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G U A R D I A N

CONTENTS

Eritrea, Land of My Birth

By Donald H. Taws

That the World May Believe

By C. Van Til

General Assembly Report

By Leslie W. Sloat

Orthodox Presbyterian Church News

Westminster Commencement

May 21, 1958, the day appointed for the annual commencement exercises of Westminster Theological Seminary in Philadelphia, dawned bright and clear, and continued the succession of years in which weather has permitted the commencement exercises to be held outdoors in the garden back of Machen Hall.

The actual commencement exercises were the last in the series of events associated with the commencement period.

On the previous Sunday afternoon the baccalaureate service was held in Calvary Orthodox Presbyterian Church of Glenside. The Rev. Professor John Sanderson Jr. conducted the service and preached the baccalaureate sermon to the graduates. A goodly congregation was present for this special service.

On Tuesday the Board of Trustees held its annual spring meeting. It received reports showing that the number of individual donors to the Seminary was again larger than in previous years, and that total contributions to the funds of the Seminary had continued to grow. However it was also informed that the "recession" had apparently had some effect in slowing down contributions during the

last part of the fiscal year. Members of the Board were also able to visit the new apartment building and form an idea of the usefulness of the property. The building is still undergoing renovations, but is expected to be ready for occupancy when the fall term opens. It contains ten separate apartments.

Tuesday evening about 150 persons gathered for the annual banquet held in near-by Glenside. Members of the graduating class were introduced to those present, and brief talks concerning various aspects of Seminary life were given by Dr. Stonehouse, Professor Woolley, and Mr. Marsden. The Rev. John C. Hills of Franklin Square, N.Y. brought the main address of the evening, developing the theme that in our time as in Elijah's time there is need for a strong testimony to the sovereign God, in spite of the opposition and ridicule it may receive, and that only when men are prepared to place the Word of God first in their lives may they expect His true blessing in all aspects of life.

Wednesday noon the members of the Women's Auxiliary gathered for their annual luncheon and meeting, with the President, Mrs. Frank H. Stevenson of Cincinnati, conducting the meetings. About 50 women were in attendance.

The treasurer reported that about \$31,000. in contributions to the Seminary had been credited to members of the Auxiliary. Though slightly

less than a year ago, this still indicated excellent support of the Seminary on the part of members of the organization.

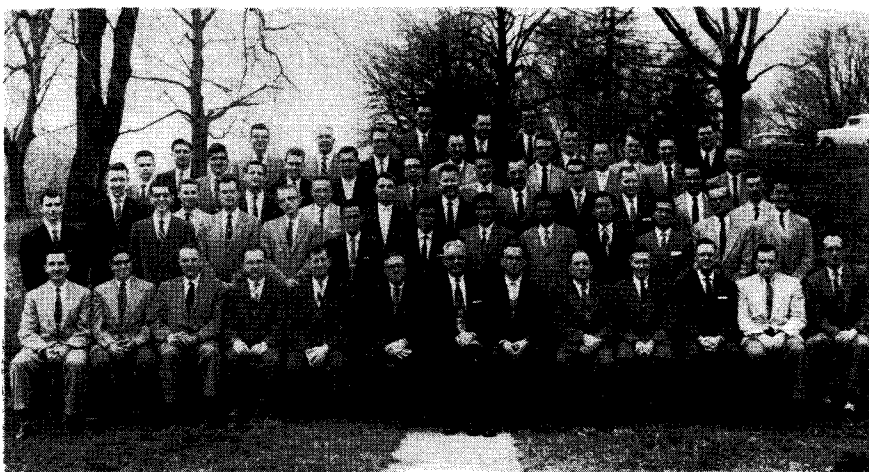
The Auxiliary gave its approval to a proposal that funds be sought for the purchase of a piano as a memorial for Mrs. Ned B. Stonehouse. Members of the Auxiliary were encouraged to make individual contributions to the Seminary for this purpose as they desired. The needed funds will be secured in this way, rather than by the Auxiliary as an organization, so that the memorial gift will be a more personal expression of the donors.

Professor John Murray brought to the members of the Auxiliary an appropriate message.

About 250 persons were present for the graduation ceremony. Fourteen seniors and five graduate students received degrees for having completed their course at the Seminary. The address was brought by Dr. S. Bruce Willson, President of the Reformed Presbyterian Seminary in Pittsburgh. Dr. Van Til gave a brief address to the graduates, calling on them to give a clear testimony to the gospel drawn from the infallible Word of God.

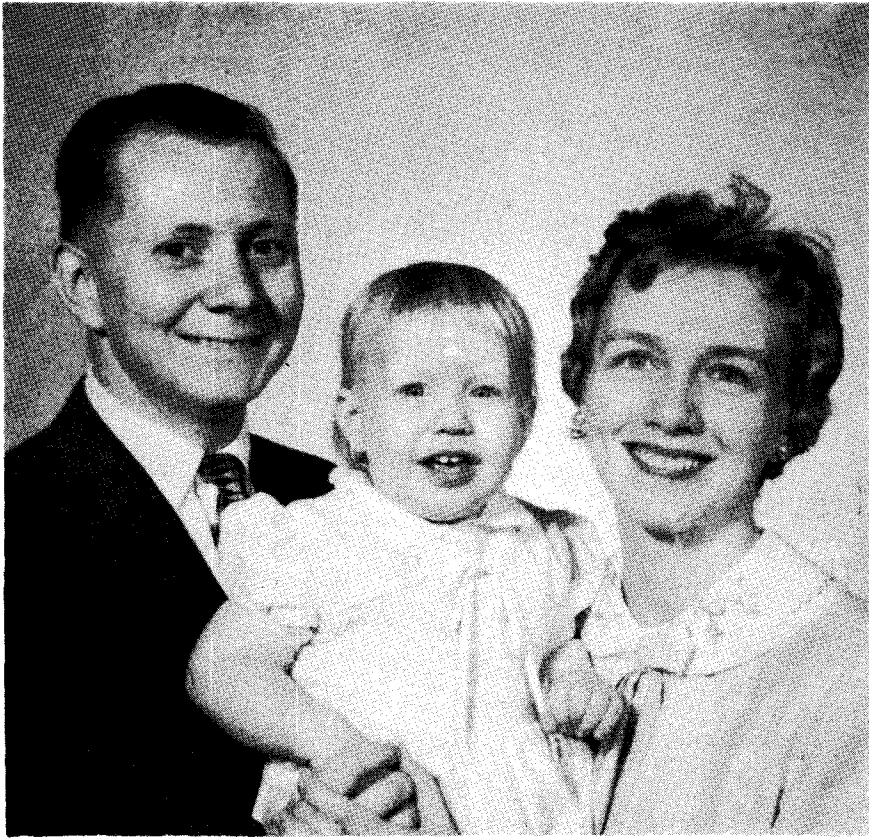
It was announced that the Rev. John W. Sanderson, Jr., who has served as Lecturer in Practical Theology for the past year, had been reappointed to this position for another year, and that the Rev. Robert D. Knudsen, now completing graduate study at the Free University in Amsterdam, had been appointed as Instructor in Apologetics.

Thus another academic year in the Seminary's life was brought to a close. The young men who received diplomas will soon be scattered to serve in various denominations and in various tasks. Some will soon be in other countries to carry the gospel. Some will be pastors of churches, or teachers in Christian schools in this country. Others after the summer is past will return to the Seminary for further study. We would pray God's blessing on them all, that wherever they go they may be used as instruments in God's hand for the furtherance of the gospel, and that they might know the joy of seeing that gospel effective in the lives of those to whom they minister.



Students and Faculty of Westminster Seminary, 1957-8.

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Mr. and Mrs. Donald H. Taws, with daughter Elizabeth Grace (Beth). The way has been cleared for them to leave in August for missionary service in Eritrea.

Eritrea, East Africa . . . Land of My Birth

By DONALD H. TAWS

"Isn't that interesting," people say, "Were your parents missionaries over there?" "Or perhaps with an oil company?" No, the truth is that my parents have never set foot on the continent of Africa. They have never even left the territorial limits of North America. And if my mother were questioned as to the location of my entrance into the world, she would undoubtedly say Philadelphia, Pa. How then is it possible to speak of Eritrea as the land of my birth? Here is my story . . .

Approximately nine years ago I was finishing up a two year course in radio training in Carlisle Barracks, Pa., as a member of the Army Signal Corps.

Upon completion of training we were given our choice of where we would like to serve the remainder of our Army career. Eight stations throughout the world were listed, and we were to choose three, the idea being that the army would give us our first choice if possible; if not, then the second or third. With visions of balmy days on a Pacific beach, with soothing guitar music wafting about my head, I picked as my first choice, the islands of Hawaii. Second choice was Germany, for my grandparents came from there, and travel through Europe appealed to me. As for the third choice, the remaining stations appeared equally uninviting. By

chance, as it seemed to me then, I wrote down Eritrea, E. Africa. I don't know why I did it; I didn't even know where Eritrea was! My orders came back marked "Destination, Eritrea, E. Africa."

I was a communicant member of a Presbyterian church back in America, but Christianity did not mean much to me. The sole incentive for attendance was social. I didn't understand the gospel, and had no desire to. I had compartmentalized religion so as not to let it interfere with my desires, goals, ambitions. But in Eritrea, I saw for the first time how great were my sins, and how great was my need of salvation, and how great God was in sending his only begotten Son to atone for that sin. Yes, I was born in Eritrea, not of man this time, but from above. The second birth, deeper, richer than the first, bringing life where before there was only death.

