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If we take the Bible as the Word of God, then the Bible becomes our standard of truth and of life. When we are asked whether we can support any kind of message or can engage in any course of conduct, what we do is simply to compare that message or that course of conduct with the Bible.

—J. Gresham Machen

J. Gresham Machen
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Meditation

Perfect Peace

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

ISAIAH 26:3.

"I'm a frightened man and I want to frighten you." So wrote recently one of the leading developers of the atom bomb. Now we are advised of the development of the hydrogen bomb which will likely be one thousand times more destructive than the atom bomb. Atomic energy in the possession of the Adamic nature has shattered men's sense of security, disturbed their peace of mind. Added to this disturbing development are the daily frustrations, struggles, disappointments and fears of life. Psychiatrists are in increasing demand. Mental institutions are crowded. Suicides are rife.

But God in His Word promises peace and tells us how we can have it. He does not promise peace about us. This peace that the Lord promises does not depend on being surrounded with peaceful circumstances. "In the world ye shall have tribulation" Christ affirmed. His is not the peace of a lonely mountain lake where not a breeze or a ripple disturbs. His is the peace where standing before the thundering waterfall of life there is a song, and a calm within. Israel, Isaiah has just declared, is facing impending doom and distant deliverance through the Messiah. But even while the dark clouds of God's judgment are gathering and although the lightning of His wrath will surely strike, nevertheless, peace is available.

His peace is a "perfect" peace. Literally—"Thou wilt keep him in *peace*, *peace*." The repetition reveals the fullness of this peace. It is complete, soul-satisfying, constant, and indestructible. Nothing can destroy this peace of soul. In the hands of communists, confronted with imminent death, John Stam could write ". . . we praise God for peace in our hearts and for a meal tonight."

How men have contrived to obtain this peace. Through hypnotism the Christian Scientist has sought to de-

stroy the disturbing consciousness of sin, disease and death. This is a satanic peace. The Romanist offers to the frightened the seclusion of the cloister. This is a delusion. Sin, suffering and solitude will invade the deepest cloister. Social security—that's the answer, many are saying today. This is a fool's peace. "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

True peace is in trusting the Lord. The promise of peace is to him ". . . whose mind is stayed on thee: because he trusteth in thee." Behold, O Israel, thy God. He is the God of the everlasting covenant. He keepeth covenant and mercy. He is a God of grace. He has given unto thee exceeding great and precious promises. Not one word of them will fail of fulfillment. Take Him at His word. Rest in His promises. O child of God, why art thou cast down, why art thou disquieted and fearful? Has not the Lord promised that ". . . *all things* work together for good to them that love God, to them who are the called according to his purpose?"

Thy God is a sovereign God, O Israel. "For in Jehovah, Jehovah is an everlasting rock." He is Jehovah—the eternal, self-existing, self-sufficient God: He is an everlasting rock—thy indestructible and sure protector. All power is given unto Him in heaven and in earth. He is able as well as willing to save and keep thee unto the end. "If God be for us, who can be against us? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:31,38-9.)

Feverish and with fast failing health Sidney Lanier, that noble Christian, could write:

"But I fear not, I fear not the thing to be done;
I am strong with the strength of my Lord the Sun.
How dark, how dark soever the race that must needs be run
I am lit with the Sun."

CALVIN K. CUMMINGS.

"Grass Roots"

By Robert K. Churchill

THERE was a great revival in the days of King Josiah. The law had been discovered in the temple, and the reading of it brought deep searching of heart and repentance to the King. King and people solemnly renewed their covenant with God; the idols of the land were broken and the high places destroyed. The temple was repaired and the gates set up. As a climax to this great revival and turning to God, there was held a great pass-over where thousands of animals were sacrificed. Never before had such a great passover been held. (cf. I Chron. 35.) The priests were set in their charges and the singers, the sons of Asaph, were in their place. The rejoicing multitudes went up to Zion singing "the Temple of the Lord." What a great day; what a turning to God; how it must have thrilled the soul. What copy it would make for newspapers. Men thought it great: who wouldn't. It was a period of remarkable religious revival; the whole nation was stirred and apparently turning to the Lord.

Yet God condemned this revival. Jeremiah 7, which probably refers to this very time, records the sermon which the weeping prophet had to preach to the multitudes as they came to church that day. The revival was condemned because the people had not really left their sins, and though apparently turning to God, they were still serving false gods. It was a turning which did not descend to the roots of national existence. Soon after this the nation fell.

I have a feeling that this bit of history is terribly like our own day. Our world today is more thoroughly pagan than ever before and yet sin's wound is so slightly healed by modern evangelistic methods. Are people really converted from sin today? How can they be when they scarcely know what sin is? Are people of the Revival turning to God today? How can they be when still compromising with unbelief? And all this when the dark clouds of God's judgments are gathering.

"Oh, Lord, revive *Thy* work, in the midst of the years."

THE PRESBYTERIAN GUARDIAN

JUNE, 1950

The World of Tomorrow

THE many changes which have occurred during the first half of the twentieth century have led to speculation as to what will happen during the second half of the century.

In a far larger measure than we perhaps think, that question is being answered this month. It is being answered, in a sense, in the character, beliefs, and ambitions of the thousands of young men and young women who are completing school and college. For these young men and young women will be the leaders of tomorrow's world.

What sort of education have they received? We hardly need ask the question to know the answer. Entirely too many of them have been trained to think in terms of secularism and materialism, in terms which hold no place for God, and especially no place for the God of the Bible and His Christ. They have been trained to think of man as captain of his own life, of science as the ultimate law of existence, and of history as more controlled by accident than design. Well—perhaps that is as good a description as any.

Some others, however, have been taught rather differently. They have been taught that this world is the creation of a sovereign and absolute God. They have been taught that existence is under the control of God's providential direction. They have learned much of science and history, but they have learned these and all other subjects within the context of the Christian life and world view. And they have learned also of the sinfulness of man, his helplessness to accomplish the truly worthwhile. But they have been taught of the only redeemer of God's elect, and have been pointed to Him both as the Saviour and the Lord of mankind. They have received this type of training as a result of attending Christian schools.

It might appear that these two types of training would lead eventually to a serious conflict in our world of the future. And well they may. But it will be nothing new.

The Christian faith and the Christian community has always been of the nature of a stranger in this world. The faith and the church have ever been here. From the time of Adam the kingdom of God has been growing, but also the kingdom of Satan. And from the time of Eden there has been enmity

between the seed of the woman and the seed of the serpent. Always throughout history the children of darkness have sought to overthrow the children of light, by the force of persecution, oppression, destruction. And the children of light have sought to extend the bounds of their kingdom through the simple story of what God did in Christ for sinners. It might seem that the use of force, oppression and might would long since have triumphed over the telling of a story. In a world that was only man's it undoubtedly would have done so. But this is not man's world. God is sovereign. And it has pleased Him that by the foolishness of the Gospel being preached, by the foolishness of that story being told, men should be conquered, saved from sin, and brought into the kingdom of light.

God has declared that He will never leave Himself without a witness, and that the gates of hell shall not prevail against His church. That does not mean that we can sit back on our hands and say that everything will be all right, we need not concern ourselves. In His sovereign wisdom He has given us a privilege and a task. It is the task of making disciples for our Lord, and of teaching the things He has commanded. In part as a church we carry out this task through the work of the church. In part also as Christian men and women we carry this out through the education we provide for our children—and the children of others.

Thus there is perhaps no single factor more important in determining the nature of tomorrow's world, than the Christian school of today. Indeed its graduates will be a minority, a small minority. But by the grace of God they may well be the salt of the earth. The Christian community has always been a minority. But Jesus described it as the salt of the earth.

This much we know. The future world is in God's hand. Science and technology will bring to light only those things it is His purpose to bring to light. And only they who are taught in His Word, and who have learned to submit their thinking and their doing to His Word, will be able to live wisely, to His glory. The world of the future is in the schools of the present.

L. W. S.

Reflections on the Seventeenth Assembly

PRESBYTERIAN assemblies always show much of the life and thought of the Church. And this is probably still more true in the Orthodox Presbyterian assemblies with a majority of the ministry of the Church present and with each congregation entitled to be represented by an elder.

The Seventeenth Assembly reflected the subsidence of theological conflict in the Church. The long committee reports, the sharp and prolonged debate, the tensions which had characterized the assemblies of recent years were notably absent. The controversy centering around the views set forth by Dr. Gordon H. Clark was not ended by a clear-cut decision. In fact, it is very difficult under the Constitution of the Orthodox Presbyterian Church for an assembly to take decisive action except in judicial cases brought before it by process from presbytery. However the assemblies of the late forties, to say the least, had shown that there was in the Church strong opposition to Dr. Clark's views. We regret that the conflict has ended in the departure of Dr. Clark and a number of his most ardent supporters from the Church. But we rejoice in the zeal shown by our young Church for the truth and in the measure of agreement which has been reached.

Helped by the absence of absorbing and exciting issues the Assembly gave more attention to the practical life of the Church. The reports of the standing committees on Foreign Missions, Home Missions and Christian Education against the background of our people's sacrificial interest in missions showed that the Church was vigorously addressing herself to the Great Commission. Yet there was so much to do! The fields are white but the laborers and dollars are few.

The Committee on Secret Societies completed its labors and its report is to be sent to the churches for "serious study." Membership in oath-bound secret societies is widespread in the church as a carry-over from the Presbyterian Church, U. S. A. We feel that the committee was right and wise in holding that the problem cannot be settled by Assembly mandate but must be worked out in the local churches with possibility of complaint to the Assembly where churches are remiss. The Assembly did its duty in bringing

IN order to include the full Assembly report in this issue, it has been necessary to omit some features, including local church news. These features will reappear in the next issue.

the matter to the attention of the churches. It now remains for the churches with patience and tact, yet with loyalty to God's Word, to press home to our people the sin of worshipping God in any way save through Jesus Christ.

The only issue debated at length in the Assembly was the matter of the International Council of Christian Churches, our membership in it and changes that should be made in its constitution. Underneath this debate lay the thorny problem of our relation with non-reformed churches. There were many shades of opinion in the Assembly. This particular editor can only say that he thinks the Assembly was right in recognizing non-reformed churches as churches of Christ but in holding that membership in a council must not involve us in any witness to anything less than the full-orbed truth of the Reformed Faith.

We believe it was a good Assembly. There was evidence of unity of purpose, practical zeal and serious interest in doctrinal purity. And, incidentally, may we add that the Rev. Leslie W. Sloat, Editor and Manager of THE PRESBYTERIAN GUARDIAN, did a splendid job of moderating the Assembly.
J. P. C.

Arthur W. Machen

ON Saturday, May 27, our sovereign God in His all-wise providence called unto Himself the Hon. Arthur W. Machen of Baltimore. Death came to him in Johns Hopkins Hospital, where he had been a patient since May 15. He was 73 years of age.

