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DELEGATES AND FRIENDS AT ORTHODOX PRESBYTERIAN GENERAL ASSEMBLY

Front row: Coray, G. Coie, Galbraith, Eckardt, Kellogg, Moderator Poundstone, Elliott, Cummings, Marsden, Andrews, Eyres, Sloat
Second row: Schowalter, Schauffle, Churchill, Calderwood, Dr. Brown, Elder Walker, Bordeaux, Nielands, Murray, Nicholas, Piper, Elder Moore, R. Graham, Elder Piper
Third row: A few of the ladies visiting the Assembly.
Back row: Wade, Elder Carter, Male, Atwell, Elder Ferguson, Petersen, Verhage, Albright, Elder Malcor, Knowles, Kuschke, Ahlfeldt, Olson

August, 1949

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Your FAMILY ALTAR

Daily Bible Readings

Week of August 29

Thursday James 1:1-15
 Friday James 1:16-27
 Saturday James 2:1-13
 Sunday James 2:14-26

Questions for Sabbath Meditation

1. What should one do if he lacks wisdom? Who is the source of true wisdom?
2. What attitude should the Christian have towards rich and poor? Why?
3. Is faith without works of any value?

Week of September 5

Monday James 3:1-12
 Tuesday James 3:13-4:7
 Wednesday James 4:8-17
 Thursday James 5:1-8
 Friday James 5:9-20
 Saturday I Peter 1:1-12
 Sunday I Peter 1:13-25

Questions for Sabbath Meditation

1. To what destructive forces is the tongue compared?
2. How is the Christian to regard the future? Are we to make plans without God?
3. Summarize what James says about prayer in the 5th chapter.

Week of September 12

Monday I Peter 2:1-10
 Tuesday I Peter 2:11-25
 Wednesday I Peter 3:1-12
 Thursday I Peter 3:13-22
 Friday I Peter 4:1-10
 Saturday I Peter 4:11-19
 Sunday I Peter 5

Questions for Sabbath Meditation

1. How is the believer in Christ to act toward the state? What is the state's function?
2. Describe the relationship that should exist between husband and

wife according to I Peter 3.
 3. What command is given to the elders of the church?

Week of September 19

Monday II Peter 1:1-11
 Tuesday II Peter 1:12-21
 Wednesday II Peter 2:1-8
 Thursday II Peter 2:9-22
 Friday II Peter 3:1-9
 Saturday II Peter 3:10-18
 Sunday I John 1

Questions for Sabbath Meditation

1. Memorize II Peter 1:20,21. What is the more sure word of prophecy?
2. What shall be the end of false prophets? To what false prophet of Old Testament times are they compared?
3. Why is God longsuffering, according to II Peter 3:9?

Week of September 26

Monday I John 2:1-11
 Tuesday I John 2:12-20
 Wednesday I John 2:21-29
 Thursday I John 3:1-10
 Friday I John 3:11-24

False Prophets

It has been said that Satan counterfeits the good things which God has given to man in order to trap man. Whether or not this be true we cannot deny that our adversary plots to deceive wherever he can. For example, many teachers of religion are respected for their office, but the words they speak are lies. For every true prophet of the Lord there is a false prophet ready to poison the minds of men. When the Holy Spirit inspired the writers of the New Testament to warn

believers against lying prophets, He meant that we should be on our guard whenever there was preaching. But many who would be most careful not to eat spoiled meats or polluted water think little about the poisoning of their minds. And yet ideas are most dangerous. The pen and tongue surpass the atomic bomb in destructive force.

That which is popularly scorned as hair-splitting in theology has been proved most necessary. Athanasius in the early centuries of the Christian Church disputed over a single Greek letter, but in doing so he and his fellow believers preserved for future generations the pure teaching of the Bible that Jesus Christ is God.

How necessary is vigilance on the part of Christians in the Church! Satan would have us believe that false teachers may hold their views alongside of those taught in God's Word. Then he will have us exercise "charity" not for the individuals but for the false ideas. When that comes to pass we have unwittingly embraced error to the harming of our souls. When we are told to resist the devil and flee from him resistance against false doctrine is not excluded. We may not tolerate lies even though spoken in the best of diction and from the most ornate pulpit before the largest and most fashionable congregation.

It is interesting to note that false prophets are classed with the angels that sinned. Evidently their sin was rebellion against God's authority. But is not modernism also a contradiction of God? God's Word clearly teaches that this world came into being by a creative word of the Triune God. God's Word clearly informs men that salvation is of the Lord and not of man. Modernism would deny both of these teachings among others. Modernism would make God a liar! Would we rebuke the blasphemy of man who takes God's name in vain? How can we neglect to rebuke and deny the authority of those who blaspheme God's Word?

Some Prayer Suggestions:

1. Pray for Westminster Seminary, faculty, students, and trustees as a new year is soon to begin.
2. Pray for Christian Schools throughout the country and in particular for those in Orthodox Presbyterian circles.

LEROY B. OLIVER.

Mission Notes

THE Rev. Richard B. Gaffin plans to return to America the latter part of September, in accordance with previous plans, since his family is unable to come to China.

A daughter, Cornelia, was born to the Rev. and Mrs. Charles E. Stanton of Eritrea, on June 1. The Stantons are returning on furlough this fall.

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The Nature and Work of the Church

THE Orthodox Presbyterian Church seems to have the ability to raise for discussion at its Assemblies issues which are basic in the life of the church. This is good. The developments which have taken place in modern Christendom have tended to obscure matters of principle. Modernism has even denied that there is any such thing as basic principles in the work of the church. With no final authority, that which happens to prosper in any given case is a sufficient guide for action.

But in The Orthodox Presbyterian Church—at the very foundation of its existence—there is the conviction that a final authority exists, an authority which consists in nothing less than the very Word of the living and true God. Such a conviction has been traditional in the Christian movement. It is only recently that Modernism has rejected that conviction.

But since such a final authority exists, it becomes necessary that the church in all of its activities shall submit itself to the divine rule which God has ordained for it. And, brought up as most of us have been in the relatively indifferent atmosphere of modern Christendom, it is not easy either to determine our basic principles of action, or to submit ourselves to them once they are determined.

For a number of years now the issue before the church was one relating to our essential doctrinal teaching. The 1948 Assembly sent down to the Pres-

byteries and Sessions certain reports on this matter. But it appeared the 1949 Assembly feels that particular discussion to have been concluded. An overture from Wisconsin asked the Assembly specifically to declare the discussion of these doctrinal matters terminated. An overture from Ohio asked the Assembly to approve certain minority reports coming from the 1948 Assembly. The present Assembly took no action on either request. Whether this was wise or not remains to be seen. It was the unanimous will of the Assembly delegates.

The chief question before the Assembly this year was as to affiliation with one or more of the Councils of Churches now in existence. First was the Reformed Ecumenical Synod—not strictly a “council” of churches, but rather a meeting of representatives of Calvinistic denominations. The Assembly appointed Dr. Stonehouse to represent it at this Synod, but with the understanding that we were not thereby becoming a member of a council of churches, but were merely having a
(See “Editorial,” page 158)

Battle Against Union Renewed in South

THE Continuing Church Committee of Southern Presbyterians has been reactivated, and is entering with new vigour into the battle to prevent union between the Southern denomination and the doctrinally indifferent Northern Presbyterians.

This development took place at a meeting in Atlanta, Ga., on July 7.

The Southern General Assembly in 1948 took certain actions which appeared to postpone union activities between the two denominations for five years. In consequence the Continuation Committee announced that it would hold no meetings during the period. The 1949 Assembly, however, under the pressure of Liberals, took steps in the direction of “acquaintance and cooperation” which went beyond anything contemplated the previous year. As a result those opposed to the union have felt compelled to re-evaluate the situation, and have again taken up the cudgels.

Of interest is the fact that the Auburn *Affirmation* is playing a large part in the battle against union. The Southern conservatives are stressing the

Affirmation as revealing the doctrinal weakness and indifference of the Northern Church. They are pointing to the fact that the Northern Church disciplined and suspended from the ministry Dr. Machen, world-renowned Bible-believing scholar, and then gave positions of honor to signers of the *Affirmation*, which attacked the truth of the Bible. Currently Mr. Chalmers W. Alexander, a lawyer, of Jackson, Miss., is publishing in the Southern Presbyterian *Journal* a series of articles on the *Affirmation*, its nature and history.

The Atlanta meeting adopted several statements and resolutions, denouncing doctrinal laxity and calling upon Southern Presbyterians to unite in reaffirming basic truths of the Christian faith. The meeting also called upon the people to join in signing a “Covenant for the Advancement of the Presbyterian Testimony to Jesus Christ,” with special emphasis upon His Divine Glory and Saving Grace, and His Sole Headship and Kingship over His Body, the Church. The Covenant demanded that any plan of union should give recognition to these Presbyterian affirmations, and announced itself as constituting “a repudiation of the Auburn *Affirmation*.”

From the pro-union side, we do not believe that the cause of union was helped in the least by an article on the Southern Assembly, written by Liberal D. P. McGeachy, and published in the *Christian Century* of June 22. The article is glibly sarcastic in tone, written to amuse rather than report, and uses all the devices of literary showmanship to belittle those in the South
(See “Battle,” page 159)

Catholic Power and the Catholic Plan

THE Kremlin, as everybody knows, has a plan for getting control of America. But so does another totalitarian, political power—the Roman Catholic Church. The Catholic plan is stated in a new book called “American Freedom and Catholic Power,” by Paul Blanshard. The importance of the book, as well as the reality of the dangers it warns against, was made very clear when the publishers tried to have the book advertised in *The New York Times*. According to *The Christian Century*, the *Times* refused, three

times, to print an ad for the book. The implication is that the threat of reprisals from the Catholic hierarchy was too much even for the foremost American newspaper.

It is easy to suppose that the Catholic menace is not so great as others, such as the Communist. Rome fights Russia, to be sure—but only to establish its own totalitarianism instead. Communism and Catholicism are like the hare and the tortoise. The Communist threat is more violent and more immediate. The Catholics on the other hand feel with some historical justification that the centuries are on their side, and meanwhile, little by little, they are strengthening the grip which they already have upon American life.

The familiar notion of "tolerance," for example, is used neatly by Roman propagandists. The American idea of tolerance is often far from any clear principle of religious liberty. "Tolerance," to many uncritical people, means "freedom from prejudice," by which they mean that all religions are equally good. Thus "tolerance" has become a synonym for "indifference." It is to be regretted that Blanshard's book, as a "liberal" argument, also suffers from this same hazy notion of tolerance.

