, and its members are Messrs. Marsden, Stonehouse and VanTil.

A proposal that the Assembly indicate to the Protestant Reformed

Churches of America its desire to explore areas of interest and agreement was defeated. The mover of the motion stated he was talking of the "De Wolfe" faction, but it was the opinion of the Assembly that the situation in that particular movement was not sufficiently stabilized for this Assembly to make such a positive approach.

### Hymnal

The Committee on a Hymnal next reported. Earlier in the year it had distributed in the church a revised and supplementary list of hymns it was considering. There are now some 710 hymns on the working list. It is contemplated that most of these will appear in the final report. There may possibly be a final report next year. The Committee contemplates including in the hymnal when it appears these additional materials — responsive readings from the Psalms; text of the Confession of Faith and Catechisms; questions prescribed for reception of members, baptismal vows, ordination of ministers, elders, and deacons; and the Ten Commandments together with their New Testament summary.

It was stated that the cost of even a small edition of the hymnal would be large, and the committee was authorized to solicit from the congregations a contribution in the amount of \$1 per communicant member during the coming year, to start the publication fund. Publication will have to be subsidized by the church.

In discussion of the hymnal, a motion was made that the responsive readings be omitted. The chief reason for this seemed to be that having such readings in the hymnal detracts from the use of the Bible for this purpose. Other arguments were also advanced. However, the Assembly rejected this proposal, and as of the present responsive readings will be in the hymnal.

### Complaint

On Friday evening, just before adjournment for the day, the report of the committee appointed to hear the Complaints in the Sloyer matter was presented for information. The carefully prepared report indicated the judgment of the committee that there had been irregularities in the Presbytery of Philadelphia in connection with certain meetings dealing with the Sloyer matter, but that these were not sufficient to invalidate the ordination itself. In regard to the second complaint, that

against the doctrinal positions of Mr. Sloyer, the Committee held that there was not sufficient evidence available to decide the matter, since there was no record of the ordination examination. Hence the Committee recommended no action on this complaint. When this report was dealt with later, its recommendations were substantially accepted.

### Pension

The Committee on Pensions reported that during the past year the U.S. Congress had amended the Social Security Act so as to make its benefits available to ministers on a voluntary basis. The Committee recommended that ministers take immediate steps to join the Social Security plan, that local congregations assist the ministers to meet the payments involved in participation in the plan, and that the Committee be continued in order to study further both the significance of the Social Security program, and the possibility of a church pension system to supplement social security benefits.

In the discussion it appeared that a number in the Assembly were opposed to the church taking a positive position regarding the Social Security program, described by some as "socialism." In the end the Assembly limited itself to "calling the attention of the ministers to the provisions" of the program and reminding them that if they wished to avail themselves of it they must file with the local social security office. The Committee was continued to further its study of the matter of pension help for ministers.

### Form of Government

The Committee on the Revision of the Form of Government presented a revised edition of its proposed "Version" of the revised Form, and recommended that sessions and presbyteries give study to this new proposal during the coming year.

There was some disappointment that the Committee was not yet prepared to come in with a final report, and a recommendation for its adoption. Such action had been intimated even for the previous Assembly, and the continuing delays were confusing. It was felt by some that if the Committee was going to submit a revised proposal each year, there was not much point in the report of one year being given extensive study on the local level. But the Committee insisted that the changes, though numerous, were not basic. The type and

principles of government were the same in last year's and this year's reports.

It was apparent that there was considerable disagreement in the Assembly with certain of the provisions of the proposed Form, especially as they related to term eldership and the relation of elders and ministers. It is by no means clear at the present time that the Assembly will in the end go along with the Committee proposals, but this will not be determined until a final report is presented.

The Assembly directed sessions and presbyteries to study this report and other reports issued by the committee during the year, and to forward suggestions for changes to the Committee.

During the discussion it appeared that there were now two rather distinct viewpoints represented on the Committee. When the question of continuing the committee came up, two members indicated a willingness to resign. However the Assembly rejected this idea, and the Committee was continued as now constituted.

