

The Presbyterian

G U A R D I A N

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It certainly is cause for gratitude to me that I may spend some time at this your General Assembly. I am thankful and happy to bring to you the fraternal greetings of the Christian Reformed Church. May the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all as well as with all your churches.

I should like to have you receive these greetings not only as gestures of mere courtesy, but rather as prayerful well-wishes from brethren of the same house. We of the Christian Reformed Church have been intensely interested in your denomination from the very beginning of its history. We have watched the heroic struggle of the faith of such men as Dr. Machen and those who stood with him in those trying days and years some thirty years ago. I wish to assure you that this deep interest has led many of us to pray to God for His sustaining grace upon them and upon you.

This interest is not hard to explain. Both you and we seek to ground our denominations and their activities in the infallible Word of God, so that they may be ". . . built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." In addition, we trace our origin to the Scriptures through men by whom God has seen fit to formulate the Reformed doctrines. Of these, by common consent, John Calvin was chief. Hence we have a common origin and a common heritage. We are close relatives. Hence our mutual interest in one another hardly calls for explanation. In fact, absence of such interest would not only be hard to explain, but would indicate a serious lack of the grace of the communion of the saints.

Statistics

May I assume that you are rather well acquainted with us? Allow me to remind you that two years ago we celebrated the centennial of our existence as a denomination. According to the latest (published) statistics there are at present 529 Christian Reformed Churches. More than 100 of these are located in Canada. There are 30 classes, 7 of which are Canadian. Our churches have 424 ministers in active service, hence there are about 100 vacancies.

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Fraternal Greetings From The Christian Reformed Church

By NICHOLAS J. MONSMA

Our families number 51,125 and the communicant members 120,866. However, the total membership, including such as are members by baptism, is 228,221.

As a denomination we maintain Calvin College and Seminary in Grand Rapids, Michigan. Besides, as a body of Christians, the great majority of whom are members of the Christian Reformed Church, a number of Christian primary and high schools are maintained, as well as one or two junior colleges. The Reformed Bible Institute is likewise largely maintained by our people.

Mission work is carried on by the Christian Reformed Church not only in New Mexico, among the Indians, but also in Nigeria and Japan, and likewise in South America and Ceylon, and we have at least a small part in the work on Formosa. Home Mission work is conducted much more vigorously than formerly in many parts of the country. This includes the work of evangelization. Our people are interested in and contribute to such institutions of Christian mercy as the Christian Sanatorium at Wyckoff, N. J., Pine Rest at Grand Rapids, Michigan, and the Sanatorium in Denver, Colorado.

Our Joint Committees

I am stating these facts with gratitude to God, but not with full satisfaction on our part. I realize that we have by no means attained and that the Lord's work requires much more devotion and effort.

However, I should like you to allow me to comment especially on the work which the "joint" committees of the Orthodox Presbyterian Church and the Christian Reformed Church are carrying on. These committees have conferred since 1956. It may be of interest to note that the initiative for these conferences came from one of the classes of the Christian Reformed Church. It should, there-

fore, not be considered superimposed nor forced. The Synod of 1955 considered an overture petitioning that official contact should be sought with your denomination. Synod referred this overture to its standing committee on Ecumenicity and Interchurch Correspondence.

Upon the recommendation of this standing committee the Synod of 1956 decided to ". . . write the General Assembly of the Orthodox Presbyterian Church to appoint a committee of four for the purpose of carrying on ecumenical and closer conversations with a committee appointed by the Synod of the Christian Reformed Church. Said committees shall then be authorized to arrange for time and place of meeting, and shall inform their respective assemblies from time to time of the progress made." You will notice that the mandate here given is not very specific. It mentions only "ecumenical and closer fellowship conversations." However, it may safely be said that ultimate cooperation and even merger or union was in the mind of Synod.

