

Anniversary Edition

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GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Christian Humility

Robert S. Marsden

One Decade

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A Kingdom of Truth

Calvin K. Cummings

**"A True
Presbyterian Church
at Last"**

J. Gresham Machen

**The Fourteenth
General Assembly
of the O.P.C.**



CALVIN KNOX CUMMINGS
An Orthodox Presbyterian Minister

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Christian Humility

A Sermon Preached Before the Thirteenth General Assembly of the Orthodox Presbyterian Church

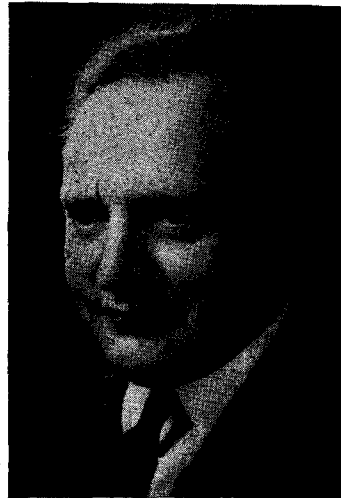
By the REV. ROBERT S. MARSDEN
Moderator of the Twelfth Assembly

"Let this mind be in you which was also in Christ Jesus: who . . . humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8.)

WITH medieval pomp and ceremony the thirty newly-created cardinals of the Roman Catholic Church moved in measured steps up the aisle of St. Peter's in Rome. The ermine-trimmed scarlet cloaks of the self-styled princes of the church gleamed in the light of the modern flood-lights which would enable the color camera to convey the spectacle to the world. Before the Altar of the Chair, which is supposed to contain the episcopal throne of the apostle Peter himself—a chair which the historic Peter would have eschewed as an accursed thing—the procession stopped. The altar of Italian marble trimmed in gold glistened with the six candlesticks of pure gold, and in the midst of them was a crucifix of gold. Looking down upon the scene was the heroic statute of pope Paul III, the pope of the Council of Trent and of the Inquisition, the pope who had done perhaps more than any other person to make such a procession possible.

At the signal from the 95-year-old dean of the cardinals the ermine-robed prelates prostrated themselves upon the luxurious carpet that covered the floor of the entire hall, and covered their heads with their cloaks as a sign of their deep humility. Their prostration complete, the dean beside the altar began his prayer *Super Electos Cardinales*, while the great choir began to chant.

Thus, in the practice of the Church of Rome, there was shown humility—a humility in worship which God had not commanded, neither had it come into His mind. Thus were displayed those things which have indeed a show of wisdom and humility in will-worship, but which are a stench in the nostrils of the God who caused the inscription of our text.



Rev. Robert S. Marsden

Humility springs from obedience.

Divisions in Philippi

An analysis of the Epistle to the Philippians from which the text is taken, will show that this passage is the central passage of the Epistle, and gives a definite clue concerning why the letter was written. The whole epistle is pervaded by urging to unity, and the letter contains no less than four direct appeals to the church to preserve unity. We read, ". . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (1:27); "being of one accord, of one mind" (2:2); "let us mind the same thing" (3:16); and "I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord" (4:2); and there is definite reference to current disunity in the church, especially noted in Chapter 1. It is thus obvious that a lack of unity in the church at Philippi occasioned this epistle.

There was a commendable zeal in Philippi for the gospel, but that zealous spirit that pervaded the church produced egotism, self-seeking, and

boastfulness, and hence, divisions. It is a phenomenon of church history that the intense earnestness which so frequently is found in a new church is turned by the devil into a spirit of censoriousness and conceit and self-seeking, and it is this which seems to be in the mind of the apostle in this letter. There was probably not yet any serious rent in the Philippian church but there were the seeds of schism and it was to prevent these seeds from germinating and producing their natural fruit that the letter was written. More specifically, it was to provoke the church at Philippi to unity that the Apostle wrote, and this text, which is undoubtedly the central text of the whole epistle, was designed to contribute to that purpose.

The Essence of Humility

What is the essence of Christian humility? Perhaps it will help us to discover just what the essence of Christian humility is if we observe what it is not.

It is not the fawning and crawling that sometimes passes for humility. We are familiar with the classic example of this false humility in that detestable character from Dickens' novel *David Copperfield*, Uriah Heep, a name now synonymous with hypocritical humility. Heep is most proud of how "umble" he is. He says of himself, "I am well aware that I am the umblest person going, let other be where he may." And he goes on to show how "umble" he is by first taking possession of his master's house, then of his business, then of his person so that his master becomes his virtual slave, and then by seeking to marry his master's daughter. His fawning hypocrisy is sickening, and one marvels at David Copperfield's self-restraint when he resists using physical violence upon the knave. This, one hardly needs say, is not what is meant by true Christian humility.

But if simulated humility is not
(See "Marsden," page 172)

One Decade

A Memorandum on the Anniversary of the Orthodox Presbyterian Church

By the REV. EDMUND P. CLOWNEY

TEN years and one day after the date which began the history of the Orthodox Presbyterian Church, members of that body will again gather in the New Century Club, Philadelphia, to commemorate the origin of their church at its birthplace. A decade of success and disappointment, of trials and of gradual growth has passed. Perhaps no trial was more difficult than the loss, in a crucial period of the church's earliest history, of Dr. J. Gresham Machen. But those of the gathering who remember him most keenly, and are most aware of the magnitude of the loss, must hear again most clearly the words he used so often, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Ten years later the Orthodox Presbyterian Church, with sixty-six hundred communicant members, is still a small group in the eyes of the world, but it is a church which has known the blessing of the Father.

The significance of the testimony of that charter meeting has not been forgotten. The years have dimmed the events which led up to that historic gathering, the sickening story of the doctrinal and ethical collapse of a great church organization, but the years have only etched more sharply the issues which were drawn then, and they have abundantly justified the courage and faith of those who dared to stand for truth.

"The Great Betrayal"

"The Great Betrayal" of the 148th General Assembly of the Presbyterian Church in the U.S.A. meeting in Syracuse May 28, 1936, came at the end of a chain of events that made it appear inevitable indeed. Modernism and indifferentism had joined hands in silencing those who protested against the unbelief that had honey-combed the church. The Auburn Affirmation, the re-organization of Princeton Seminary, the Laymen's Inquiry, finally the infamous "Mandate" of the General Assembly in 1934, made it all too clear what the issue would be when the machine-managed church faced its final

decision on the report of a judicial commission finding guilty men whose only crime had been to refuse to support boards which propagated another gospel.

Foreseeing the issue, the Presbyterian Constitutional Covenant Union, which had been contending valiantly for true Presbyterianism, announced a convention to be held June 11 in the New Century Club of Philadelphia. When members and friends gathered on that date, the action of the Syracuse Assembly had made it clear that the hour of decision had struck. The first part of the Covenant, aiming at the reform of the Presbyterian Church, U.S.A., had failed. The second part, in which members pledged themselves to continue the true Presbyterian Church, regardless of cost, had become mandatory.

That afternoon the Rev. H. McAllister Griffiths, general secretary of the union, read a proposed act of association:

In order to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U. S. A., which we hold to have been abandoned by the present organization of that body, and to make clear to all the world that we have no connection with the organization bearing that name, we a company of ministers and ruling elders, having been removed from that organization in contravention (as we believe) of its constitution, or having severed our connection with that organization, or hereby solemnly declaring that we do sever our connection with it, or coming as ministers or elders from other ecclesiastical bodies holding the Reformed Faith, do hereby associate ourselves together with all Christian people who do and will adhere to us, in a body to be known and styled as the Presbyterian Church of America.

The Great Decision

In response to a call for those who wished to affiliate themselves as the Presbyterian Church of America on the basis of this article some 200 persons arose, and while they stood, the church was declared constituted. On the basis of a similar article, the ministers and ruling elders then consti-

tuted the First General Assembly, and after solemn prayer adopted unanimously the third article, which set forth the standard of the church as the Word of God, and the subordinate standards as the Westminster Confession and Catechisms and subscribed to Presbyterian principles of church government.

Dr. Machen was elected moderator of the Assembly by a unanimous vote, thunderous applause greeting his nomination by Dr. Gordon H. Clark. The Assembly has been thus described by the Rev. Paul Woolley, who served as its Clerk: "Its spirit was, for the most part, one of intelligent unanimity. It was animated by a holy joy at the prospect of being free to preach the gospel without let or hindrance; yet there was a solemn undercurrent of sadness, of sadness at the necessity of recognizing the dominance of modernism and indifferentism in the old Church and at the necessity of breaking the ties of fellowship with many who were content to remain under the apostate control of that church."