We might think that a "tolerant" state of mind would be quite opposed to the purposes of the Catholic Church. Instead the Catholic propagandists deftly juggle the idea of tolerance in two ways. First they loudly affirm that Catholics believe in religious liberty. This serves to please the American mind. The movies, under the careful influence of the Legion of Decency, gain good will for the Church by spreading the idea of Catholic "tolerance." But all the while it is the real Catholic purpose to suppress all opposition by law as soon as political control can be achieved. (This was openly admitted by the official Jesuit world organ in 1948, and it operates today notoriously in Spain.) In the second place the idea of tolerance is used to defend the Catholic Church against any and all attacks. If publicity is given to the real plans and the real sins of the Romish Church, the bishops are quick to cry out against "intolerance" and "bigotry." All deliverances of the hierarchy are given due and solemn publicity in the nation's press, but newspapers that allow criticism of Catholicism, even in their letters-to-the-editor columns, are likely to be subjected to an explicit and efficient boycott. Blanshard shows in

various cases how this boycott has been used not only in a direct way, as priests have condemned papers from their pulpits, but also even more effectively by threats to a paper's advertisers. By such means the circulation of one paper was reduced forty percent, according to a Catholic boast.

The Catholic plan to obtain power in America, as analyzed by Blanshard, is to increase the Catholic population, to penetrate and control non-Catholic organizations, and principally to expand Catholic education. Rome's greatest hopes lie in education. Currently, Blanshard says, the aim of the hierarchy is to increase Catholic influence over education by seeking federal funds for parochial schools. Precisely counter to this very scheme is the Barden bill

now before Congress, which would grant Federal aid to public schools and at the same time refuse such aid to all sectarian schools. Cardinal Spellman has attacked Rep. Barden as "a new apostle of bigotry." The Cardinal would like nothing better than to see non-Catholic money support his schools. Then the Catholic view of life could be taught more widely, and more and more boys and girls could learn that Cardinal Bellarmine was the real inspiration of the Declaration of Independence, and that George Washington was a secret Catholic. Then we might be much closer to the day when the first amendment to the Constitution could be repealed and the Catholic religion established.

A. W. K.

"Cold Waters to a Thirsty Soul"

By PAUL WOOLLEY

GOD TRANSCENDENT AND OTHER SERMONS, by J. Gresham Machen, edited by Ned B. Stonehouse. Grand Rapids. Wm. B. Eerdmans Publishing Company. 1949. 189p. \$2.50.

I KNOW of no tonic equal to a book by "Das" Machen. Nothing prescribed by the doctor or sold in the ball parks seems to me quite to come up to a generous selection of Dr. Machen's pages. This new volume is a real joy for it contains so much that will be new to almost every reader. It will be a rare individual—I doubt whether there is even one—who will have heard all of these twenty sermons delivered by the preacher himself. Eight, perhaps ten, come from the year 1923-1924; three are sermons to the students at Princeton Seminary, preached during Dr. Machen's last years there; five are radio addresses from the last month of his life, including the one delivered only five days before his death. Every one, whatever the original circumstances, breathes the simplicity, the freshness, the clarity and the inspiration that were always the qualities of Machen's preaching. One of his unique abilities was to preach the biblical gospel, exactly as it is set forth in the beloved Word, and at the same time make an application of it to modern circumstances which is utterly refreshing because both new and supremely appropriate. The style is simple not overloaded.

But it is rhythmic and moving to the emotions.

In this volume the truths which are clear in the Scripture and so often overlooked in the modern church are vividly brought again to our minds. The important place of revelation, both general and special, in the Christian religion, the strong stress of Jesus on the future life, the great place of love and its entire harmony with controversy in the New Testament, the importance of Christ's death, all these and many other cardinal elements are stressed.

Machen had no sympathy with the art of interpreting a document to mean the exact opposite of what it says. Unfortunately there were many examples of that in his day, and the skill of its exponents is still with us. He realized that men who were honest but did not believe the message of the New Testament were often better exegetes than those who claimed Christianity as their own faith but reinterpreted it to suit the climate of modern humanity.

Every sermon seems to call for special comment but that would not be in place here. They have to be read for themselves. The world changes but sin and failure are what they were described as being in these sermons; the description applies right now. So does the gospel which is here presented in a matchless manner. I have not found
(See "Machen," page 155)

Christianity—An Escapist Religion?

The Sin of Simple Neglect Can Often Be the Most Fatal of All Sins

By OSCAR HOLKEBOER

UPON a visit to this country the eminent Russian author, Maxim Gorky, after a whirlwind tour of some of the night spots and other places of amusement, is reputed to have exclaimed, "What a sad people you must be!" It was a startling statement to people who mistakenly assumed that a prosperous and pleasure-loving America must be a very happy people. As a matter of fact, the mad pursuit of pleasure which characterizes us is proof of a desire to escape from something—some duty, some drudgery, some vexing unsolved problem, some nameless fear of the future.

Politicians with their free-spending programs assure the populace that contentment will come with a wider distribution of the fruits of prosperity. But does it? Vacation lands, vacation tours, night clubs and golf clubs and a host of other amusements and diversions have mushroomed in the past generation just when our country experienced unprecedented prosperity.

A vast amount of frothy literature has been written called "escapist literature" because it is guaranteed to divert one from bitter reality. No one can deny there is good in seeking occasional pleasure and diversion, but neither can any sane and sober person deny it has in recent years been overdone.

But let us probe a little further into modern American life to substantiate our argument. Recently much has been done to provide security for Americans. Billions are spent for the development of the atomic bomb and for the preservation of its secret. Much is done for the security of the aged and infirm. There is now a proposal before Congress to provide "Free" medical care for all U.S. citizens. Fear of death, pain and poverty—the consequences of sin in this life—prompt much of the hue and cry for security. This desire to escape the awful realities of evil in this world commands more concern than matters of justice, honesty and the fear of God.

"Escapism" isn't anything so very modern. Only the term is recent. In the middle ages it was believed that one could escape from sin and even

from temptation by segregation from society—leading the solitary life of the hermit, confining oneself to a bare cell of a monastery. But these people took their sinful hearts with them and learned that the devil did not mind the bleakness of the monk's abode. It was no real escape at all from sin or its temptations.

Men seek not only to escape from sin and its consequences and from a busy, humdrum existence, but they generally like to dodge responsibility. The conscientious man who does an honest piece of work, regardless of

THE pastor of the First Orthodox Presbyterian Church of Waterloo, Iowa, reminds us that in the gospel of Jesus Christ there is complete "escape" from the only really dangerous condition in which man finds himself.

whether the boss is watching, regardless of the tenure of his job, is hard to find these days. The war brought easy-to-get jobs and easy money with small demands on labor, and the result has been disastrous. But likewise the employer with fat contracts from the government was tempted to be lax in his responsibility. In fact, much of our labor troubles, if not all, stem from a desire on the part of both labor and capital to get the greatest returns for the least amount of responsibility assumed.

Now, Christianity offers escape, not from work, suffering, temptation or responsibility, but from something to which few men give heed—the wrath and curse of God. The Shorter Catechism asks in Question 85: "What doth the Lord require of us, that we may escape his wrath and curse, due to us for sin?" And this is the answer: "To escape the wrath and curse due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption."

Is Christianity then an "escapist" religion? Certainly not in the sense in which that is usually understood these days. Rather than seek to escape duty, it asks, "Lord, what wilt thou have me to do?" Sooner than escape suffering and reproach for the sake of Christ, His followers count it all joy when they are called to suffer for Christ's sake. Instead of dodging problems they seek the solution in the Word of God and the illumination of the Holy Spirit. The Christian desires not to embrace sin, but knowing God's just wrath against it, seeks to escape from that wrath. The penitent sinner flees for refuge to the bosom of the Father and covets His loving favor more than all the world and its pleasures.

The writer to the Hebrews compares the punishment visited upon the transgressor of the Mosaic law in the O.T. with that penalty merited by those who reject the gospel in the New. Speaking of the salvation brought by that gospel he asks, "How shall we escape if we neglect so great salvation?" Not to believe on the Saviour is sin. To refuse the gospel invitation is to reject God's Son and to merit for the sinner the eternal wrath and curse of Almighty God.

What is this wrath and curse of God? Alas, there is nothing else quite so dreadful. Man can bear sickness, pain, want, sorrow, adversity, the hatred of his fellows—yes, even death itself—if in it all he knows that God loves him with an everlasting love. And that is just what the person under God's wrath and curse can never know, except he escape. As a matter of fact, the child of God sometimes endures more affliction than the unbeliever, but he knows that "whom the Lord loveth he chasteneth" and humbly submits to divine correction.

At times we hear it said, "God hates sin but always loves the sinner." But this cannot always be true. God certainly does not love sinners already in hell. And what can it mean when God says, "Jacob have I loved but Esau have I hated." Evidently there are sinners whom God hates. It is not possible to separate sin from the sinner

except that sinner come into a saving relationship with Christ, who as our substitute bore the wrath of God for us.

The hatred of men we can endure, but the hatred of God is terrible. "Our God is a consuming fire." Jesus said we should not fear men but should rather "fear him who is able to destroy both soul and body in hell" (Matt. 10:28).

This wrath and curse are due to us for sin. Both are richly deserved while love and blessing are undeserved. "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Thus may the believer lift up his heart in praise:

"I will sing of my Redeemer

And His wondrous love to me;
On the cruel cross He suffered

From the curse to set me free."

Three things are required of us if we are to escape God's wrath. The choice is ours to accept or reject salvation, but if we accept, it must be on God's terms: He requires faith, repentance and the use of certain out-means of grace.

It must be understood that we do not have the choice of one of these three ways. To be sure, faith in Jesus Christ is the one essential. But when we ask what kind of faith it is that saves we discover it is the faith that issues in genuine repentance. There is such a thing as a faith which comprises a knowledge of the truth and even assents to it, without trust in Jesus Christ—without receiving Him and resting upon Him alone for salvation. There is also such a thing as a repentance unto death, that is, a repentance not pleasing to God—such as is merely regret or remorse. Inherent in the Christian doctrine of repentance is a turning from sin to righteousness, from self to God, from the wrath and curse of God to His loving favor. Too many people think of sin merely in terms of its effects upon themselves, not as an offense against a holy and just God.

Sin spells guilt and pollution, it brings shame and disgrace, it nailed Christ to the cross, it merits God's wrath and curse, it is something we should regard with repugnance and shame.

Now the Shorter Catechism adds that to escape the wrath of God we must make "diligent use of all the outward means whereby Christ communicates to us the benefits of salvation."

There is a way of speaking of our

salvation as an already accomplished fact before any of these means of grace are employed. The salvation of God's children was already made certain in the secret counsels of God before the world was. This salvation was further accomplished in time when Christ died for those whom the Father had given Him. It is by the application of the Saviour's atoning work in the new birth that the individual is said to be

saved. It is conceivable that a regenerate child dying in infancy is saved without ever consciously exercising faith or repentance or making use of the means of grace. Why, then, are these spoken of as "requirements?" Well, the reason is not hard to find. An adult Christian, living the life of faith, mindful that Christ loved him and gave Himself for him, wants to
(See "Holkeboer," page 153)

In the Land of Calvinistic Thought and Action

Viewing the Dutch Churches

By NED B. STONEHOUSE

Kampen,
The Netherlands,
July 25, 1949.