I think we should be frank to state that, if one should speak in terms of actual union, the committees cannot register spectacular progress. However, as far as I myself am concerned, I do not state this in a spirit of disappointment. In fact I should say that this apparent lack of progress is even deliberate—we do not intend to make undue haste. Of course, it cannot be denied that it is our duty to seek to make manifest in outward organization the unity which actually exists between us in Christ. However, there is no emergency. We should not allow ourselves to be unduly influenced by the popular cry for outward and organizational unity which is heard not only in our land, but likewise abroad. Inward, spiritual, doctrinal unity is of far greater importance than outward and organizational unity—

through admittedly the first requires the second. However, the existence of that inward unity does mean that we need not and should not force a mere mechanical union upon ourselves. It also means that we should not watch the calendar too closely and seek to attain our purposes upon a casually selected date. There are several reasons for such deliberate action. Allow me to mention two or three:

Cooperation and Understanding

In the first place the fact may be mentioned that there is not only a mutual interest between us already, but that there is even a measure of cooperation. There is a rather close cooperation between the missionaries of both denominations in the Orient. Your daily Vacation Bible School materials are used by Christian Reformed Churches. You help support the Back-to-God radio broadcast and avail yourselves of the tracts issued in connection with this broadcast. Moreover, there is a mutual interest in Westminster Theological Seminary and many of our churches help support this institution financially not only, but it is a matter of record that more than 70 ministers of our churches have received at least part of their training at Westminster. I feel that this more or less spontaneous interest and cooperation is cause for gratitude and that it should be encouraged.

Secondly, I think it is very desirable that we put forth intentional efforts to learn to know one another ever better. We must become acquainted. This is desirable not only for leaders among us, but not less for the general membership of our churches. This will require time. Speaking, though hardly in an official capacity, for the Christian Reformed Church, I should say that you must realize that we are a part of the church militant. We have not attained. Our struggles are both defensive and offensive. These struggles concern not only Christian conduct and practices, but doctrinal issues are involved as well. It is not all gold that glitters in the Christian Reformed Church. We have our weaknesses and evil tendencies. If God should grant that in course of time union between us be consummated you must realize that you are to join us in the struggle to maintain and to develop the holy catholic church ac-

ording to the Reformed conception of that church.

Some Differences

Thirdly, it may be assumed, I think, that the most difficult hurdles we must seek to surmount in our striving towards organizational unity, lie not so much in the realm of basic doctrines, but rather in that of church government and polity as well as in certain practices and traditions. Men subscribing to the Westminster Standards, as you do, and such as subscribe to the three Reformed Standards of Unity, as we do, can, I think, walk the same road together and aspire towards the same ideals. However, the fact that for centuries we have grown and developed more or less independently from each other in two different countries and in two different cultures, together with all that such facts imply, should not be discounted. It may be known to you that in the hundred years of our existence our isolation, as we call it, was broken through only about 40 years ago. Before that time there were but a few English speaking Christian Reformed churches. But with the end of the First World War the process of breaking through the enclosure began. However, even now that process is not wholly complete. It is not in the States and it certainly is not in Canada. Yet it is gratifying to state that our Canadian churches and their ministers seek to adjust themselves to changed environments with exemplary enthusiasm — indeed, they do much better than our fathers did. Nevertheless all this does not erase the fact that our churches, speaking generally, are oriented to Dutch traditions and to the development of the Reformed truth as this occurred in the Netherlands. This is especially the case with church government and polity.

I am stating these facts not for the purpose of discouraging attempts towards cooperation and an ultimate merger. To balance things it should also be said that among us there is a sympathetic interest in your struggles, and likewise a growing interest in and appreciation of the writings of your men. But as is often the case with transitions, two extremes develop. With us there are those who would anxiously adhere to the old, regardless, and on the other hand there are such as would recklessly discard the same. One of our ministers told me

several years ago that he had adopted the absurd policy of not purchasing Dutch books regardless of their worth! It is needless to say that we in the Christian Reformed Church must seek to avoid both extremes and pray God for wisdom to be able to choose the good and to avoid the bad.

Responsible Realism

Neither do I state these facts apologetically. God Himself assigned peculiar origins and traditions to each of us. We should not despise them. However, since our lot has now been cast in the same country and since the language barrier has practically disappeared, the time has come that we deliberate and strive towards cooperation and ultimate union.