Paying the Price

The great decision had been made, but the price was paid for many years to come. Two months after the formation of the Presbyterian Church of America, the U.S.A. denomination filed suit in civil court to deprive the new church of the use of its name. When this suit succeeded the church selected a new name rather than appealing the decision, and following the proposal of the Presbytery of Ohio, became known as the Orthodox Presbyterian Church. While confiscating the name, the old denomination was also actively seizing the properties of congregations adhering to the new body. Pages of the PRESBYTERIAN GUARDIAN carried stories of ministers being ejected from their pulpits, and of loyal groups and congregations following them out. A few large congregations had withdrawn in a body and were able to buy back their houses of worship or to rebuild. But a great many of the churches were small and weak, and for many years the witness of true Presbyterianism

was carried on for the most part in homes and stores and public halls. Only in recent months have many of the churches overcome this tremendous initial handicap in a country where the word "church" has come to mean an ecclesiastical edifice, and where a store-front meeting place is a symbol of fanatical cultism.

Other Trials

But the trials of the new church were not all of this character. It began to appear that those who had stood shoulder to shoulder in opposing modernism were not ready to march shoulder to shoulder in establishing the new church. When the committee on the Constitution reported to the Second General Assembly favoring the adoption of the Westminster Confession of Faith and Catechisms without the Arminianizing changes made by the Presbyterian Church, U.S.A., in 1903 (with the exception of two minor changes), there was opposition voiced. There was also an attempt to induce the Assembly to declare that the doctrinal standards were not inimical to the premillennial view of the Second Coming of Christ. This the Assembly felt to be entirely unnecessary, since premillennialists were welcome in the church.

However, tension began to mount; Dr. Machen was replaced as president of the Independent Board for Presbyterian Foreign Missions soon after the Second Assembly, a move which foreshadowed a change of policy in that body, and agitation commenced to require Westminster Seminary to take a stand against the beverage use of alcohol and certain other matters, and, later, on the premillennial question as well. Dr. Machen, after consulting with other members of the faculty, began the preparation of a reply to those who had written him on the subjects relating to Christian liberty, indicating his dissent from their position, but this, with so much of his work, was interrupted, when, stricken with pleurisy and later pneumonia, he died on New Year's Day, 1937, in Bismarck, N. D. One who knew him intimately has written: "He has had no successor. There was in him a notable compound of wide theological and general knowledge; discerning judgment concerning men and events; ability to inspire confidence in, and yet to learn from, his associates; vigor and clarity of expression both in writing and in speech, great generosity of heart, and exquisite

courtesy and thoughtfulness in demeanor."

In the spring of 1937 those who adhered to Dr. Machen's position resigned from the Independent Board, and, on the other hand, one professor and several trustees of Westminster Seminary resigned from that institution. Several overtures brought the matters of Christian liberty and premillennialism before the Third General Assembly. On the total abstinence issue, a large majority of the assembly made it plain, that while it opposed all forms of intemperance or that which would lead to it, yet it felt compelled to refuse to make rules or give advice which went beyond the Word of God. Having stood against subtracting from Scripture in the old church, these men were now prepared to stand against adding to Scripture. About thirty ministers withdrew soon after the Assembly, many taking part in the formation of the Bible Presbyterian Church and of Faith Theological Seminary.

Crippling Blow

To lose both its human leader and so many members was almost a crippling blow to the little church. The ministerial roll had reached 128 ministers, but now it was again reduced. Income for the missions committees dwindled until missionaries could only be partially paid for months at a time in those depression days. But the Church had determined to be absolutely loyal to God's Word, heedless of the cost, and despite adverse propaganda circulated by those who disagreed with its position, the church survived and pressed forward.

In no sense has the path been smooth. Difficult questions have presented themselves: there are many thorny problems in conducting the work and witness of a consistently Presbyterian church in modern America. But one grand theme has swelled from the work of the presbyteries, the assemblies, and their committees: the continual reference at all times to the authority of Scripture. The church has been willing to re-examine every aspect of its doctrine and activity in the light of the Word of God. The appointment of a committee by the last assembly of the church to study certain doctrines on which there has appeared to be disagreement is a case in point. Again and again committees have been appointed to consult the Scriptures and the subordinate standards. No one

can deny that the church is now facing a grave situation in the sharp divergence of opinion that has recently been manifested on important questions. But neither can anyone deny the sincerity of the love of the Word of God in the church. That love has been tested before, and has not been found wanting. The OPC today, as ever, is a church desperately dependent upon the grace of God.

Blessings of Grace

But the church has known God's blessing in many other ways besides His deliverance in times of trouble. Communicant membership has increased by about one third since 1938, and while the ministerial roll has remained about one hundred for most of the decade, a larger proportion of the ministers are now laboring in churches of the denomination, which have risen in number from 56 to 73. Missionary activity at home has been vigorous (ten chapels are in the process of organization at the present time), and though the foreign program was broken off by the war, the Rev. Egbert Andrews has been able to return to China for the Committee, and a mission is being established in Eritrea by the six missionaries at work on that field, opened to us in the providence of God.

To the Christian education committee has fallen the arduous task of seeking to furnish the materials for the use of pastors and teachers in instructing the church in the truth. Concepts of the Presbyterian heritage which had been long obliterated: covenant child training, Christian day schools, are being revived through the work of the committee, and a strong emphasis on evangelism has pervaded its work.

Per capita giving in the church exceeds \$54 a year, and has been rising. Double that of most churches, it is one of the highest in the country. But the investment in the OPC is not primarily in the giving, sacrificial as it is, but in the labor and devotion poured into the service of the church by pastors, professors, elders, teachers, workers and members. May the King grant that His Name shall be glorified! "Hitherto hath the Lord helped us!"

The Tenth Anniversary brochure may be ordered from the Committee on Home Missions, 728 Schaff Bldg., 1505 Race St., Phila. 2, for \$1.

A Kingdom of Truth

Tenth Anniversary Address Delivered Before the
Thirteenth General Assembly of the Orthodox Presbyterian Church

Part One: The Nature of the Kingdom

By the REV. CALVIN KNOX CUMMINGS

Pastor, Covenant Church, Pittsburgh, Pa.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one who is of the truth heareth my voice" (John 18:37).

CHRISt is before the judgment-seat of Pontius Pilate. The Jewish Sanhedrin, however illegally, has tried and condemned Jesus. Unable to exact the penalty of death they would have Jesus tried according to Roman law and condemned by Roman authority.

Pilate asks Jesus "Art thou the King of the Jews?" Jesus replies "Sayest thou this thing of thyself, or did others tell it thee of me?" Jesus is not being captious; He is not seeking to evade the issue. He wants to know whether Pilate is asking this question from a Roman viewpoint or from a Jewish viewpoint. If Pilate has in mind the Roman concept of a king Christ will have to answer the question in one way, if the Jewish concept of a king as Messiah, in another way. Pilate's reply to Jesus makes it clear that Pilate does not have in mind the Jewish but the Roman concept of a king. Pilate replies: "Am I a Jew?" which in effect is to say—why would I be speaking from a Jewish viewpoint; I am not a Jew. Realizing that Pilate has in mind the Roman concept of a kingdom Jesus seeks to disabuse Pilate's mind of the utterly erroneous concept that he has of Christ's kingship. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." My kingdom, Pilate, is not a kingdom of the sword and spear. My kingdom is not carnal but spiritual.

Pilate is confused. You say you are a king, but then you seem to deny that you are a king. How can you be a king and not fight? "Art thou a king then?"; are you or are you not a king, demands Pilate. In His reply Jesus seeks to define exactly what kind of a king He is in terms that the Roman mind of Pilate can grasp.

"Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." In these words Jesus sets forth the nature of His kingship and kingdom, and the method by which His kingship is exercised and His kingdom extended and maintained.

Nature of His Kingdom

Christ's kingdom is a kingdom of truth. Truth is of the very essence of His kingship and kingdom. Evangelical Christians in general and Reformed theologians in particular have frequently dwelt upon the kingdom as a kingdom of righteousness and blessedness. This is rightly so. "For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost," wrote Paul. But too seldom is proper attention and emphasis given to the fact that the kingdom is characterized also by truth. The King of this kingdom is the embodiment and personification of all truth. "I am the truth" He affirms.

"And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," writes John. "In whom are hid all the treasures of wisdom and knowledge," declares Paul. It follows that the kingdom whose character is determined by the king is also characterized by truth. It is built upon Him Who is the truth. It is composed of those who have been conquered by and are ruled over by Him Who is the truth. "Every one who is of the truth heareth my voice."