It is a coincidence that this letter concerning observations and experiences in Holland should be sent from Dutch soil, and even more so that it should be written from the town of Kampen, where more time was spent—about ten days altogether—than in any other place during our first visit to the Netherlands on the present trip. For we left for England nearly a month ago, and have returned to Kampen for a weekend with friends. I hope to tell something about the second stay in England in my next letter.

To set forth at all adequately the contrasts between religious life in England and in Holland I should require far more space and time than are available. My most general impression is that, in spite of the rather dominant position of the Anglican church, there is in England far greater complexity and diversity than in Holland. Such historical factors as the vigorous assertion of non-conformity and the impact of the Evangelical Revival contribute to an understanding of the present rather mixed situation in that country. In Holland, on the other hand, the Reformation asserted itself more vigorously and decisively upon the life of the nation and resulted in a remarkable homogeneity. That the Reformation in Holland was specifically Calvinistic adds point to this generalization.

Nevertheless it is well to be warned against an exaggerated notion of the

unity of religious viewpoint in this country. Indeed, my impression is that most Netherlanders today would be surprised at my reference to their homogeneity, deeply aware as they are of the powerful spiritual forces that divide them. Persons who are accustomed to thinking of Holland as a Protestant nation probably have not taken due account of the continuing power of the Roman church, and of the extent of anti-Christian influences such as Modernism, secularism and communism. Moreover, there are sharp tensions in present day Protestantism which have grown out of the theological and ecclesiastical developments of the 19th and 20th centuries. In this respect there are remarkable contrasts with traditionally Presbyterian Scotland, where there is far greater formal unity but certainly nothing comparable to the vigorous proclamation and application of Calvinism in the Netherlands. Whereas in Scotland, as recalled in an earlier letter, the impact of Biblical criticism, followed by the modern impulses toward church union, has left intact distressingly little of her historic Presbyterianism, the 19th Century saw a remarkable resurgence and development of Calvinism in this country. The Separation of 1834 followed by further reformatory acts of the 1880's, largely under the inspiring leadership of Abraham Kuyper, have had a profound influence upon the entire life of the nation. To a considerable extent this influence has been due to the establishment of the Free
(See "Stonehouse," page 153)

Assembly Says "No" to A. C. "Yes, but . . ." to I. C.

*Council Affiliation Was Chief
Matter Under Discussion*

By LESLIE W. SLOAT

WHETHER the General Assembly of the Orthodox Presbyterian Church has thirty-five or one hundred delegates present, one can be assured that the matters before it will be thoroughly debated. With only thirty-five delegates, however, the debate is not quite so lengthy.

There were just thirty-five delegates at the 16th Assembly, which met in Los Angeles on July 21. The roll showed that all the presbyteries save Ohio were represented. New York and New England had two ministers present, New Jersey had two, Wisconsin had two, the Dakotas had three, Philadelphia had nine ministers and one elder, and California had twelve ministers and four elders. Notably absent were members of the faculty of Westminster Seminary, only Professor Murray being in attendance from that group.

Two ministers who planned to be present did not make it. The Rev. James Price started out with members of his family, but became involved in an auto accident before getting very far, and was unable to continue the trip. His wife and her mother, who were in the car, required hospitalization for treatment of their injuries. Also the Rev. Dr. J. Lyle Shaw had planned on the trip as a honeymoon for himself and bride, but Mrs. Shaw became ill, and the trip had to be cancelled.

Arrangements

The meetings of the Assembly were held in the dining room of the Bible Institute of Los Angeles, which proved adequate for the needs. Delegates were housed either in the dormitories of the Institute, or in a neighboring hotel. Meals had to be obtained away from the Institute, and most of the delegates found that nearby Clifton's Cafeteria, with its somewhat exotic atmosphere, served well at mealtime.

On Saturday afternoon a number of the delegates took a trip which included a visit to several of the Los Angeles area churches, and ended with a dinner at

the locally famous Knott's Berry Farm, and a journey through Ghost Town. Monday evening the delegates were guests of members of the local churches for a picnic supper in a nearby park, after which the Rev. John P. Galbraith showed pictures of the development of the church to a gathering in Westminster Church.

The sessions of the Assembly ended on Tuesday evening, and delegates immediately began scattering on their trips toward home.

Communion Service

With this general introduction, we turn to the activities of the Assembly proper. The devotional service preceding the Assembly was held on Thursday morning, conducted by the Rev. Edward L. Kellogg of West Collingswood, N. J., Moderator of the 15th Assembly. Mr. Kellogg based his sermon on Ephesians 4:10-12, and spoke on the work of the church. The

Lord has given the instruments for the work of the church, namely apostles, prophets and evangelists, but especially pastors and teachers. They are to perform the work of the ministry, unto edification. Mr. Kellogg stressed the need of patient but persistent presentation of the truth, especially to those who have been led astray through false doctrine. The result of a faithful ministry of the word, he declared, would be true unity—not such false unity as is found in the World Council which is doctrinally indifferent and theologically inclusivist—but the true unity of the faith of the Son of God. The perfect standard is set before us, even the measure of the stature of the fullness of Christ.

In the administration of the Lord's Supper, Mr. Kellogg was assisted by the Rev. Messrs. Glenn Coie of Silver Springs, Md., and Egbert Andrews, missionary to China. Elders who distributed the elements were Cyrus Ferguson of Kirkwood, Pa., Henry E. Wade of Westminster Church, Los Angeles, Frank Carter of Beverly Church, Los Angeles, and George Moore of Covenant Church, Berkeley, California.

Preliminary Business

Official business got under way Thursday afternoon, with Mr. Kellogg temporarily in the chair. The roll showed the following persons present: from the Presbytery of California Ministers Ahlfeldt, Albright, Dr. Brown, Calderwood, Coray, Eyres, Graham, Nicholas, Poundstone, Schowalter, Schaufele, Wade and Elders Henry E. Wade, David Nielsands, Russell Malcor, and Frank Carter; from the Presbytery of the Dakotas, Ministers Male, Olson and Piper; from the Presbytery of New York and New England, Ministers Murray and Petersen; from the Presbytery of New Jersey, Ministers Kellogg and Eckardt; from the Presbytery of Ohio, none; from the Presbytery of Philadelphia, Ministers Andrews, Atwell, Coie, Cummings, Elliott, Galbraith, Kuschke, Marsden, Sloat and

THE General Assembly of The Orthodox Presbyterian Church, meeting in Los Angeles, decided against affiliation with the American Council of Christian Churches, but applied for membership in the International Council while at the same time indicating that some features of the I.C.C.C. Constitution were unacceptable.

The Assembly also appointed Dr. Stonehouse to represent it at the Reformed Ecumenical Synod in Amsterdam, gave its approval to the plan of its standing committees for a special thank offering in November, heard the reports of its work at home and abroad, listened to an address by a fraternal delegate from the Christian Reformed Church, and engaged in the other business usual to such an Assembly.

We present here a fairly detailed report of the Assembly, based chiefly on notes taken during its sessions.

Elder Ferguson; from the Presbytery of Wisconsin, Ministers Churchill and Verhage.

When the Assembly heard of the accident involving the Rev. James Price, time was taken for intercessory prayer on his behalf, led by the Rev. Robert Graham.

The Rev. Robert Eckardt, who served as clerk last year, was reelected to that position.

Five men were nominated for Moderator—Messrs. Cummings, Eyres, Coray, Atwell and Poundstone. On the fourth ballot Mr. Poundstone was elected over Mr. Cummings by a vote of 17 to 16, and he assumed the duties of the chair.

Mr. Elliott was chosen to assist the Clerk.

The Assembly proceeded to hear communications addressed to it. Four Presbyteries requested the appointment of Dr. Stonehouse as representative to the Reformed Ecumenical Synod in Amsterdam. Three presbyteries reported approval, and three disapproval, of the proposal for affiliation with the American Council. The seventh presbytery reported no action. Philadelphia Presbytery presented an overture including plans for the preparation of a church hymnal, and another overture expressing reasons why it could not approve affiliation with the American Council, which it hoped the Assembly would pass on to the Council. Several overtures from the Presbytery of Wisconsin have already been reported in the GUARDIAN. There was one complaint, by a member of the Waterloo Church against the session of that church, which had not been sustained by Wisconsin Presbytery and which was now appealed by the petitioner, Mr. John Roskamp, to the Assembly. At a later point, a communication from the Presbytery of Ohio brought a request that the Assembly adopt the minority report of the Committee on Doctrines to the 15th Assembly, at certain points.

Ecumenical Synod

Having appointed a committee on Overtures and Communications to make recommendations concerning some of these papers, the Assembly turned to the matter of a delegate to the Reformed Ecumenical Synod. With relatively little debate the Assembly adopted a motion that, "in accordance with overtures from four presbyteries, Dr. Ned B. Stonehouse be appointed a

delegate to represent the Orthodox Presbyterian Church at the Reformed Ecumenical Synod meeting in Amsterdam in August, 1949."

Discussion on this motion centered around the question of the relation around the question of the relation between such an action, and that of joining a council of churches. In answer it was maintained that this was a meeting for purposes of discussion of matters of common interest, but did not involve our church in becoming a member of a permanent organization, which would in the interim between meetings act in its own name. Although the invitation to the Orthodox Presbyterian Church to participate in this Synod asked that we appoint a delegate "with power to act for the Church," the Assembly seemed to feel safe, and passed the motion with little dissent.

Home Missions

The report of the Committee on Home Missions and Church Extension told of the denomination's activities in that field. During the year ending March 31 twenty-three missionaries had been wholly or partially supported by the Committee. During the course of the year five churches have become self-supporting, these being Covenant Church of Pittsburgh, First Church of Cincinnati, Calvary Church of Schenectady, First Church of Omaha, and Grace Church of Trenton. Since March 31, sixteen missionaries have continued to receive support from the Committee.

The report commended the work of the missionaries—"Our missionaries are in many instances required to labor under very trying circumstances, and face many difficult problems. We commend them for their steadfastness, and give thanks to God for His grace which has been manifested in many ways in all our fields without exception." Facing the problem of expansion, the report declared, "Though there are before us at the present time opportunities to open new fields, the Committee cannot plan to enter into any new fields during the coming year, nor until the church proves itself capable to carry such added responsibility as new fields entail."

During the year the Rev. Robert S. Marsden resigned as General Secretary to take the position of Executive Secretary of Westminster Seminary. The Committee adopted, jointly with the Committee on Foreign Missions, a resolution expressing to Mr. Marsden ap-

preciation "for the very faithful and exceptionally efficient service he has rendered The Orthodox Presbyterian Church during the ten years of his service as General Secretary of the committees, and that the committees commend him to God with the earnest prayer that God in His good providence may continue to use his gifts for the furtherance of the gospel in the new work to which he has been called." In October, 1948, the Rev. John P. Galbraith assumed the duties of General Secretary of the committees.