However, the fact that our origins and histories are different is possibly also of some advantage in our deliberations and conferences. At least we have no feuds to settle. This is frequently the case with denominations which were brought into being as a result of separation or secession. As they thereupon seek reunion many obstacles must first be removed and erstwhile contentions either modified or withdrawn. That is never easy. Happily the committees of the Orthodox Presbyterian Church and of the Christian Reformed Church are not obstructed nor retarded by such handicaps.

Now I should be very sorry if these words have impressed you as expressions of pessimism in regard to our cooperation and ultimate union. To the contrary I am optimistic. Only I have sought to be realistic. To my mind that realism demands that we take time for prayerful and calm deliberation. Indeed, I agree, we should not go at a snail's pace. Nevertheless, we should allow time for proper crystallization. In the mean time we should acknowledge the indispensable necessity of *growing together*. That means, if it means anything at all, that we must not grow farther apart, but that, to the contrary, we continue to seek to cooperate whenever and wherever possible and show deep interest in each other's welfare and work. We must pray the Holy Spirit that He will give us understanding hearts and withal love to the Lord, His truth and His Church.

May Christ, our King, graciously bless your Assembly!

The primary means that God has ordained for the establishment and extension of His kingdom in the world is the preaching of the Word, accompanied by the teaching of the Word. "Preach the Word!" is the apostolic mandate.

It is the preaching of the Word that has been the most potent factor in the conquests of Christianity. The Word of God is living, and powerful, and sharper than any twoedged sword. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Jonah was told, "Arise, go unto Ninevah, that great city, and preach unto it the preaching that I bid thee," and the people of that city with their king repented in sackcloth and ashes and believed on the Lord.

John the Baptist came preaching repentance and a great multitude confessed their sins. Christ came preaching the gospel of the kingdom and men arose and followed Him. Peter on the day of Pentecost stood and preached the Word of the Lord and many were pricked in their hearts and asked, "Men and brethren, what shall we do?" Paul went throughout Asia Minor and Europe preaching the Word of the cross and Christian churches were established in pagan cities.

Through the Protestant Reformation the preaching of the Word was restored to the people and there began the mightiest movement of the Spirit since Pentecost. During the 18th century the great revivals in Europe and America were effected through a revitalized preaching of the Word. In the words of a great teacher of preachers, Dr. Broadus, "In every age since John the Baptist drew crowds in the desert, there has been no great religious movement, no restoration of Scripture truth and reanimation of genuine piety without new power in preaching." (*Preparation and Delivery of Sermons*, p. 3)

Powerless Preaching

Within Protestantism today, however, preaching has, to a large extent, lost its power. Thoughtful leaders who are in positions to know, testify that most modern preaching is ineffective. An Associate Professor of Homiletics in one of America's largest seminaries has written recently that

Preachers of The Word

By CALVIN K. CUMMINGS

we are not getting through to this generation with the Christian message. The Moderator of the United Church of Canada, after a recent tour of the churches of that communion, testified that he found the preaching "competent, but not very inspiring." Our own Professor-emeritus of Practical Theology, in his most recent book, labels much of the preaching in some Reformed circles today as "insufferably dull, drab, wearying." An impartial observer of our own movement has expressed concern over a growing lack of conviction and compulsion in our proclamation of the Word. None know better than we, what weak and ineffective preachers of the Word we often are.

Now by ineffective preaching of the Word we do not mean preaching that fails to draw great throngs. Sometimes, as with the preaching of our Lord, the most effective preaching causes the multitudes to turn away. The ultimate results of the preaching of the Word reside with God, not with man. By effective preaching is meant that preaching which the Holy Spirit is pleased to use for the salvation of sinners and for the edification and sanctification of believers.

What has brought about this powerless preaching? How may the preaching of the Word again become an effective means of advancing the kingdom? If the preaching of the Word is to be restored to its pristine apostolic power, two things must take place. There must be the preaching of the same *Word* the apostles preached. There must be the same *preaching* of the Word that characterized apostolic preaching.