Mr. Machen was perhaps best known to our readers as a brother of the late Dr. J. Gresham Machen. He was a member of The Presbyterian Guardian Publishing Corporation, a friend of The Orthodox Presbyterian Church and of Westminster Theological Seminary. His support of these enterprises,

as well as of St. Andrews Orthodox Presbyterian Church of Baltimore, was indicated in many ways, including generous financial assistance from time to time.

In 1937 Mr. Machen, then a member of Franklin Street Presbyterian Church (Southern) of Baltimore, filed with the Presbytery of Potomac a complaint against the session of that church for planning union summer services with a church of the Northern Presbyterian denomination. The Presbytery failed to support the complaint, and some time later Mr. Machen transferred his membership to St. Andrews. In recent years, however, he and his family attended the Protestant Episcopal Church in Ruxton, Md., near his home. Funeral services were held at this church on May 29, conducted by the Rev. John C. Grainger, rector of the church, and the Rev. Dr. William O. Smith, former rector.

Mr. Machen was in his own right a prominent corporation lawyer and civic leader. In 1927 he was appointed chairman of the Maryland Tax Revision Commission. The report of this commission became the basis of all tax laws in the state. He was the author of a number of law volumes published under the title, "Machen on Corporations," which are still quoted for their legal principles.

Surviving are his widow, Mrs. Helen Woods Machen, a son, Arthur W. Machen, Jr., two daughters, Miss Mary Gresham Machen and Mrs. C. Harvey Palmer, Jr., and a brother, Thomas Gresham Machen.

We of the GUARDIAN express to his family our sincere sympathy in their bereavement. May our heavenly Father comfort and sustain them with His all-sufficient grace.

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1505 Race Street, Philadelphia 2, Pa.

Leslie W. Sloat
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The Presbyterian Guardian

The Seventeenth General Assembly

*Receives Report on Masonry, Proposes Changes
In ICCC Constitution, Sends Extra Delegate
To Geneva. Next Assembly at Westminster*

Reported by ARTHUR W. KUSCHKE, JR.

THE Assembly opened on the Westminster Seminary campus, Thursday, May 25, with the service of worship conducted by the Rev. Dwight H. Poundstone, Moderator of the last Assembly.

Mr. Poundstone, a calm and effective preacher, delivered an edifying and encouraging sermon on I Cor. 1:23, "But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness." This was followed by the observance of the Lord's Supper, in which the Rev. Messrs. Bachman and Eyres and Elders Bryan, Kay, Muir and Muller assisted Mr. Poundstone.

When the Assembly was called to order on Thursday afternoon it became evident that this was not to be a heavily attended Assembly. Less than sixty commissioners were present at any one time. Beside those from eastern presbyteries, there were Mr. Poundstone from California, Messrs. Nonhof, Olson and Wybenga and Elder Cotton from the Dakotas, Messrs. Churchill, Davies, Eyres, Holkeboer and Marston from Wisconsin, and Dr. Shaw from Ohio. John C. Hills drove up from Florida and Chaplain John W. Betzold came from Fort Knox, Ky. Also present, having returned from foreign mission fields during the past year, were Messrs. Duff, Gaffin and Stanton.

There were four nominees for the office of Moderator: Messrs. Cummings, Eyres, Olson and Sloat. On the fourth ballot Mr. Sloat was elected, and was welcomed to the chair by Mr. Poundstone. Mr. Sloat had been nominated by Mr. Holkeboer, who paid tribute to his faithful service in the denomination and in the work of THE PRESBYTERIAN GUARDIAN, and who declared Mr. Sloat to be unsurpassed among us in knowledge of parliamentary order. This ability Mr. Sloat demonstrated throughout the Assembly. He kept business moving and kept the commissioners informed of the matters on the floor, and served with authority, restraint and impartiality.

The onerous job of clerk went to the Rev. Robert L. Vining and that of assistant clerk to the Rev. Le Roy B. Oliver. These men also acted with promptness and efficiency, so that one of the commendable features of this Assembly was the skill of its officers.

The lack of the minutes of the last Assembly provoked some discussion, and it was explained that they were on the way from the printer and could not have been published earlier because of a deficit in the General Assembly fund. The minutes were brought and distributed before the end of the Assembly and it was indicated that it would be possible to print this year's Minutes on time.

The Rev. James W. Price read the report of the Committee on Foreign Missions. Japan will soon become a mission field of the church with the expected arrival there in July or August of the Rev. and Mrs. R. Heber McIlwaine. Mr. Andrews is in Formosa and it is hoped that a decision will soon be reached on sending the Gaffin family back to the Orient. The Hunts continue in Korea. The Mahaffys have returned to Eritrea, and the Duffs are now on furlough in this country. Mr. Stanton is now serving under the Committee on Home Missions and Church Extension in Albany, N. Y. The financial report for foreign missions was read by the Rev. Henry Phillips.

On Friday evening after nominations a vote was taken for members of the Committee on Foreign Missions and while the ballots were being counted the Assembly was addressed briefly by Messrs. Duff, Gaffin and Stanton. Mr. Galbraith reported on the state of Mr. Hunt's health, and then at the request of the Moderator Mr. Price led in prayer on behalf of Mr. Hunt and our other missionaries. The tellers reported the election to the class of 1953, Foreign Missions, of Messrs. Clelland, Murray, B. Coie, and Elders Roberts and Neel.

The Rev. Glenn R. Coie read the report of the Committee on Home Missions and Church Extension, which showed a list of fifteen ministers on

the roll. It was observed by Mr. Price that the contributions this year, of nearly \$44,000, were the greatest in the history of the church, and that the increase was almost entirely due to the special thank offering last November. Mr. Galbraith observed that the goal of this thank offering, however, had not been met, and that the funds could have been used for church buildings in places where work has already begun. He called for consecration in giving, on the part of all.

On Friday morning Dr. Shaw, continuing the discussion on home missions finances, spoke of the need for tithing and of a system of raising funds to support missions, and in this he was seconded by Mr. Glenn Coie who declared that we might even give a fifth instead of a tenth, and compared our lot with that of many Europeans today.

The following were elected to the class of 1953, Home Missions: Messrs. Grotenhuis, Marsden, Oliver, and Elders Cyrus Ferguson and Moses.

Masonry

Since the copies of the report of the Committee on Christian Education were not yet ready for distribution a change was made in the docket, according to which the Assembly proceeded to hear the report of the committee on Secret Societies, which was read by Professor R. B. Kuiper, chairman of the committee. This report and the action upon it stand out as one of the most significant marks of the Assembly.

It was in 1942, at the Ninth General Assembly held in Rochester, that a committee first reported on secret societies. That report was printed by the Committee on Christian Education as a tract, with the title, "Christ or the Lodge?". It concluded that "Masonry is a religious institution and as such is definitely anti-Christian," and that "membership in the Masonic fraternity is inconsistent with Christianity." Then another committee was elected by the Thirteenth Assembly to study the demands of Presbyterian discipline with regard to membership in

the Masonic order. This committee submitted the first section of its report, entitled "History," to the Fifteenth and Sixteenth Assemblies. The final two sections, "Principles" and "Practice," as presented by Professor Kuiper on Friday morning, brought the committee's work to an end.

Under "Principles" the report dealt with differing points of view of Reformed theologians and concluded that II Cor. 6:14-18 was decisive, as requiring an absolute separation of believers, "in things religious and spiritual" and as teaching by implication, therefore, since Masonry "is a religion," that "to be a member of that order or of a similar order is sin." The report found it to be clear that "some disciplinary action must be taken" in the case of "such church members as are Masons and, after instruction and admonition, refuse to sever their connection with that order," and also that "sessions of churches may not freely admit Masons to membership."

Under "Practice" the report noted two conceivable ways of carrying these principles into effect. One is to write them into the constitution of the church. "The other method is not to name this matter specifically in the constitution but to trust the judicatories of the church to deal with this matter . . ." by way of patient instruction, admonition and discipline. It was the second method which the committee preferred. Among reasons given for not amending the constitution of the church was the danger of drawing up a "catalogue of sins," which would give the members of the church a partial and hence unbalanced view of the Christian life, restrict Christian liberty, and substitute the conscience of the church for the conscience of the individual. On the other hand the report observed that the desirable uniformity throughout the church of action by sessions in dealing with cases of Masonic membership could be achieved through the very broad provisions in our Book of Discipline, permitting individuals to complain against judicatories to which they are not subject, and permitting a session to complain against another session. The report closed with two recommendations: that the entire report be sent to the sessions and presbyteries for serious study, and that all members of the church be urged to study this report carefully, as well as the earlier report submitted to the Ninth Assembly. These recommenda-

tions were both adopted, apparently without any dissenting voice.

The unanimity of the Assembly concerning this report was reflected in the discussion. The report was praised by Dr. Stonehouse as "admirable and statesmanlike" and by Mr. Cotton as bringing the problem before us "in a masterful way." In response to a question by Mr. Wybenga about the difficulty of getting uniformity through instruction, prayer and dealing with individuals, Professor Kuiper replied that the church cannot expect uniformity for some years, and that this way proposed by the committee was the best way to proceed. Mr. Muller regretted the absence from the report of emphasis on the Odd Fellows. Mr. Price warned of the danger that the report would be regarded as a set of *rules*, whereby one session could become the conscience of other sessions; and Mr. De Waard remarked that one session could seek assistance from other sessions. Professor Kuiper reminded the Assembly that the report is exceedingly mild, and that those who go about the handling of cases ought to do so in a discreet way. Mr. Eyres observed that with the completion of the report it was no longer possible to be remiss and that we must face the problem of Masonry without delay. Mr. Olson expressed a desire for a moderate approach on the part of sessions, and Dr. Van Til agreed that this would be in line with the whole spirit of the report. "One thing," continued Dr. Van Til, "certainly ought to be clear, that membership in the Masonic order is just modernism of the worst possible sort. If we have come out of modernism we ought to continue to oppose it without fear and accept the



The Rev. and Mrs. Clarence W. Duff with Donald and Dorothy, the day after arriving from Eritrea.

consequences though they be such as to affect our numbers. We must be as kind, gracious and longsuffering as we can possibly be, to get rid of this evil in our midst, and we may find that in some cases it is almost impossible to start; but if we don't get this unitedly under way, and say that we are opposed to modernism on this as well as on other points, we are highly inconsistent." Mr. Bachman observed, "This is my first General Assembly in this church, and I appreciate the statement of principles and their practical application in this report. The Orthodox Presbyterian Church is sincerely trying to be a true church of Jesus Christ in every aspect. I also appreciate the fact that discipline is to be undertaken with patience. The history of other churches shows a tendency to be less and less concerned with principle and more and more with expediency, but such is not the case with the Orthodox Presbyterian Church and this is one great reason why I am here now."