The report noted that contributions to its work during 1948-9 were \$1,500 above those of 1947-8, chiefly as a result of the encouraging response to special appeals in November, 1948. It stated, however, that if contributions from churches and individuals continue at the level of 1948-9, the committee's income will average \$1,000 short of its needs each month. A budget of \$37,500 has been adopted by the committee for the current year. Of this amount, approximately \$30,000 is for missionaries' salaries.

The Committee also reported its plan to set aside the month of November as a month of special thank offering for the work of missions and Christian education. A goal of \$15 per communicant member is suggested, and the plan is to divide the receipts from this offering among the three standing committees in the proportions of 45% for Home Missions, 40% for Foreign Missions, and 15% for Christian Education. The Committee requested the Assembly to exhort the churches to support this plan.

This the Assembly did, though it delayed action until hearing from all three standing committees. Its support was in these terms: "Whereas the Committees on Home Missions and Church Extension, on Foreign Missions, and on Christian Education have set before the church the plan of setting aside the month of November as a month of special thank offering for the work of missions and Christian Education, therefore the General Assembly urges the congregations to support this plan."

In addition to members of the class of 1952, the Assembly had to fill three vacancies on the Committee. Mr. Galbraith resigned on becoming General Secretary. Mr. Hoeflinger withdrew from the denomination, and Elder Pitt asked to be relieved of membership. The following were nominated for the

committee: Ministers Stonehouse, Atwell, Eckardt, Olson, Kuiper, Clough, Marsden, Commeret, Kuschke, R. Gray, and Elders T. N. Kellogg of Crescent Park, Vos of Middletown, Pa., Roeber of Westfield, and Taylor of West Collingswood.

It required three ballots to complete the election, which showed the following chosen: Class of 1952, Stonehouse, Atwell, Clough, and Elders Kellogg and Vos; Class of 1951 vacancies, Eckardt and Elder Roeber; Class of 1950 vacancy, Olson.

Fraternal Delegate

Before the election actually took place, the Assembly welcomed the Rev. Frank DeJong, fraternal delegate from the Christian Reformed Church. Mr. DeJong is a missionary pastor of the Christian Reformed Church in Los Angeles, and is working in the Lakewood area of that city.

In addressing the Assembly, Mr. De Jong expressed his opinion that the Christian Reformed and Orthodox Presbyterian Churches are most closely related in the matter of interpretation of the teaching of the Word of God. He said that the Christian Reformed Church has become one of the regular American denominations. Its home missions work, for example, is no longer only among the Dutch, but seeks to meet the community of whatever background. Its congregations are becoming active in community evangelism. He himself has been appointed to this home missions work in the Lakewood area of Los Angeles, which is a non-Holland community. He expressed confidence that the church could stand on its interpretation of the Word of God, rather than on its Holland ancestry. Mr. De Jong also declared that there should be no competition between his denomination and the Orthodox Presbyterian Church. Wherever our church was established, his would not seek to enter.

Christian Education

The Assembly next heard the report of its Committee on Christian Education. We summarize the report here: *Publications Secretary*—The Rev. Lewis J. Grotenhuis has been serving in this capacity part time, and doing a prodigious amount of work. However more help is needed, and the Committee contemplates securing a full time secretary if funds permit.

Publications—Beginners Teachers manuals and work books for Sunday

School are being revised. The Rev. Edmund P. Clowney is doing the art work. But only a relatively few of the churches are using Beginners and Primary material of the Committee, and the Committee wonders whether it should continue these materials. Most churches seem to find the Christian Reformed lesson material satisfactory for Intermediate and above, and the Committee does not plan publications for this area. The Committee is in contact with the Christian Reformed Church on the subject of cooperation in the publication of Sunday School materials.

Summer Bible School Materials—Over 50 churches, involving nearly 5,000 children, used this material this year.

Young People's Lessons—Several series are available, but promised material did not reach the office, and nothing new is yet ready.

Tracts—A number of reprints during the year, and one new tract, "God's Will and God's Word." Lack of funds limits work in this field.

The Committee is working on a "tract bulletin" for churches, making studies in the field of materials on sex education, and urges the promotion of Christian day schools. No new publication work will be attempted until more office help is available. The budget for the coming year is \$10,000.

The following persons were elected to the class of 1952 of the Committee on Christian Education, Ministers Goddard, Cummings and Schaufele and Elders Windle of Kirkwood and Harkema of Westfield.

Foreign Missions

Next came the report on Foreign Mission work. Our readers are in general familiar with the foreign work. Since the death of Miss Handyside, the Rev. and Mrs. Bruce Hunt and family are carrying on the work in Korea. Mr. Gaffin is in Shanghai (but expects to return to America this fall, according to prior arrangement, since his family cannot come to the field), and in Eritrea the Stanton and Duff families and Miss Healy are working. The Mahaffys expect to return to Eritrea this fall, and the Stanton family is due home on furlough.

All of these fields need reinforcement, especially perhaps the Korean field. The Committee is hoping that reinforcements will be available, but cannot commit itself until assured that funds will be available.

Elected to the class of 1952 of the Foreign Missions Committee were Ministers Kellogg, Woolley and Phillips and Elders Campbell, of Silver Spring, and Hill, of Albany.

American Council

It was Friday evening when the Assembly turned to the subject of the American Council. The motion was made to adopt the Philadelphia overture on this subject, which declared in part: "That at least until The American Council should make it its policy to refrain from entering into politics and from engaging in preaching and teaching varied interpretations of the Bible," the Church cannot seek affiliation with it.

For this there was substituted the motion that the 16th General Assembly "seek admission as a constituent member of the American Council of Christian Churches for The Orthodox Presbyterian Church." This is the motion which was debated, and the debate which continued on Saturday morning was largely a reiteration of arguments pro and con with which the church has now for some time been familiar.

Those who opposed affiliation took the position that the Council, while not a church, was assuming to itself functions proper only to the church, such as the teaching and preaching of the Word, and moreover was also engaging in political activity and lobbying which, while proper to Christians as citizens, was not the function of the organized church.

Those who favored affiliation pointed out that the American Council was the only organization effectively opposing the Modernist Federal Council which was seeking to dominate the religious life of the nation. Mr. Coray cited two instances in California where the American Council had been able to make effective intervention against efforts which would have hindered the preaching of the true gospel. Others urged that we should join forces with this movement to protect our liberties.

Mr. Murray described the dilemma in which he found himself. There are certain ecclesiastical functions. These are the work of the church. They are described in the Confession of Faith, chapter 31. If the American Council engages in these activities, it really has no right to exist, for it does not exist under the government which Christ (See "Assembly Report," page 156)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXIII THE OFFICE OF THE MINISTER

The glory of the Christian church appears both in the universal office of believers and in its special offices. Every member of the church is a prophet, a priest and a king; and its ministers, elders and deacons represent Christ in its government.

The consideration of the peculiar function of each of the special offices will serve to bring out further the glory of the Christian church. It is fitting and proper that the function of the ministry be considered first.

Its Special Dignity

Much dignity attaches to all three of the church's offices, but the ministry excels in dignity. According to the Directory for the Public Worship of God of The Orthodox Presbyterian Church, "the office of the minister is the first in the church for dignity." That is true for at least two reasons.

In the first place, the ministry, in distinction from the eldership and the deaconship, is a full-time office. Elders and deacons ordinarily give only a relatively small part of their time to their offices, but the minister must devote all of his time to his office. There are ministers who have an additional vocation, farming for instance, and often it is difficult to tell which is their vocation, and which their avocation. It also happens that ministers become so deeply interested in some hobby or other, such as golfing, that their proper work suffers from neglect. But such conditions are very far from ideal. Even in the smallest church there is an abundance of work to occupy all of a minister's time, if only he does his work faithfully.

A second reason why the office of the ministry is the first in dignity is that the minister, in distinction from the ruling elder and the deacon, holds not merely one office, but two offices. He is both a teaching elder, representing Christ as prophet, and a ruling elder, representing Christ as king. There is

good Scriptural ground for this position. Paul exhorted: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (I Tim. 5:17). It is clear that there were two kinds of elders in the apostolic church. It is equally clear that they are not accurately distinguished as elders who only ruled and elders who only taught. On the contrary, both ruled. But some only ruled, while others both ruled and taught.

In this connection something may be said about the overlapping of the work of the various offices in the apostolic church. It was not unusual for ruling elders and deacons to bring the Word of God to men. Paul enjoined the ruling elders of the church at Ephesus to "feed the church of God" (Acts 20:28). The food that they were to supply can have been only the Word of God. And hardly had the church at Jerusalem chosen deacons to care for the poor when one of them, namely Stephen, declared the Word of God (Acts 6,7). There is nothing strange about such overlapping. It is more correct to say that Christ, whom the special officers in the church represent, holds one three-fold office than to say that He holds three separate offices. It must also be borne in mind that the special offices in the church are rooted in the universal office of believers, by virtue of which every church member should function at once as a prophet, a priest and a king. It follows that every prophet in the church is also a priest and a king, that every priest is also a prophet and a king, and that every king is also a prophet and a priest.

But this overlapping of the tasks of the special offices in the church is something quite different from the holding of more than one office by one person. In the absence of the minister, a ruling elder may well read a sermon to the congregation or even deliver a discourse of his own making, but the precise name for such activity is "exhorting," not preaching. Likewise, deacons should remind the dis-

tressed of the consolations of Holy Scripture, but by so doing they do not become ministers. The minister, on the other hand, is not only a teaching elder but also a ruling elder. He, and he alone of the special officers in the church, holds two offices.

Its Central Task

Although the minister is both a ruling and a teaching elder, for good reason he is usually denominated a teaching elder. His central task is to teach men the Word of God. That is incomparably his most important business.

How colossal a task that is! He must teach the Word of God to the covenant youth as well as to the adult members of the church. He must teach the Word, not only to those who are within the church, but also to those who are without, in order that they may be brought in. He must teach the Word, not only publicly in the pulpit, but also privately in pastoral counseling. He must teach the Word, not just in the abstract, but by way of practical application to concrete situations, and he must apply the Word not merely to personal difficulties but also to communal problems. He must teach the Word as the message of individual salvation, and withal he may not neglect its social implications. He must teach the Word both constructively and controversially; that is to say, he must set forth the truth positively, to be sure, but also contrast it with error, particularly with contemporaneous error. He must declare "all the counsel of God" (Acts 20:27). It goes without saying that he cannot possibly do all this without being and continuing a diligent student primarily of the Word itself, but also of human nature, current events and thought, and the problems of society.

It is clear that by far the greater part of the minister's time will be taken up by his duties as teaching elder. In fact, if he performs these duties faithfully, it is difficult to see how he can find time for anything besides. Therefore, if he is wise, he will relate his

work as ruling elder directly to his work as teaching elder. The most valuable contribution that he can make to the rule of the church is to inform himself and the other ruling elders concerning the teaching of Holy Scripture on the subject of church government.