Pilate resented Christ's answer. Such egotism, such dogmatism, such narrow exclusivism, Pilate thought. Swiftly and sharply he rebuffs Jesus. "What is truth?" said jesting Pilate and did not wait for an answer. You don't know the truth; I don't know the truth; nobody knows the truth. Perhaps Pilate had come to this conclusion through the study of philosophy where he beheld the confusion and contradictions of human minds. More likely, however, Pilate's indifference and agnosticism had its roots in the Roman type of mind which was interested in the practical and concrete rather than in the theoretical and abstract, in the externals of pomp and power rather than in the deeper meaning of life.

Agnostic Decade

This spirit of agnosticism and indifference toward truth has been the prevailing spirit of the decade in which the Orthodox Presbyterian Church has borne its witness. Materialistic agnosticism has been the dominant philosophy of the land. The things of science and the senses alone are regarded as real; the things unseen cannot be known. In the field of education truth is regarded as relative. Truth is that which works; therefore what is true today may not be true tomorrow. The plain man on the street has been caught in the vortex of modern secularism which has ruled God out of every sphere of His universe. Whirl has been king. As a result when we have gone forth with the truth of God we have confronted a stone wall of indifference and prej-

Tenth Anniversary

To Be Observed

IN commemoration of the organization of the Orthodox Presbyterian Church ten years ago, an anniversary celebration will be held on Wednesday evening, June 12, 1946 at the New Century Club, 12th and Sansom Streets in downtown Philadelphia at 8 p.m. The Rev. Robert Strong, of Calvary Church, Willow Grove, will preside at the meeting, and the speaker will be the Rev. R. B. Kuiper, professor of practical theology in Westminster Theological Seminary, who will address the gathering at the birthplace of the denomination on the subject, "What's Right with Our Church?"

udice. Within the visible church itself there has been widespread and deep-seated indifference and antipathy toward doctrine. One of the hall-marks of modern Protestantism has been—"Life not creed." The hall-mark of modern religion is that of religious syncretism. In 1932 appeared the book *Re-thinking Missions* reappraising the cause of Protestant missions. In this book the writers say of the missionary, he "will look forward not to the destruction of these religions (of Asia) but to their continued coexistence with Christianity, each stimulating the other's growth toward the ultimate goal, unity in the completest religious truth" (p. 44).

Jesus Is the Truth!

To us it has been given as members and ministers of the Orthodox Presbyterian Church to unfurl before the hosts of modern indifferentism and agnosticism the banner of truth. What a glorious calling and privilege to stand with Christ before these modern Pilates and declare with conviction and confidence born of the Spirit that there is truth! Herein is the genius of the Orthodox Presbyterian testimony: there is truth, we have the truth, and that truth we count dearer than life itself. As we have given this witness, with Jesus we have been misunderstood. Such egotism, dogmatism, and narrowness—men have charged. They have misunderstood, "For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." The truth resides not in us but in Him. Jesus is the truth! His Word is truth! All of His revealed will is truth. These are the convictions that brought the Orthodox Presbyterian Church into being and alone justify its continuance. Bound up in the witness of the Orthodox Presbyterian Church is the very heart of Christianity—Christ. Modernism in the Presbyterian Church in the U.S.A. constituted a frontal attack upon the very center of historic redemptive Christianity—the Deity of Christ. The Auburn Affirmation signed by 1293 Presbyterian ministers declared concerning the bodily resurrection of Christ, His substitutionary death for our sins, His miracles, and His Virgin birth that "these are not the only theories allowed by the Scriptures" and "we are opposed to any attempt to elevate these doctrinal statements, or any of them, to the position of tests for ordination or for good stand-

ing in our church" (p. 6). This is an attack upon Christ's Deity. Pilate disrobed Jesus of His royalty and put upon Him the robe of mockery. Modernism did far worse; it divested Jesus of His deity and put upon Him the filthy rags of sinful humanity—that, nothing less than that. A signer of this Christ-destroying document is now the General Secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A. which controls the whole educational program of that church including such vital work as the editing of a new hymn book and providing Sunday school and young people's lessons.

The message of the Orthodox Presbyterian Church is quite a different message. It is the supernatural Christ and His Word—the Bible. After ten years there is no need to revise or reappraise our message in the light of modern criticism. The validity of our message rests not upon any "will to believe" but upon the authority of Jesus. "I am the truth" (John 14:6) affirms Jesus. Again, "If ye continue in my word . . . ye shall know the truth and the truth shall make you free" (John 8:31). Of Christ Paul affirmed: "In him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). Our Lord has provided the proof for these claims in the fact of His resurrection. On twelve different occasions He appeared to men demonstrating His bodily resurrection from the dead. The modern critic rejects this as inadequate evidence for the Deity of Jesus on the basis that we today would not believe that some departed loved one had risen simply on the basis that some people testified that they had seen our loved one. We would have to see for ourselves. Perhaps so; we could hardly be persuaded by any amount of evidence that an ordinary human being by his own power could be raised again from the dead. But you see, Jesus was no ordinary man. If He were we would have reason to doubt that His appearances were true appearances. But Jesus by His sinless life and many mighty miracles which are woven into the warp and woof of His life gave evidence that He was a very extraordinary person indeed, a truly supernatural person. His life and works lead us to believe and expect that Jesus was just such a person as His resurrection confirmed Him to be—the Son of God. As Dr. Machen so ably con-

tended in his *Christianity and Liberalism*—the book which Walter Lippman says the Liberals have never answered—at the center of Christianity stands the supernatural figure of Jesus, and before that figure all criticism will ultimately fall.

God's Word Is Truth

The written Word, the Bible, is likewise the truth. Upon every page of the Old and the New Testament is the imprimatur of Jesus. To declare the Scriptures to be without error, according to the signers of the Auburn Affirmation, "impairs their supreme authority" and "is without warrant of the Scriptures" (p. 5). But Jesus spoke quite differently. His every attitude toward the Bible was such as could be produced only by regarding the Bible as the Word of God. "The Scripture cannot be broken" (John 10:35); "It is written" (Matthew 4:4); "How then shall the Scriptures be fulfilled that thus it must be?" (Matthew 26:54). These words reveal His view of the Old Testament. He promised to the writers or approvers of the New Testament: "whatsoever ye shall bind on earth shall be bound in heaven" (Matthew 16:19), "when he the Spirit of truth is come he will guide you into all truth" (John 16:13). If we may not regard the Bible as true, neither may we regard Christ as true. He can no longer be regarded as a trustworthy teacher of any truth. To accept the full truthfulness of the Bible is the only position consistent with faith in Christ. And to accept this Word of God as true is to involve ourselves in an acceptance of the whole counsel of God as revealed in the Bible which is known as the Reformed Faith.

The future of the witness of the Orthodox Presbyterian Church depends in large measure upon our ability to perpetuate and deepen those convictions concerning the truths of consistent historic redemptive Christianity which brought our church into being. The kingdom is where the truth is. There should we be.

O Word of God incarnate, O wisdom
from on high
O truth unchanged, unchanging, O
light of our dark sky
We praise thee for the radiance that
from the hallowed page
A lantern to our footsteps, shines on
from age to age.

(To be continued)

The Presbyterian GUARDIAN

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Refuting Error, Proclaiming Truth

AT THE Commencement Exercises of Westminster Theological Seminary there was delivered a masterly address on Christ as prophet, priest, and king. We call attention to it here for one reason in particular. Mr. Kik succeeded in that address in combining effectively the refutation of error and the presentation of truth.

Complaints are often heard in the present day that some churches emphasize too exclusively the refutation of error. In other cases, churches are loth to take any stand at all against error. It is primarily due to the temper of the times that these things are true. We are prone to take the easiest way out. The expression of intelligent opposition is hard work. There is, to be sure, not much effort required to produce the "I won't play" effect. But informed, vigorous opposition requires thinking. A bit of history is recorded in I Samuel 8. We learn that the elders of Israel determined to have a king over the nation. Samuel was displeased. He prayed. Then he presented the arguments against a king. They were good arguments. In fact they were the best arguments, for they were the Lord's arguments. But the people did not agree: they decided to have a king anyway.

In opposing this idea, however, Samuel was doing the will of the Lord. Samuel's argument was an argument for things as they were, but he was right in making it.

There is another piece of history set forth in Galatians 2. Paul tells how one time in Antioch he opposed the procedure of Peter. He says that he

"withstood him to the face." The remarkable thing about this incident is that it was a vigorous presentation of the truth by Paul addressed to another beloved Christian. Christian people are often alarmed when one Christian stands up for the truth in forthright fashion. They are particularly disturbed when the one who is championing error is also a Christian. What is needed, perhaps, is not alarm but understanding. It is our duty to battle for the right. It is also our privilege to learn from opposition and to mend our ways accordingly. Acts 15:5 tells of certain believers who thought that Christians ought to keep the ceremonial law of Moses. There was "much disputing." But the company came to a definite decision. It was proclaimed by the apostles throughout the Christian world, and after a time all Christians learned and agreed that they were not under obligation to keep the ceremonial law. Important, definite progress was made after "much disputing."