Within Protestantism at large, one basic cause of impotent preaching has been a failure to preach the *Word*. Modernism has substituted the subjective religious experience of man for the objective revelation of God as the content of preaching. Gaius Atkins, in his book *Preaching and the Mind of Today*, writes: "I do not know what other sources, shot through with immediate power and passion, the preacher can draw on,

comparable with the drama of his own soul. It will all depend on the range and veracity of his own experience and the extent to which it is humanly representative" (p. 196). The experiences and opinions of men have supplanted the preaching of the revealed truth of the living God. Men preach themselves and not Christ Jesus the Lord.

A Subjective Basis

Nor has the "new modernism" of Barth provided any different content to preaching. This new modernism, however it may have revived the term "the Word of God," just as effectively destroys the preaching of the true Word of God. The new modernism denies that the written Word is the Word of God. The written Word, it is held, has in it errors and contradictions. The written Word is not the very truth of God. The written Word merely *contains* the truth of God. We must separate the kernel of truth from the chaff of error. But who is to determine which is the wheat and which is the chaff?

How is one to distinguish between the wheat and the chaff? The answer is that man—the sinful creature and preacher—is to separate the wheat from the chaff. He is to do this on the basis of his own subjective religious experience. So the preacher is reduced to a winnower of the Word. He is ever to seek to find God's Word in the Bible, but always knowing, if he is honest with himself, that his own religious experience within, and not the written revelation without, determines for him what the Word of God is. The preacher sinks deep in the quicksands of his own subjective religious mysticism. He can no longer stand upon the Gibraltar rock of Holy Writ and declare: "Thus saith the Lord." He too preaches himself, not Christ Jesus the Lord.

The issue, then, with the new modernism is the same as that with the old modernism. Is the written Word God's Word, or does it simply contain God's Word? The editor of the *Christian Century* is quite right when he maintains that "the base

question, the theological Great Divide, is still the question about the Word of God and the words of the Bible. How is the Word of God related to the Bible? Is the Bible the Word, or is the Word in the Bible? Every agreement elsewhere in theological discussion means nothing unless the approaches to consensus have begun on the same side of this divide. No development yet in sight suggests any will or way to tunnel through, either . . . Today, Protestant theology everywhere outside the self-consciously conservative wing has chosen for the side which says with Fosdick that the Bible 'contains the word of God but not that it is the word of God.' This appeared May 21, 1958 and a year later no one has risen to take issue.

The Great Divide

In this "great divide" there is only one side on which the preacher can stand and still be a preacher of the Word of God. It is on the side of those who affirm with the historic creeds of evangelical Christendom that the Bible is the inspired and therefore the infallible Word of God. "All scripture is given by inspiration of God," says II Tim. 3:16. Scripture here means writing, in particular, all the writings of the Old Testament. The whole of the written Word is inspired, or God-breathed. To say that the written Word is inspired of God, but not true in every respect, is a sword-thrust at the very heart of God's character. It is to deny God in the very essence of His being—His truthfulness.

In taking his stand on the side of those who believe that the Bible is the Word of God, the preacher has Christ himself on his side. It is Christ, the

Westminster Theological Seminary's commencement address was given by the Rev. Calvin K. Cummings of Pittsburgh. The first part is printed here, and a concluding portion will appear later.

son of God, who teaches us that the written Word is the Word of God. When tempted of Satan in the wilderness, three times our Lord replied, "It is written," and then quoted words taken from one of the most severely criticized books of the Old Testament, the book of Deuteronomy, "The scripture cannot be broken," our Lord affirmed of the Old Testament. The entire Old Testament is binding and inseparable. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled," our Lord also declared.

Our Lord promised His Holy Spirit and infallibility to the Apostles who wrote or approved the writings of the New Testament. Honest unbelieving scholarship has been compelled to admit that Jesus believed the written Word to be the very Word of God. But, they say, Jesus was just a child of His times. So they come to deny not only the truthfulness of the written Word, but the truthfulness of the living Word, Christ Jesus who said, "I am the truth." A Christ who cannot be trusted at such a crucial point of His teaching cannot be trusted at all.