It has been said that of the three special offices in the church that of the minister is first, not only for dignity, but also for usefulness. That is altogether correct. The ministry is especially useful, not only because the minister performs the duties of two offices and devotes all his time to them, but also for another very significant reason. The supreme task of the Christian church is to proclaim the Word of God. Everything else that the church does ought to be subsidiary and auxiliary to that task. Nothing is more important, and all else is important only in the measure in which it contributes to the declaration of the Word. But precisely the preaching of the Word is the minister's business. It follows that his task is identical with the supreme task of the church. It is no exaggeration to assert that his office represents the very reason for the church's existence. What office could be more useful? No other office in the church can be as useful.

Its Peculiar Perils

He who holds the ministerial office is beset by certain perils that are properly described as peculiar for the reason that they spring from the special dignity and the great usefulness of his office. It may seem strange that such virtues as dignity and usefulness should present temptations, but that may very well be the case, and in this instance actually is. The depravity of human nature often turns assets into liabilities.

Many a minister, conscious of the dignity of his office, has forgotten that he is a man of like passions with others and has become pretentious and pompous. Popularly put, it is not at all unusual for a minister to become "a stuffed shirt." A man gifted with a considerable measure of good sense once said of his two brothers, both of whom were pastors: "One of my brothers has entered the ministry, the other has remained a human being." What is even more serious, the sin of egotism is sadly common among those who hold this office.

Because he is both a teaching and a ruling elder, many a minister assumes a domineering attitude and presumes to

lord it over God's heritage. More than a few ministers are autocrats. Often the minister regards himself as the chief executive officer of his church. He insists that his word be honored as law, hardly less binding than the laws of the ancient Medes and Persians. As a certain monarch once said: "I am the state," so a minister sometimes says in effect: "I am the church."

Because his duties are manifold, there is great danger that the minister will fail to put first things first; that he will "spread himself thin," as the popular saying has it; that he will attempt to do so many things that he does nothing well. Perhaps he will be an administrator rather than a teacher. The finances of the church may interest him more than do the spiritual riches of the Word of God. The numerical growth of the church may concern him more than does its spiritual growth. Instead of concentrating on the central task of the ministry, teaching the Word of God, he may make the erection of a new church edifice his chief ambition. He may even turn into the proverbial "jack of all trades," comprising chauf-

feur, messenger boy and assistant house-keeper. Because he tries to do too much, he may accomplish next to nothing.

How can these perils be avoided? The answer is simple. The minister must always remember that the dignity of his office adheres not in his person but in his office itself. He is not at all important, but his office is extremely important. Therefore he should take his work most seriously without taking himself seriously. He should preach the Word in season and out of season in forgetfulness of self. He should ever have an eye single to the glory of Christ, whom he preaches, and count himself out. It should be his constant aim that Christ, whom he represents, may increase while he himself decreases. Remembering that *minister* means nothing but *servant*, he should humbly, yet passionately, serve the Lord Christ and His church. The words of the apostle Paul should be his very own: "Whose I am and whom I serve" (Acts 27:23).

Such a minister is sure to enhance the glory of Christ's church.

Church News Items

(Our local church news is much abbreviated this month, allowing space for the extended Assembly report.)

The Dakotas: Bible schools conducted in *Bancroft, Manchester* and *Yale, S. D.*, had an over-all enrollment of 73 with excellent attendance. The Rev. Melvin Nonhof, pastor of these churches, was guest speaker for a series of meetings held at *Lark, N. D.*, in June. Response to the meetings was good, with people from neighboring communities also present. Two adults and three covenant children were received recently into the Manchester church, and there were four additions to the Bancroft congregation. Poor weather in early summer resulted in only fair crops. Some members of both the Manchester and Bancroft congregations lost their entire grain crop in a hail storm.

California: The churches of the Los Angeles area had visiting preachers on July 24, when the Assembly was in session. Guest speakers heard were Professor John Murray and the Rev. Messrs. Calvin Cummings, Glenn Coie, Egbert Andrews, Benson Male, Russell Piper, E. L. Kellogg, Arthur Olson,

and John Galbraith. . . . The Rev. Charles G. Schaufele is leaving *National City* in order to take a position teaching at Gordon College in Boston.

Iowa: During a recent illness of the Rev. Oscar Holkeboer, the pulpit of First Orthodox Presbyterian Church of *Waterloo* was occupied by Elders Glenn Andreas and C. Kortenhoeven. On July 31 the Rev. Messrs. Calvin Cummings and Leslie Sloat were guest preachers, stopping in Waterloo on their way back from the Assembly.

Pennsylvania: A son, Jonathan Paul, was born to the Rev. and Mrs. Eugene Bradford, on July 25th. . . . Several young people from Calvary Church, of *Philadelphia*, are attending the Seneca Hills Conference August 15-22. . . . The Rev. Henry Phillips, of *Nottingham*, supplied the church at *Ft. Lauderdale, Fla.*, the last three weeks of July. Five adults and two covenant children were recently received into the Bethany Church of Nottingham.

New York: Young people of the *Franklin Square* church have been helping with street meetings in Jamaica on Friday evenings. A two-weeks' vacation Bible school the end of July had large enrollment.

MISSIONS

By MRS. RICHARD B. GAFFIN

Devotional Meditation

LUKE 18:15-17

HERE is a beautiful picture. Little children are being brought to Christ. Luke says that they are infants, so young that they needs must have been brought by parents or loved ones who desired this blessing for them. But when the disciples saw children being brought to Christ they sought to discourage it. Evidently these disciples did not appreciate the importance of what was happening. Like many of the leaders in the church today they understood so imperfectly the nature of the child that they stood in the way of those who would bring children to Jesus.

We may not excuse this attitude on their part nor upon ours for Christ had already revealed certain things to them and has revealed more to us in His Word.

It had not been long before this that they had disputed as to which would be the greatest in the kingdom of heaven. Jesus had called a little child and placed it before them as an emblem of humility saying, "Whosoever shall humble himself like this little child, he is the greatest in the kingdom." Now He says, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Accordingly it is added by Mark and Luke, that no man can enter into the kingdom of heaven unless he is made to resemble a child. The tender age of little children is distinguished by simple trust; so that they are properly and justly held out

Jot It Down

1. Packages should be off to Korea. Winter will be near when they arrive.
2. The first step toward a successful program is careful, prayerful planning.
3. Don't worry about your deficiencies in leadership. Pray about them. If any man lacks anything let him ask of God.
4. Children are keen discerners of the genuineness of our love for them.
5. "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

by Christ as an example.

We should seek to be properly impressed by these words of our Lord regarding the children. They should serve to encourage and guide us to a more vigorous effort of suffering the little ones to come to Christ. He has pointed out the humility of the child nature. Surely there is no greater attribute to teachableness. One who is meek and humble readily sees his need of a Saviour and "God resisteth the proud, but giveth grace to the humble." (Jas. 4:6).

Planning the Program

It is our purpose to assist those interested in missions to act upon every available opportunity to further the cause of missions. And when we say the cause of missions we do not mean a project here or there that has some personal appeal to us as individuals. We mean that which is described so definitely by the Lord in Acts 1:8, "witnessing unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Some years ago children's missionary societies were quite popular. A most interesting missionary project was the launching of "The Morning Star" from Boston in 1856. This ship was built with funds collected from Sunday School children by the American Board of Foreign Missions. In a day when there was no way of transportation through Micronesia, the little islands of the Pacific, the *Morning Star* picked up supplies in Honolulu and plied the waters around the Gilberts, Caroline and Marshall Islands ministering to the wants of the missionaries.

Work with children has great reward. They are easily impressed. They like to be active and will respond. Let us capitalize on these assets in our children. We shall attempt to impress them with the cause of missions. We shall have a regular program of activity through which expression can be given to the impressions made. We already have some kind of a program. Does it function so that it gives impression

that missions are important? Is it efficient and effective?

These are questions that we want to face in this month's missionary society when our topic is to be, "Reaching the Children of the Church for Missions." Here is where the society should take responsibility. Your pastor can help you in adopting the following suggestions for your local group. Some churches have a custom of observing missionary Sunday once a month. This is an excellent idea.

The event of the day should be the sermon on missions. But the place where we will probably reach more children is in the Sunday School. Adopt a missionary slogan, "Some can go. Most can give. All can pray." Have the children take care of exhibiting the slogan on Missionary Day. Adopt a project for the children to contribute to. Do not have it last too long. A good one for the fall is to hand out containers for thank offerings which may be brought in on missionary day and placed in a glass container where the children can watch it rise till Thanksgiving Day when it will be sent to the committees to help in the special offering that the whole church is contributing at that time.

Build your program around your project. Have some one retell or better still rewrite the news of what our missionaries are doing so that the boys and girls can present it briefly in the Sunday School. Missionary flannel-graph stories that give the work or customs in the fields where we have missions are excellent. Have the children write to the children on the fields, and read these letters. Letters from the missionaries may be reported to the children in their own language. A good program can be built around a missionary hymn. *From Greenland's Icy Mountain* is an excellent one to start with. Have the children bring pictures to illustrate it. Memorize it. Report on the life of the author, himself a missionary.

Junior Machen League is a fine place to promote missions. The children of this age are in the stage that they love adventure and admire courage. Have

a missionary minute every Sunday and follow it with prayer. The wife of one of our pastors reviewed briefly for the Junior League a letter from Miss Healy in which she told how the duty of extracting teeth had been thrust upon her and that it was rather distasteful. At prayer time one of the boys prayed, "Please Lord send a dentist out to help Miss Healy because she does hate to pull teeth." Have a missionary hero presented frequently for this group. Slides may be used to show our missionaries at work on their fields.

Plan something big and different for the children. We suggest a School of Missions. Have a Friday afternoon session with a supper and social and an evening session with a morning and afternoon session on Saturday. The children will love this and it will add importance to the subject in their minds. Christian Publications Inc., Third and Reilly, Harrisburg, Pa., has a set of ten lessons, (Price \$2.00), *The House of Life*, that contains good mis-

sionary flannelgraph stories that portray well the customs of the mission lands. After telling the story of the little girl who became a victim of the cruel practices of the medicine man present the work of Miss Healy and of our Eritrean workers. Review the facts of their lives and how God called them. Have on hand a letter from one of the Stanton or Duff children to be read. Do somewhat the same with Korea. Review the thrilling facts surrounding the imprisonment and persecution of Mr. Hunt and let the children see how wonderfully God has preserved him and is using him. Very few people know of the imprisonment of Mr. Andrews and of how he grew up in China and was called back to that land. There are slides that may be obtained that show the life of our missionaries in their fields. There are plenty of things that we may do. Start now by appointing a chairman of missionary education and support her in this endeavor.

Stonehouse

(Continued from page 146)

University of Amsterdam, which is now nearly 70 years old, and which has grown from five professors and a handful of students to a faculty of fifty and eleven hundred students. But back of this and other significant applications of Calvinistic principles to various spheres of life there has been the conviction that Christian life will flourish only where the kingship of Jesus Christ is asserted and acknowledged in the visible manifestation of His church. To express the results of these developments in concrete terms will serve to show most pointedly the unique character of the ecclesiastical situation here: in a country of approximately ten millions of people there came into existence a truly Reformed Church (the Gereformeerde Kerken) with more than 700,000 members.