Such progress ought always to be the result. We cannot be satisfied with the refutation of error alone. When the old errors, the old walls, as Luther called them, are torn down, we must use the land for the construction of better things.

In the tenth chapter of Acts is the record of Peter's receiving a heavenly vision. It teaches him that the gospel is to be preached to gentiles as well as to Jews. Having corrected his position on that point, he puts the new-found truth into immediate action. He goes with Cornelius' messengers,

and tells the story of Jesus' life, death, and resurrection to a company of gentiles.

The church of Christ today is faced with all of the types of task that the apostles faced. The church has to oppose error. It has to oppose it vigorously. It has to oppose it even if it is sponsored by mistaken Christians. It has to replace it with truth—truth of thought and truth of action.

It is easy to tire of a task like this. The prophet Elijah was a vigorous exponent of God's truth. He arranged on Mount Carmel a great demonstration that the Lord was God. It was a unique occasion. The conflict was long and exhausting. The victory for the cause of Jehovah was overwhelming. And where is Elijah next to be found? Sitting under a juniper tree in the wilderness and requesting that he might die! But God had a great deal of work for Elijah to do. It took some time for Elijah to realize that. Forty days of travel and more time to learn were required. But then he went back to Israel to teach justice and honesty once more. Elijah did not stop listening to what God had to teach him. We have no business to become tired of the process of contending, learning, proclaiming. That is life. It is Christian life.

"Ye should earnestly contend for the faith" (Jude 3).

"I should know how to speak a word in season to him that is weary" (Isa. 50:4).

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Minister of Christ

CALVIN KNOX CUMMINGS does not appear on the cover of this anniversary edition because he is in any sense the leader of the Orthodox Presbyterian Church. Since the departure of that great man of God in whose shadow the church was begun, the OPC has had no one human leader above others. But there is little in the testimony of the denomination that is not reflected in the life and the labors of this devout servant of the Sovereign Christ. In the days when the witness of the church came as the first sound of a trumpet calling men to stand for the truth, his was a militant challenge to unbelief; in the weary years of diffi-

culty that followed, his steadfast faith did not fail; in the slow work of building, his hands have been skilled and tireless.

Significantly, the tenth anniversary of the OPC is the tenth anniversary of the ordination of Mr. Cummings. He was refused ordination in the Presbyterian Church, U.S.A., because he would not promise to support the Modernistic board of foreign missions of that denomination, but the hands of the First General Assembly of the new church were laid upon him, together with six other men committed to the preaching of the truth. Dr. Machen nominated Mr. Cummings to

the Committee of Home Missions and Church Extension, and to the Committee on Christian Education. On this latter committee he has served without interruption, being elected again by this year's Assembly.

His conscientious committee work has been characteristic of him, as of the little denomination which has taken its responsibilities so seriously in every field of Christian work. Like the OPC in general, Pastor Cummings has manifested keen interest in children and young people. For three years general secretary of the League of

Evangelical Students, he still contacts students in the Pittsburgh area, and Covenant Church, of which he is pastor, has long been active in children's work, pioneering in summer Bible school efforts.

But perhaps Calvin Cummings is most typical as exemplifying the OPC pastor of the finest calibre. His zeal for proclaiming the gospel has not only feasted his people on rich Biblical sermons, and carried him into the parks of the city to preach in the open air, but it has driven him from door to door up the steep streets of Pittsburgh

in thousands of evangelistic calls. From house to house among the members of his congregation Mr. Cummings has gone with equal fidelity, teaching young and old, exhorting, admonishing, comforting. As in many other places in the church, God is crowning with fruit such labor, and the new church building in Blackridge will soon be dedicated. Through discouragement, opposition, slander, and success, this workman has continued to build on the one Foundation with gold, silver, and costly stones—by the grace of God.

A True Presbyterian Church at Last

(Reprinted from the *Presbyterian Guardian*, June 22, 1936)

By the REV. J. GRESHAM MACHEN, D.D., LITT.D.

ON THURSDAY, June 11, 1936, the hopes of many long years were realized. We became members, at last, of a true Presbyterian Church; we recovered, at last, the blessing of true Christian fellowship. What a joyous moment it was! How the long years of struggle seemed to sink into nothingness compared with the peace and joy that filled our hearts!

To the world, indeed, it might seem to have been not a happy moment but a sad one. Separation from the church of one's fathers; a desperate struggle ahead, with a tiny little group facing the hostility of the world and the still more bitter hostility of the visible church—what possible joy or comfort can be found in such things as these?

Yet to us it was a happy and a blessed moment despite all. You see, we do not look upon these matters as the world looks upon them. We ground our hopes not upon numbers or upon wealth but upon the exceeding great and precious promises of God. If our opponents despise us as being but a tiny little group, we remember the words of Scripture: "There is no restraint to the Lord, to save by many or by few." If we are tempted to be discouraged because of our lack of material resources, we say, again in the words of Scripture: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

It is indeed only a little group at the beginning, this "Presbyterian Church of America"; but I think we can hear our Saviour say to us as to

the rest of His true Church throughout the world: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

About one thing, at least, our consciences are clear as we enter into the warmth and joy of this true Christian fellowship. We have not escaped into that warmth and joy without making an earnest effort to bring about a reform of the church organization in which we formerly stood.

Our solemn ordination pledge required us to be "zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition" may arise unto us on that account. We have tried to fulfil that pledge. We have tried to bring about a return of the Presbyterian Church in the U.S.A. from Modernism and indifferentism to the Bible and the Church's constitution.

I do not mean that our effort has been perfect. On the contrary, we have to confess to many terrible sins in the course of the long struggle. What a fearful sin of omission it was, for example, that an effort was not made in 1924, in every single presbytery in which any of us stood, to bring the Auburn Affirmationists to trial! But I do mean that we have not just followed the line of least resistance. We have not separated from the Presbyterian Church in the U.S.A. before it became abundantly clear that it was not God's will that that church should be reformed.

What a long struggle it has been!

My thoughts turn back, as I thank God for the peace and joy of the present hour, to the past phases of the conflict.

How sad was my heart at the first General Assembly which I attended, the General Assembly of 1920! I knew, of course, even before I attended that Assembly that the Church was corrupt, but the extent of its corruption, as then revealed, came to me with a great shock. The Assembly discussed dollar and cents at great length, but would not allow even one minute of debate upon the Plan of Organic Union which undermined the faith of the Church at its roots. The Plan was sent down to the presbyteries without debate.

The Plan was defeated in the presbyteries and the inevitable division was postponed. Then came the Fosdick struggle, and the evangelical pronouncement by the General Assembly of 1923. Then the election of Dr. Macartney in 1924. It was the only evangelical General Assembly that we have had in all these years. There was no comprehensive program of reform, and when the miserable compromising decision of the Permanent Judicial Commission in the Fosdick case was read the evangelical majority in the Assembly disintegrated in a general rush to the sleeping-cars. Then, with Dr. Erdman's election in 1925, the Modernist-indifferentist machine took control again and has tightened its control with every successive year thereafter.

The Auburn Affirmation, the Erd-

man "Commission of Fifteen" of 1925-1927, giving the Auburn Affirmationists everything that they desired, the destruction of Princeton Seminary in 1926-1929, the period of false and wicked "peace," the Laymen's Inquiry in 1932, the forming of The Independent Board for Presbyterian Foreign Missions in 1933, the "Mandate" in 1934, the final triumph of

Modernist tyranny in 1936—these have been some of the phases in the conflict.

It has been a triumph of unbelief and sin in the Presbyterian Church in the U.S.A. If we mince words about that, we are committing terrible sin ourselves. But God has made the wrath of men to praise Him, and is working out His Holy purposes.

With what lively hope does our gaze turn now to the future! At last true evangelism can go forward without the shackle of compromising associations. The fields are white to the harvest. The evangelists are ready to be sent. Who will give the funds needed to send them out with their message of peace?

The Thirteenth General Assembly

of the Orthodox Presbyterian Church

Reported by the REV. EDMUND P. CLOWNEY

THE largest General Assembly in the history of the Orthodox Presbyterian Church was dissolved by Moderator Ned B. Stonehouse, Th.D., after midnight on Monday, May 27, following a full week of wrestling with the difficult questions that filled a heavy docket. Chief of these was the problem presented by the complaint against the action of the Presbytery of Philadelphia in licensing and ordaining Dr. Gordon H. Clark. The assembly defeated a motion to find grounds for complaint against the presbytery's action in approving Dr. Clark's examination in theology and licensing him to preach the gospel; it passed a motion finding grounds for complaint in the matter of the ordination of Dr. Clark, since in this action presbytery had not observed the provisions of the Form of Government which call for a period of time between licensure and ordination, and a second examination for ordination.