Belief in the Bible as the inspired Word of God is basic to an effective preaching of the Word. It is this belief that will determine the content of our preaching. Only as one believes the Bible to be God's Word will he be concerned that the Bible

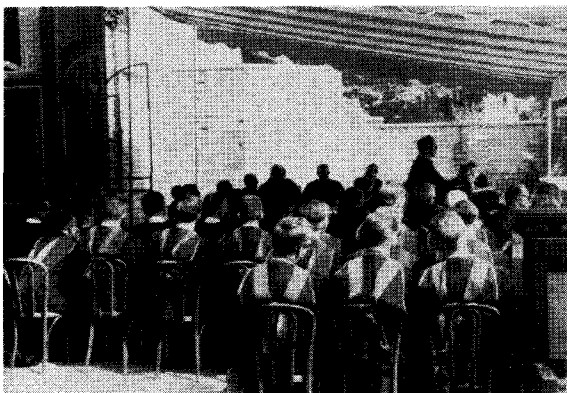
only, and the Bible wholly, form the content of his preaching. A conviction that the Bible is the Word of God will also determine the whole spirit and tone of our preaching. Only then can we speak with assurance, authority and finality.

Heralds with Conviction

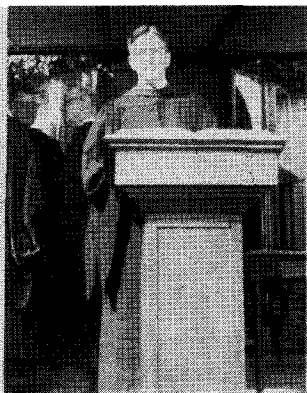
The word "preacher" comes from root words in the original languages of Scripture which mean to proclaim or to herald. A herald in ancient times was one who, as representative of the king, stood in public places, sounded forth the trumpet, and proclaimed the solemn proclamations of the king. He spoke with authority and assurance. His message must be heeded. A herald of the Word will take great care to proclaim *only* the Word and *all* of the Word of the King. Since he speaks not his own words but the words of his King, he will speak with finality. He will declare to all, "Thus saith the Lord." In the name of the Lord he will declare to the sinner, "Thou art the man." In that same name he will invite and command, "Come unto Me." Then men will again hear the Word of the Lord. Then we may confidently expect the Spirit of the Lord to bless the preaching of the Word.

The new and the old modernism have taken all the *preaching* out of the preacher. The message of Scripture is taken from him. The note of assurance and authority is lost. The herald's trumpet gives forth a confused and uncertain sound. This is so tragically illustrated in the experience of recent years of Charles Templeton. This man preached with
(over)

Listening Graduates



Commencement Speaker



Time for Visiting



(continued from p. 165)

great power and blessing in a large evangelical church in Toronto. He apparently believed the written Word to be the very Word of God. Deciding that his ministry would be more effective if he had more education, but lacking the necessary academic requirements, special arrangements were made for his matriculation in Princeton Theological Seminary. There he was taught the new modernism of Barth and Brunner. The written Word, he was told, was a book of contradictions and errors. Severe doubts concerning the full truthfulness of the Bible set in. Overcome with this doubt, in time he lost the will and the power to preach. In honesty, he later demitted the ministry. Last known, he was using his great gifts presenting travel talks on a television program. He has divorced his Christ-believing, God-loving wife and married another. Yes, they took all the preaching out of him. They left him spiritually and morally empty and naked. And yet the retiring president of that institution had the audacity to say some years ago: "It is reformed theologians like Barth and Brunner who have smashed the presuppositions of theological modernism and rekindled faith in the Scriptures and historic Christianity." (Princeton Seminary Bulletin, Nov. 1937, p. 2)

Just the opposite has been the experience and testimony of the most renowned preacher-evangelist of our day. He testifies that the turning point in the effectiveness of his preaching came only when all doubt as to the truthfulness of God's Word was dispelled and he had a settled conviction that God's Word is truth. Henceforth he found himself saying more and more "the Bible says" and filling his messages with Bible content. Henceforth he spoke with conviction and certainty. The Word became effectual to salvation. For "faith cometh by hearing, and hearing by the word of God."