But to be sure, this church has not held the field alone. It came forth from a centuries old church (the Hervormde Kerk) which had long enjoyed the favored status of a State Church as well as glorious traditions. Though that church largely succumbed to Modernism, and perhaps because of that fact, it has not looked kindly upon the development of the separated church, and a deep-seated tension has prevailed. Nevertheless there have been orthodox remnants in the old State Church, and it appears that this party has increased in strength, partly as a consequence of the vitality of what may be called the Kuyper movement. In recent years the influence of Barthianism upon the Hervormde Kerk has been very marked, and one often hears of a revival of life within it as a result. No doubt the theological complexion has been altered, but hardly in the direction of providing a solid basis for cooperation between the Hervormde and Gereformeerde within and without ecclesiastical life. Perhaps the antithesis is more sharply drawn than before in some respects, for Barth's radical repudiation of a Christian program of action, including Christian education and Christian politics, constitutes a frontal attack upon the Kuyperian insistence upon a Christian world and life view and Christian action in every sphere of life.

The situation is further complicated by the consideration that not all Reformed Christians in Holland have been able to see eye to eye with the

Holkeboer

(Continued from page 146)

do the will of Christ. He learns that it is Christ's will that he use the means of grace. He knows that in order to grow spiritually he must pray, read the Bible and partake of the Sacraments. These are not the only good works a Christian may perform but these are essential means by which God's grace enters into the heart of the Christian. In other words, it is as inconceivable that a Christian should not search the Scriptures as that he should leave his food untasted. It is as inconceivable that he should neglect the Sacraments as that he should relish living in dirt and squalor.

"How shall we escape if we neglect so great salvation?" What awful woe has entered this world through sheer neglect! Sudden death on the highways and in the air, broken homes and broken hearts, infidel schools and apostate churches, war and crime—all through sheer neglect! What tragedy that people will take meticulous care of little, inconsequential things yet neglect *so great salvation!* You can get any number of people to concern themselves about the weather, crops and business conditions—but very few busy themselves with "so great salvation."

Scarcely anything greater can occupy

the mind and heart of man than the subject of salvation. To speak of it is to mention something besides which the issues before the councils of men fade into dim insignificance. To measure the greatness of this salvation is to measure the immeasurable love of God. It is great because it is the achievement of a great Saviour. It is great because it entailed a great sacrifice—it was purchased at infinite cost. It is great because it embraces all who believe on Christ through all the world and through all the history of mankind. It is great because Jesus saves to the uttermost heights of glory and from the lowest depths of despair. It is great because it is a free gift of grace—it is not merited and cannot be earned by the sinner, nor need it be. It is great because of the incomparable blessings it brings, and because of the unutterable and eternal woe from which it provides escape.

Let us ponder again the question with reference to our own condition: "How shall we escape if we neglect so great salvation?" There is no other way of escape except the God-given way—through the gospel of grace in Christ Jesus revealed in the Bible. Have you discovered that way and are you walking in it?

May God give you that grace.

Gereformeerde Kerken. Two groups are of special interest and importance. When in 1892 the two main reformatory streams were united into this Church, a minority of the older stream, which objected to some of Kuyper's views, continued as the Christelijke Gereformeerde Kerken. (The Christian Reformed Church in America owes its beginning and name to this same stream, but also came under the influence of the later movement and hence has stood in much closer relations to the Gereformeerde Kerken than to the Chr. Geref. Kerken.) And in 1942 somewhat more than ten per cent of the members of the Gereformeerde Kerken left that body in connection with the discipline of Professor K. Schilder. Regarding themselves as the true continuation of the denomination, this movement has not taken a new name, though it has often been spoken of as "the liberated churches" because of its repudiation of the authority of the General Synod which disciplined Schilder and other ministers. Regardless of how one may evaluate the theological and ecclesiastical issues involved—they are too complex to permit treatment here—it is indeed distressing that these divisions exist. Though the theological issues resulting in the division of 1892 are sometimes viewed as being at the basis of the separation in 1942, my own impression is that the Chr. Geref. Church actually stands much more closely related to the large body than does the "Liberated" church. For in the former case, cooperation of Christians in various fields, like the educational and political, has been quite noteworthy, and there are certain involved. But I am clear in judging signs of the dawn of a new day of cooperation in the ecclesiastical field. However, in the "Liberated" Churches, the distinction between a true and a false church is being so sharply drawn that cooperation even outside of the distinct work of the church is being repudiated. A small new political party has been formed, and a policy of isolation all along the line is being advocated. The advocates of this policy of consistent isolation no doubt are convinced that it is demanded by actions and developments in the larger body, and I do not claim to be in a position to judge on the merits of all that is that while unity must be sought *in the truth*, unity in the truth *must be sought* if one is to be true to the King of the Church.

IN his fourth letter, Westminster Professor N. B. Stonehouse tells of his contacts with the churches and church life of The Netherlands.

To help our readers understand the church situation in Holland, we give here a brief explanation of the terms used:

The Hervormde Kerk is the old State Church of the Netherlands, going back to the Reformation time. With the passing years, this church gradually departed from the truth, with the result that two "reform movements" took place. The first, in 1834, is called the "Afscheiding," or "Separation," and the churches formed were called the "Christelijke Gereformeerde Kerken," or Christian Reformed Churches. The second reform movement took place in 1886 under the leadership of Abraham Kuyper, and is called the "Doleantie," or popularly the "Kuyper Movement."

In 1892 these two reform movements effected a merger, and there was formed the "Gereformeerde Kerken," or the Reformed Churches. This is the great Calvinistic denomination in the Netherlands today. Some of the "Separation" churches refused to enter the union of 1892, and so there is also today still the Christelijke Gereformeerde Kerken as a separate group, continuing the movement begun in 1834, but it is smaller than the other two.

In 1942 came the Schilder separation from the Gereformeerde Kerken. The Schilder churches have retained the same name, but speak of themselves as the "Liberated" churches.

The Christian Reformed Church in America traces back in part to each of the Reform movements, and to the Gereformeerde Kerken formed from their union.

It was my good fortune to have very enjoyable contact with all three of the Calvinistic churches which have been mentioned. While still in America, I had been invited by the Theological Seminary at Kampen to give a lecture in connection with a Conference of Students which was being held there early in June. About thirty theological students from the Free University spent nearly a week as guests of the Kampen

students. Among the lectures of the week was a fascinating treatment of the theme of Law and Gospel, illustrated by reference to the writings of Ibsen and Dostojewski, which was delivered by Professor Wurth of Kampen. On another day there was an excursion to a nearby Dominican Cloister, where a Roman Catholic professor presented their conception of cloister life, and an opportunity was given to gain first hand impressions. Students and professors entered into a lively discussion of the issues after the lecture. Among those who took part in the discussion was Professor Berkhouwer of Amsterdam who has written a number of notable works on Roman Catholicism, the most recent one having been reviewed in the last issue of the *Westminster Theological Journal*. The experience was quite worthwhile, and it is gratifying that it has at times become practicable, without compromise of principle, to effect an exchange of opinion concerning the issues that divide.

My own lecture was a preview—in Dutch—of my then forthcoming Tyn-dale Lecture on "The Areopagus Address," and I found the rather extensive discussion that followed of special interest and value. Two other opportunities to use the same lecture are worthy of mention. One was the result of an invitation to speak at the Seminary of the "Liberated" Churches, which is also at Kampen, and developed out of contacts with several members of that Faculty during my visit there. The other was in the town of Apeldoorn, which is the center of the life of the Chr. Geref. Kerken, and the lecture was delivered before the Annual Ministers' Conference of that body on June 8. During the sessions of the International Congress of Christian Churches held last year in Amsterdam, I had come into happy fellowship with some of the leaders of that body. We were prevailed upon to remain overnight in Apeldoorn in order to observe something of their "School Day." Once a year members of that denomination from all parts of Holland convene in Apeldoorn to manifest their interest in and support of their seminary (The seminaries in Kampen and the Free Universities also celebrate similar days). It was a heartwarming experience to be present with some 2,000 people in a large Hervormde Church, which had been rented for the purpose, and to hear the addresses of the day. One

can well believe that there is wonderful encouragement in being assured of the prayerful support and enthusiasm of the church as a whole. One feature of the day that I shall not soon forget is that, after considerable persuasion, I responded to an invitation to take part in the program, and as a result delivered my first extemporaneous speech in Dutch. My brief remarks gave expression especially to my sense of unity in the faith and the necessity of maintaining love of the truth.

I must conclude this letter with a brief reference to our short stay in Amsterdam, just twenty years to the week after the conclusion of my studies at the Free University. During that same week several men received doctor's degrees, and I was able to attend two of the special exercises concerned therewith. One was the promotion of a young South African, Dionysius Kempff, who defended a dissertation on the subject of Barth's View of Creation; the second of a Mr. H. van Riessen, whose thesis was devoted to the subject of Philosophy and Technology. Both were very interesting occasions. But the latter was of special interest due to several considerations. Van Riessen was technically trained as an electrical engineer and became during the war one of the best known personages in Holland due to his stalwart underground activity. He had also gained prominence as a secretary of the central committee of the Calvinistic Political Party. But the academic aspect was also quite outstanding, for it was generally recognized that one rarely encounters the encyclopedic knowledge required to treat such a theme as van Riessen had chosen, and it was acknowledged that the new doctor, in his dissertation of more than 700 pages, had done a masterful and quite original piece of work. Of special interest also is the fact that he is a disciple of Dooyeward and Vollenhoven in the field of philosophy, and it is generally taken for granted that he will some day occupy a position as professor of Philosophy at the School of Engineering at Delft under the auspices of the Foundation, established under the leadership of these professors, for Instruction in Calvinistic Philosophy at State Universities. One thus gained a new impression of the vigor of present day Calvinistic life and thought in the Netherlands. One should not overlook the spots and blemishes in the religious life there, but these afford no excuse for

complacency on our part. Will America continue to lag behind?

Sincerely yours,
NED B. STONEHOUSE

Machen

(Continued from page 144)

a sermon that Dr. Machen could not preach with the fullness of conviction today. We should be happy were he doing it, but fortunately the wisdom of God is wiser than our proposals. It is good, however, to be reminded of his spirit. What a delight to note his utterly transparent exposition of Christ's affirmation that love for Him was of greater worth than efficiency.

One striking feature of these sermons is the appropriate use of history which characterizes them. It is not obtrusive, but one is constantly reminded, by brief but pointed historical allusions, of two things; first, that Christianity is based upon a series of historical events, and, second, that the church has a history which is full of meaning, illumination and instruction.