Does a man love the country wherein he was born? Does he not always keep in his heart, no matter where he may be, a special place for the land of his birth? Is it any wonder then, that there should be a desire to return someday to the land of my second birth, to bring to that land the good news that I had heard there? In God's gracious providence, that goal appears closer than ever before. A great deal has happened in the last eight years. Calvin College provided training in the Reformed faith and a Dutch heritage in the form of a wife with a "Van" in her name. Westminster Seminary gave the theological training to equip for service in the Lord's vineyard. And in all the events that have transpired, how clearly the Lord seems to be pointing to future service in Eritrea. Surely God's ways are mysterious but wonderful. How strange to bring a person all the way to Africa to bring him under the sound of the gospel, yet God does nothing haphazardly, there is purpose in all of his doings.

It ought to be a cause for great rejoicing and gratitude that we have in Eritrea, missionaries who are faithfully presenting the Word of God, not only to the natives there, but also to those American boys who are stationed in that country. God willing, one of the fruits of their faithful testimony will return to join them in the work there, in the land of his birth.

"That The World May Believe"

By C. VAN TIL

"I have glorified thee on earth: I have *finished* the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The terrible agony of the cross was still before him when our Saviour spoke these words. The awful experience which made him cry out - "My God, my God, why hast thou forsaken me?" still hung over his head, but he looked beyond and spoke as though all were already *finished*.

Sinful man had sought to drag God down into the moving cauldron of chance. Man had sought to make God over in his own image, thereby as it were sealing his own doom. But God sent forth his Son into the world that whosoever should believe in him should not perish but have everlasting life. Upholding all things by the word of his power, Christ came to save his people from their sin. Now he has accomplished his work. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

A finished work Christ came to do on earth - a finished work *for* his people, and a finished work *within* the hearts of his people he came to perform. Nor did he refer only to those who walked and talked with him on earth when he uttered this memorable prayer. Would others, besides the disciples, believe in him? When he, the gracious and loving Saviour, the sinless one, had returned to heaven, would others still receive his words? Would poor, benighted sinful men such as the disciples were, be able to persuade other men, equally sinful with themselves, to receive his words as they had received them from his own lips? Never fear! "Neither pray I for these alone, but for them also which shall believe on me through their word . . ." They to whom Christ manifested the Father's name will in turn manifest his name among men. And through the prayer of their intercessor in heaven men shall believe in this name.

Nor shall they who believe in his name be long separated from him. He came to save them to the uttermost. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world."

You must declare his Name.

You then are called to manifest the name of Christ among men. And as you declare his name he through you is declaring the Father's name: "And

Professor C. Van Til, Presiding Fellow of the faculty of Westminster Seminary, delivered the accompanying brief address to the graduates during the Commencement exercises May 21.

I have declared unto them thy name, and will declare it . . ." And all this is to be done "that the world may believe that thou hast sent me."

It is for your ability to fulfill this task assigned you, this task of declaring the name of Christ to the world, in order that the world might believe, that the Saviour offered this his high priestly prayer. And his prayer is certain to be heard. For he prays for them whom the Father has given him. "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me: and they have kept thy word."

Is all then to be easy for you?

If then the Father has given to Christ those for whom he prays and if he has finished the work of saving them in the world, and if he prays for those who through their word shall believe on him, is not all to be easy for you? Are not things bound to happen as Christ wants them to happen?

Easy for you, did I say? Easy, with Satan seeking as a roaring lion those whom he may devour? Easy for you did I say? With a world of unbelief like to that of the Pharisees and Sadducees round about you seeking to destroy the name of Christ from off

the face of the earth? Easy for you, with the emissaries of the anti-Christ pretending to speak in the name of Christ sitting in high places, in that which they call the church of Christ? Easy for you? In a world whose wisdom, though made foolishness with God, has great allurements for such sinners as you are?

Easy for you, did I say? It is impossible for you. It is impossible for you unless, through the prayer of Christ in heaven you learn to pray for yourselves what he prays for you. What did he and what does he pray for you? I mean what does the Saviour continue to pray for you that you may proclaim his name in the world, that the world may believe?

1. He prays that you may be *kept* in the world. He prays that you may not be engulfed by the world. He knows that Satan's fury has only increased through his defeat accomplished through the cross. He knows that if it were possible Satan would deceive the very elect of God. He knows that the blandishments of the world and its wisdom would be too much for you. He knows you would sink unless his prayers should moment by moment hold you up.

2. He prays that you may be sanctified through the word. He prays that you may be sanctified through his word which is *truth*. Satan would like to have you present the word of Christ - since he cannot altogether prevent its presentation - apologetically. He would like to have you appeal to sinful men as rightful judges of the truth. He would like to have you present the name of Christ as though it will only *probably* save. And therefore he would like to have you present God's name as only *probably* present among men. He would like to have you do what false teachers in the church are doing, - say that God is still *wholly hidden* even when he is revealed in Jesus the Christ. For then Christ's prayer would not be answered. Then his name was not and cannot be declared among men.

Over against all this Christ prays that you may be sanctified through the truth. He would have you see the truth as truth. He would have you see that the Son of God *has come* into the world, that he actually defeated Satan there; that all this is true. He would have you teach that all this is accomplished, finished fact. He would

have you say with Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

3. Above all he prays that ye may all be one. He is not here praying the prayer of the modern ecumenicist. He is not praying that all men, those who love the lie as well as those who love the truth, may be one. He prays that those who are being kept from the lie because they love the truth, that those who are sanctified through the truth, may be fully one with him as he is one with the Father. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

* * * * *

Look to what seemingly impossible heights the Christ lifts you through his prayer. He wants to make you "perfect in one" even as he has per-

fect love for the Father, and the Father has perfect love for him.

How else but through this perfect love for God the Father and for God the Son through the Spirit who is sent to you by both the Father and the Son, can you so present the name of God "that the world may believe."

How else but by being sanctified through the truth of the Father and how else but by being kept, upheld by his everlasting arms, can you present Christ to the world?

Pray earnestly then that prayer which your Saviour prays for you in heaven, for union, the union of perfect love to God the Father, God the Son and God the Holy Ghost, for keeping and sanctifying grace.

Then you will be able to do that which, without such prayer it would be impossible for you to do - present the name of God through Christ to the world, that the world might believe that God has sent Him.

congregation of the Associate (Seceder) Church. The new congregation, known as Deer Creek Church, first worshipped in a grove about a mile northeast of the present village of New Bedford. The only "building" was a tent or roofed-over platform for the preacher and the precenter. Rough-hewn logs in the shade of the trees served as pews. In winter worship was in private homes. A log house was the first church building, followed by a frame building in 1822, and another in 1848. In 1827 there were 78 families with 167 communicant members in the church.

The organizer and first pastor of Deer Creek Church was a Rev. Mr. Duncan. He had two other churches with Deer Creek. He presently began to preach doctrines at variance with those of the Seceder Church, and finally he was tried and suspended from the ministry of the Associate Church.

In 1833 Deer Creek Church called a pastor for itself, the Rev. James P. Ramsey. Mr. Ramsey took a strong stand against slavery, when that issue was raised, and his congregation was divided, though a majority stood with him.

In 1858 occurred the union between the Associate and the Associate-Reformed Churches, by which the United Presbyterian Church came into existence. With the coming of this union, some of the Deer Creek members began attending United Presbyterian congregations in West Middlesex or Mahoning.

The present building of the Deer Creek Church was erected in New Bedford in 1883, and the congregation was henceforth known as the New Bedford congregation. In recent years this church had unusual opportunities to hear the Reformed faith, under the successive ministries of the Rev. G. I. Williamson, now pastor of Grace Orthodox Presbyterian Church of Fall River, Mass., and the Rev. Heinrich B. Eiler. During the discussions of several years, in which the question of union with the Presbyterian Church in the U. S. A. has been in the forefront, the people of New Bedford Church seemed opposed to the union. Mahoning Presbytery was one of the few presbyteries of the United Presbyterian denomination to vote against the union. However when the merger was approved,

Orthodox Presbyterian Church News

New Church Organized In Pennsylvania

The group of persons who have been holding meetings in the neighborhood of Pulaski, Pennsylvania have organized as the Nashua Orthodox Presbyterian Church, since "Nashua" is the name of the particular area where the meetings are held. So far fifteen adults and nine baptized children have been enrolled as members of the church.

Most of the people were formerly members of the United Presbyterian Church located in New Bedford. Their withdrawal from that church was due largely to their opposition to the union with the Presbyterian Church in the U. S. A., which has just taken place.

Services are held in a school house located on the Harbor-Pulaski road three miles south of Pulaski. For the present the services consist of a Sunday school at 2 p.m. and a worship service at 3 p.m., with a prayer and study hour on Tuesday evenings. The Presbytery of Ohio of the Orthodox Presbyterian Church, which is super-

vising this congregation, has secured for the summer months the services of Mr. C. Ralph Verno as supply pastor. Mr. Verno graduated from Westminster Seminary in 1955, and has been teaching in Ashland Theological Seminary and serving a small congregation near Cleveland. In the fall Mr. Verno expects to teach in the Christian High School in Wyncote, Pa.