Recognizing the serious character of a situation in which doctrinal divergence had been alleged, and mindful of a protest against its action signed by some 43 commissioners, the assembly then took a step aimed at safeguarding the peace and purity of the church, erecting a committee of five ministers to study the theological issues involved, in relation to the views expressed on both sides of the question.

Further discussion was given to the question of the relation of the church to the American Council of Christian Churches. A committee was appointed to continue the investigation of this group, and also to study the National Association of Evangelicals, consulting with the Christian Reformed Church with regard to its relationship to the



Stern Mood: Moderator Ned B. Stonehouse photographed at the end of the downswing in banging for order. Dr. Stonehouse kept the Assembly in order and expedited business efficiently.

latter body. A committee on union with the Reformed Presbyterian Church, General Synod, was continued, as was the committee on song in public worship, which presented an important study of the position of the subordinate standards of the church on this question. An overture of the Presbytery of Wisconsin outlining action in the church in application of its stand on Freemasonry was referred to a committee erected to study the matter. The form of representation at General Assemblies, introduced in an overture from the Presbytery of California last year, was debated and referred to a committee. Standing

rules were adopted by the Assembly to regulate the conduct of business.

The Assembly approved a letter to the President of the United States, protesting the presence of Mr. Myron C. Taylor at the Vatican as a personal envoy of the President with the rank of ambassador.

Significant reports were heard from the committees on theological education and local evangelism as well as from the standing committees on home and foreign missions and Christian education. A second report on ministerial benefits was heard, and the matter committed for study and further report.

Communion Service

The moderator of the Twelfth General Assembly, the Rev. Robert S. Marsden, preached the sermon in the opening worship service of the Assembly on the theme, "Christian Humility," speaking from Philippians 2:5-8. Contrasting Christian humility with the cringing deference demanded in the church of Rome, Mr. Marsden found its essence in obedience to God, spoke of the unity and boldness which it brings, and the success in the eyes of God in which it results. The commissioners joined at the Lord's Table in an atmosphere charged with the deep significance of this truth of the Word of God. In the observance of the sacrament Mr. Marsden was assisted by the Rev. Robert L. Vining, of Franklin Square, N. Y., and the Rev. John Verhage, of Oostburg, Wis., and Ruling Elders George O. Cotton, of Volga, S. D., Henry Huibregtse, of Cedar Grove, Wis., Warren Sleighter, of Middletown, Pa., and William Huber, of Carson, N. D.

At two o'clock the Thirteenth Gen-

eral Assembly was called to order and constituted with prayer by Mr. Marsden. Following the roll call and the presentation of the minutes, the Rev. Mr. Eugene Bradford, stated clerk of the assembly last year, was re-elected, with the Rev. Arthur Kuschke elected as assistant clerk. The first ballot for the moderatorship revealed strong support for Dr. Ned B. Stonehouse, professor of New Testament in Westminster Theological Seminary, and for the Rev. James W. Price, pastor of Emmanuel Presbyterian Church (unaffiliated) of Morristown, N. J. Further balloting resulted in the election of Dr. Stonehouse, who proceeded to superintend the long hours of debate in a manner so efficient and judicious as to earn the commendation of every commissioner.

Standing Committees

Discussion of the report of the Committee on Home Missions and Church Extension was the first major item of business. The adoption of a well-planned docket had assured adequate consideration to the standing committee reports by placing them early in the schedule. The report announced a liberalized salary scale which has been initiated for aid-receiving pastors. A gain of twelve percent in contributions from the churches to the committee helps to make this possible, but the report indicated a great need for increased giving on the part of the churches. During the year work toward the establishment of churches has begun in four new locations, three in the Chicago area, and one at Warren Point, N. J. The committee reported that the Jewish work being conducted by the Rev. David Freeman was to be discontinued effective July 31, 1946. It was instructed by the assembly to continue some form of work among the Jews, and to encourage the churches to avail themselves of Mr. Freeman's services locally.

In the report of the Committee on Foreign Missions it was disclosed that the number of missionaries on the field has been increased in the past year from two to seven, and that the Rev. and Mrs. Floyd E. Hamilton are under appointment to return to Korea. The application for Mr. Hamilton's passport is pending. Other missionaries are also awaiting opportunity to return, but more are needed. Declares the report: "During this year the Committee will actively seek recruits and it would urge upon the pastors

the forceful presentation of the need for missionaries of the gospel. It would urge upon students for the ministry that they give earnest thought to the foreign missions field as the place for their life labors in the gospel." The Rev. Bruce Hunt, a missionary on leave of absence, now laboring in California home missionary work, urged greater zeal in the advancement of the church's foreign missionary program.

Elections to the missions committees resulted in the re-election of the ministerial members of the class of 1949 of the Committee on Home Missions, the Rev. Messrs. Atwell, Rian, and Kuiper. Elder Frank Remein, of Rochester, N. Y., and Elder Bernardus Vos, of Middletown, Pa., were also elected to this term of office. Elder J. Enoch Faw, of Westfield, N. J., was elected to the class of 1948. To the class of 1949 of the Committee on Foreign Missions were elected ministers Kellogg, Davison, and Woolley, and elders J. Lenville Hawkes, of Portland, Me., and Walter P. Smyth, of Willow Grove, Pa.

Christian Education

Two new Christian School societies have been formed among Orthodox Presbyterians, according to the report of the Committee on Christian Education, which has been encouraging the formation of such groups. The new groups are in Vineland, N. J., and Oostburg, Wis. New schools are expected to open in these places in the fall, as well as in Bridgeton, N. J. The committee also reported the completion of the two-year Sunday school course for Beginners, and announces that it plans to publish Primary lessons beginning with the fall quarter. Another Sunday school convention is planned for the fall, under the auspices of the committee.

Acting on proposals of the committee report, the Assembly voted to recommend that presbyteries urge the formation of committees to encourage the formation of Christian School societies; that the churches consider providing scholarships to make it possible for young people to attend summer Bible conferences in keeping with the doctrinal standards of our church; that churches and members seek to place the *Westminster Theological Journal* in local libraries; that churches contribute to the support of Westminster Seminary, and seek to acquaint pre-ministerial students with

its witness; and that churches seek to acquaint their families with the PRESBYTERIAN GUARDIAN as a means of Christian education. The committee's request of three cents a member each week for the support of its work was approved by the Assembly.

Ministers Cummings and Goddard were re-elected to this committee, and Dr. Lawrence Gilmore was elected. Elders added to the committee were Dr. Albert S. O'Brien, of Rochester, N. Y., and Mr. Leslie Gibson, of Bridgeton, N. J.

Complaint Debated

With the business relating to the standing committees nearly completed, the Assembly reached the order of the day at 1:45 P. M. on Wednesday, the consideration of the report of the committee of five in the matter of the Complaint against the Presbytery of Philadelphia. Since the committee had been unable to circulate its report six weeks in advance of the Assembly, in accordance with its instructions, the newly adopted standing rules required that the report be read in order properly to be before the assembly. The reading of the report of the committee by the Rev. E. P. Clowney, convener, consumed more than two hours, and the reading of a minority report by the Rev. John Murray over an hour more, so that the entire afternoon was spent in hearing this report, prepared in some 22 days of committee meetings.

While neither report recommended action, since the committee had been erected merely to study the doctrinal section of the Complaint, the force of the majority report was to clear the Presbytery of Philadelphia from the charge of the Complaint by denying the validity of the argument of that document. Following the four divisions of the Complaint, the report first contended that Dr. Clark's doctrine of the incomprehensibility of God as presented in the record of the examination had been misunderstood in the Complaint and was not in error, as the Complaint contended, but contained all the necessary elements of the doctrine, including an implied qualitative distinction between divine and human knowledge. With respect to the position of the intellect in respect to other faculties, and the free offer of the gospel, two other heads in the complaint, a similar argument was pursued, while in connection with the relation of divine sovereignty to

human responsibility the report held that the article of Dr. Clark's upon which the argument of the Complaint was chiefly based was not a proper part of the evidence. The report admitted various elements in the examination of which it did not approve, but these were not regarded as sufficient basis for complaint against the Presbytery.

The minority report, signed by Mr. Murray, indicated agreement with the majority in basic theological viewpoint, and in several interpretations and conclusions. It presented no full alternate report on the second and fourth sections and concurred in many of the criticisms of the argument of the Complaint. But it did indicate a difference in conclusion throughout, finding that the evidence of the record revealed inadequate or erroneous answers given in this examination. Presbytery erred, urged this report, in not pressing to secure adequate answers in this examination.