Another striking feature is the apparent simplicity of the exegesis. By combining a thorough knowledge of the original text and context with his lucid English Dr. Machen creates in the reader the impression, and not only the impression, the knowledge that the gospel is, after all, good news for the humblest of people as well as for the learned. Its truths, for example, the "limited" atonement, are set forth so that they are a comfort to even the inexpert and the diffident.

Machen was a master of analysis. When he prepared to discuss a matter, he found out by thoughtful analysis exactly what the essential elements which constitute the full truth of the matter are. Then he presented them, one at a time, in crystal clear fashion. He was the opposite of those about whom he wonders in one of these radio talks, those who amazed him by their ability to use up a quantity of printer's ink without saying anything at all. That he never did. If the time available for analysis was short, however, his efforts were handicapped. Perhaps, some evidence of this can be seen in the last few radio talks in this volume. These were prepared under terrific pressure of heart and mind, caused largely by events in the Independent Board for Presbyterian Foreign Mis-

sions. They are splendidly clear, but I think it possible that if more time had been available they would have been more closely condensed and integrated.

It was the force of the psychological dismay under which these talks were written which doubtless resulted in the beloved author's physical stamina being at low ebb in his last days. This permitted the rapid fatal development of the pneumonia which resulted in his death on Friday succeeding the Sunday on which was delivered the last talk of this volume.

The book has a very helpful and illuminating introduction by the present incumbent of the New Testament chair at Westminster Seminary, Dr. N. B. Stonehouse. There is a brief discussion of Dr. Machen's writing and the sermons are described with reference to their setting and chronology.

During recent years there has been a great improvement in the typographical standards of Eerdman's books. Unfortunately this volume is not a good example of this. The binding is cheap looking and unpleasant, running heads are ridiculously set in italics throughout the book, and the design of the title page is most unattractive. Happily, typographical errors in spelling are almost non-existent.

This volume, like all of Machen's books, is a jewel that no vigorous Christian will fail to recognize as of highest worth. It can teach the preacher how to preach. It will bring clarity to the mind. It will invigorate the weary. It will make the well-springs of the heart bubble anew with life-giving water. A man would like to see it in the hands of each human soul who seeks honest refreshment.

Heerema Accepts School Position

THE Rev. Edward Heerema who, since graduation from Westminster Seminary, has been Spiritual Adviser at the Christian Reformed Sanatorium in Wyckoff, N. J., has accepted an invitation to serve the National Union of Christian Schools, with headquarters in Grand Rapids, Mich. The new post, involving publicity and promotional activities, is part of the program the National Union has sponsored, under the name of the Christian School Educational Foundation. Mr. Heerema plans to move to Grand Rapids in September.

Assembly Report

(Continued from page 149)

has ordained for the church. How then can the church vote to enter the Council. On the other hand, if the Council engages in political activity, an organization such as it ought to exist and Christians ought to join it, but not the church as a church. "We must," said Professor Murray, "jealously guard those prerogatives that belong to us as a church of Christ. We cannot trespass the limits of divine prescription in carrying out our activities."

Mr. Galbraith disagreed with Professor Murray, and held that there was a realm in which a council of churches could exist. But he held that the variety of religious interpretations held within the Council, and its political activity, should keep us out of it at present.

Mr. Marsden felt that we should not join the council to improve it.

Chaplain Wade held that there was a place for a council of churches when properly constituted, properly led, and with a proper program. He felt that the great weakness of the American Council was its leadership, in which he did not have confidence.

Most of the remarks to this point had been against the Council, and there was a call for Mr. Bordeaux, its general secretary and a member of the Assembly, to speak up on reasons for going in. Mr. Bordeaux addressed the Assembly, in very lively and at times dramatic fashion, for the space of about an hour. In general his argument followed the lines set forth in the article published in the July GUARDIAN. He repeatedly asserted that the Council would not duplicate the work of the church, but at the same time seemed to acknowledge that it was engaged in both political and ecclesiastical activities.

Several speakers took exception to the thought which had been suggested, that the Orthodox Presbyterian Church was not in the fight against Modernism because it was not in the Council. The Church is most certainly in the center of that fight. Elder Nilands, replying to Mr. Bordeaux, expressed the opinion that the curse of America was the use of pressure groups, and the Council was just such a group.

The debate continued on Saturday morning. Mr. Churchill expressed the view that the first enemy we have met

in seeking to build a church true to the Reformed faith has been what he called "American Fundamentalism," of which the American Council is a large sector. He referred to the occasions on which this group had opposed the work of the Church and of Westminster Seminary.

Mr. Atwell objected to calling "American Fundamentalism" our chief enemy. They are really our friends, he said, and we should look on them with sympathetic understanding. But the real problem in connection with the American Council is the problem of its political activity.

Mr. Male expressed the view that since there was lack of unity on this matter in the church, we should not enter the Council, thereby placing a yoke on the neck of some of the brethren.

Elder Malcor felt that there had not been sufficient evidence presented to warrant a clear decision. He asked that the Moderator lead the Assembly in prayer before the vote was taken.

At this point it appeared that debate was about concluded. In accordance with the request, the Moderator led the Assembly in prayer, and the question was put. Only a voice vote was required to show that the motion was lost. In our judgment the count was about 2 to 1 against joining the American Council.

Mr. Galbraith then moved again the adoption of the Philadelphia overture. We should, he thought, indicate to the Council the reasons why we have been unable to seek membership in it. To sum up this matter briefly, the Assembly decided to appoint a committee to formulate more specifically the reasons for our not entering the Council. This committee reported Monday that in the time allotted it had not been able to do the job, and recommended the appointment of a committee on ecumenicity to study the matter and report to the next Assembly. This recommendation was adopted. The charge to the committee, as contained in the recommendation, is:

"That the General Assembly elect a committee on ecumenicity consisting of five ministers and two elders, which shall be charged with the task of setting forth the principles that should govern the relation of the Orthodox Presbyterian Church and other denominations, and the relation which the Orthodox Presbyterian Church should sustain to the state. Furthermore that

this Committee submit to the 17th General Assembly a report on the changes if any which it considers should be made in the Constitution and/or the practice of the American Council, before our denomination should seek affiliation with that Council."

Election to this Committee was conducted, and the following were chosen, Ministers Bordeaux, Galbraith, Murray, Stonehouse, Clelland and Elders Ferguson of Kirkwood and Moses of West Collingswood.

International Council

The next business concerned the International Council of Christian Churches. Dr. Stonehouse was the delegate last year to the International Congress meeting in Amsterdam, out of which came the International Council. In his report to this Assembly, he told of the Congress, and then presented his recommendation that the church join the International Council. He included in his report a statement of the basis of his recommendation. He maintained that a council of churches is legitimate, that if we accept the idea of the "pluriformity" of the church, we also accept the idea of churches having responsibility to one another. Such recognition may well carry with it, in certain limited areas, unity of action.

"It is indeed of the highest importance," wrote Dr. Stonehouse, "that the Orthodox Presbyterian Church shall remain true to its own doctrinal commitments. It may not join with other churches in proclaiming the gospel, and in particular not an attenuated form of the gospel. And it must constantly be on guard lest it should 'intermeddle with civil affairs' by virtue of its participation in a Council. But it may, in my opinion, avoid these errors and pitfalls and still join with other churches in a Council in order to accomplish certain legitimate tasks which will be performed more satisfactorily through concerted action than if done separately."

Various proposals were submitted to the Assembly—that Dr. Stonehouse's recommendation be adopted and we join the Council, that a committee be appointed to study the matter and report next year, etc. The motion which finally found acceptance was this: "That the 16th General Assembly apply to the International Council for constituent membership in that body, and that this

General Assembly inform the International Council that we are not able fully to approve and accept the statement of the purpose contained in the Preamble nor the statement concerning salvation by grace contained in paragraph G of the Doctrinal Statement, since it appears that this statement is easily capable of an interpretation contrary to the teaching of the standards of our church."

The Problem

This motion indicates the nature of the problem that confronted the Assembly with regard to the International Council. That Council has a constitution of its own. In the Constitution there is a Preamble, a Doctrinal Statement, and a statement of the requirements for membership. Concerning membership it says, "Constituent membership in this Council shall be open to all . . . Churches the world over, which by official action, approve and accept the Preamble and Doctrinal Statement of the Constitution. . . ."

The Preamble contains with other statements the following paragraph: "Whereas we believe the times demand the formation of a world-wide agency, for fellowship and cooperation on the part of all true believers, for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast, and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation, and for the accomplishment of tasks which can better be done in cooperation than separately; therefore . . ."

Since we hold that the Christian Church is the agency, and the only agency, ordained of God for the proclamation and defense of the Gospel, and the only agency equipped to maintain a testimony pure and steadfast to the great facts and truths of Christianity, how could we say that we believe the times suddenly demand the formation of a new agency for these purposes, a new agency which would not be a church at all?

Moreover Section "g" of the Doctrinal Statement of the I.C.C.C. Constitution is as follows: "Salvation, the effect of sovereign grace of God in regeneration by the Holy Spirit and the Word, through faith, not of works." This is ambiguous, to say the least, and may be easily interpreted as stating that regeneration also is "through

faith," a position we believe contrary to our standards and to the Word of God. How could our Church "approve and accept" this statement? And if the church could not unqualifiedly approve and accept either the Preamble or the Doctrinal Statement, how could we in good conscience apply for membership in the organization?

The motion which was passed contains, as we have seen, these reservations. Consequently what the Assembly actually did was to leave it up to the International Council's Executive Committee to decide whether or not the Church should be admitted to membership. What that Committee will decide we have no way of knowing. But since the Church did not "by official action" approve and accept the Preamble and the Doctrinal Statement, but specifically took exception to certain points in them both, loyalty to the Constitution would seem to require that our application be turned down.

In the writer's opinion, another proposal, which, was submitted but voted down, would have expressed better our relation to the International Council. This motion read in effect, "That the Assembly express to the I.C.C.C. its desire to unite with it in opposition to the advance of Modernism which is unbelief, and to the encroachments of Church and State upon the liberty to promote and defend the true faith, nevertheless" it informs the Council that it cannot approve and accept the Preamble and Doctrinal Statement. But this motion was lost and the motion as given above was adopted, the vote being 18 to 10 in favor.

Protest

This action of the Assembly resulted in the filing of a brief protest. The protest read as follows:

"We the undersigned respectfully protest the action of the 16th General Assembly in voting to apply for constituent membership in the I.C.C.C. We protest this action on the following grounds:

"1. Article 3 of the Constitution of the I.C.C.C. distinctly provides that constituent membership in the Council is open only to such denominations and associations as 'by official action approve and accept the Preamble and Doctrinal Statement of the Constitution.' The General Assembly has intimated that it is not able fully to approve and

accept the Preamble and Doctrinal Statement. Therefore the Assembly in applying for constituent membership has virtually asked the I.C.C.C. to violate its own Constitution.