A member of this new congregation, Miss Margaret I. Duff, sister of the Rev. Clarence Duff, missionary in Eritrea, has written an account designed to show the background from which this congregation has come. We quote portions of her account:

Background of Nashua Orthodox Presbyterian Church

BY MARGARET I. DUFF

The New Bedford United Presbyterian Church, from which a group has recently come out to join with others in forming a new congregation of the Orthodox Presbyterian denomination, has a century and a half of history. The church began in 1808 by the removal of part of the Mahoning

the will to remain out of it seemed to weaken.

Those who did determine to form a new congregation had the able leadership of Mr. Wendell Miller, formerly an elder of the New Bedford church, and also a teacher and Sunday school superintendent. Assisting in the work have been Orthodox Presbyterian ministers Wendell Rocky Jr. of Grove City, and C. G. Roskamp of Harrisville, as well as Ruling Elder William H. Kiester of the Harrisville Church and numerous others. Church attendance at present averages about 40, the Sabbath school is growing, and a Vacation Bible School is being planned.

The people of the new congregation rejoice in the way God has led them and opened the way before them. They give Him all the praise, and humbly ask the prayers of their Christian brethren for the Nashua Church, and also for the New Bedford United Presbyterian Church from which they have come, and its new pastor.

Two Churches Organized In California

Two new congregations have been added to the Presbytery of California of the Orthodox Presbyterian Church. One is located at Santa Cruz and the other at Whittier.

The Santa Cruz congregation consists of former members of Trinity Presbyterian Church, U.S.A. of that city, together with their former pastor, the Rev. Rousas J. Rushdoony. Mr. Rushdoony had come to Trinity Church some six years ago, although there was substantial opposition to him in the controlling presbytery. He had sought to bring a clear testimony to the historic Reformed faith, having been strongly influenced by the writing of Professor C. Van Til of Westminster Seminary. On one occasion he published a trial copy of a magazine for which he hoped to gain church-wide support. But he included an editorial entitled "R.S.V.P. Dr. Blake" which he had borrowed from the GUARDIAN, and apparently the general effect of the sample copy failed to arouse the support he had hoped to gain.

After various other trials, including certain family problems, he was given a leave of absence by the presbytery.

But the preaching of the substitute minister who was supplied by the Presbytery aroused members of the congregation to revolt, and they set up a Society which sponsored a Sunday school in a neighboring town. In January a special meeting of Presbytery was held, which is alleged to have conducted its business without proper warrant. At any rate, this meeting of Presbytery voted to dissolve the pastoral relationship between Mr. Rushdoony and Trinity Church.

Mr. Rushdoony thereupon applied to the Presbytery of California of the Orthodox Presbyterian Church, along with the members who had left Trinity. The examination of Mr. Rushdoony was sustained by the Presbytery, as was the examinations of two elders who had left the church also, and they were placed as a temporary session in the new church.

The meeting of the Presbytery of California was held in Sunnyvale on May 12. Since a large number of the Santa Cruz people had traveled to the meeting, and since Presbytery was acquainted with the situation, Presbytery proceeded then and there to establish the new congregation and to approve a call from the people for the services of Mr. Rushdoony.

Whittier

The formation of the congregation in Whittier is the result of a missionary effort carried out under the direction of the Presbytery of California. The congregation was officially recognized as Calvary Orthodox Presbyterian Church at a meeting of the Presbytery held May 14. The Rev. Dwight Poundstone was installed as pastor, and Norman Baize and Frank Cobie were ordained and installed as ruling elders. Ministers of Presbytery who took part in the service were Edwards Elliott, Arthur Olsen, Louis Knowles, Edward L. Kellogg and Jack Peterson.

The development of this work is indicated by the fact that at the Spring meeting of California Presbytery the "Moderator's Award" was given to Whittier. This is an award presented annually to the Sunday school having the highest sustained average attendance increase following the fall Sunday school contest.

On May 24 Calvary Church was host to the Machen Leagues of Southern California. On May 9-10 the co-pilots club (married couples) held a conference at Lakeview Lodge,

which was attended also by couples from Long Beach and Garden Grove.

Orthodox Presbyterian Giving Soars

The average contribution per communicant member throughout the Orthodox Presbyterian Church soared to a new high of \$146.90 for the year which ended March 31, 1958. This is a net gain of \$20.03 over the previous year and is by far the largest gain that the church has ever recorded and undoubtedly places the Orthodox Presbyterian Church among the first five denominations in the whole nation in per capita contributions. Since there are perhaps three communicant members a family, on the average, gifts to all causes total nearly \$500 a family! Of the \$146.90 contributed by the average Orthodox Presbyterian member, \$81.86 was contributed for general purposes, \$31.73 was benevolences, and \$33.31 for special purposes such as building fund. The latter element showed a large gain in the past year.

All seven presbyteries showed a gain in total contributions and in average contributions per communicant member, the Presbytery of California displaying the largest gain in financial matters. The Presbytery of the Dakotas showed a gain of nearly thirty dollars per communicant member in contributions.

Other items which are contained in the Statistical Report show a total membership of 9,645 of which 3,300 are baptized children. The number of communicant members rose less than one hundred during the year. The Sunday school roll rose to a new high of 8,858. Two hundred sixty-four people were received on confession of faith, the largest number recorded for a number of years. However, 316 members were dismissed to other churches and this is also the largest number recorded for a long time.

The gain in total membership was rather consistent throughout the church, the Presbytery of Philadelphia gaining the largest number and also having the highest percentage of gain. The Presbytery of California was the only presbytery to show a slight loss.

The total number of congregations rose to eighty-three, with 130 ministers on the roll on May 31st. This is a net gain of three congregations and of seven ministers.

Eastlake, Wilmington To Dedicate New Church

The congregation of Eastlake Orthodox Presbyterian Church of Wilmington, Delaware, expect to meet on June 22 in their new church building, for the dedication service. When the Orthodox Presbyterian Church was organized in 1936 this congregation unanimously withdrew from the Presbyterian Church in the U.S.A. and entered the new church organization. The Presbyterian Church in the U. S. A. went into civil court to prevent Eastlake congregation from keeping possession of the property in which they had worshipped for many years. The U. S. A. Church was successful in this suit, and the congregation was required to purchase its own property back from that denomination. This they did, and they have continued in the building located at 27th and Market to the present. However that property proved increasingly inadequate and unsuited to the needs of the people, and for several years plans have been underway looking to the erection of a new structure.

The new building is located in the northwest suburbs, in a rapidly expanding area of population, and has been planned so as to be adequate for the needs of the congregation at least for the present. The Rev. Robert Eckardt is pastor of the church.

Eyres to Long Beach

The Rev. Lawrence R. Eyres, pastor of Westminster Orthodox Presbyterian Church of Westchester, Illinois, has indicated his acceptance of a call from the congregation of First Church of Long Beach, California, and expects to enter on this new pastorate in July.

Construction at Crescent Park Delayed

Construction of the new building for Immanuel Church of Crescent Park, N. J. has been delayed because of the weather and other problems. However the basement has been dug, and actual building operations should soon be going on. The Machen League of Immanuel Church continues twice a month to visit and hold a service at Haddon Heights Old Folks Home. Some fifteen of the young people participate in this visitation.

Portland Young People Win Honors

Several young people who are members of Second Parish church of Portland, Me., have been honored by their schools. Mary Hawkes was voted by the faculty of Greely Institute the "Outstanding Girl" to represent the school at "Girls State" in Orono. Harris Kennedy has been named salutatorian of Deering High School graduating class. He was also elected to the National Honor Society and was a finalist in the National Merit Scholarship competition. William LaVallee won a Telluride Association Scholarship to study at Cornell this summer. The Missionary Fellowship is sending Paul MacDonald, a student of Westminster Seminary and member of the church, to work in the village of Stow this summer.

Oostburg, Wisconsin News

The real news from Oostburg was that Bethel Church was host to the General Assembly, as reported elsewhere. The morning worship service of Bethel Church is now being broadcast once a month over radio station W P L Y of Plymouth. The broadcast has a potential audience of

over 300,000. Bible classes have completed the year and held their annual picnic on June 13. A Mother-Daughter banquet was held May 13, with Mrs. Dick Vriesman as guest speaker.

Nineteen Attend Ministerial Institute

The annual Reformed Ministerial Institute held at Westminster Seminary the week following Commencement was conducted this year with nineteen registered participants and a number of visitors. Professor Skilton of the Seminary gave a course in "The Translation of the New Testament: Principles and Problems."

Dr. Roger Nicole, Professor of Theology in Gordon Divinity School, taught a course on "Evangelical Dogmatic Theology in the 20th Century in Europe." And the Rev. Dick Van Halsema of the Christian Reformed Church gave a course on "The Church and its Evangelistic Task." Discussions at evening sessions included one on "The Reformed Pastor in Action" by Professor Sanderson of the Seminary, and one on "Political Ideals and Christianity" by Professor Paul Woolley.

This institute is sponsored and conducted by the Alumni Association of the Seminary.

Pre-Assembly Home Missionary Conference

The first speaker was late, but that did not diminish the success of the Second Home Missionary Conference of the Orthodox Presbyterian Church, held May 31st to June 3rd, at Bethel Church, Oostburg, Wisconsin.