Debate on the issue was complicated by parliamentary tangles, but the moderator granted sufficient latitude to permit continuous discussion of the main issues. The various actions of the Presbytery complained against were considered separately, so that the propriety of Presbytery's immediate decision to ordain Dr. Clark could be considered in independence from the correctness of the decision to sustain the examination and license him. Most of the debate took place in connection with the complaint against Presbytery's sustaining of the examination. Speeches in support of finding ground for complaint were made by Com-

missioners Van Til, Sloat, Hills, Murray, Kuiper, Stonehouse, Heerema, Kuschke, and E. J. Young. Dr. Clark spoke at some length defending the action of Presbytery early in the debate, in response to Dr. Van Til, and more briefly following Mr. Sloat. Dr. Gilmore and Mr. Clowney also spoke on this side.

Those who judged Presbytery to have erred stressed in their arguments the admissions of the report of the committee, holding that these constituted sufficient objection to Presbytery's actions. Citations from the Transcript of the examination were quoted and repeated reference was made to the "Answer," a document prepared by a committee of Presbytery to reply to the Complaint, as corroborating erroneous views alleged in the examination. An article of Dr. Clark on the "Primacy of the Intellect" was also discussed as evidence of a non-Christian intellectualism.

Defending the action of Presbytery, Dr. Clark declared that the report of the committee had accurately interpreted his views. It was also argued that since accurate evidence was not available as to the first part of the examination of Dr. Clark, inadequacy in the second half was not a sufficient ground to judge the presbytery, since presbytery may have obtained much information at the earlier meeting on which its decision was grounded. The admissions of the committee report were not regarded by speakers on this side as indicating divergence of doctrine sufficient to make the sustaining of the examination unwarranted.

When the Assembly defeated the

motion to find ground for complaint in the actions of sustaining Dr. Clark's examination in theology, and proceeding to license him, a number of commissioners asked that their affirmative vote be recorded, and these commissioners, together with others, later filed a formal protest against these decisions of the Assembly.

Ground for complaint was found by the Assembly in connection with the ordination. The following motion was passed:

This Assembly finds that there is ground for complaint against the Presbytery of Philadelphia, and declares that the Presbytery of Philadelphia at its meeting on July 7, 1944, erred in the decision to deem the examination for licensure sufficient for ordination and in the decision to ordain Dr. Gordon H. Clark at a subsequent meeting of the Presbytery called for that purpose, in that the Presbytery of Philadelphia failed to observe the plain intent of the provisions of the Form of Government XIV, 1; XV, 11, in circumstances which made the propriety of these provisions apparent.

The provisions of the Form of Government alluded to are those which indicate a period of time between licensure and ordination, and a second examination for ordination.

Turning to other business on Saturday morning, the Assembly fixed the meeting of the next assembly for Cedar Grove, Wis., on May 22, 1947. Two additional chapters for the Form of Government on the work of the evangelist were approved, and sent down to the presbyteries. The committee on relations with the American Council of Christian Churches reported that it had been informed that



Assembly Panorama: The Rev. David Freeman reports for the committee on travel expense. Judicious expressions prevail despite the subject, the hour, and the chairs. During the longest Assembly in the history of the church, the chairs became especially memorable.

the consultative relationship it had been empowered to effect was not possible according to the American Council's organization, but that the general secretary of that body would be glad to confer with the committee. The committee was continued and given the responsibility of investigating the National Association of Evangelicals as well. It was alleged that the friendship of the Orthodox Presbyterian Church to the Christian Reformed Church made this step expedient in view of the connection of that church with the Association.

Commissioner Bruce Hunt allowed his fellow delegates from California to leave without him in order that he might continue attendance at the Assembly when it recessed to a Monday meeting not included on the docket, and cited this fact in a plea at the Monday morning session for a change in the system of Assembly representation in accord with an overture presented last year by the Presbytery of California. A committee of three was created to study this problem.

The report of the committee on theological education declared in favor of the principle that a church may conduct theological education, including incidental technical subjects, but that it need not do so, and that the direction and care of students preparing for the ministry and hence any contacts with theological institutions, lay with the presbyteries, and not the General Assembly, unless it should be asked by the presbyteries to act as their agent.

Although certain obstacles were recognized to union with the Reformed Presbyterian Church, General Synod, the committee on this matter was continued, with some changes in personnel, and the Assembly learned with pleasure that the General Synod had erected a similar committee.

The committee on song in worship presented a study of the regulative principle in worship in the subordinate standards of the church, finding that the principle that what God does not prescribe for worship is forbidden is taught in these standards. This committee will continue its work on the basis of considerable material that has been gathered.

Literature in local evangelism was the subject of a practical report of the committee on local evangelism, which hopes to complete its work in

the coming year.

The report of the committee on overtures and papers placed in the hands of the assembly the proposed draft of a letter to the President with regard to Mr. Taylor's mission at the Vatican. The Presbytery of Ohio had requested action in this matter. As first phrased the letter gave as the reason for objection the principle of the separation of church and state, but Commissioner Marsden pointed out that "Mr. Pius is a secular sovereign" after all, and the Assembly thought better of this reason. Dr. William Young pointed out that the Roman pope is not only the head of a temporal power, but of one which by its very claims is a hostile temporal power.

A letter from the Rev. J. H. Bishop of the Church of Scotland in Prince Edward Island, Canada, requesting information with regard to possible connection between that church and the OPC was referred by the Assembly to the Presbytery of New York and New England for appropriate action.

Five ministers were elected to a committee to study the proper application of the principles of the report on secret societies approved by the Ninth General Assembly. The Travel Fund Committee reported that it had received \$1084.45, and distributed the funds to delegates at the rate of 1.7c a mile in excess of 400 miles. The Committee on Ministerial Benefits was continued and directed to submit a fuller report.

Two important actions were taken on Monday evening when the docket was open to business from the floor. The Assembly voted to instruct its clerk to inform the Presbytery of Philadelphia of the action taken earlier finding that Presbytery in error, and added this statement, "This Assembly also implores the Presbytery of Philadelphia to make acknowledgment of these errors and of its failure thereby to preserve the peace of the church, and to report accordingly to the Fourteenth General Assembly." Mr. Clelland then introduced a resolution which was amended in motions offered by Mr. Price and Mr. Clowney, and passed in the following form with only one dissenting vote:

"Whereas the purity and the peace of the Orthodox Presbyterian Church are of the deepest concern to the General Assembly, and whereas 'to the General Assembly . . . belongs the

power of deciding in all controversies regarding doctrine . . . ' (Form of Government XI, 5), and whereas there has appeared to be a difference in our church concerning the Scriptural teaching pertaining to the doctrines of the incomprehensibility of God, the position of the intellect in reference to other faculties, the relation of divine sovereignty and human responsibility, and the free offer of the gospel, therefore be it resolved that this assembly appoint a committee consisting of Messrs. Murray, Clowney, R. Gray, W. Young, and Stonehouse, to study these doctrines in the light of Scripture and the Westminster Standards in relation to all expressions of views on these doctrines that have appeared or may appear in connection with the discussion of the complaint against the Presbytery of Philadelphia in the matter of the licensure and ordination of Dr. Gordon H. Clark, in order to clarify these matters, and to report to the Fourteenth General Assembly."

Dr. Van Til was appointed to convey the fraternal greetings of the OPC to the Christian Reformed Synod, meeting in Grand Rapids June 12. Dr. Stonehouse was appointed auditor at an ecumenical synod to be held at Grand Rapids later in the summer, with representatives from reformed churches in Holland and South Africa, as well as the Christian Reformed Church.

During the Assembly the Rev. Dean W. Adair, of Calvary Church, Cedar Grove, Wis., was the preacher at a popular meeting, speaking on the session of Christ at the right hand of God. The Rev. Calvin K. Cummings delivered an address, found elsewhere in this issue, to the commissioners in commemoration of the tenth anniversary of the denomination. Greetings from the Rev. Egbert W. Andrews in China, and the Duffs, Stantons, and Mahaffays in Eritrea were read into the minutes.

Marsden

(Concluded from Page 162)

Christian humility, it can also be said that not all genuine humility is Christian humility. It is specifically "Christian" humility that is under consideration in this sermon and in this text. Humility consists in rating our claims low, in being willing to waive our

rights, and take a lower place than might be our due. This can be done on other than a true Christian basis.

Again we may go to the Roman Catholic Church for an illustration of this humility. In boarding the train the other week I was preceded by a number of Roman Catholic nuns. Now they had taken the religious habit in order to obtain complete anonymity—they all looked much alike. They had given up their worldly names, and they had sunk themselves in the church. The very name "nun" implies humility by its very nonentity. They completely disappear as far as their families' claims upon them are concerned, and they embrace a modesty which is synonymous with humility. But the humility which it portrays is not Christian humility, since it is not a manifestation of any humility that is commanded in the gospel, the only infallible rule of life and conduct, and it is *Christian* humility which is our concern.