The Assembly approved a motion proposed by Mr. Murray, that the sessions and presbyteries be urged to apply in their instruction and discipline the approach recommended in the report.

The Text and Proof-Texts of the Westminster Confession

On Friday afternoon Professor Murray reported, for the committee on the text and proof-texts of the Westminster standards, that the committee had completed its revision of the proof-texts for the Confession of Faith. In response to a question by Mr. Bradford as to the proof-texts for the Larger and Shorter Catechisms, Mr. Murray said that the committee had no intention of proceeding further; the work on the proof-texts of the Confession had taken ten years, and that to undertake the proof-texts for the Catechisms would probably require the choice of a new committee. One of the members of the committee, he added, had suggested that the Assembly be asked to retire the committee "with pension." A discussion ensued, followed by a motion to instruct the committee to make available to the Christian Education Committee the results of its work. Dr. E. J. Young pointed out that if the desire was to have a text of the Confession published, then the motion left unsettled the question whether the original or the revised proof-texts be printed. Dr. Stonehouse spoke in favor

of printing the revised proof-texts since, he said, "we don't want the Confession just as a historic document, but as the teaching of Scripture, which we can use for the instruction of ourselves and our children." Mr. Murray said that if the purpose was to provide a text of the Confession with revised proof-texts, "as the Confession of Faith of the Orthodox Presbyterian Church," he was opposed to the motion, since the revised proof-texts, as an important index to the meaning of the Confession, amend the sense of the Confession itself. He observed that publication with the revised proof-texts would require official action according to the constitutional procedure for modifying the Confession of Faith.

At length the Assembly passed a substitute motion proposed by Mr. Marston that the committee be continued and be requested to make definite recommendations regarding the text and proof-texts of the Confession. It was also determined that the committee be asked to circulate its report in the church before the next Assembly.

Overtures and Travel Fund

Mr. De Waard, chairman of the committee on overtures, presented recommendations concerning the two overtures sent to the Assembly. No action was taken on the overture of the Presbytery of Wisconsin that individual congregations try to pay the expense of sending commissioners to the Assemblies, on the ground that the church as a whole should assume responsibility for the expenses of the General Assembly. On the overture from the Presbytery of the Dakotas, proposing that the Assembly meet only every two years, the committee recommended that the plan be sent down to the presbyteries for study, but by a substitute motion no action was taken. Mr. Eyres noted that if the Assembly were to meet only every two years there would be a loss in two respects where improvement is already needed: unity and finances.

The travel fund committee elected by the last Assembly had presented its report earlier and there were several supplementary reports during the course of the Assembly. It may be noted here, however, that due no doubt to the startling appeals sent out during the last few months by the Rev. Robert E. Nicholas, there was a notable and happy success of the travel fund at this Assembly. Over seven hundred

dollars were contributed and this sum was apportioned at the end of the Assembly in accordance with an approved formula.

Local Evangelism and Christian Education

On Friday afternoon Mr. Cummings read a report of the committee on local evangelism. Helpful and practical suggestions were made as to the instruction of those who profess Christ. Eight points were outlined on which a young convert should be aided and examined: 1) his knowledge of the doctrines of grace; 2) his personal trust in Christ for salvation, and assurance; 3) his doubts or questions on the belief and life of a Christian; 4) his background, dealing with pitfalls which might threaten, and emphasizing the observance of the Sabbath and the exercise of daily devotions; 5) the help of Christian friends in over-coming the world; 6) the help of Christian magazines and books against the danger of secularism; 7) suggestion of specific things to do in Christ's church and witnessing to friends; and 8) advice to count the cost of being a Christian. Specific methods of family evangelism were also proposed. The report suggested that our Reformed witness be differentiated from that of ordinary Fundamentalism and from Romanism in seeking to obtain radio time. Mr. Marston, in the discussion which followed the report, approved this last point as emphasizing the uniqueness of our position. Professor Kuiper commended the report and mentioned its emphasis on the covenant of grace; evangelism, he said, ought to be more than a personal affair, it ought to be

a family affair; and the doctrine of the covenant of grace insures the permanence of the results of evangelism. The committee was continued and its report recommended to the sessions for study.

The report of the Committee on Christian Education, also read by Mr. Cummings, noted the employment of the Rev. Edmund P. Clowney to edit and write the committee's materials, and the work of the Rev. Lewis J. Grotenhuis as publications secretary. The committee plans to cooperate more closely with the Christian Reformed Church in respect to Sunday School materials, and to improve the materials for Summer Bible School and for Young People's groups. A report on sex education was also presented. The total budget proposed for the coming year was \$11,350. The following were elected to the committee, class of 1953: Messrs. Bradford, Kuschke, Dunn, and Elders Grove and Garrison.

The committee on revisions to the Form of Government reported that it has received suggestions from a number of presbyteries and individuals, and plans to propose rather extensive revisions to the Eighteenth General Assembly. The committee was continued.

Reformed Ecumenical Synod

On Friday evening an interesting report on the Reformed Ecumenical Synod of Amsterdam held in 1949 was given by Dr. Stonehouse, the delegate of the Church to that Synod. Since the substance of this report appeared in the *GUARDIAN* in the issues of January, February and March, 1950, it may be consulted there. Dr. Stonehouse (See "Assembly," p. 116)

They That Go Down To The Sea . . .

By LESLIE A. DUNN

HERE we have a brief account of the unique ministry of the Boardwalk Chapel in Wildwood, N. J. Mr. Dunn is pastor of Calvary Orthodox Presbyterian Church of that city, and executive director of the Chapel.

MANY thousands of people will visit the seashore on their vacations this year. Hilarious fun awaits those who love to ride the waves and

buck the breakers. When it comes to rest and relaxation there is nothing quite so soothing as lying on the warm beach sand after a vigorous swim.

But this article is not being paid for by the Chamber of Commerce. If it were, it might go into details about this fast growing seashore resort which is called "the world's finest and safest bathing beach."

Our concern is not primarily the sea



Five minutes before ten on a summer evening at the Boardwalk Chapel in

and sun bathers, but the souls of men. From the beach we follow the people to the crowded boardwalk where on a summer evening fifty thousand mill around seeking new pleasures and thrills. It is truly a modern Vanity Fair.

There is one place along this busy boardwalk where the gospel is preached nightly. A lot was purchased and a Chapel erected for the specific purpose of presenting Christ to the lost. The Boardwalk Chapel begins its sixth season on June 18.

The places of business and amusement vie one with another for the dollar freely spent by vacationers from near and far. Unique entertainment and flashy signs beckon visitors constantly. How can the gospel effectively compete with such attractions?

Varied methods are used at the Boardwalk Chapel but the Directors are convinced that it is the gospel of Christ which is the power of God unto salvation and that God has ordained the "foolishness" of preaching to save those that believe. Hence preaching is central.

For approximately eighty-five consecutive evenings this summer preachers will stand in the Boardwalk Chapel and proclaim the good tidings of the gospel to those seated in the Chapel, and through the amplification system to those who pause at the doors or

Wildwood. Following an evangelistic message Bible pictures are shown.

saunter past. Between two and three thousand people pass within a few feet of those open Chapel doors every hour during a typical Summer evening.

When it is remembered that only an average of one out of every eight people on vacation attend any kind of religious service on Sunday it will challenge the soul winner to go where the people are and seek to win their souls to Christ. With 150,000 people constantly at this resort during the summer months there is plenty to keep us busy.

Although preaching is our main business we may use other means to attract the passersby to come in and hear what the gospel says. Good singing is a great help. Various special numbers of music are used to good advantage. The picture program has proven very popular. The pictures may be directly religious on some phase of the Bible narrative, or they may be simply illustrative of Bible truths used by the preacher who speaks the gospel through the microphone to those who sit or pause to see the pictures.

Thus two or three hours of sound gospel program is presented nightly. Preachers from as far as Canada and Wisconsin will come to help in this effective evangelistic project.

Besides the nightly program a children's Bible Hour is scheduled for every morning at the Chapel. Young people from various colleges, Bible Institutes

and Seminaries meet each other at the chapel and often get together with one of the speakers for discussions of Christian things. They have been a great asset in attending the nightly meetings and helping in them. The Chapel through its speakers and leaders has been able to guide a number of them in solving their spiritual problems. This phase of the Chapel ministry is of great importance because of the many temptations which beset young people both at the resort and in their own localities.

Thousands of tracts and many books are distributed through the facilities of the Chapel every summer. The letters of encouragement received from readers of such literature and from people who have received blessings while attending the Chapel are thrilling to read. They cause us to thank God and take courage.

It is mostly through the gifts of God's people received through the mails during the past five years that the Chapel's original indebtedness of \$12,000 has been brought down to \$1,500. Several projects are proposed to increase the effectiveness of the Chapel ministry when the remaining indebtedness is eliminated. This year's annual budget calls for \$2,500, of which one thousand, if so much is left over after necessary operating expenses, will go toward the elimination of the debt.

The Chapel is owned by the New Jersey Presbytery of the Orthodox Presbyterian Church which has elected the Boardwalk Gospel Committee to conduct a vigorous evangelistic program reaching thousands of vacationers who come down to the sea in summertime. This committee invites Christians everywhere to consider for their vacation a place affording not only physical relaxation but also spiritual inspiration and refreshment to the soul. May it please God to cause many who go down to the sea to find in Christ salvation for their immortal souls here at the Chapel.



Children who attended the Bible hour at the Chapel.

Sunday-School Suggestions

A Strange Church Service

By FRANCES HEALY

IT is Sunday morning. The service begins. The minister prays, in English. Then he preaches in French, leads the congregation in a hymn in German, and pronounces the benediction in Spanish. Do you think this sounds fantastic? Well, maybe it does, but it is an example of what goes on every Sunday morning in the village of Ghinda, Eritrea.

Mr. Duff, our Orthodox Presbyterian missionary in Ghinda, holds these services in a native-style mud-brick white-washed house near the Ghinda marketplace, corresponding to our 7th and Broadway, the center of town. Directly across the way is the mosque, where Moslem faithful pray to Allah in the name of Mohammed. This is a rare thing to see in the Middle East—the Gospel being openly preached within the shadow of a Moslem mosque. In fact, Christian missionaries are not even permitted to enter many Moslem countries, such as Saudi Arabia and Yemen, across the Red Sea from Eritrea. In most others they are persecuted to some extent, or restricted from doing evangelistic work. Can you see what an opportunity is ours in Eritrea? Great opportunity and great responsibility!