Sixteen home missionaries of the Orthodox Presbyterian Church and twenty-nine pastors and elders gathered Saturday afternoon to hear a discussion on "Missionary Methods Today." Since the speaker designated to introduce the topic was late (due to his chauffeur's faulty alarm clock) the Rev. George Marston led a discussion on certain aspects of the topic.

During the evening session, the designated speaker, the Rev. Harvie M. Conn of Stratford, N. J., pointed out that the missionary methods of the Apostle Paul were normative for the

church today, but that, in his opinion, they indicated that Paul did not follow a stereotyped routine, but rather sought to use to the best advantage opportunities as God presented them. In the discussion that followed, it was indicated that the New Testament presentation of missionary methods was normative in this respect, that, in the opinion of some, it showed the inspired approach to particular types of missionary problems. Insofar as present day problems shared in the characteristics of these New Testament situations, the New Testament methods applied to them.

Monday morning, after a delightful Sabbath, the conference resumed with a discussion, led by the Rev. Glenn R. Coie of Hialeah, Florida, on the topic "Leading Souls to Christ". Great stress was laid on the prerequisites

for soul winning, and among these the matters of a personal, devotional commitment to the work of Christ received good emphasis. In the discussion that followed, various approaches to people in door-to-door evangelism were brought forward. There appeared to be agreement on the principle that any outreach effort must be evangelistic, that is, that there must be some presentation of the Gospel to every contact, if possible, and that door-to-door contact work must not give the impression that all that is desired is information as to whether a person attends some sort of a church, no matter what sort. It was also pointed out that groups such as Roman Catholics should not be neglected in evangelism simply because the person contacting them thought that members of such groups were beyond the reach of the Gospel.

The Rev. G. I. Williamson of Fall River, Mass., introduced for discussion the matter of "Using Laymen in Evangelism". Drawing upon his experience and convictions in this field, he urged that every Christian has responsibility to witness in word and deed, in all walks of life. He felt that the example of Christ's sending out seventy men other than the disciples showed this. It also brought out, he felt, the truth that an organized plan of lay evangelism should be set up and maintained. Mr. Williamson felt that the initial contact evangelism should be conducted by men, two by two, and that women could be used in some types of follow-up work. There were a number of opinions expressed in later discussion on this point. As to the organization of such evangelistic efforts, Mr. Williamson felt it should stem from the example of the ruling elders who should take the lead, and that each team of church members who would subsequently go out should include a person somewhat more mature in his faith and a young Christian, even a new convert. He suggested that the shy member of the team would take a real part in the work even by his presence. It was brought out in the discussion that door-to-door evangelism was not the only kind in which church members should take part, but that many fields, such as hospital and jail visitation, called for faithful laborers.

Monday afternoon was occupied with a unique program, a Music Workshop held at Calvary Church,

Cedar Grove. Following a helpful demonstration of basic capabilities and techniques by Miss Antoinette Dirkse, organist of Calvary Church, the Rev. Robert K. Churchill gave an address on the place assigned to good music in Fundamentalistic, Modernistic and Reformed circles. He pointed out that Reformed Christians must always keep away from the temptation to make the good the enemy of the best in the sphere of music, and that a departmentalizing of music into sacred and secular spheres should be avoided by making music, for whatever occasion, seek always to glorify God. In discussing the nature of the beautiful, Mr. Churchill presented Thomas Aquinas' definition that the beautiful must partake of the elements of unity, proportion and "gloritas", a hard-to-define "gloriousness". He proposed strongly that in certain realms poetry unveils essential truth which scientific description can only shroud.

Mr. Robert N. Youmans, choir director of Knox Church, Silver Spring, Md., presented many practical suggestions for organizing and directing choirs in small churches. He suggested that a clearing house for exchange of problems and helpful suggestions as to suitable music be set up to enable small choirs to enlarge their repertoire with music suitable to their capabilities. The afternoon session concluded with a panel discussion of particular problems presented by the group. Serving on the panel were Miss Dirkse and Messrs. Youmans, LeRoy Oliver and Poundstone.

Tuesday morning, the Rev. Carl J. Reitsma presented a searching analysis of the growth within and without the Orthodox Presbyterian Church. He pointed out that the church, during the years 1950 - 1956 had increased in membership by only 12.4% as compared to a growth of 18.2% in the Christian Reformed Church and a 23.9% growth in the Missouri Synod Lutheran Church during the same period. Factors contributing to this relative slowness, he felt, were the often half-hearted service in many congregations, and much preaching which made little attempt to be repeatable, relevant, emotionally inspiring and such as would require a response. He suggested that efforts to stimulate the devotional life and evangelistic zeal of the church would lead to greater growth.

The Rev. Robert S. Marsden intro-

duced the topic of "Requirements for Uniting with the Church". He reaffirmed his belief that a credible profession of faith was the requirement of Scripture for church membership as for salvation, and that the church must be careful not to require an arbitrary level of attainment in sanctification as a standard. In this regard he stated that he felt it would be wrong to refuse membership in a church to a professing Christian just because the person would be liable to church discipline.

Throughout the Missionary Conference there was manifested an admirable spirit of Christian concern and devotion. Devotional periods and periods of special prayer for the church were held every day.

The churches of Oostburg and Cedar Grove were most gracious hosts. A special presentation of Stainer's "Crucifixion" was arranged for the delegates at Calvary Church, Cedar Grove, Sunday Afternoon. Two of the soloists were the Rev Messrs. Lawrence Eyres, tenor, and Dwight Poundstone, baritone.

Noon and evening meals were furnished by the Christian School Association of Oostburg and breakfasts and Sunday meals were given by the host families.

ALBERT G. EDWARDS, III

The Presbyterian **GUARDIAN**

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General Assembly Meets In Oostburg, Wisconsin

By LESLIE W. SLOAT

Oostburg, Wisconsin is a town of about 1,000 inhabitants situated on the western shore of Lake Michigan some 150 miles north of Chicago. The resident population of the community was swelled by over 100 persons, as delegates and visitors gathered on June 3 for the beginning of the General Assembly of the Orthodox Presbyterian Church. The number of delegates was 79, of whom, however, only a small minority were ruling elders. Delegates were present from East, West, North and South, representing all the presbyteries of the denomination.

The attendance was swelled even more on Wednesday, June 4, when the Rev. and Mrs. Richard B. Gaffin arrived with their three sons. Mr. and Mrs. Gaffin and son John had been in Formosa, where they are missionaries, on Sunday, June 1, but the modern miracle of airplane travel resulted in their reaching Oostburg on June 4, to begin a year of furlough in this country. The other two Gaffin boys, Richard Jr. and Harold, were already in this country, both being students at Calvin College this past year.

Among the others present were Missionaries Herbert Bird of Eritrea, George Uomoto of Japan, and Bruce Hunt of Korea. Thus all the foreign mission fields in which the church has workers were represented at the Assembly. The plane carrying the Gaffins had touched down at the island of Guam en route, and they visited with the Rev. and Mrs. Edwin L. Wade, who are serving as missionaries on that island, under the financial sponsorship of the Protestant Reformed Church. So the Assembly was able to receive direct reports from the whole area of its foreign work.

Opening Devotional Service

The Rev. Bruce Hunt, Moderator of the preceeding Assembly, conducted the worship service which opened the present Assembly on Tuesday even-

ing. The large Bethel Church building was well filled for the service. Mr. Hunt brought a message based on the Lord's discourse with Peter following the Resurrection. He emphasized the various elements in the Lord's words to Peter - that he must be concerned to tend and feed the lambs of the flock as well as the sheep, and that this shepherding of the flock must be carried out with love, a love first for the Lord Himself which was genuine, and then a love for the flock. Mr. Hunt pointed out that the Lord makes the same requirements of His under-shepherds in the present day, whether they serve as pastors or missionaries, whether in this land or on foreign fields.

In the communion service Mr. Hunt was assisted by the Rev. George Uomoto and the Rev. Albert Edwards III, and by Ruling Elders L. H. Perry of East Orange, N. J., Walter Oliver of Philadelphia, Thomas Redford of Denver, and Garret Hoogerhyde of Fair Lawn, N. J.

Arrangements

The delegates were comfortably entertained in the homes of members of the congregation, and in other

homes of the area. Meals other than breakfast were served in the Christian school building adjacent to the church, prepared in the school kitchen by the ladies of the School Circle. The universal judgment was that the meals were excellent. We cannot say less, nor need we say more. This was Oostburg.

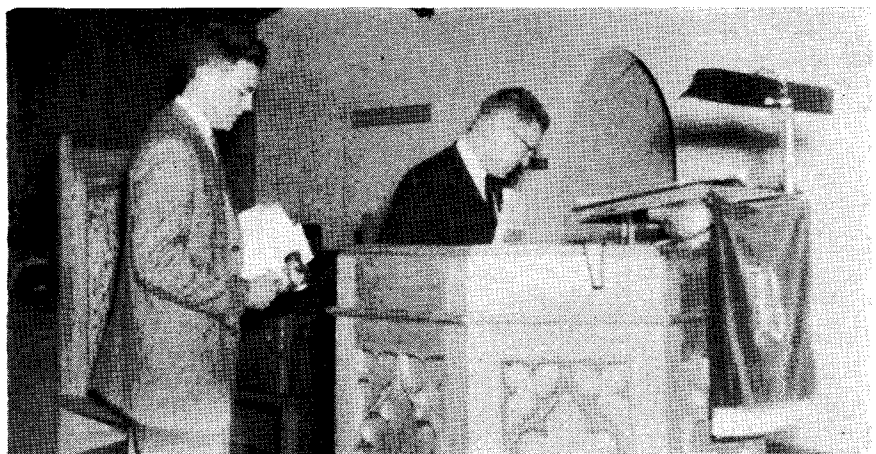
Officers

The business of the Assembly began at 8 a.m. Wednesday morning, following a brief devotional period. The roll call showed that 75 delegates were present for this formal opening of the business sessions. A few others arrived later in the day.