"2. The Assembly has admitted that certain statements in the Preamble and Doctrinal Statement of the Constitution of the I.C.C.C. are capable of an interpretation in conflict with the standards of the Orthodox Presbyterian Church. Nevertheless the Assembly has applied for constituent membership. By this action the Assembly has resigned its own duty of making a clear and definite decision upon the question of membership in the I.C.C.C. and has referred the question to the I.C.C.C. on the basis of an equivocal action on the part of this Assembly." The protest was signed by John Murray, A. W. Kuschke, Jr., C. K. Cummings, Edwin L. Wade, Edwards E. Elliott, E. L. Kellogg and L. W. Sloat.

The International Congress of last year, in adopting its Constitution, had recognized that changes in the document might be desirable, and left the way open for such changes to be made at its next meeting. The Assembly, by amended motion, asked its Committee on Ecumenicity to make a study of the Constitution, with a view to suggesting possible changes it might desire to see approved. At a later point the Assembly also elected a delegate to attend the next meeting of the International Council which will be in Geneva in August, 1950. Professor Kuiper was elected the delegate, with Mr. Galbraith as first alternate and Dr. Stonehouse as second alternate.

Miscellaneous Items

Having completed the Council matters, the Assembly moved with fair rapidity through other matters on the docket. The reports of Mr. Galbraith as fraternal delegate to the 1948 Christian Reformed Synod, and of Mr. Clelland as fraternal delegate to the 1949 Synod of that church were received. The Rev. George Marston was appointed fraternal delegate to the 1950 Synod, with Messrs. Clowney, Churchill and Verhage as alternates, in that order.

The Committee on General Benevolence reported, and was continued with Mr. Eckardt replacing Mr. Hoeflinger on its membership. The Committee was directed to give consideration to the possibility of providing financial aid for superannuated ministers.

Philadelphia Presbytery had submitted an overture concerning the preparation of a hymnal. The recommendations of the overture were adopted with slight amendment. The Committee is to plan for two hymnals, a larger and a shorter one, is to work on the larger hymnal first, is to include both psalms and hymns, with the latter comprising approximately 80%, is to include Scripture for responsive reading, and is not to publish any hymnal until an Assembly has had opportunity to give at least general approval to a preliminary draft.

Elected to the Committee on a Hymnal were Ministers Kuschke, Schaufele, Marsden, Price, E. J. Young, and D. Graham.

The Assembly adopted with slight amendment the overture from Wisconsin Presbytery relating to the General Assembly fund. It took no action on two other overtures of that Presbytery, one relating to further cooperation with the Christian Reformed Church and the other calling for a termination on the doctrinal discussions in our church. Concerning the former of these, the Assembly was reminded that we are already in fraternal correspondence with the Christian Reformed Church, and this should be sufficient for the time being.

The Assembly also declined to take any action on a paper from Ohio Presbytery asking that it adopt the minority report of the Committee on Doctrines, as presented to the 1948 Assembly.

There was a complaint before the Assembly, against the session of First Church of Waterloo. From time to time that church has had to secure pulpit supplies, and this has occasioned some difficulty. The petitioner felt that on occasion ministers of the Presbyterian Church in the U.S.A. might have been secured. The Session of the church had decided against allowing ministers of that communion in its pulpit. The Presbytery upheld the Session in its decision, and the Assembly, after hearing the papers submitted to it, sustained the judgment of Presbytery.

Next there was received the report of the Committee on Local Evangelism. The portion of the report submitted this year concerned "Group Evangelism" and "Circuit Missions." We hope to publish this report in the GUARDIAN at a future date. It is thoroughly worthwhile. The Com-

mittee has three other subjects yet to consider, and hopes to have its work completed next year.

The Committee on Secret Societies was last year charged with looking into the history of the lodge question in the Northern and Southern Presbyterian Churches. It reported finding two occasions on which lower judicatories of the Northern church had considered the matter and overtured the Assembly, but in neither case had the General Assembly taken action. The Committee was continued, and instructed to present its completed report next year.

The Committee on Texts and Proof-texts, concerned with a consideration of the proof-texts of the Confession and Catechisms, reported that it had completed work on the Confession through Chapter 29, section 2. However, the Committee has not met during the past year, and Professor Murray, as chairman, asked that the Committee be dismissed and the work discontinued.

In support of this request, Mr. Murray said that his study of the matter had indicated that the original proof texts appended to the Confession and Catechisms were often essential to determining the meaning which the framers of those documents had in mind at given points. Consequently he felt that there should be no tampering with those original proofs. In fact, he even felt that some of the new proof texts proposed by the committee in its work might be guilty of involving a reinterpretation of the original documents. Also, he had found it very difficult to get the Committee together to work on the subject.

After some discussion the Assembly determined to continue the committee, asked it to finish the work assigned to it, retained Mr. Murray as a member and added Dr. E. J. Young to it.

Mr. Cummings reported for the Committee on Union with the Reformed Presbyterian Church General Synod. That church at its last Synod failed to take any further action on the matter of union. Our Committee was discontinued, but Mr. Cummings was appointed to convey fraternal greetings to the other body.

Other minor matters were rapidly completed by the Assembly on Tuesday afternoon. The report on examination of Presbyterial Records was given. The report of the Travel Fund Committee was presented, and a committee consisting of Ministers Nicholas, R. Gra-

ham and Elder Nielsands was set up for next year.

It was determined to accept the invitation to hold the next Assembly at Westminster Seminary, and the date for the Assembly was set at May 25, 1950. We were informed that the Park Hill Church in Denver planned to invite the Assembly for its 1951 meeting.

The Assembly adopted a budget of \$2,000 for its own expenses and to meet past deficits.

And finally, about 6 p.m. Tuesday evening, with final approval of its Minutes, the Assembly was dissolved.

Editorial

(Continued from page 143)

representative at a meeting.

The real discussion centered on the American Council and the International Council. The American Council was established a number of years ago to counter the Modernistic Federal Council in this country. The leader of the American Council has been generally looked upon as the Rev. Carl McIntire, of Collingswood. And the Bible Presbyterian Synod is one of the chief groups in the American Council. The Orthodox Presbyterian Church has had some rather unfortunate experiences in the past with both Mr. McIntire and the Bible Presbyterian Church. However, except in a few cases, the discussion at the Assembly did not center in personalities, but in principles. What right has a church, existing under the laws which Christ has ordained, to become a "member" of an organization which is not a Church? What right has such an organization to enter upon the work Christ has committed to His church—the work of teaching and preaching the Word of God? What right has a church, whose business is spiritual, to make, through such a council, deliverances on the political questions of the day? It was questions such as these, and perhaps the last as the deciding one, that led the Orthodox Presbyterian Church to decide not to enter the American Council. A committee was appointed to try and formulate more specifically the reasons why we feel we must remain separate from such a movement.

The International Council was a slightly different matter. Dr. Stone-

house, who was delegate to its formative Congress in Amsterdam last year, recommended that we seek constituent membership. Here, although some of the basic questions were the same, it appeared that there had been thus far an avoidance of political involvements. Perhaps, if our church entered, we could help keep such a council where it properly belonged. Then the International Council had the benefit of participation by certain Dutch and Scottish churches of strong and consistent Calvinistic conviction. It was, we believe, in order that we might join with them in council activities, that the Assembly decided to put one foot in that door. We did not go all the way in. Certain features of the Constitution of the International Council were unacceptable to us, and we said so. We shall also be prepared, by the time of the next meeting of the Council in 1950, to propose changes in the Constitution to bring it into line with what we believe proper and permissible for such a council.

The questions raised in the discussion of Council affiliation were questions relative to the proper nature and work of the church of Christ. It is well to consider such questions. We may be sure that there is no better way to do the work Christ has committed to His church, than the way He has appointed. As Christian citizens we are indeed to associate with political, social, scientific and other organizations, for the purpose of bringing every realm of life under the dominance of Christian truth. But as a church, our business is ecclesiastical.

It is unfortunate that so much time was spent on Council matters, that we did not take the time to consider adequately the more usual business of the church. Our standing committees reported, but we did little besides listen to the reading of their reports. The Committee on Local Evangelism presented a fine report, which deserves to be studied and utilized by the church.

The Orthodox Presbyterian Church is small, somewhat like a few grains of corn upon the top of the mountain. It is not our strength, but God's mighty power, which will cause His Word to bear fruit that shall shake like Lebanon. Here is our confidence. Here also is our task as a church, to proclaim in all its fulness His glorious truth.

L. W. S.



James La Grand
President
Grand Rapids



Jacob Van't Hof
Vice President
Grand Rapids



Herman Baker
Secretary
Grand Rapids



Aldrich Evenhouse
Cicero, Ill.

Meet the directors of the Educational Foundation

They have consented to give liberally of their time to the recently created Christian School Educational Foundation. For years each has actively promoted our schools, serving on boards and committees of his local and elementary high school. Some have served on committees of Calvin College. They believe our children deserve the *best* instruction—the *best* demands Christian textbooks.

They will have many duties

The Trustees will direct the development of a *permanent* fund devoted chiefly to encourage and finance the publishing of distinctly Christian textbooks. They will solicit contributions to the Foundation, and invest the funds to produce income. To manage and supervise many of the Foundation's activities, they have appointed Dr. J. A. Van Bruggen educational director.

With God's blessing the Foundation will be a stimulating source for improving all phases of Christian education so that our youth may mature to be a wholesome influence in the church, the community, and in civic affairs.

If you are one of our elderly friends, or one who is enjoying special blessings, at times the question must occur to you: *To which Christian cause can I give assistance that will have lasting effects?* Is there a nobler cause than providing our youth with the *best* possible education in our schools?

We shall soon publish an interesting booklet containing details of the Educational Foundation, its activities and aims. *Write for your free copy.*



John Last
Clifton, N. J.



Dr. J. A. Van Bruggen
Educational Director
Grand Rapids



John Niemeyer
Muskegon, Mich.



Dr. G. J. Broodman
Founder
Grand Rapids




Benjamin Staal
Holland, Mich.



Nicholas Viss
Alameda, Cal.



Anthony Sweetman
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Battle

(Continued from page 143)
 (or elsewhere) who still think the first chapter of the Westminster Confession of Faith concerning Holy Scripture is true. Dr. McGeachy has, in our opinion, placed himself in a position where the censures of the Church might very properly be directed against him. If his attitude is representative of that of other liberals and pro-unionists in the South, what the church needs is not merely to avoid union with the North, but to clean out its own backyard.

Those opposed to union are also pointing out the failures of the Northern Church in such matters as stewardship and benevolence giving. Thus in the North only some 70% of the 1948

benevolence budget was raised, while the Southern Church went 25% over its budget for the same year. Union with the Northern body might well result in a similar decline in stewardship giving.

The reactivation of the Continuation Committee makes certain that a battle will be fought in the South against union. There appears a good chance the battle may be won.

L. W. S.

More Reprints

ANNOUNCEMENTS are being made in rapid succession of reprints of significant books soon to be available. Zondervan in Grand Rapids has secured the plates of Warfield's

book, *The Lord of Glory*, and a reprint is expected shortly, at a probable price of \$2.50.

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