Let us visit a Sunday morning service in Ghinda. Mr. Duff arrives in town about 9:30. By that time the Sunday crowds are collecting in the streets and shops. The service opens with a hymn, which may be in any of the three principal languages of Ghinda: Tigre, Tigrinya, or Amharic. Mr. Duff accompanies the singing on a small portable harp. Hearing the music, people stop to see what is going on. Some decide to stay and listen, for one reason or another. It may be curiosity which prompts them, or a hope of some material reward to be gained by association with "rich Americans," or a sincere interest in the gospel message. Many children come, the older girls with little brothers and sisters perched on their backs in a shawl. This is the African version of Baby-sitting—but the baby does the sitting in this case.

After the first hymn, Mr. Duff counts to see how many of the congregation

understand Amharic, how many speak Tigre, and how many Tigrinya. If the majority know Amharic, Mr. Duff is able to preach fluently to them, for he knows this language well, having learned it in his earlier days as a missionary in Ethiopia. He also preaches in Tigre, the language on which the Duffs are working at the present, but in this language Johannes, who is our Tigre-speaking language teacher, stands by to give help. Johannes also preaches in Tigrinya at times. If the audience is mixed, Mr. Duff preaches in one language as Johannes translates to another.

One thing to be said for these services is that there's never a dull moment. Sometimes a few chickens from the neighboring yards wander in. Chickens feel quite at home in houses in Africa, since they spend most of their time in the house. Also, to add to the general confusion, members of the congregation are constantly getting up and wandering off during the sermon, and others straggle in. This is rather disconcerting to the preacher, especially as he often finds that the new arrivals do not understand the language in which he had begun to preach. Sometimes it means two or three language changes during the course of one talk.

This is only a small part of the missionaries' job. We are fortunate in having as our representative in Ghinda a man who is unusually capable. Are you remembering to pray for our missionaries?

(Copied from the BEVERLY PRESS, a weekly publication of the Beverly Orthodox Presbyterian Sunday School in Los Angeles, issue of May 14. The story was written by Miss Frances Healy, who was with the Duffs in Eritrea for part of 1949.)

Here Comes Summer!

By CHARLOTTE MILLING

WITH the advent of summer, vacation time approaches, and often we find the ranks of our Sunday schools sadly depleted. In many places this thinning of the ranks is taken for granted. For several months during the summer we sink into a slump. We plan great things for the fall when all

the absent faces will be beaming in their accustomed places and things will be going full steam ahead. Let's not overlook the summer as a time of opportunity. Let's see what we can do to banish the summer slump.

It is certainly true that many children are gone for a part or perhaps even the whole of the summer. Let us be sure to remind these children before they leave that they should be faithful in their attendance at Sunday school and church services wherever they go. But we may not tell them to attend "church" indiscriminately. There are many churches today whose services are an abomination in the sight of God. It is our responsibility to educate the members of our Sunday schools as to the kind of a church they should seek while they are gone. If the teacher can ascertain from his pupils the place in which he expects to spend his vacation, he should make it his business to find out what he can about churches in that locale and recommend a church that is faithful in preaching the whole counsel of God. It would be a good plan for teachers to mail the lesson papers to pupils who are to be gone for any length of time.

Though it is often said that "everybody goes away" in the summer, it is quite clear that "everybody" does not. Lots of "everybodies" stay at home—and so do their children. Let's consider a few means by which we may reach new pupils during the summer. Plan a picnic or a social gathering of some kind and make it an objective for each class member to bring a friend with him. Make sure that these visitors are heartily welcomed and see that they have a good time. Invite them to attend your Sunday school on the Lord's Day. Follow up these contacts with a call or a card, if they do not appear.

Another method which has worked in some city areas is to have a youngster or an adult gather a group of children from the vicinity of his own home and walk with them to Sunday school or make arrangements with an adult to transport the group, if there is quite a distance involved. If the children in your Sunday school live over quite an extended area, there are many potential prospects which may be gathered in this way.

(See "Sunday School," p. 115)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXIII

ITS HOLY CHILDREN

ONE of the consequences of the preaching of the gospel by the apostle Paul in the heathen city of Corinth was that in a number of families either the husband or the wife became a Christian while his or her spouse remained a pagan. That gave rise to the question whether in such instances the believer should continue to live in matrimony with the unbeliever. The apostle taught that ordinarily this should be done. But significantly there was no question in the church at Corinth as to the ecclesiastical status of the children of such a marriage. It was understood by all that the position of such children with reference to the church was the same as that of children both of whose parents were believers. Paul asserted that they were *holy* (I Cor. 7:14).

Without an attempt at a precise exegesis of the term *holy* in this context, it may be asserted that the children of believers are members of the holy catholic church. All of them are members of the visible church. Many of them are members also of the invisible church. Those who die in infancy are translated into the church triumphant.

By this threefold relationship of the children of believers to the church the glory of the Christian church is greatly enhanced.

Covenant Children and the Visible Church

The very least that the apostle can have meant when he described the children of believers as *holy* was that they are members of the visible church. To quote Meyer's Commentary: "Christians' children are *not* profane, outside the theocratic community and the divine covenant and belonging to the unholy world, but, on the contrary, *holy*."

The church consists of those with whom God has established the covenant of grace, and Scripture is most insistent that this number includes not only believers, but also their children. To Abraham, the father of the faithful,

God said: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee," (Gen. 17:7). And the apostle Peter had in mind the same covenant of grace when in his Pentecostal sermon he pleaded with "the house of Israel:" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, for the promise is unto you and to your children" (Acts 2:36-39).

Because the children of believers are in the covenant of grace and the church consists of those who are in the covenant, therefore these children must be received by baptism into the membership of the church. Nothing could be more logical. And so it is not surprising that almost the whole Christian church in all its branches from the days of the apostles to the present time has practiced infant baptism.

Exceedingly sad to say, many churches which baptize infants have long since divorced this practice from the covenant of grace. The consequences are deplorable. Rome teaches that children should by all means be baptized because, if they should die without the benefit of this sacrament, they would be assigned to a special area reserved for unbaptized children, where these do not suffer pain, to be sure, but miss the joy of seeing God. Numerous Protestant churches have on this score departed as far from the truth as has Rome. Infant baptism having become shrouded in superstition, many Protestant parents have a vague notion that in some magical way this sacrament guarantees the salvation of their little ones if they should happen to die in infancy, or at least improves their chances of being saved. Often infant baptism is regarded as a mere dedicatory rite. It is thought that in this ceremony the parents dedicate their children to God, but the promises and obligations of the covenant of grace are forgotten. And comparatively few Protestant churches today take the membership of baptized children seri-

ously. Baptism is prevalent not only in Baptist churches, as might reasonably be expected, but also in Methodist, Congregational, Presbyterian and other denominations.

That is one reason, and a potent one, why so few churches today have any hold on the children of the covenant. Almost all Protestant churches put their children in the same category with the children of unbelievers and pagans. If the church does not count them as members, how can they be expected to think of themselves as church members? Having no sense of belonging to the church, they drift away. If the church regards them as heathen, small wonder if they behave as heathen.

By the grace of God there are exceptions to this rule. A few churches still take seriously the doctrine of the covenant as it relates to the children of believers, baptize these children because they are in the covenant, and actually count them as members of the church. These churches insist, and rightly so, on their being *full* members. To be sure, they are not rated as communicant members, for the sacrament of holy communion is only for such as, having come to years of discretion, can discern the Lord's body (I Cor. 11:29). Nevertheless they are full members, just as a child born of American parents is by that very token from the moment of its birth a full American citizen. Therefore the children are listed on the church rolls, their names appear in the church directory, they are instructed by the pastor of the church in catechism classes, they sit with their parents in the Sunday services, and, in case they err, they are admonished, not only by their parents, but also by the church. Such churches usually flourish because they are built not only from without, but as well from within.

Covenant Children and the Invisible Church

All whose names appear on the church rolls are members of the visible church. But only those who by the grace of the Holy Spirit have been born again are members of the invis-

ble church. And the reason why this aspect of the church is called invisible is that men cannot tell infallibly who are regenerate and who are not.

That not all children of believing parents are saved goes without saying. Esau and Jacob were twin sons of believing Isaac, but only Jacob was saved. By no stretch of the imagination can one come to the conclusion that all of David's sons were saved. It follows that not all children of believers are born again, for every regenerated person is sure to be saved. God who has begun a good work in him is certain to perform it until the day of Jesus Christ (Phil. 1:6).

The fact that not all children of believers are saved does not alter the truth that all of them are in the covenant of grace. Scripture speaks of the unbelieving children of believers as covenant-breakers (e.g. Jer. 31:32). They could hardly break the covenant if they were not in any sense in the covenant. Theologians correctly depict the covenant of grace by two concentric circles. The smaller one represents the covenant as a vital relationship, and only the regenerate are within it. The larger one represents the covenant as a legal relationship, and all children of believers are in it.

Although not all the children of believers are regenerated, yet it is the plain teaching of Scripture that a great many of them are. Some are born again as mere babes, others as adolescents, still others as adults. Just when it may please the sovereign God to bestow the grace of regeneration upon a given child of the covenant we have no way of telling. But this we know: in the imparting of saving grace to sinners God, although not bound by family relationships, yet takes them into account. He is, and manifests Himself to be, the God of believers and their children. That truth lies at the very heart of the Scriptural doctrine of the covenant of grace. The conclusion is warranted that it may be assumed that covenant children by and large are or will be regenerated.

Scripture tells us of at least two children of believers who experienced the spiritual birth even before their natural birth. Paradoxical though it may sound, they were born again before they were born. Said God to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jer. 1:5). And the angel

Gabriel, when announcing the birth of John the Baptist to his father Zacharias, said: "He shall be filled with the Holy Ghost even from his mother's womb" (Luke 1:15). There is no compelling reason to think that these two instances were exceptional.

It can easily be shown from Scripture that many covenant children are regenerated in babyhood. Our Lord's statement to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3), was a sweeping one permitting no exceptions. Infants are no exceptions either. They were shapen in iniquity and in sin did their mothers conceive them (Psalm 51:5). Without regeneration no infant can go to heaven. But it can be shown from Scripture that those covenant children who die in infancy do go to heaven. And obviously their number is considerable. Nor is there any reason to suppose that the regenerating grace of the Holy Spirit is confined to those children of the covenant the span of whose earthly life is destined to be brief. The conclusion is inescapable that a great many covenant children are born again as babes.

To base a doctrine on experience is dangerous, to say the least. All of Christian doctrine must be based squarely on the Word of God. But experience often corroborates the teaching of Holy Writ. That is true also in this instance. Countless children of the covenant as they grow up cannot recall any period in their lives when they did not fear and love the Lord. It is not unusual for covenant children to have a definite recollection of fearing and loving God at the age of four or five.

Thus we come to the happy conclusion that in numerous instances the little lambs in Christ's flock have received new hearts. That makes them members of the invisible church.

Covenant Children and the Church Triumphant

All those covenant children who are born again are certain on their departure from this life to go to heaven, for it is impossible that any one should pluck them out of the hand of the good Shepherd (John 10:28). Whether they depart at the age of ninety days or ninety years, in either case they go to join the church triumphant.