In our text it is the humility of Christ which is given as an example of Christian humility, for our text commends His example to us. The Shorter Catechism makes it clear that Christ's humility—called there His humiliation, which is the exact idea in this word—consists in His being born, and that in low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death on the cross; in His being buried and continuing under the power of death for a time. The catechism, you see, makes it clear that Christ's humiliation consists in His whole earthly life—that every act of His life was an act of His humiliation—that every act was done in humility. To be sure, one can have humiliation without humility—a conquered king dragged through the streets chained to the chariot wheels of his conqueror is being humiliated, but he is not being humble. Christ's humiliation was a voluntary humiliation: He humiliated Himself, He humbled Himself, and His humiliation is an exact picture of His humility. Let us look at just a few scenes from His life to see how He humbled Himself.

At the beginning of His ministry He was taken up into the wilderness to be tempted of the devil. The devil promised Him the kingdoms of the world if He would fall down and worship him. His reply was a stern one—"Get thee hence, Satan; for it is

written, Thou shalt worship the Lord thy God, and him only shalt thou serve." But that command was an act of Christ's humility.

Not long after this Jesus went into the temple at the beginning of His ministry. There He saw those who were using His Father's house for their own personal gain. He was indignant—He was righteously angry. He took a whip and violently drove the money-changers out of the temple. Yet this act of His humiliation was an act of His humility.

Some little while later Jesus was talking to his disciples and He said, "The Son of Man came not to be ministered unto, but to minister, and to give his life for many." There He showed Himself the servant of servants—the friend of friends—there He expressed His humility.

At the Last Supper, when they had supped, Jesus took a towel and girded Himself and with a basin of water went about washing his disciples' feet. This was an act of his humiliation and it was also an act of his humility.

Perhaps twelve hours later the Roman soldiers took Him. They placed upon the ground a rude cross. They commanded Him to lie down upon it, ordered Him to stretch out His hands, stripped from Him all His garments. Without resistance He complied with their every command. They drove the nails into His hands. He submitted humbly. This was the beginning of the depths of His humiliation—it was the depth of His humility.

A few hours later He felt the weakness preceding death seize Him, and He allowed Himself to die—that was the ultimate of His humiliation—it was the ultimate of His humility. "Father, into thy hands I commend my spirit," He said, and He gave up the ghost. What humility!

Now, can I mean to say that you can put all these scenes from the life of Jesus in one category? Do these and a great multitude of scenes more display his humility? Yes, my friends, they do, and they together illustrate what our text tells us is the essence of Christian humility. What do these scenes have in common—what is their common element? They have in common what is the essence of humility—they have in common the actions of Christ in absolute and complete obedience to the will of His Heavenly Father! They have in common what

our text calls "obedience unto death, even the death of the cross."

The essence of Christian humility consists not in the fawning of a Uriah Heep nor in even the modesty of a Roman nun. The Christian humility which our text commends to us is the humility of obedience—absolute and complete obedience—even when it leads to death.

Manifestations of Humility

This humility consists in obedience, and we have seen how it manifested itself in the life of Christ. Let us see how it will manifest itself in the lives of Christians. It will, in a word, lead to the kind of life which will adorn the gospel of Christ, which is essentially what the apostle means in the beginning of this passage when he exhorts them to have a walk of life which is becoming to one who embraces the gospel of Christ. Christian humility is an attitude of mind that leads one always to remember that he is not a master but a servant and leads him always to desire perfect obedience to his master.

It will produce unity. We have seen that there was disunity in the church at Philippi. The design of this letter was to restore that unity, and the exhortation to Christian humility had that immediate purpose.

Now it is one of the most common devices of Satan to divide and conquer. Hitler did not invent that technique; the Devil had followed it from the beginning. When he tempted Eve to sin and she fell, he divided Adam and Eve with a great gulf between them, and it made it much easier for him to conquer Adam who presumably was the stronger. He did not meet them together, but separately. So, when the Devil would destroy the work of the gospel represented by a church he divides and conquers. But Christian humility will produce a unity which the devil will be totally unable to break. It will enable the Christians to stand fast in one spirit and in one mind. For where there is true humility, a fixed design on the part of a church to be completely, and without equivocation, obedient to the revealed will of God, there will be produced a unity which comes from purity of doctrine. Now, to be sure, in seeking to arrive at unanimity concerning just what the Scripture teaches there may be periods of active disputation. It may be concluded that there are some truths that

the church is not prepared to speak with authority on, as there have been doctrines which have been in dispute among the most orthodox Calvinists for centuries. Yet, if there is true Christian humility, characterized by a complete obedience to the Word of God, there will be unity—a unity that is produced by purity of doctrine. The apostle exhorts the church at Philippi to unity, and he makes it clear that that unity will be obtained when there is Christian humility.

It will produce boldness. When one is obedient to a sovereign master one cannot but be bold. The Apostle reminds the Philippians that they are engaged in warfare, and that in nothing must they be terrified by their adversaries. He does not promise them quick victory over their adversaries, but he does tell them that they must be willing to suffer for His sake. But he makes it clear that boldness will come with Christian humility. Now there is nothing in the world incompatible between boldness and Christian humility. We saw this in the example of Jesus. He was bold in doing His Father's will whether it be in carrying the warfare into the enemy's camp or in submitting unto death. When we have true Christian humility we shall have a holy boldness in our missionary endeavors. We shall go into places where others might fear to go; the great cities of this country will hear the sound of the gospel trumpeting forth on the street corners as in the churches. An ambassador who represents a Sovereign who can do all His will in the armies of heaven and among the inhabitants of earth will fear no man. When he is sure what his orders are he will carry them out and all the forces of earth and hell will not stop him.

It will produce a proper attitude toward each other. The apostle exhorts the Philippians in this context to have proper esteem for one another. "Let each esteem other better than themselves." "Look not every man on his own things, but every man also on the things of others." The Apostle strengthens these admonitions when, in the very first verse of his epistle, he refers to himself not in his customary manner as an apostle of Jesus Christ, but as a servant of Jesus Christ. He harks back in his language to those words of Jesus where he calls himself a servant of His disciples, and we are reminded that the Apostle himself

calls himself a servant of the church for Jesus' sake. These admonitions to the Philippians not to be self-seeking, but to regard others as better than themselves, or, in other words, to become servants of each other, he eloquently enforces in the seventh verse of this chapter where he reminds us that Jesus Christ took upon Himself the form of a servant. What he is saying, in short, is that the proper attitude for Christians to assume toward one another is the attitude that each is the servant of the other. No true bond-slave seeks his own good but the good of the master. How can this be? My friends, it can be when there is true humility among the brethren—when there is a united purpose to be completely obedient to their common Lord.

The Result of Humility

But what will be the ultimate result of Christian humility? The result can be summed up in one word—success. Success, not necessarily in the sight of men, but success in the sight of God and before all men when all things are made manifest in the day of judgment.

But how can I say that Christian humility always produces success? Let us see the example of Christ. His life was a constant battle with the forces of unbelief exemplified by the Pharisees. The death of Jesus was their success. How then can I say that Jesus succeeded? When Jesus died the enemies rejoiced—he was a troublemaker out of the way. They had won the battle. But who *did* win the battle? If you ask who *seemed* to win, the answer is easy—the Pharisees. But if you ask who won, the answer is just as easy—Jesus:

What can be said of Jesus can be said of every martyr for the gospel. In 1528 when Patrick Hamilton, the first Scottish martyr, was sent to the stake the enemies stood about and jeered him. They piled the wood of the pyre about him, and set it on fire with gunpowder. The explosion horribly burned Hamilton but it did not set on fire the green wood. Again they tried to light the fire; and again there was an explosion but no steady fire. All the time the priests and their followers urged him to recant. Hamilton, calm amid his terrible pain, replied to them in words of the Scripture. From noon to evening the suffering continued and finally the fire was replenished with seasoned wood and Hamilton died in

the flames. Who won that battle? We all know who *seemed* to win—but Hamilton won, and while he suffered he knew he would win, and when he received the Lord's "Well done," he knew that he had won. Some day, before the judgment seat of Christ, his enemies too will know that he won.

This victory is in line with the teachings of the Saviour. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." "He that would save his life shall lose it, but he that loseth his life for my sake shall find it." "He that humbleth himself shall be exalted." Jesus made it clear in his teachings to others that the road to true success is through suffering. He exemplified that in His death.