When the time came for elections of officers, the first position was that of Clerk, and the Rev. LeRoy B. Oliver, Associate secretary for Home Missions, received the nod over Messrs. Graham, Vining, and Marsden. Why the custom is to elect the clerk before the Moderator we do not know, unless it be that the Assembly will have its own clerk to record the election of its own Moderator. But that is the order usually followed.

Eight persons were nominated for the office of Moderator. They were James E. Moore of Los Angeles, Arthur Kuschke of Oreland, Pa., Herbert Oliver of Smyrna, Maine, Leslie A. Dunn of Westfield, N. J., John Hills of Franklin Square, N. Y., Theodore Georgian of Rochester, N. Y., Edmund P. Clowney Jr., of Willow Grove, Pa., and Robert L. Atwell of Roslyn, Pa.

On the third ballot Mr. Clowney, who is Professor of Practical Theology



Gavels in hand, the new Moderator, Edmund P. Clowney, steps to the rostrum as former Moderator Bruce F. Hunt prepares to step down and sit with the delegates.

at Westminster Theological Seminary, received the needed majority. He was escorted to the chair by the Rev. George Marston who had nominated him. The former Moderator, Mr. Hunt, welcomed him, and presented him with two gavels - one the gavel traditionally in the possession of the Moderator, and the other a beautiful glass gavel, which had been presented to the Church by Mrs. Gertrude F. Mead through provisions of her will.

Mr. Clowney exercised his office with proper dignity, and showed no small dexterity in handling a number of perplexing parliamentary questions which arose on various occasions.

The Rev. Henry Phillips of Greshen, Wisconsin was chosen assistant to the clerk, and the Assembly was ready to proceed.

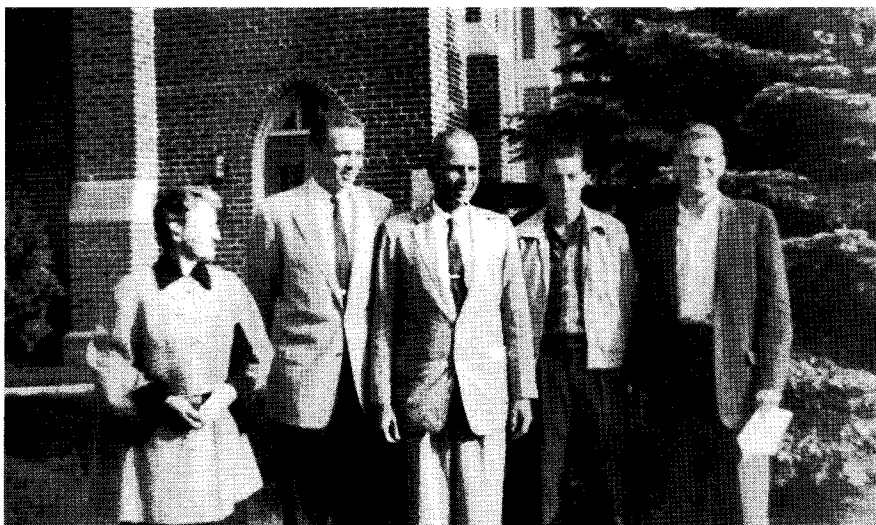
Overtures

Five overtures were placed before the Assembly from the Presbyteries. Overture #1 was a request from the Dakotas, concurred in by three other Presbyteries, that only one (instead of the two approved last year) delegate be sent to the Reformed Ecumenical Synod meeting in South Africa this summer. Last year's Assembly had elected Dr. N. B. Stonehouse and the Rev. John P. Clelland, with the Rev. Clarence Duff as alternate. The reason for this overture seemed to be the opinion that the church should not use so much money as would be required in sending two delegates to South Africa. At this time the Assembly was informed that in fact Mr. Clelland had indicated he would not be able to go in any case, and Mr. Duff had reached the same conclusion on his part. Later the Assembly approved this overture, and Dr. Stonehouse will represent the church at this Synod.

Overture #2 asked the Assembly to urge the sessions and presbyteries to be diligent in applying in their instruction and discipline the principles and conclusions set forth in the report on Secret Societies submitted to the 17th General Assembly. A similar overture was debated at some length in the 1957 Assembly, but failed to pass.

Overture #3 asked that a committee of five be elected to study and report on the communion of the Holy Spirit in respect to the daily life of the Christian.

Overture #4 asked that the Committee on the Hymnal be instructed



The Rev. and Mrs. Richard B. Gaffin, with sons Harold, John and Richard, Jr., at the Assembly. They arrived from Formosa June 3.

to give an extra hymn book to the church for each \$20. contributed to the hymnal fund.

Overture #5, supported in separate forms by New Jersey and Philadelphia Presbyteries, asked that a new Presbytery of the South be established, to cover a wide area, but including specifically the churches in Valdosta, Ga., and Maitland, Hialeah and Ft. Lauderdale, Florida.

Complaints

Three complaints were carried to the Assembly from lower judicatories. Two concerned the actions of Philadelphia in adopting a directive that certain teachings and practices be resisted in Redeemer Church, and in dissolving the pastoral relationship between the Rev. G. Travers Sloyer and that church. Both of these grew out of the problem of the "Peniel" movement, which has been previously reported in the GUARDIAN. The third complaint was against the session of Calvary Church of Bridgeton, N. J. and related to certain practices in the area of ecclesiastical fellowship which had been followed there.

Communications

In addition to the overtures and complaints, there were several incidental communications. One from the Taiwan (Formosa) Mission sent greetings and told briefly of certain aspects of the work. Another from Eureka Classis conveyed greetings and reported that the Rev. K. Stuebbe had been sent as a fraternal delegate. The Clerk reported that three or four other let-

ters had arrived, but did not appear to be properly before the Assembly. These were not read, but were kept available as some of them pertained to business before the Assembly.

Ministers Graham, Peterson, Ellis and Elders Hoogerhyde and DeMaster were appointed a committee to consider and report on the overtures and communications.

Ministers Churchill, Kellogg and Poundstone were appointed a committee to determine whether the first complaint against the Presbytery of Philadelphia was properly before the Assembly, and if so to present it for a hearing at an appointed time. Ministers Elliott, Marston and Edwards were appointed a similar committee on the second complaint against Philadelphia, and Ministers Cummings, Nicholas and Bruce Coie a committee on the complaint against the Session of the Bridgeton Church.

Home Missions

The Report of the Committee on Home Missions and Church Extension was read by the Rev. Robert K. Churchill, a member of the Committee. The report showed that during the year ended March 31, 1958 home missionary work was supported in twenty fields. The Committee undertook responsibility for two new fields during the year—Stratford, New Jersey, a work opened by the combined efforts of the West Collingswood and Crescent Park Churches and carried on by the Rev. Harvie M. Conn; and Wheaton, Illinois, where the Rev.

Edwin Urban is in charge. During the year the congregation in Hialeah, Florida, was organized as the Sharon Orthodox Presbyterian Church, and that in Chula Vista, California as the Bayview Orthodox Presbyterian Church.

With respect to church properties, the National City, Calif. Church completed the first unit of their building program. The building is located within the city limits of San Diego, and the name has been changed to the Paradise Hills Orthodox Presbyterian Church of San Diego. The Church at Crescent Park, N. J., has started on a new worship auditorium. The congregations at Hatboro, Pa., Whittier, Calif. and Wheaton, Ill., purchased properties for church use.

During the year the Committee made efforts to contact especially the ministers of the United Presbyterian Church, in view of the approaching union of that church with the Presbyterian Church in the U.S.A. Pamphlets were mailed to all the U. P. ministers, and the Rev. LeRoy Oliver, Associate Secretary for Home Missions, visited a number of these ministers personally.

During the year the Committee determined to establish a Church Extension Fund. This fund consists of monies loaned to the Committee at varying rates of interest, which the Committee in turn lends to churches for building purposes. This enables persons who have savings or other investments to make some of the money available for church work, while still receiving interest on it, and still having it in condition to be recovered if the need arises.

The Church Extension fund is distinct from the Contingent Fund. The latter is a revolving fund owned by the Committee, the new fund is a loan to the committee which the committee has obligated itself to repay. Further information about these or other funds of the Committee may be secured from the Committee.

Contributions to the general fund of the Committee during the past year were 13 per cent above contributions of the previous year. Most of this increase was in the regular giving to the Committee, rather than in the Thank-offering.

The Committee reported a budget for the current year of \$84,858, as compared with about \$74,000 spent during the previous year.