Preaching Christ

Belief in the *written* Word makes possible and secures the preaching of the *living* Word. Our Lord said of the Scriptures that "they are they which testify of me" (John 5:39). To the two on the road to Emmaus we read that Christ, beginning at Moses and all the prophets, "ex-

pounded unto them in all the scriptures the things concerning himself" (Luke 24:27). And as the Ethiopian eunuch was sitting on his chariot and reading Isaiah 53, Philip the evangelist "began at the same scripture, and preached unto him Jesus" (Acts 8:35).

The Bible is essentially the revelation of a Person, and that Person is God himself. The searching mind and the aching heart of man cries out for the knowledge of the living God. But seeking, he cannot find, and thirsting, he cannot be satisfied. No man by searching can find out God. Only as God reveals himself can He be known. In the written Word, God reveals himself to man. God's revelation of himself in the Scriptures comes to expression preeminently in the person of His only begotten Son, Jesus Christ. Christ is God in manifest in the flesh.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 1,14).

The testimony of God standeth sure. God spoke from heaven, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). That testimony is confirmed to us by all the evidence of His sinless life in the flesh and His physical resurrection from the dead. This is the Christ we preach—the Jesus of history, "the same in substance, equal in power and glory" with the Father, the one in whom "dwelleth all the fulness of the Godhead bodily."

Women's Auxiliary Has Annual Meeting

About fifty members and friends of the Women's Auxiliary of Westminster Theological Seminary enjoyed a luncheon in Machen Hall on Commencement Day. Adjourning to the Chapel for the annual meeting, the group heard the Scripture reading by Mrs. John P. Clelland and prayer was offered by Mrs. Leslie A. Dunn. Mrs. Edmund P. Clowney sang, accompanied by Mrs. Arnold Kress.

Following the devotions Mrs. Frank H. Stevenson presided over a brief business meeting. The treasurer's report from Mrs. Arthur W. Kuschke, Sr. indicated total receipts of \$27,599.00, well over the goal of \$25,000. The nominating committee, Mrs. Van Til, Mrs. Woolley, and Mrs. Marsden gave their report and officers were elected.

Chosen as the new president was Mrs. Leslie W. Sloat. Mrs. Frank H. Stevenson was named honorary president, retiring after many years of devoted and inspirational leadership. "God has richly blessed the Women's Auxiliary during its years of service to the Seminary with increased membership and through the generosity of our ever devoted members throughout the world," she stated.

Named as vice-presidents were Mrs. Robert Atwell, Mrs. Arthur W. Machen, Mrs. Samuel B. McPheeters, Mrs. R. R. Stuart, and Mrs. Harry A. Worcester. The task of secretary was continued with Mrs. Le Roy Oliver, and Mrs. Kuschke was reelected treasurer.

The Rev. Robert S. Marsden, executive secretary of Westminster Seminary, addressed the group, calling attention to the significant encouragement and support which the women have given from the earliest days of the Seminary thirty years ago to the present time. Without such interest and prayers the Seminary could hardly have continued, he said. The meeting was concluded with prayer.

Stonehouse—Robinson

Dr. Ned B. Stonehouse and Miss Margaret S. Robinson were united in marriage at a private ceremony on Saturday, May 30. Miss Robinson had been secretary to the registrar and later registrar of Westminster Seminary for many years until her retirement at the close of the academic year in May.

Dr. and Mrs. Stonehouse left on a trip which was to take them as far as Michigan where Dr. Stonehouse's son was graduated from Calvin College, Grand Rapids. They will be at home in Glenside during the early summer until they leave for the Netherlands where Dr. Stonehouse is to lecture on the New Testament during the next academic year at the Free University of Amsterdam, under a Fulbright Faculty Award.