At this point, however, a most important question arises. If a covenant

child dies in infancy, is there any way of ascertaining whether it was regenerate? In other words, can believing parents be certain of the salvation of those of their children who are taken from them in infancy? It is not difficult to see that this question is one of supreme concern to all Christian parents.

A child of the covenant has died. The hearts of the parents are bleeding and bid fair to break. Their pastor seeks to console them. What shall he say?

Shall he tell the mourning parents that undoubtedly their child has gone to glory because all who die in infancy, even the children of unbelievers, are saved? That is the teaching of several Protestant churches and also of such eminent Reformed theologians as Charles Hodge, B. B. Warfield and R. A. Webb. But to substantiate that position conclusively with Holy Scripture is difficult.

Shall the pastor inform the parents that their child is saved if it was numbered among God's elect? But that is a truism which holds of every deceased person. And since there is no *a priori* way of proving that any given person is elected to eternal life, that statement contains no comfort whatever for the mourning parents.

Shall the pastor assure the parents that their child is now in heaven if prior to its decease it was born again? But that saying will only cause the parents to search for evidences of regeneration in their child's behavior. And that search is almost sure to end in uncertain and deceptive subjectivism. Many a child that was thought by its parents to give proof of exceptional piety in its earliest years has grown up in unbelief.

Shall the pastor then say not merely that the deceased child is saved *if* it was elect and regenerate, but that likely it was elect and regenerate since the covenant God in the salvation of sinners is wont to take family relationships into account? That truth might well impart a measure of comfort to the parents, but it would still leave their hearts aching, because it would render the salvation of their child only a likelihood, not a certainty.

The truth of the matter is that the pastor can and must go farther. He should base his efforts to console the bereaved parents on the objective promises of the covenant of grace.

(See "Kuiper," p. 116)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

PRAYER AND MISSIONS

Introduction:

We have grown up in a world and age where the natural and material have been emphasized. Many have come to feel that with our material needs supplied we shall be happy. We are told that a proper physical environment will make a happy individual and he will behave properly. While this false teaching has been gaining control over our mental concepts our scientists have been more and more successful in discovering synthetic materials and super-substitutes to supply our needs. With our minds so molded and with such an abundance of material blessings, the result is that our lives have become a constant effort to possess the material. Parents are much more energetic to prepare well for the lives of their children in this world than to prepare them for the world to come. Even Christian parents make better provision for the clothing, feeding, and teaching of their children than they do for the care of their souls. Does God, in His Word, so emphasize the material? No. Just what has been emphasized in the brief passage we have been using as a basis for our study of prayer? These things:

1. that there is a spiritual as well as a natural world.
2. that our battle is against wicked supernatural powers—not material.
3. that we battle with divine armour.
4. that the strength to battle is a vigor derived from His strength.
5. that this strength is to be obtained through prayer—not through any material means.

And finally in our last lesson when we had come to study for whom we are to pray we found that the petitions to be asked, both for the saints, and for kings and those in authority, were of a spiritual nature—not material. The petitions were for such spiritual benefits as would enable us to glorify God.

Lesson:

How to Pray for a Missionary. Ephesians 6:19.

We come now to the words, "And

for me." They refer to Paul. This strong, powerful missionary, who in the beginning of his letter (1:15, 16) had said, I cease not to give thanks for you, making mention of you in my prayers, is saying now to the Ephesians, you pray for me. In other epistles he asks the saints to pray for him but includes his co-workers, using the plural, us. (Col. 4:3; II Thess: 3:4; I Thess. 5:25.)

Not only did Paul ask prayer for himself but he mentions individuals for whom he was accustomed to pray. To Timothy his spiritual son he wrote, "I thank God, . . . that I have remembrance of thee in my prayers night and day." So it is scriptural that we should give ourselves to prayer for individual missionaries.

What should be the content of such prayers? The Word of God is the only rule to direct us.

In the first chapters of Acts we are told of the Spirit filled missionaries who went out to preach. They were harassed, and attacked. Rulers sought to stop their mouths at any cost. Then these missionaries lifted up their voices and prayed, "And now, Lord, behold their threatenings and grant unto thy servants that with all boldness they may speak thy word" (Acts 4:29). And now, Paul is asking the church at Ephesus to pray for him that he also may open his mouth, boldly, to make known the mystery of the gospel. He adds that he ought to speak out boldly. It becomes the ambassador of Christ to speak with boldness. Assured of the truth and importance of his message he desires to proclaim it with boldness as he ought. I think that in our day as we behold the threats of liberals, Romanists, and Communists against the Word of God, it is a most appropriate prayer that we should say, "Grant unto thy servants that with all boldness they may speak thy word."

We may be further guided in our praying for missionaries and ministers of the Word by examining other requests that Paul makes of the churches of his day. In Col. 4:3, 4 as in Eph. 6:19, 20 Paul mentions that he is in bonds—but he does not ask to be delivered from them. He asks that there

may be a door for uttering the mystery of the gospel. And that he might utter it as he ought. The request made in II Thess. 3:1 has the same thought. Pray that the word of the Lord may have free course.

Second Thess. 3:2 introduces a new request. "Pray that we may be delivered from unreasonable and wicked men." With bandits very active in Eritrea and Communists threatening to take over South Korea as well as Formosa this also is a very timely prayer for the Orthodox Presbyterian missionaries. It is timely, also, for the ministers and missionaries at home. All those who preach the truth as it is in the Scriptures are the subject of criticism and attack by the liberal thinkers in our country. Often times the Orthodox Presbyterian minister is the only religious servant in a community who proclaims the whole counsel of God. He is unable to join in the local ministerial association because it is untrue to the principles of Scripture and he thus becomes the object for criticism by those who, "have not faith."

Conclusion:

Paul attaches much importance to intercessory prayer for the minister of the word as evidenced by the fact that he solicits such prayer for himself, and himself employs it for others.

What the apostle wishes the Ephesians and other saints to pray for is not any material blessings, but:

1. Liberty to preach, freely, the gospel.
2. The ability to preach it as he ought—with boldness.
3. To be kept from the snares and difficulties that the unreasonable and wicked may lay to hinder him.

These are petitions that we should use in praying for our ministers and missionaries at home and abroad. Satan's enmity against the true preacher of the word is the same now as it was in the day of the apostle Paul. We may know also that they are true prayers as they have been given by the Holy Spirit in the word of God. When we pray for the things dictated by the Spirit in the word we are praying in the Spirit.

Program — August

The Great Korean Revival and the Shrine Issue. Suggested discussion:

How does the Korean Revival compare with the Scriptural teachings on revival. See editorial, "Revivals" in the April 1950 GUARDIAN.

Planning the Program

Continue the study of *Gold In Korea*. Beginning with chapter 15 note what happened in the church when hatred entered the hearts of the Korean Christians, though it was against their political enemies. Chapters 16-19 have to do with the great revival in Korea. We believe that it was a truly Scriptural revival, the kind that we would like to see in our midst. It was preceded by a diligent and systematic study of the Word. It seems to have been a blessing of the Lord upon His people to prepare them for the terrific testings that they were subjected to under the Japanese occupation and now under the threats of Communism. Study very thoughtfully this revival, especially the chapter, Bible Study Classes and Revivals.

The shrine issue is important. An understanding of it is necessary in order to have a proper appreciation of our present work in Korea. It was because of this issue that Mr. Bruce Hunt along with others left the Korean Presbyterian Church. Study the background of the issue in chapters 20-23. Omit 24. Conclude with 25-27. The importance that Japan attached to the shrine worship is explained in an article in THE PRESBYTERIAN GUARDIAN, September '39, "Shinto: The National Religion of Japan."

Allow us, again, to exhort you to make wide use of your text. It is more easily read than many books. Moreover, its many stories and facts showing the havoc of deserting Biblical principles, and the blessing of following them, should edify all of us.

Long Range Planning

BY MRS. WM. R. FERGUSON

IN our program planning we have always favored a long-range plan covering at least a year. Several practical benefits have developed as we view it over a period of time. While we follow a certain structure or pattern there is much opportunity for variation and the attainment of our objec-

tives, according as the Lord directs and favors.

Perhaps it would be logical to state here what the objectives of our Society are. A true missionary society will realize that the success of all their growth and work lies in a strong Scriptural emphasis in each meeting. According to our constitution, to which each woman subscribes when she joins, we pledge ourselves to the following missionary purposes:

I. To stimulate interest in Biblical Missions both at home and abroad, in obedience to Christ's command that we "go into all the world and preach the Gospel."

II. To assist those who are actually doing so by study, prayer, and financial support.

III. To promote the spiritual and social life of our church.

You see then that this becomes the basic plan, the foundational objective,

Mrs. Ferguson, a member of the Berean Missionary Society of Kirkwood Orthodox Presbyterian Church has written for us this article setting forth the objectives of the Kirkwood Society and how planning in advance is working in their excellent missionary society. She enumerates twelve advantages in favor of long-range planning.

on which we build. Each meeting includes prayer, Bible and Mission studies, with the emphasis on Bible Study, that we might seek out Christian principles for living and work. From this we have a good foundation to apply our Missionary education and a guide in our Welfare and Sunshine work. We follow the missionary recommendations handed down by our General Assembly, honoring the needs of the Orthodox Presbyterian Church family first, in our financial giving.

When the Presbyterial Auxiliary of Philadelphia was begun, we aligned ourselves with it and always have appointed delegates who report back to the Society.

Prayer and financial support have been encouraged for Westminster Theological Seminary, and we have incorporated an auxiliary within our Society, with a secretary who handles these gifts separately and gives a monthly report of the same.

The interests of our Society center

around five departments, each conducted by a standing committee for the year. These are, Program, Membership, Welfare, Sunshine, and Letter, and the Westminster Seminary Auxiliary.

From now on I shall be concerned primarily with the Program Committee. Each year in May a Program Committee composed of five members is appointed by the Executive Committee to arrange for ten monthly meetings. They meet through the summer and plan ahead for the year, conferring with the pastor on materials. In September this plan is presented to the Society for adoption. This committee prepares a small printed booklet for each woman of the church. These little booklets are good publicity agents. In them is found the place and time of meeting with the hostesses in charge. The docket for each session is stated, with assignments for devotions, Bible Study, Mission Study, Discussion, Questions, Prayer Time, and Special Day or Season programs. (Some we generally observe are the Birthday, Praise, Christmas, Easter, and Mother's Day, but not usually all in one year.)

One practical objective we strive for is to get as many women as possible to take part in the meetings, encouraging them to pray and work for missions and for the enlistment of others in His Cause.