In the course of the discussion about

the committee report, Mr. Oliver reported briefly on some of his contact with the United Presbyterian Church ministers.

Since repeated references had been made in the report, and in comment concerning missions, that the church was limited in expansion by the lack of funds, the Rev. Bruce F. Hunt introduced a motion the substance of which was, that the Assembly instruct the Committee, as present funds were released and new funds became available, to appoint a missionary at large in every presbytery, who would labor for the establishment of new works, with the understanding that in any such new works started the funds of the committee would not be used for either lands or buildings. This was in line with a position Mr. Hunt has supported on various occasions, that missionaries sent by the home church should be paid by the church, but that expenses for other aspects of a local work should be born by the people. He said he felt the Committee was using its funds to keep men in specific localities, whereas the money should be used to enable men to serve an area and should not be tied up in buildings and property.

Mr. Hunt was supported in his motion by the Rev. James E. Moore who claimed that the apostolic example was along this line, and should be considered as relevant for the present.

Mr. Kellogg pointed out that monies in the contingent fund being used for land or buildings were monies not otherwise available for the work of the Committee. He also noted that in certain circumstances wisdom suggests that property be purchased when it can be done to advantage, and that this may well bring a substantial saving in the long run.

Mr. Hunt said he was concerned that the church was not reaching people who needed to be reached, and that his program would result in greater effectiveness in that area.

It appeared to the Assembly that the adoption of this motion would involve a rather radical departure from present policies, and it was determined to refer the motion to the Committee on Home Missions for study and report next year.

Ministers Busch, Clough and Eckardt and Ruling Elders Kreiner of Gethsemane Church, Philadelphia and Hoogerhyde of Fair Lawn, N. J., were

elected to the Committee in the class of 1961.

Foreign Missions

The main substance of the report of the Committee on Foreign Missions was given in the May issue of the *GUARDIAN*. We will therefore not repeat it here. Mr. Galbraith, General Secretary, reported, however, that the salary for the Taws family had been guaranteed for the coming year, by two churches not affiliated with the Orthodox Presbyterian denomination but interested in its work, and that Mr. and Mrs. Taws and their daughter would be going to Eritrea as soon as the necessary clearances were received, probably this summer.

The Rev. Richard Gaffin, who had just returned after seven and a half years in Formosa, addressed the Assembly briefly, telling of some phases of the work in Formosa. He also reported that just recently a missionary couple sent out by the Korean Church had arrived on Formosa to undertake work, indicating that the church in Korea had begun to experience a missionary vision.

In the discussion of the committee report, Mr. Verhage raised the question whether some of the effort on Formosa might not be lost, since in most cases the missionaries were laboring in close association with the Formosa Presbyterian Church, but unfortunately there was no assurance that the church would remain or develop in a truly Reformed way. Mr. Galbraith replied that our missionaries while in many instances working closely with certain Presbyterian pastors or congregations, were yet raising a distinct testimony which would not be lost but would continue to bear fruit,



Missionaries Uomoto, Hunt, and Mr. and Mrs. Gaffin meet at the Assembly.

whatever way the Presbyterian Church might eventually go.

Ministers Vining, Stonehouse and Fikkert, and Ruling Elders Neel of West Collingswood and DeHaas of Silver Spring, Md., were elected to the committee in the class of 1961.

Christian Education

The report of the Christian Education Committee, showing very substantial advance in the distribution of its materials, was one of the most encouraging features of the Assembly. Thus as compared with the previous year, gross income from the sale of church bulletin covers increased from \$3,268 to \$4,106; from the sale of Catechical workbooks from \$1,520 to \$2,186; from the sale of tracts from \$1,828 to \$3,644; and from the sale of vacation Bible school materials gross income jumped from \$4,476 to \$9,494. These materials were used in 49 Orthodox Presbyterian churches and in 150 churches of other denominations.

The Committee has prepared roadside signs which may be purchased by local churches and placed at the entrance of towns and cities where churches are located. Orders for over 200 such signs had been received when the Committee report was prepared, and they were being sent out early in June.

The Committee engaged in more active promotion during the year, and reported plans to expand its promotion even more during the current year. The increased sale of its materials doubtless reflects this advertising.

It was the conviction of many at the Assembly that the Church may well be able to accomplish far more in the promotion of the gospel and the Reformed faith through the published material, than, at least at present, it can do through personal missionary activities, with the limitation of funds for that work. The tracts and doctrinal studies can be distributed far and wide, and apparently are finding a good reception. The Church can well rejoice that by these means it is speaking to many people who never meet its ministers or missionaries in person.

The Committee anticipates that its gross sale will increase another 10,000 during the current year. However, selling and promotion expense will

also increase substantially. The Committee hopes that contributions to its work will increase also during the year, to help meet the proposed budget of \$57,600.

The Committee reported that it had not been able to complete preparation of Sunday school materials or Machen League materials. It expressed hope to have the former available, on nursery, beginner and intermediate level, in September 1959.

Ministers Zorn, Rockey and Cummings and Elders Edward Haug of Westfield, N. J. and Kingsley Elder of Silver Spring, Md., were elected to the committee in the class of 1961.

General Benevolence

The Committee on General Benevolence is the agency of the General Assembly which seeks to carry out for the Assembly in areas not reached by the local churches the ministry of mercy, normally carried on by the Deacons. The work of this committee has been limited in scope, but the committee is examining into its responsibilities with a view to enlarging its activities. It is helping to care for a former home missionary who has now retired and must receive special attention; it has administration of an "Aged and Infirm Ministers, Widows, and Orphans Fund"; it has spent money for the purchase of Multi-Purpose Food packages to be sent to Korea and Japan, and also for the support of some orphans in Korea.

The General Assembly voted to ask the local churches to contribute twelve cents per communicant member per month to the Committee's work, and also to place the Committee on the diaconal budget of the churches. It also recommended that the Committee consider providing leper medicine for some leper colonies in Korea.

Complaint—Against New Jersey Presbytery

The hour of 9 a.m. Thursday morning had been set as the time for beginning a hearing of certain complaints which were carried to the Assembly. The first of these was in effect a complaint against the Presbytery of New Jersey, for failing to approve a complaint against the session of Calvary Church of Bridgeton. It was brought by a Dr. Nitshe, a member of Calvary Church. The Assembly found that the complaint could not be considered because it did not conform to the requirements of the Book

of Discipline for such business. The motion adopted on this matter was that the Clerk advise Dr. G. A. Nitshe of the Constitutional procedure regarding complaints, and express the Assembly's regret that it could not consider his complaint at this Assembly, inasmuch as no complaint was ever made against the Presbytery of New Jersey for refusing to uphold the complaint against the Session of Calvary Church, as required by the Book of Discipline, Chapter 10.

Complaint—Against Philadelphia Presbytery

The discussion of the Complaint against New Jersey Presbytery lasted for some two and a half hours Thursday morning. Early Thursday afternoon, the complaint of Messrs. Grunstra, Walter Oliver, and Sloyer against the Presbytery of Philadelphia came for consideration.

This was a complaint of three members of the session of Redeemer Church in Philadelphia, against the action of the Presbytery in adopting its directive to that session to resist certain doctrines and practices of sanctification and guidance which had been found to exist in Redeemer Church and which the Presbytery had found to obscure significant elements of Reformed doctrine. The Complaint, a document of some five pages, with certain supporting material, was read in full, also the action of Presbytery complained against, and the report of a committee of Presbytery appointed to answer the Complaint. In addition several letters to the Assembly—one from the Peniel Bible Conference, one from certain ministers and members of the Orthodox Presbyterian Church who were adherents of the Peniel Conference, and one from the session of the Church of the Covenant in Albany, N. Y., were read.

The first motion to be introduced was that the complaint be dismissed. Professor John Murray spoke against the motion. He maintained that the directive adopted by the Presbytery had been precipitate and summary, that it was not properly substantiated. He held that Presbytery should have set up a committee to examine material before the Presbytery on the basis of which it had issued the directive and to prepare a more lengthy and detailed study to support the directive. This did not mean that Professor Murray was in favor of sustain-

ing the complaint, but that (as he later moved) more study and information was required before the matter could be resolved. In reply Mr. Sloat said the procedure of Presbytery had involved three days of meetings, two of which were wholly devoted to hearing testimony and discussion of the matter. Presbytery acted on the basis that all members of Presbytery should be in possession of all the information that any of them might have. The directive was based on information before the whole Presbytery and represented a concise but adequate statement of the conclusions of the Presbytery on the basis of which the specific directive stood.

Discussion on this continued Thursday afternoon. Thursday evening was given over to a popular meeting, at which home and foreign missionaries give brief talks concerning their work.

Friday morning, after certain preliminaries, Professor Murray introduced his substitute for the motion to dismiss the complaint. It was:

That action on the complaint of Messrs. Grunstra, Walter Oliver, and Sloyer against the action of the Presbytery of Philadelphia on October 26, 1957 be deferred until the 26th General Assembly (1959), that a committee of five be elected to study the complaint and other documents related to the complaint and to the action of the Presbytery of Philadelphia anent the complaint and that the committee report its findings and recommendations to the 26th General Assembly.

This motion continued on the floor until Saturday afternoon, when further amendments to it had been disposed of and it was itself rejected by the Assembly. It is not possible to report the entire debate on this matter. The question raised by the motion was clearly whether Assembly should attempt to give answer to the complaint at this time, or should wait for a year. The arguments centered about the necessity and desirability of delay.