Jesus' exaltation was the result of His humiliation. This great truth is stated clearly in the verses which directly follow our text (vs. 9-11). Now in His exaltation Jesus did not obtain something that He had not had before. He had had perfect glory with the Father. Yet there came through His humiliation a recognition of that which He had before possessed. Without His humiliation there could have been no messianic exaltation. True humility in Jesus—true obedience—brought true exaltation—it is ever and always, thus!

My friends, there has been fear expressed that in the Orthodox Presbyterian Church we are threatened with serious disunity. It was for just such a time as this that the apostle wrote this letter to the Philippians. How can the spirit of division be stemmed? It was to answer just this question that this text was written. And it can be stemmed as it was in Philippi so many years ago—by Christian humility. If each minister and each elder of this assembly resolves now, that, by the grace of God, he will do everything in complete obedience to the revealed will of God we shall have an assembly of true servants of Christ and an assembly of servants will not strive for the ascendancy, it will not be self-seeking; it will not consist of those who regard themselves more highly than they ought to think, but it will consist of those who are resolved to live and act and speak only in complete obedience to the orders of their Sovereign.

We all want the Orthodox Presbyterian Church to win. How can it? Only if there is established in our

councils true Christian humility. Then and then only will there be unity, and then and then only will there be a boldness to extend the work through missions and Christian education; then and then only will there be a proper attitude toward each other.

We have before us on this table spread the symbols of Christ's humility. We have before us the representations of His broken body and His shed blood. He gave us for perpetual remembrance no marks of His exaltation, but He gave us these symbols of His humiliation, without which there could have been no exaltation. Let this mind be in you that brought Him to this complete obedience, and this church will be a success—a success that will bring those to heaven who will rise up to call us blessed.



Your FAMILY ALTAR

Missionary Cleanings

JUNE 20. ACTS 22 (15)*

IT IS not our privilege in this day to behold the Lord Jesus face to face, nor to hear Him speak, but the same task and commission confronts us: "thou shalt be his witness unto all men." You may or may not be ordained. But the Lord has laid a burden on your heart for souls; it is your responsibility to be His witness. Is there a needy individual or group in your community? Then you minister to that need!

JUNE 21. ACTS 23:1-11 (1b)

In Paul's experience before the council there is encouragement and direction for us. Whether we be missionaries on the field or on our knees there is likelihood that we shall be dragged before the council. It may be a council of men or of Satan's minions. Know of a surety that Christ will not leave His faithful witness without defence, both wisdom to answer and a "chief captain" to aid. "Be of good cheer!" "I will never leave thee, nor forsake thee," saith the Lord.

JUNE 22. ACTS 23:12-35 (11)

The purposes of God are sure of fulfillment. Christ had encouraged Paul by indicating that he must bear witness in Rome also. Immediately word comes of a plot on his life. Did

* To be memorized.

he give way to despair? No, rather he calmly entrusted himself to the protector God had raised up. God laid it on the heart of this heathen captain to take every precaution in Paul's behalf. May I insert a personal word? Time and again when my brother and his little group of fellow missionaries were fleeing for their lives in Ethiopia God raised up men from among the heathen, who before had been antagonistic, but now offered them shelter and protection. Go forth in faith! "Faithful is he who calleth you, who also will do it."

JUNE 23. ACTS 24:1-9 (16)

Especially hard is the blow of false accusation when one's heart is void of offence. When slander is added to false witness, and lying to slander, the heart of the Christian is cut to the quick. It is not without parallel today that ministers of God give their assent to such charges, as did Ananias. But God's word to Samuel is encouraging, "for they have not rejected thee, but they have rejected me."

JUNE 24. ACTS 24:10-27 (14)

There are occasions in one's Christian and also in one's missionary experience when he is called upon to answer for himself. The straightforward defence of a Christian cause or character should be made in dependence upon God, despite the fears within and the fightings without. Justice may not be dispensed either immediately or ever, yet a good testimony has been given to the faith of Christ for which one stands.

JUNE 25. ACTS 25:1-12 (8)

The plea of "not guilty" is familiar in many law courts today. Paul so pled when he was before the court of Festus. The plea today is often made with the hope on a culprit's part of escaping his just condemnation. The plea was offered by Paul on the basis of a pure conscience. Every laborer in the vineyard of souls should labor to be void of offence both before God and before men.

JUNE 26. ACTS 25:13-27 (26:6)

The heart of the apostle, weary from long imprisonment, burdened by false slander and full of yearning to be about the Master's business, was distressed by these unhappy conditions. There was a brighter cloud, however, in the peculiar opportunities afforded Paul. By no other way could he have had the ear of the busy officials or the hardened soldiers or of the pompous kings. That which men design for

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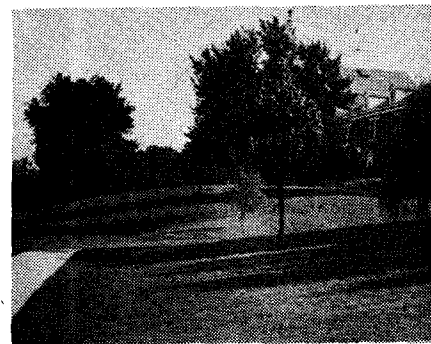
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JUNE 27. ACTS 26 (19)

This is a noble defence! Paul did not give his own opinions. He spoke of the gracious work of God in him and through him. He did not hide his misguided zeal nor his consecrated purpose. He did not hesitate to press the king for a decision. He believed that God would providentially move upon the hearts of these unregenerate men. Fearlessly and with zeal let us press forward in the propagation of Christian truth and testimony!

JUNE 28. ACTS 27:1-8 (26:29)

Our own missionaries are receiving the courtesy of the rulers of the country in which they are laboring, even as Paul both received and extended courtesy to the officials in his day. Let us thank God for this peaceful relationship. Let us pray that this condition may persist and be prospered by Him unto the spiritual welfare of the officials and the personal well-being of the missionaries.

JUNE 29. ACTS 27:9-20 (22)

Paul was not a sailor, though he had used sailing ships on his numerous missionary journeys. Nevertheless, he was qualified to offer a suggestion in regard to the pursuing of the voyage. Being under the care of God he was made aware of danger ahead. A Christian outlook does not make a man impractical, but sharpens and tempers his powers of observation and judgment.

JUNE 30. ACTS 27:21-32 (25)

How quieting in the midst of turmoil and tempest is the calm, confident word of a believing man. "Be of good cheer: for I believe God." Such a word penetrates into the conscience even of hardened sinners. Did not our faithful chaplains have numerous opportunities to speak such words? Do not many Christians suffer in great calamities with faith which shines forth to the encouragement of their neighbors? Every child of God who stands upon the rock Christ Jesus in the tempest becomes a refuge to fear driven souls.

JULY 1. ACTS 27:33-44 (35)

There was no hypocrisy in Paul's life. There was also no fear of man in his heart. Therefore, that which was his custom in private he performed in public when occasion arose. Christians are the salt of the earth. If their Christian practices are omitted when they come under the observation of non-

Christians then they have failed in their testimony. With all humility of mind and purpose do abroad that which is your custom. Thus only may the salt be effective.

JULY 2. ACTS 28:1-10 (10)

The spirit of missions and especially of Christianity is exhibited in this brief passage. Paul had had a long fast, endured dangers in the sea, was cold, wet, weary, and hungry. But a few days after his rescue from the sea you do not find him still lying about recuperating but rather ministering to those about him.


JULY 3. ACTS 28:11-20 (15b)

When we think of our missionaries we are constrained to feel that they are ordained of God for the work and that therefore God will give them the

encouragement that they need to perform their work and endure the hardships. God will—but through some means. Are you willing to encourage them by interest, gifts and prayers? Add to that the going forth unto them, if not in person, personally by letters.

—HENRY D. PHILLIPS

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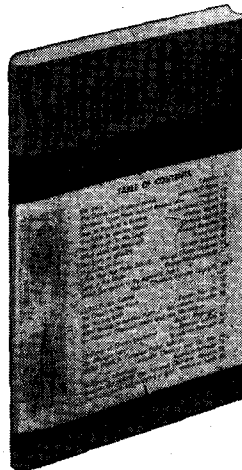


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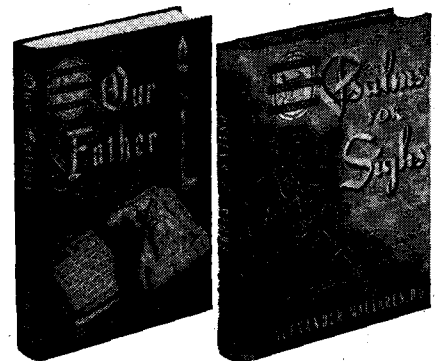
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