Since we conduct an all day meeting, with two sessions, and a social time over the lunch hour, we plan for two devotional periods. The President is responsible for the morning period and another member for the afternoon one. For the latter we have often followed a series of studies, covering a chapter each month. Two such books used this way were "Kept For The Master's Use" by Frances R. Havergal and "Hudson Taylor's Spiritual Secret." The study book each year is chosen to be used the same way. However, here a continuity must be carried out and every member may not feel able to review and present a chapter acceptably in relation to the foregoing ones, so the program committee draws on those who can and are willing to do so.

However, we include several items each month in which all can participate, such as the Roll Call. Another is the Problem Studies, handed out a month ahead. Here a portion of Scripture assigned for home reading, containing the answers to the problems, is

used. Anyone may offer her answers when this is conducted. Prayer time is open to all and based on the current Prayer Calendar requests, found in *The Messenger*. We are grateful for the Missionary and Church news which *The Messenger* brings each month. Voluntary offerings are taken at every meeting.

While I have been suggesting a year range plan, we sometimes select material which runs for several years. Such a one is the course, "Communicant Church Membership" by the Rev. George Marston. This is not used every month, however.

In conclusion I should like to enumerate some of the values of long-range planning as we see it.

1. A basic plan for meetings can be made and maintained.
2. Materials can be reviewed and sanctioned, as to content, as to

ability needed in handling, and as to the interest for the women.

3. The program committee supervising all materials can always serve as substitutes if necessary.
4. Annual election of officers provides change and a training school for leaders.
5. All members can be assigned some part during the year.
6. Time saved in publicizing the meeting.
7. Places and hostesses known in advance.
8. Less disappointment in absent leaders.
9. Ample time to arrange for outside speakers.
10. Home assignments possible.
11. Ample time for leaders to prepare topics.
12. Assigned leaders can exchange their turns with others if necessary.

Korea Presbyterian Assembly Blocked by "Rowdyism"

THE General Assembly of the Korean Presbyterian Church which met late in April was forced to adjourn without accomplishing its business.

The story, as reported briefly by the Rev. Bruce Hunt, is that a controversy arose over the seating of delegates from the Pusan area. The Assembly has since the war been controlled by liberals in the church, including men who took a compromising attitude on the shrine issue during the war. As a result of various developments, two different presbyteries claim to exist in the Pusan area, one liberal and the other, including men from Korea Theological Seminary, holding the orthodox theological position. At the Assembly each of these groups apparently sought to be recognized by the Assembly as the lawfully existing presbytery of the Pusan area. Mr. Hunt reports that the Seminary or conservative Presbytery actually was recognized and its delegates seated.

But then the representatives of the "losing opposition," as Mr. Hunt calls it, engaged in such a program of rowdyism that the police were called in to quiet them, and finally the Assembly had to adjourn without ever getting fully organized. It is to meet again in September.

The fact that the conservative delegates were recognized by the Assembly indicates, said Mr. Hunt, how much influence the Korea Seminary has come to exercise in the life of the church.

Other Korea News

The Higher Bible Institute and the Korea Theological Seminary opened their spring terms with 200 and 103 students respectively.

Over 40 books, including commentaries and theological works, were received by Korea Seminary this spring, as the result of a substantial gift from Mr. H. G. Evans of Two Rivers, Wis., and a gift from the Covenant Orthodox Presbyterian Church of East Orange.

Since last January the Pusan Youth for Christ has been making a study of the Gospel of John under the leadership of the Rev. Y. S. Park, at its regular Monday night meetings. This was in preparation for a campaign to place gospels of John in each of the 100,000 homes in Pusan. Over 100 young people joined in the study.

A special gift has made possible the printing of Mr. Y. S. Park's long tract, "Brunner as seen from the Orthodox Viewpoint," in which the teachings of Brunner and of the Westminster Con-

fession are set in parallel columns. Plans were proposed to distribute this throughout the Korean Presbyterian Church prior to its Assembly. Mr. Park also prepared another long tract entitled, "Where is the Korean Church Going?" In this he deals with the failure in church discipline relative to the shrine question, which resulted in much disunity in the church; the liberalism being taught in the Assembly established Seminary; and the serious surrender of principles and of the fruits of the Reformation involved in the church's membership in the World Council. In addition to these two tracts, Mr. Park has nearly completed his Korean manuscript on The Synoptic Gospels. Funds already received will just about cover the initial cost of printing it.

During 1949 the Korea Christian Literature Society published two books by E. Stanley Jones and two by Dr. John A. Mackay of Princeton Seminary. This society was organized and financed by the early missionaries to provide Korean Christians with helpful Christian literature. Such publications as those mentioned will be of doubtful "help" to Korean Christians.

Westminster Commencement

THE Twenty-first annual commencement exercises of Westminster Theological Seminary were held on the Seminary campus Wednesday afternoon, May 10. Although the weather at times threatened, the day was gener-



Academic parade moves across Seminary campus on way to commencement exercises. Leading are Board President John P. Clelland and guest speaker Peter H. Eldersveld.

ally pleasant and the outdoor garden was used, to the delight of the three hundred persons who attended.

Participating in the program were the Rev. Adrian De Young of the Sixth Reformed Church in Paterson, N. J., the Rev. Anthony Hoekema of the Bethel Christian Reformed Church of Paterson, the Rev. Glenn R. Coie of the Knox Orthodox Presbyterian Church in Silver Spring, Md., and the Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church. The address to the graduating class was delivered by Professor R. B. Kuiper of the faculty. Nine seniors and six graduate students were granted degrees. No fellowships were awarded.

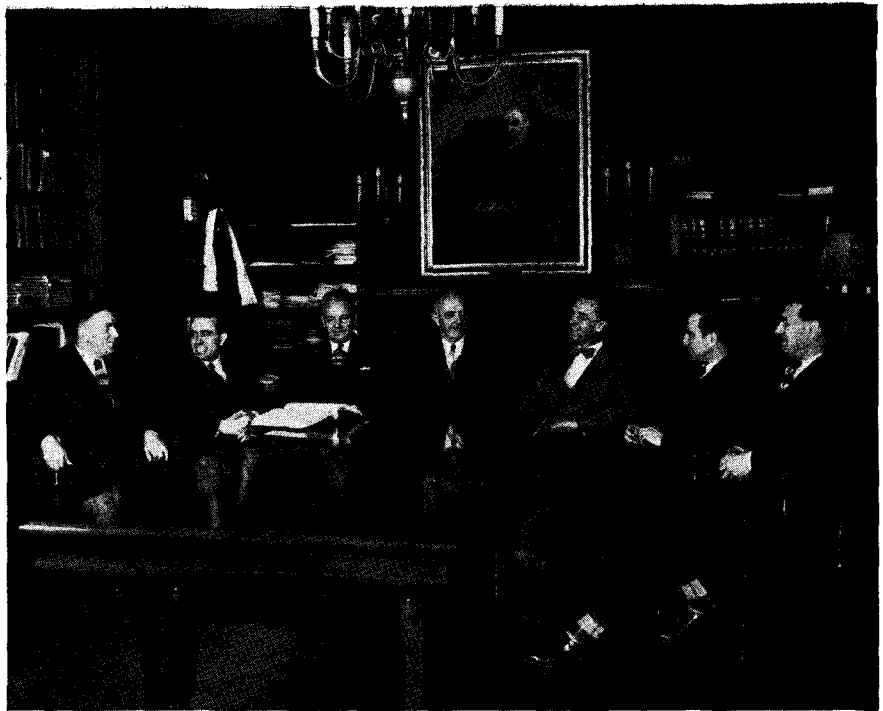
Mr. Eldersveld delivered the address of the afternoon, on the subject, "Our Three-Fold Witness." He pointed out that the total witness of the church to the truth must embody testimony to the full doctrine of salvation by grace through faith, to the doctrine of the church, and to the doctrine of the Christian life. In many areas of modern Christendom one, or even two of these may find expression, but only within the Reformed system of truth which is the completely Biblical system, do they all find adequate expression. And in fact, said Mr. Eldersveld, if any one of them is omitted or corrupted, the others are inevitably affected. Hence only where all of them are proclaimed, are any of them proclaimed properly and adequately.

A delightful reception and tea was held in Machen Hall following the program.

At 12.30 of the same day a luncheon was served to members of the Women's Auxiliary of the Seminary. Some seventy ladies attended this luncheon, and the meeting of the Auxiliary which was held in the Seminary chapel immediately afterwards. Mrs. Frank Stevenson, president of the Auxiliary, presided at the meeting.

On Tuesday evening, May 9, the annual Alumni Association banquet was held at the Emlen Arms in Philadelphia, with 76 alumni and guests in attendance. Following the dinner, a brief business session of the Association was held, and the members of the graduating class were introduced.

The first guest speaker for the evening was Professor Paul Woolley of the Seminary faculty. His remarks were a challenge to the Association to get to work. His subject was "Does



Westminster Seminary faculty (l. to r.): Skilton, Woolley, Van Til, Kuiper,

Stonehouse, Murray, Young. On the wall a portrait of Dr. R. D. Wilson.

Westminster Have an Alumni Association?" Recalling that he was being continually plagued with correspondence of various sorts from alumni associations of institutions which he had attended, he indicated that he thought the Seminary alumni were possibly failing to serve as effectively as they might the cause for which the Seminary stood. In particular he felt that the Alumni Association should take positive steps to increase the contact between bands of alumni, to promote an increased love of learning, to provide exchange of information, and to

form the basis for an interdenominational fellowship among those of like Christian faith. In general, an active Alumni Association could do the Seminary, and the Alumni, much good. With over 400 alumni, the Association should be able to accomplish a great deal that would be worth while.

The other guest speaker was the Rev. Alexander C. DeJong of Paterson, pastor of the First Christian Reformed Church. Mr. DeJong spoke on "Our Common Task," which he described in terms of a relevant ministry. He emphasized three things, maintaining contact with the Seminary as a help in dealing with modern thought and modern ethics, maintaining a meaningful Reformed communion, and developing a truly Reformed churchmanship.



Members of Senior Class in academic procession. Visible here are Callender, Colby, Colvin, Meilahn, Meiners.

Sunday School

(Continued from p. 109)

Still another way of interesting youngsters who may prove prospective material could be developed through the holding of a Bible story hour in one's own home during the week. Children will welcome an opportunity for something new to do during their

carefree summer. Seize the opportunity to capture their interest. Again, attempt to secure new pupils for the Sunday school from those who attend such a class.

If any suggestion is to be of value, it must be put to use. To put these suggestions to use requires workers, time and energy—things which seem to be at a premium in the summer. Too often we adopt the policy of "Let George do it;" we beg off, because we are too busy. Let's remember that there should be no off season in the work of the kingdom. We are to be instant in season and out of season. Let's put forth a concerted effort to use the opportunities which the summer affords, for the glory of God.