Thus Mr. Kuschke maintained that the Presbytery of Philadelphia had taken a straightforward course with the issue placed before it. When the same subject was before the Presbytery some years ago, the Presbytery was divided, but now the Presbytery had reached a position of almost complete unanimity. Moreover the problem was before the Presbytery not as a vague evaluation of doctrines, but as a speci-

fic question of particular practices which had brought division in a congregation of the Presbytery. Mr. Kuschke referred to what he described as a policy of "sufferance and persuasion" under which the Presbytery of New York and New England has been engaged in discussions concerning the Peniel doctrines for a number of years, with no apparent effect on the leaders of Peniel but on the contrary with the consequence that the movement had continued to spread and that the lives of more people had been adversely affected by it.

Others who spoke against the motion were Mr. DeWaard, who held that the lengthy discussions in the Presbytery of New York and New England had been relatively fruitless, and that the matter should not be delayed in the Assembly, and Mr. Bachman who maintained the issue was clear and could be settled in the Assembly.

Some who spoke for the motion were Mr. Edwards, who felt the material available to the Assembly was insufficient, Mr. Hunt who considered the matter confused and in need of clarification, and Mr. Meiners who maintained that the directive had condemned people unheard, whereas a man should be considered innocent until proven guilty.

Pension Plan

Friday morning at 10a.m. the consideration of the complaint was interrupted to hear the report of the Committee on Pensions. The committee had worked out in cooperation with the Presbyterian Ministers Fund a Pension Plan which it recommended. After much discussion and questioning, both of the Committee and of a representative of the Fund, the Assembly voted to adopt the recommendation, and thereby determined to authorize the establishment of a pension fund for ministers of the church. The plan provides for life insurance for the ministers and for pension benefits after retirement. It is planned that ministers and congregations will share the premium expense. The program can be put into effect without the participants undergoing physical examinations, provided 75 per cent of the ministers indicate their desire to enter the plan. The Committee was continued and empowered to put the program into operation, and will provide detailed information concerning

it to the ministers and congregations as soon as possible.

Complaint—Continued

With the Pension matter concluded, the Assembly returned to the consideration of the complaint and of Professor Murray's motion to delay for a year. Professor Murray proposed an amendment to his own motion, to add to it that the directive of the Presbytery would be considered as held in abeyance during the course of the year while the study was taking place. This for a time turned the discussion to the question of whether the directive of the Presbytery could or should be held in abeyance - after it had already been in effect for six or more months. Arguments for this were presented by both sides, but this second amendment was presently defeated by a counted vote of 28-23.

In all the decisions on this matter the Presbytery of Philadelphia members in the Assembly, being involved in the complaint, were not permitted to vote.

After further debate, Mr. Kellogg moved as a substitute for Professor Murray's motion, that the Complaint be dismissed and that the Presbytery be instructed to prepare a study of the doctrines of sanctification and guidance as these doctrines bear on the problems of Redeemer Church, and meanwhile that the Presbytery in love seek to maintain the peace and unity of Redeemer Church. The difference between this and the other were that this called for dismissing the complaint against the Presbytery of Philadelphia, while the other delayed for a year, and that this had the Presbytery making the study, while the other had a committee elected by the Assembly making the study.

Late Friday night the question was put on Mr. Kellogg's motion. The result was a tie vote, broken by the Moderator who cast his vote against, so that the motion was lost.

The Hymnal

On Saturday morning for a while the debate on the complaint was set aside to hear the report of the Hymnal committee. This Committee reported that the work of "pasting up" the hymnal in book form was going forward, that the book should be ready for preliminary print work in the fall, and that if the funds become available the book might be available in 1959. The Committee reported over

\$12,000. on hand, and indicated that the cost of publication might be kept to about \$25,000 if in this country, and somewhat less if done abroad.

A motion was introduced that the Committee be directed to include in the Hymnal the Westminster Confession of Faith and the Shorter Catechism without proof texts, and the forms for Baptism and the Communion. On amendment these latter two items were dropped from the motion, but the rest of the motion was carried, so that the Confession and Catechism are now scheduled to be included in the hymn book.

Complaint—Continued

Again the Assembly returned to the complaint, and to the substitute motion offered by Professor Murray. Speaking against the amendment at this time were Mr. Sloat, and Mr. Clelland who held that the issue of the Peniel movement had been before the church really for a long time and that it was now time for the Assembly to take positive action. He held that the Presbytery of Philadelphia was correct in its directive, that the teachings of the Peniel movement were wrong, and that the church must come to grips with the issue and take a clear stand against the movement. Others against the motion were Mr. Froehlich of Maitland, Florida, and Mr. Kellogg. Speaking in support of the motion were Mr. Atwell, Mr. Hills and Mr. Edwards.

Finally, about 3 p.m. on Saturday, debate on the substitute motion was concluded and the vote was taken. The moderator ruled the motion lost on a voice vote, and as no division of the house was called for, the declaration by the moderator was accepted as correct.

The motion before the house now became the main motion, to dismiss the complaint against the Presbytery. The Complaint contained a list of five specific pleas by which the complainants sought amends for the alleged wrong. Mr. Moore moved that the first four pleas be denied, but that the fifth be granted. The first four had to do with Presbytery's attitude toward Redeemer Church and the original complaint. The fifth was that Presbytery "relieve the session of the obligation to 'abandon' and 'resist' any teaching or procedure which has not been clearly established as erroneous on the basis of a thorough Scriptural study."

Mr. Moore maintained that there was no evidence that the Presbytery had given the Redeemer Church session scriptural warrant for the points asserted in the directive. In reply Mr. Kuschke maintained that while no specific Scripture references were cited or quoted in the directive, the scriptural character of the positions it espoused was clear. He also held that previous material available to the session at the time the directive was first adopted contained much Scriptural material to support the conclusions reached by the Presbytery.

At this point the order of the day for Saturday recess was reached, and the Assembly took recess until Monday morning.

On Monday morning by previous order, following the reading of the Minutes, the Assembly took up the matter of the date and place of the next Assembly. The Committee on this recommended that the next Assembly open on Tuesday morning, May 26, in Calvary Church in Glenside, Pa. The Committee also recommended that the committee to arrange for that Assembly be instructed not to arrange for a worship and communion service on the preceding evening.

A short but sharp debate took place on this latter issue. Those in favor of a restricted communion maintained that such a service conducted by a group of elders unacquainted with the congregation that would be present would be unable properly to control the administration of the Communion so that only those who had the right would participate. It was also suggested that the Communion service is properly for a local congregation as part of regular worship, and is not properly administered by the Assembly in connection with sessions of the Assembly.

This position was rejected by those who held that the minister conducting the service could properly "fence" the table by his statements of who might participate, and that the holding of a communion service by the General Assembly was proper as this too could be considered a portion of the church.

The Assembly decided against this particular recommendation - in fact reversed its import by removing the word 'not', so that the committee on arrangements was directed to plan for a communion service preceding the Assembly. It is to be held on Tuesday

morning, however, rather than Monday evening. The next Assembly is therefore to begin with a communion service on Tuesday morning, May 26, 1959 at Calvary Church of Glenside. The time of the service was not specified, but will be announced later.

The Complaint—Again

After this interlude on Monday morning, the Assembly took up the motion introduced by Mr. Moore, that the first four pleas of the complaint be denied, but the fifth be granted. The zeal of the commissioners to debate seemed to have lessened somewhat after three days on the same subject. The motion of Mr. Moore was presently put and defeated, by a vote of 25-9.

Discussion on the main motion, to dismiss the complaint, was resumed. But Mr. Galbraith then introduced a substitute motion, to the effect that the Assembly inform the Presbytery of Philadelphia and the Session of Redeemer Church that it did not have enough information to give an answer to the complaint, and that a committee of 5 be elected to study the whole matter. This really opened up the whole question again, in substantially the form in which it had been previously discussed - as to whether a decision should be made now, or delayed. Mr. Galbraith's motion was defeated.

The main motion, that the complaint be dismissed, was amended by the addition of provision for the appointment of a committee of 5 to study the whole question of the teachings of the Peniel Conference, as well as documents related to the complaint, and to report next year.

And finally, on Monday afternoon, this motion was passed. The count was taken by standing vote, but was not announced. It appeared to us that there were about 10 votes against the motion, and probably 25 to 30 in favor.

The Assembly proceeded to elect the committee to make this study. Twenty nominations were entered for the committee, and after three ballots, and an extra vote because one of those elected declined to serve, the membership of this committee was determined to be Skilton (convener), Meiners, Cummings, Kline and Stonehouse.

Second Complaint

With the Complaint against the Presbytery for issuing its directive now dismissed, the Assembly turned

to the second complaint against the Presbytery. Signed by ministers Atwell and Fikkert, and in part by Ellis, this complaint held that Presbytery was in error in dissolving the pastoral relationship between Mr. Sloyer and Redeemer Church in January, 1958. The complaint held that the error was one of procedure, in that the Presbytery had not granted Mr. Sloyer adequate explanation of the directive, which Mr. Sloyer had said he could not obey. (It was Mr. Sloyer's declaration to Presbytery that he could not obey the directive Presbytery had issued calling for resistance to certain practices and teachings, which was the basis of Presbytery's action dissolving the pastoral relationship.)