### Complaints

On Saturday afternoon the Assembly took up consideration of the complaints in the Sloyer case. The first complaint was against actions of the Presbytery of Philadelphia on July 19, 1954, when certain motions which had a majority support were declared lost because they were or involved actions rescinding previous decisions, and required a two-thirds vote to carry; and against actions of certain members of Presbytery on July 25, when they declared themselves a regularly constituted meeting of the presbytery and proceeded to the ordination service.

The first question here was whether the notice of intention to enter a com-

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plaint, given at the May 1954 meeting of Presbytery, was tantamount to a notice of intent to enter a motion to rescind at the next meeting, in which case the two-thirds rule did not apply. The Assembly by a large majority held that this was the case, and that the Moderator of Philadelphia Presbytery had been in error on July 19 in ruling the motions to rescind lost, when actually they had a majority support in the meeting.

The second question concerned the action of the Presbytery in failing to adjourn to meet at the time previously decided on for the ordination service. Presbytery simply adjourned *sine die*, after having failed to pass a motion to adjourn to meet on July 25. Thus the time and place of ordination had been determined at the May meeting, but at no time did Presbytery formally call a meeting to be held at that time and place.

The Assembly passed the following motion: "With respect to the second ground of complaint, this General Assembly declares that though the actions of the Presbytery at its meeting July 19, and particularly its failure to vote to adjourn to meet on July 25 for the purpose of ordaining and installing Mr. Sloyer, made the meeting of July 25 irregular, nevertheless the latter was a valid meeting of the Presbytery, and its action in ordaining Mr. Sloyer validly executed." The Assembly also criticized the Presbytery for not adjourning on July 19 to meet to execute business it had previously approved, and criticized the actions of the presbytery on July 25 for considering the decisions of May as a sound basis for convening. Both actions the Assembly characterized as "imprudent."

The second complaint, on a doctrinal basis, was rejected. The Committee report on this declared that the Assembly did not possess adequate evidence to adjudicate the issue, and the Assembly agreed with this view, as there was not available any transcript of the ordination examination of Mr. Sloyer.

Subsequently a motion was made that the Assembly appoint a committee to investigate the teachings and practices of the Peniel movement, with which the whole issue in the Sloyer case was closely associated. This motion was defeated, and it seems that the subject is now closed, so far as any official action in the church is concerned.

### Change of Name

In the closing hours of the Assembly Monday evening there was a brief but somewhat heated discussion of the overture proposing consideration of changing the name of the denomination. Those in favor of a possible change cited two chief reasons—that the use of the term "Orthodox" resulted in occasional confusion with "Eastern Orthodox" groups (one minister told of having the members of the Don Cossack Chorus come into his morning worship service—they were looking for St. Anthony's Orthodox Church), and secondly that the name suggested a certain spirit of pride and of "having arrived." Those opposed to the change held that the name indicated clearly what the church sought to be, and its confidence that in its theology it held the truth as set forth in Scripture. Of this the church should not be ashamed, nor should it back down from this position and claim.

It was finally decided to ask the presbyteries to consider the matter during the year, but there is no request for any reporting to the next Assembly.

### Other Actions

In other matters, the Assembly heard the report of its Committee on General Benevolence, and approved the taking of an offering for this work in local congregations, and the placing of the Committee on local church budgets in the amount of 50 cents per communicant member; set up a committee consisting of Ministers L. Knowles, D. Schowalter and H. Peterson of the Presbytery of California to investigate the Scouting movement; appointed Chap-

lain John Betzold an observer for a forthcoming International Conference on Reformed Faith and Action to be held in Europe; also appointed Chaplain Betzold a fraternal delegate to the Synod of the Gereformeerde Kerken in the Netherlands, if he can attend; appointed the Rev. George Marston fraternal delegate to the Christian Reformed Synod; continued its liaison representative with the World Home Bible League; and adopted a General Assembly Budget amounting to 50 cents per communicant member during the current year.

The Assembly finally adjourned shortly before 11 p.m. Monday evening, to meet in 1956 in Denver, Colorado.

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