Kuiper

(Continued from p. 111)

This child was a child of the covenant. God promised to be its God. It had the divine promise of eternal life. That promise is contained in God's Word and was confirmed by Him in the sacrament of holy baptism. Had the child grown up, it would have had to embrace that promise in personal, active faith. As it is, it could neither accept nor reject that promise. Therefore the promise stands. The faithful covenant God has kept and fulfilled it. He did as a matter of indubitable fact wash this His child of its sins by the blood and the Spirit of Christ. Forgiven and regenerated, it passed through the gate into the city of God. Even while the parents are bidding its wasted body a last heart-breaking farewell, the angels of God are welcoming its pure spirit. While the parents are convulsed with inward pain, the good Shepherd lifts this little lamb in His arms, holds it in His fond embrace and carries it in His bosom. While the parents would fain have their little one return to them, the Saviour whispers: "Suffer this little child to come to me and forbid it not, for of it is the kingdom of God." And lovingly He lays His hand upon its head and blesses it (Mark 10:14-16). While the parents sigh and sob, their child vies with Gabriel as it sings to the accompaniment of harps of gold the praises of its Redeemer.

Then the souls of these mourners are quieted even as a weaned child (Psalm 131:2), and they say: "Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah" (Job 1:21).

Assembly

(Continued from p. 107)

house mentioned that fifteen churches, from the Netherlands, Indonesia, Scotland, Ireland, South Africa and America had official representatives and that others attended as individuals from France, Germany, Denmark, Wales, England and Hungary. He rejoiced to consider that "Reformed churches of four continents could join together in common commitment to the authority of Christ speaking through the infallible Scriptures and could confer on their common problems in a spirit of cooperation and mutual helpfulness." He explained in detail the action of the Synod relative to the World Council, and his remark that on this subject there had been more than twenty speeches, "none of exceptional brevity," was received with amusement. Dr. Stonehouse spoke of the Reformed Ecumenical Synod movement as providing incalculable opportunities for the advancement of Reformed Christendom. Later in the Assembly it was decided that it was unnecessary at this time to choose a delegate to the next Synod, which will meet in Edinburgh in 1953.

The Committee on Ecumenicity

Since consideration of the report of this committee consumed the time of the commissioners from Friday evening to Monday evening and also brought the most vigorous debate of the Assembly, it may be well to explain the background of the report. The Assembly of 1949 in Los Angeles which set up the committee also took action involving the church in the International Council of Christian Churches. The constitution of the latter body provides that application for membership can be made by those bodies "which by official action, approve and accept the preamble and the doctrinal statement of the Constitution." The Los Angeles Assembly could not approve or accept these but nevertheless made application, stating in qualifying clauses its objections to the preamble and doctrinal statement. This request was treated by the credentials committee of the International Council as "a bona fide and non-conditional application . . . in spite of its unusual character," and the Church was welcomed into the fellowship of the I.C.C.C. The Los Angeles Assembly also elected Pro-

fessor Kuiper delegate to the second plenary congress of the Council in Geneva in 1950 and assigned very sweeping and laborious tasks to a "committee on ecumenicity": to study the relation of the church "to other denominations" and the relation of the church "to the State," to suggest changes in the constitution of the International Council and also in that of the American Council, and to solicit funds to send our representative to Geneva.

These actions by the 1949 Assembly had very large consequences for this Assembly. First, the committee on ecumenicity, because of the enormous burdens laid upon it, was unable to circulate its reports in advance and commissioners approached them "cold," without opportunity to digest them. Second, the diversity of the subjects which the committee had to handle insured that considerable time would be spent by this Assembly in debating subjects not related to immediate issues. Third, the Church was committed in such a way to the International Council as to guarantee long discussion, not only at this Assembly but also for future years, as to whether the Church should be in or out of the Council, in view of the Council's constitution and practices.

But in spite of the burdens of the committee on ecumenicity and the complexities of debate which greeted its report one great fact stands out, namely, that the committee made a great contribution in defining "councils" of churches and their work. First, it held that a "council" in which churches cooperate can be considered as a kind of *committee*, serving as an instrument in which the churches cooperate for the accomplishment of certain definite tasks. Also significant is the distinction made by the committee between cooperation with Reformed churches, and cooperation with non-Reformed churches. With Reformed churches only may there be cooperation in the specific functions of the church; but with non-Reformed churches there may be cooperation which is restricted to "circumstances or incidentals essential to the discharge of these functions." Accordingly the committee proposed extensive changes in the constitution of the International Council and also in that of the American Council to bring them into conformity with these principles. While there was some debate which apparently questioned the validity of these

principles, in almost all the debate the principles were not questioned and the discussion centered on the consistency of the committee in applying the principles, with regard especially to the constitution of the International Council. The special question of being in the Council or of getting out of it was not dealt with in the committee's report. The whole thrust of the report concerning this Council was in the direction of trying to bring the Council into harmony with the principles of the committee, so that as a Council including non-Reformed bodies it might avoid all specific functions of the church. Nothing was said in the report as to what our reaction might be in the event that our suggestions for the International Council constitution should be rejected.

Dr. Stonehouse, chairman, read the committee's report of eighteen pages. The first section, of seven pages, set forth the principles just mentioned, the development of which constitute such a great service by the committee. The next section concerned the relation of the church to the state: while intermeddling with political affairs, in general, was forbidden to the church, nevertheless large rights were assigned to the preachers of the gospel to declare the whole counsel of God on every department of life, including that of civil government. The third section of the report contained proposed amendments to the constitution of the International Council, and the fourth suggested changes in the constitution and practices of the American Council.

There were two minority reports. That of Mr. Murray stated in succinct form the basic principles concerning cooperation with other churches which had been developed in the first section of the committee's report, and also differed in two respects: first, that the churches cooperating in a council rather than the council itself should reserve the right to decide the question of membership in the council; and second, that if the International Council were "permanently to follow the pattern laid out in the present form of its constitution" [that is, if it rejects the changes proposed] "the O.P.C. would not be warranted in being a member of it." Another minority report, presented by Dr. Bordeaux, called for the affiliation of our denomination with the American Council.

In the discussion which followed the reports there was a debate concerning

the right of the church to cooperate with non-ecclesiastical bodies, in which Mr. Woolley took the affirmative and objected to a negative judgment on this matter in the committee's report. This debate ended with an announcement by Dr. Van Til that Dr. Bordeaux had suggested to him that he move the approval of Dr. Bordeaux' minority report by acclamation. He regretted his inability to do so and went on to affirm his thorough agreement with the report of Mr. Murray. He found in the majority report, however, a failure to reach a final philosophy of the doctrine of the church. While the report says we may cooperate with churches of like purity, Dr. Van Til held that instead we should seek organic union with them, unless prevented by barriers of geography or language. On the other hand he objected to the references in the report to churches not of Reformed persuasion. Such bodies, he held, are deformations, and if the word *churches* is applied to them it must be in quotation marks, "churches." Mr. Murray responded that it was not the business of this committee to deal with organic union, and that as for cooperation with non-Reformed bodies, he thought it a topic to which this Assembly ought to give a great deal of consideration.

Continuing the discussion on Saturday morning, Dr. Stonehouse came forward as chairman of the committee and delivered a long address, summarizing the reports. He took issue with the minority report of Mr. Murray on the point of the admission of new members to a council of churches. He recognized a basic right of the church itself to decide with what bodies to cooperate; but the practical result of Mr. Murray's position, that each church must agree to the admission of new council members, would mean no admission without a unanimous vote, since one member could blackball. "A council of churches could not exist and operate in the modern situation; it would be years and years before admission." Therefore the *proximate* right to decide on new members must be granted to the council. Dr. Stonehouse warned against falling into the error of thinking that ours is *the* true church of Jesus Christ. He emphasized, on the other hand, that almost the central point of the report was its careful distinction between our relation with Reformed bodies and our relation with non-Reformed bodies; we cannot cooperate in evangelism with non-Reformed

bodies. There is hope now for increasing cooperation with Reformed bodies, but in the present world situation there are also urgent reasons for a council including non-Reformed churches. He ended his speech with the statement that we ought to cooperate with the International Council.

Mr. Murray replied briefly and the Assembly proceeded to consider in order the proposed amendments to the constitution of the International Council. A new preamble was adopted as proposed:

"Whereas an increasing number of civil governments are under the domination of forces opposed to the gospel of Jesus Christ; and

Whereas professing churches in increasing numbers are being swept into the paganizing stream of modernism, and there has been a notable growth of autocratic domination on the part especially of modernistic leaders by whom the rightful powers of the churches are often usurped and are now being usurped; and

Whereas we believe in the oneness, in Christ, who rules by His Word and Holy Spirit, of all true believers, and acknowledge the divine demand for separation from unbelieving and corrupted churches; and

Whereas we are convinced that the times make urgent the cooperation of all true believers against encroachments upon Christian faith and practice by unbelieving civil and ecclesiastical organizations:

Therefore we, bodies of various nationalities and languages throughout the world, do now band ourselves together for the purpose of unitedly resisting such encroachments and protecting the rights and facilitating the discharge of the obligations which inhere in the commission of Christ to His Church to make known the gospel of Christ to every kindred and tongue and tribe and nation."

The purpose of this, said Dr. Stonehouse, was to exclude the references in the old preamble to "common testimony" and "a witness to the faith," and to confine the purposes of the Council to such activities as would be proper for a council including non-Reformed churches.

The second suggestion for the constitution was a change in its doctrinal statement about salvation, in order to read, "*Salvation, not by works, but by grace through faith, the effect of regeneration by the Spirit and the Word.*" A motion to eliminate this whole sentence was urged by Mr. Kuschke, who said that if this revision were regarded as a Calvinist formulation it could not be proposed in good faith to the non-Reformed bodies in the Council for their approval. On the other

hand, he thought, it could not be a doctrine of salvation "common" to all evangelicals for such a doctrine cannot be put into words which mean the same to both Arminian and Calvinist. Dr. Stonehouse replied that the committee in revising the formula had not sought to make it either specifically Calvinist or "common" doctrine, but had merely sought to remove ambiguities which had crept in when the statement was translated into English from its original Dutch form as adopted in Amsterdam in 1948. The motion to eliminate was defeated.