Debate on this did not last too long. The Assembly was apparently in sympathy with the claim of the complainants that Presbytery's procedure had been at fault. The complainants emphasized that they "held no brief for doctrines which may be held by adherents of the Peniel Bible Conference" but felt that in any case Presbytery should have acted with less haste and more explanation.

So on Monday evening the Assembly upheld this complaint, by adopting a motion which directed the Presbytery to restore the pastoral relationship of Mr. Sloyer to Redeemer Church "until proper cause for dissolution be established." The Assembly did not indicate how or by whom such "proper cause" is to be "established." And in the action taken there is nothing to prevent the presbytery at its next meeting from, on its own account judging that it has established "proper cause" and therefore renewing the dissolution. If on the other hand it is maintained that proper cause must be established to the satisfaction of the Assembly, the matter could be delayed for some time. However, this problem was left in these terms.

Form of Government

For several years much time has been consumed in the Assemblies discussing proposed changes in the Form of Government, and matters related to that. The Committee on the Form of Government this year did not have any further report. Various positions are represented in the Committee on certain matters, and there has been no resolution of them. The Committee was continued.

Church Paper

Last year the Assembly directed the standing committees of the church to study the matter of publishing a church paper, and to report this year. The reports of the Home and Foreign Missions committees were not in favor of such a proposal. But the Committee on Christian Education came with a specific recommendation that it be instructed to undertake a "program of development" looking to the establishment of such a paper. This would include studies of cost and operating personnel, as well as of other pertinent questions. After brief debate, this motion was passed, and a report on this will be prepared for the next Assembly. Other proposals in connection with this matter were that additional support be given the PRESBYTERIAN GUARDIAN, or that the "Messenger" be enlarged into an official church paper.

Protests

Two formal protests were entered against actions of the Assembly. The first was against the action in dismissing the complaint of the Session of Redeemer Church against the directive of Philadelphia Presbytery. The second was against the action directing the Presbytery to restore the pastoral relationship of Mr. Sloyer to Redeemer Church.

Conclusion

It was not possible for the writer to remain to the actual adjournment of the Assembly. In the next issue we expect to carry additional information concerning the close of the Assembly, and also concerning miscellaneous items which have not been included here. The Assembly - the longest in the church's history - adjourned Monday evening about 11 p.m. and the commissioners began, either that evening or the next morning, the homeward trek.

Text of Protests

Protest #1.

We the undersigned, hereby protest the action of the 25th general Assembly in dismissing the complaint of Messrs. Grunstra, Oliver and Sloyer against the Presbytery of Philadelphia which issued a directive dated October 26, 1957 to the session of Redeemer Church, Manoa, Pa., in which the Presbytery condemned a certain pattern of sanctification and guidance allegedly held by adherents of the Peniel Bible Conference in Redeemer Church. We protest the action of the

General Assembly for the following reasons:

1. The General Assembly failed to rule as invalid the bulk of evidence attached to the original complaint against the Session. The wider evidence prejudiced the case against the Session unjustly, since it was from individuals who were outside the jurisdiction of the Session. The original complaint, furthermore, was built largely on the testimony of one person in the Church, whereas Scripture demands that accusations of error or sin are to be from the mouth of two or three witnesses.

2. The General Assembly failed to recognize the error of the Presbytery in not dividing the original complaint into administrative action in reference to the Session's handling of the case, and into judicial action in reference to the doctrines involved.

3. The Assembly approved of a directive of the Presbytery of Philadelphia which in effect bound the conscience of the majority of the session by the commandments of men. If the session of Redeemer Church was unconvinced of the errors cited by Presbytery without further study of them, then to require the Session to comply with such a directive was equivalent to requiring the Session to sin.

4. The General Assembly approved of the directive of the Presbytery over the courteous plea of the Peniel Bible Conference for further study of the doctrines involved. The Conference had petitioned the Presbytery, for the glory of Christ and the peace of the Church, to meet in committee for discussion of the problem raised before official pronouncements of heresy were adopted. The plea was unheard. An elected committee to study doctrines and practices after condemning them, is, to say the least, too little and too late.

5. The General Assembly has permitted the directive to stand in spite of the plea of a sizable portion of the congregation of Redeemer Church. This group of Orthodox Presbyterians had affirmed its desire to remain in the denomination and had stated its distress over the fact that Presbytery honored the original complaint and issued a directive unsuited to the actual situation existing in Redeemer Church. This group of members, in addition, had urged the General Assembly to grant relief since the present grievous situation could not be suffered to continue in the Church beyond one month after the 25th General Assembly. The action of dismissing the Complaint was a refusal to give ear to the desperate pleading of believers for whose welfare the Church is responsible.

SIGNED: Walter T. Oliver, G. Travers Sloyer, Raymond Meiners, Herbert V. G. DuMont.

Protest #2.

And now this ninth day of June 1958 come the undersigned and protest against the action of the General Assembly in directing the presbytery of Philadelphia to restore the pastoral relationship of the Rev. G. Travers Sloyer to Redeemer

Orthodox Presbyterian Church of Manoa, on the following ground:

The Directive of the General Assembly requires members of the Presbytery of Philadelphia to violate their ordination vows, in that it directs them to establish a pastoral relationship where the pastor involved has declared that he cannot obey a directive of the Presbytery to resist teachings and practices the Presbytery has judged to obscure sound doctrine. The ordination vows require the members of Presbytery to be zealous and faithful in maintaining the truths of the gospel, and the purity of the Church.

SIGNED: Leslie W. Sloat, Robert H. Graham, Arthur W. Kuschke Jr., C. Herbert Oliver, Edwards E. Elliott.

U.S.A.-U.P. Merger

It was raining, - quite hard according to reports - on May 28 in Pittsburgh. But in the rain two columns of churchmen, the leaders in ecclesiastical robes, moved down separate streets to meet at an appointed street corner. There the leaders of the two columns solemnly shook hands, and then the two columns, as one, moved off to a large hall to hold their convention.

The Presbyterian Church in the U.S.A. had been joined by the United Presbyterian Church, in a merger which produced Protestantism's fourth largest denomination in America, the United Presbyterian Church in the United States of America. Membership is about 3 million, of which about one tenth came from the U. P. Church, and nine tenths from the U. S. A. Church.

The nature of the new body is suggested by the fact that it had been previously agreed this would be called the 170th General Assembly. It was that Assembly for the Presbyterian Church in the U.S.A., and the retention of the designation suggests what was in fact true, that this was not a merger of two churches, but merely the Presbyterian Church U.S.A. going on, now with a small group added to it. From the viewpoint of the United Presbyterians it could well be looked on not as a merger, but as a sub-merger.

Before the merger actually took place, each church had held a brief Assembly of its own. The United Presbyterian Assembly was confronted with requests from six local churches, in widely separated areas, to be allowed to withdraw from the denomination, with their property, as they were not in sympathy with the merger. The U.P. Assembly denied all of these

requests save one, that of a congregation of Perth, N.Y. which was permitted to withdraw and keep its property. This request was granted, according to our news source, "because the entire congregation wished to withdraw, and because such withdrawal would not harm the denomination as a whole." (RNS)

A resolution was also offered to the U.P. Assembly which asked that "any congregation which at a regularly called meeting, within six months of this date, decides by a two-thirds vote of members present to withdraw", should be permitted to do so and retain its property. This resolution was also turned down.

After the merger had taken place, the new Assembly elected Dr. T. M. Taylor, Professor of New Testament literature and exegesis at the U. P. Pittsburgh-Xenia Theological Seminary, as its Moderator. Dr. Harold Martin, retiring moderator of the U. S. A. Church, presented the new Moderator with a gavel and two Celtic crosses. He explained that there were three such crosses, the other belonging to the Southern Presbyterian Church. He said he hoped the third would be added to the other two shortly, and then the three would be melted down and made into one. (The Southern Church refused in 1955 to enter a three-way union with these two denominations.)

In the course of Assembly business, the commissioners heard reports on a variety of subjects. One contained the charge that the United States is practicing a "kind of international hypocrisy" in its foreign relations. The point was that the United States pro-

fesses to count among its allies nations which themselves are in no sense free, while also professing to be a leader in the free world. Another report called on the church to move more vigorously in the direction of a completely non-segregated organization. As a result of a questionnaire it was disclosed that about 650 churches actually operate on a desegregated pattern - have members of more than one race. Something over 4,000 pastors were of the opinion their churches would receive a member of another race. However over 85 per cent of the churches which answered the questionnaire were located in areas where there is in fact no integration - areas of predominantly one racial pattern - so that the segregation problem is not significant. In order to overcome the pattern of segregation which exists in fact in most of the church, this report suggested that "In areas where public opinion is not massively arrayed against desegregation, churches must open their doors in racially mixed communities, and open the doors of housing opportunity in the racially segregated communities."

In another resolution the Assembly asked for a halt in the armaments race now going on. However, an amendment which would have asked the government to stop immediately the testing of nuclear weapons was defeated 516-480.

The Assembly elected Dr. Eugene Carson Blake, stated clerk of the former U.S.A. Church, as stated clerk of the new denomination. The stated clerk of the former U.P. Church, Dr. Samuel Shane, was elected associate stated clerk.

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