Nearly one hundred commissioners were in attendance at sessions of the 26th General Assembly of the Orthodox Presbyterian Church, although not all were present when the first business session was called to order at 9:05 a.m. on Thursday, May 28 at Calvary Church, Glenside, Pa.

While all business meetings were held at the Church, nearby Westminster Theological Seminary acted as joint host in providing housing for many of the commissioners. Others were lodged in the homes of church members. The Committee on Arrangements, under the chairmanship of the host pastor Robert Atwell, had made every possible provision for the comfort and convenience of the guests, including soft drinks, pretzels and donuts for the recess periods.

Although delegates had not been advised to bring bedding, Mr. Sloat with his usual efficiency came up with enough linens for all, and the absence of blankets was no handicap in view of the unusually (?) warm weather, at least until the last night. "Excellent" and "delicious" were the terms applied to the meals, which were served in the Seminary dining hall by ladies of the Willow Grove Christian Day School Society. As many as 85 were served at a meal, and although prices were reasonable, it was expected that there would be a little profit for the worthy cause of the Christian school.

A representative of "Children for Christ," the Rev. William Mahlow, spoke briefly at one luncheon, and the representative of the "World Home Bible League," Mr. William Ackerman, at another. The Rev. John Betzold spoke on the chaplaincy after dinner on Friday. Thursday and Friday evenings were left free for round-table discussions on the topics of Edification and Evangelism. Committees of the Assembly also used those times for necessary meetings. Several families of Calvary Church acted as hosts for a number of the commissioners at a picnic Saturday evening on the Westminster campus. Most of the churches in the area invited one or more of the visiting ministers to preach or take part in Lord's Day services.

The Rev. Edmund P. Clowney, moderator of the 1958 Assembly, conducted a worship service on the Wednesday evening preceding the 26th Assembly. His sermon, "The

General Assembly Report

PART I

By **ROBERT E. NICHOLAS**

Zeal of Thine House," appeared in the previous issue of the *GUARDIAN*. In the observance of the Lord's Supper which followed, he was assisted by the Rev. Theodore Georgian of Rochester, N.Y. and the Rev. R. Heber McIlwaine of Japan, along with Elders J. Enoch Faw of Westfield, N.J., David Henry of Pittsburgh, Pa., Garret Hoogerhyde of Fair Lawn, N.J., and Richard Zebley of Glenside, Pa.

A devotional service was led by one of the ministers before the opening of each morning business session of the Assembly: Messrs. Kellogg, Meiners, Peterson, and Roskamp.

Roll

Although the number of commissioners enrolled on the first morning was not over 80, during the course of the Assembly a total of 78 ministers, of whom 53 are pastors, were in attendance. The group included two of the denomination's foreign missionaries: R. Heber McIlwaine, who is about to return to Japan after a year's furlough, and John D. Johnston, who had just arrived in the country from Formosa two weeks earlier.

Twenty one sessions were represented at the Assembly by elder-commissioners, along with 13 alternates. Ten from the Presbytery of Philadelphia were as follows: Calvary, Glenside by Richard Zebley, with Samuel White, Jr., as alternate; Calvary, Middletown by Fairvan Lenker; Community, Center Square by Charles Johnston; Eastlake, Wilmington by William Haldeman; Kirkwood by William Ferguson and alternate C. L. Johnson; Knox, Silver Spring by Carlton Robinson and Maurice Fox as alternate; Mediator, Philadelphia by Albert Eisentrager, with George Knight, Jr. as alternate; Redeemer, Newtown Square by T. Nelson Kellogg; St. Andrews, Baltimore by Leonard Brown; Trinity, Hatboro by Ronald Jenkins, with Norman Jones Jr., as alternate.

The Presbytery of New Jersey had five congregations represented by rul-

ing elders: Calvary, Ringoes by Jesse Denton; Covenant, East Orange by Ferdinand Caspar, with William DeJonge and F. C. Metzger as alternates; Grace, Fair Lawn by Garret Hoogerhyde; Grace, Westfield by Richard Barker, with alternates J. Enoch Faw, Edward Haug, Jr., R. P. Width and Robert Kramm; Immanuel, West Collingswood by Ellis Gilbert and Wilfred Moses, alternate.