Another amendment was proposed by Mr. Eckardt, to make the statement exclusively Reformed by saying "which faith is the effect of regeneration." Mr. Hills urged that by this provision we might exercise our duty toward Arminians, to try to bring them to a knowledge of the truth. Dr. Stonehouse however opposed the amendment saying that we must not put Arminians beyond the pale or try to exclude them from the Council since they may be allowed the name "Christian." Again Mr. Hills declared that we must not cut down the Reformed Faith to the place where everybody in the Council can agree, in order to combat political tyranny which is not the church's business anyway. Mr. Moses emphasized the duty of holding to the whole counsel of God, even though thereby we should be unable to join with many evangelicals and say, "we have a few million votes behind us." We ought to realize, he said, that God will work through those who are faithful to him regardless of their size. Mr. Galbraith agreed with Mr. Moses but said that on the basis of the amendments we were offering to the Council the Council would not be engaged in the work of the church, and so would not actually be proclaiming the form of doctrine in its creed. The amendment was defeated. As finally passed the sentence was in a form proposed by Mr. Eyres: "*Salvation, the effect of regeneration by the Spirit and the Word, not by works but by grace through faith.*"

Next Mr. Murray proposed that we recommend the omission from the Council's doctrinal statement of the Apostles' Creed. He pointed to the lack of agreement as to the words, "he descended into hell." Dr. Stonehouse, in opposition, noted that nearly the whole universal Christian church is agreed that this ancient creed is an

expression of Christian truth, that it also has a timeliness today in its assertion of the *historic* facts of the gospel, and that in a movement that aims to be explicitly evangelical it is especially appropriate. The motion was lost.

Should the Churches or the Council Decide on New Council Members?

Since this question took up more than three hours and was considered in respect to at least four important motions or amendments, it may be well to state the basic problem. The committee report gave the right of deciding on new members to the Council. Mr. Murray in his minority report gave it to the churches. The issue was this: does the right of deciding with which bodies a church is to cooperate belong so essentially to the church in its nature that it may never resign that right to a council; or, does the very existence of a council of churches depend upon the exercise of this right by the council itself?

When debate was opened on the committee's recommendation that the Council itself should act finally on all applications, Mr. Murray intervened with a substitute motion: that applications for membership in the Council be acted upon by the cooperating churches themselves. He defended this as necessary if the rights of the churches were to be preserved and warned of the danger that the church might suddenly find itself in cooperation with some corrupt body. He said he was fully aware of the practical difficulties which his proposal might entail but urged that there was here a principle very much more important than practicality. Mr. Kuschke supported the motion by saying that the committee itself had admitted an ultimate right of the churches to decide on new members but had made void this "ultimate right" by providing only that a church could *leave* the Council after some objectionable member had been received. But Dr. Bordeaux objected that the substitute removed all right to decide from the Council, opposed it as impractical and remarked that to desire such technicalities was to grind the granite peaks to dust and to drain the ocean of every drop and to spend millennia and millennia and millennia upon trivia. He also emphasized the careful examination to be given each applicant by a thoroughgoing credentials committee of the Council. At

this point Mr. Hills asked how many applications this thoroughgoing committee had *rejected*, and it was discovered that the committee had not met since 1948. Then the Moderator asked how the O.P.C. had been received, and the answer was, "by correspondence." Mr. Murray, in further support of his motion, said that now that we are involved in the Council we must do our utmost to urge the Council to conform to our position on its constitution and to agree that "the actual inclusion or exclusion of members is the prerogative of the church." Messrs. Kuiper and Stonehouse, however, confessed themselves not yet convinced of Mr. Murray's method in principle. The motion was lost, by a vote of about two to one.

Together with an amendment by Mr. Galbraith the recommendation was passed, to make the provision in the constitution read as follows:

Applications when received shall be acted upon by the Council itself, or provisionally by any committee to which the Council may delegate this power until the next meeting of the Council, at which time the Council itself shall act upon the application. The Council or such committee shall once each year inform each constituent member of the Council of the bodies which have been received either finally or provisionally into membership of the Council.

At this point the Assembly recessed, at 3:30 P. M. on Saturday.

On Monday morning a new motion was proposed by Mr. Kuschke, to add to the form above the following clause: "in order that any member may exercise within eighteen months from the date of notification the right of veto upon the entrance of any newly received body." This was alleged to put into practice the theory of the committee that the Council be allowed a proximate right to receive new bodies and that the churches should have an ultimate right to do so.

Here Professor Kuiper moved a substitute: to put in the words "making objection to" instead of the word "veto," and to add to Mr. Kuschke's motion the sentence, "Reception into the Council shall not be deemed final until such objection shall have been acted upon by the Council." This substitute was passed, becoming the main motion, and was the focus of a vigorous debate. Professor Kuiper defended his motion as moderate and reasonable, and as affording at least some weight to the right of a church

to engage in the decision on new members, the very least, in fact, that could be granted if that right is recognized at all. He said that it is a good deal easier, and less embarrassing, to keep a church out than to put it out once it is in. Moreover, according to the constitution of the Council a one-third vote could keep a church out, while a two-thirds vote would be required to exclude a church already a member. In his opposition to the motion Dr. Stonehouse held that the power of the council to exclude members might be relied upon, that some churches might not be able to express objection within eighteen months, and that the Council in the future might meet in plenary congress only every five years: in this case a new applicant might have to wait this whole period before being assured of membership. The Moderator observed that this final point was not now at issue since the action taken previously by the Assembly would have precisely this effect. The vote was taken and a show of hands revealed 24 for the motion and 25 against it. A number requested the recording of their affirmative votes.

Further Actions Relating to Councils

Without much debate these changes for Article VI of the International Council's constitution were also approved:

The Council shall act for the constituent churches as an instrument of cooperation in matters that have been delegated to it by the churches. It shall not perform the specific functions of the church but shall act for the churches with regard to circumstances or incidentals essential to the discharge of these functions in the world. The functions of the Council shall be:

- (1) To maintain and defend the rights of the cooperating churches against interference with their liberty to fulfill their God-given calling.
- (2) To seek to facilitate by spiritual means the conduct of missionary work of the cooperating churches.

But when the following statement came up for approval the Assembly again found itself divided:

- (3) To act as an agent in promoting such cooperation and to arouse other Christian churches throughout the world to participate in the Council by warning them of the sin of compromise with modernism and other religious systems which do not ac-

knowledge Jesus Christ as the eternal Son of God and do not receive the Scriptures as being the inerrant Word of God.

It was judged by Messrs. Hills, Murray and others that to allow the Council to warn of the sin of compromise with modernism, etc., would of necessity grant to the Council a peculiar right of the church, that is, to proclaim the Word of God. Mr. Murray also noted that the Assembly was agreed that the International Council may *not* engage in the specific functions of the church but only in incidentals. Mr. Clelland said he did not go along with those Council leaders who speak of their purpose to raise a great testimony to the faith, and hoped that we might be able, by means of the amendments being suggested for the constitution, to point out that the Council might not engage in the preaching of the gospel. An amendment to delete all the words in the formula above after the word "Council" was defeated 26 to 20. Finally an amendment by Mr. Galbraith was carried, to omit the words from "the Council" through "systems" and to substitute the words, "this Council, in contrast with religious associations." He held that if the Council adopts the changes asked it will not combat apostasy itself—which is the exclusive right of the church—but only the *fruits* of apostasy. As amended by Mr. Galbraith the motion was passed. Other minor changes were approved, that the Council should "advocate" true education rather than "promote" it, and that the Sunday School material promoted by the Council should be in harmony with the "Word of God" instead of merely with "the doctrinal statement" of the International Council.

Late on Monday afternoon the Assembly came to the suggested changes in the constitution of the American Council. There was considerable difficulty in deciding how to handle this section of the committee's report, inasmuch as time was felt to be lacking for thorough consideration. A motion to refer the section to the next General Assembly was lost by a tie vote. It was decided to bring the content of the report to the attention of the American Council through its general secretary. The report in addition to constitutional changes which would prevent the Council from proclaiming the gospel and its officers

from making public statements on their own initiative, condemned certain political activities of the Council. The Assembly also acted to urge the Council "to desist from the issuance of such political pronouncements, and to give serious consideration to the proposed constitutional amendments."

It had been decided last year in Los Angeles to send Professor Kuiper as delegate to the second plenary congress of the International Council. Inasmuch as it had now become clear that funds were available to send him it was urged that a second delegate be appointed. There was an attempt to name a second delegate by motion, but when the Moderator left the chair to speak against such a procedure and urged that an election be held instead, his advice was followed. It was determined to elect a second delegate, to go if funds become available. Messrs. Stonehouse and Galbraith were nominated and the former was elected. A motion to elect a third delegate was defeated.

Concluding Business

In connection with the report of the committee on presbyterial records it was decided that each presbytery should be asked, in sending in its future records, to submit also a copy of the rules under which the presbytery operates.

The committee on general benevolence was commissioned to present to local churches specific needs to be met.

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The committee on a hymnal reported progress, the committee was continued, and Mr. Wilfred G. Clelland was elected to fill a vacancy. A motion that all 150 Psalms should be included in the hymnal was discussed for a while and then tabled.

Mr. Nonhof, in reporting for the committee on the place and date of the next Assembly, informed the commissioners that two invitations had been received, one from the Presbytery of the Dakotas to meet at the Park Hill Church of Denver, Colorado, and the other from Westminster Seminary. The committee recommended that the invitation of the latter be accepted. In discussion it was observed that the church in Denver was not near any other churches. Mr. Nonhof estimated that twice as great a travel fund would have to be raised in order to go to Denver as had been raised for this Assembly. Although Mr. Atwell observed that this difference would be cheap for the privilege of meeting in Denver, and that the Rev. Benson W. Male had tentatively made convenient arrangements for rooms and meals in Denver, nevertheless on the grounds of economy it was determined to hold the next Assembly at Westminster Seminary.

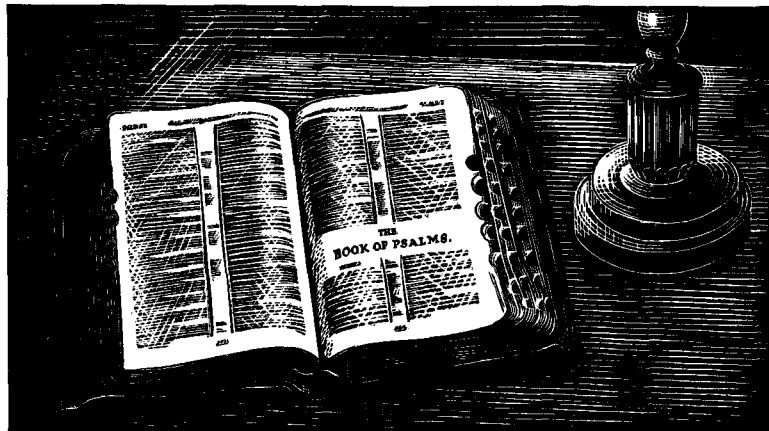
A budget of \$1200. was set for the General Assembly fund. The minutes of the Sixteenth Assembly, in printed form, were approved. It was decided that in the annual statistical reports the deacons' funds should be included under benevolences. Thanks were expressed to the Seminary and the committee on arrangements. The minutes of the Assembly were approved. At 11:25 P. M. Monday night, after approval of a motion to dissolve, the Moderator dissolved the Assembly and required another to meet at Westminster Seminary on Thursday, May 24, 1951, and pronounced the benediction.

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