From the Presbytery of Ohio two churches were represented: Covenant, Pittsburgh by David Henry; and Faith, Harrisville by William Kiester. The Calvary Church, Schenectady, of the Presbytery of New York and New England, sent elder-commissioner Robert McCullough, with alternate Arthur Comstock; and Franklin Square sent Arthur Hansen. Park Hill, Denver, Presbytery of the Dakotas, was represented by Thomas Redford. The Presbytery of Wisconsin also had one elder-commissioner: Clarence Roskamp of First, Waterloo, Iowa.

Three corresponding members were seated by the Assembly: the Rev. Nicholas J. Monsma, fraternal delegate from the Christian Reformed Church; the Rev. John Morton, fraternal delegate from the Reformed Presbyterian Church in North America (General Synod); and the Rev. William A. Mahlow, fraternal delegate of the Bible Presbyterian Church, Inc. A few other visitors were recognized during the course of the Assembly.

Statistical Report

In connection with his brief report the Clerk called attention to the fact that total membership increased from 9615 to 10233 during the fiscal year ending March 31. There were 283 additions on confession of faith, 196 by reaffirmation, and 199 through transfer, a total of 678. Losses through death, discipline, or dismissal were about a hundred less, but growth through the entrance of a number of new congregations into the denomination brought about a net gain in communicants of 422 to a total of 6730.

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General Assembly—Continued

The net increase on the rolls of baptized children was 196, for a new total of 3503. There were 555 added to the Sunday School rolls, bringing them up to 9413, while average attendance in these schools is 6348 each week.

There are 133 ministers on the roll, three more than last year. The number of churches increased by seven to a total of 90, and there are eight chapels, one more than a year ago.

Increased giving just about kept pace with the growth in numbers and reached the amount of \$984,673 for all causes reported. This represents \$146.31 per communicant, a figure just a shade under last year's figure, but again doubtless in the upper ten denominations in the country. Benevolence giving increased slightly from \$200,348 to \$212,709, while special gifts such as building funds dropped about \$20,000 to \$190,749. General receipts rose about \$65,000 to \$581,215.

Our giving for missions and other benevolent purposes is just a little more than 20% of our total giving, as an over-all average. By Presbyteries it ranges from 15% to about 35%. While there may always be variations within certain areas and certainly as between individual congregations, and for good reasons, it is evident that if we could aim at bringing our benevolent giving toward 25% of our total as a denomination, it would overcome many of our financial problems and even enable us to expand our missions and Christian education programs. Here is a challenge for prayer, thought, and planning!

Officers Chosen

Three men were nominated for the position of Clerk, but when the requests of two that their names might be withdrawn were granted, the Rev. LeRoy Oliver was reelected to the exacting task without opposition.

Five nominations were made for the office of Moderator. They were Robert Atwell of Glenside, Pa., Leslie A. Dunn of Westfield, N.J., John Hills of Franklin Square, N.Y., Lawrence Eyres of Long Beach, Calif., and Robert Eckardt of Wilmington, Del. The contest developed between Mr. Dunn and Mr. Hills, who were tied on the first ballot, but the fourth ballot resulted in the election of Mr. Dunn, pastor of Grace Church, West-

field, N.J. He was escorted to the platform by Mr. Vining, who had nominated him. Mr. Dunn exercised his task with fairness and ability, and general alertness as to the progress of business.

The Rev. C. Herbert Oliver was chosen assistant clerk on the first ballot over the other nominees, Messrs. DuMont and Eckardt.

Various communications and papers were read, including five overtures which have already been printed in the *GUARDIAN*. Further mention will be made at the point where action was taken. The Assembly authorized the appointment of three temporary committees to serve during the sessions. A committee to consider and report on overtures and papers consisted of Ministers Thoburn, Verhage, and Brown and Elders Johnston and Roskamp. Appointed to examine the records of the eight Presbyteries were Ministers Georgian and Eckardt, together with Elder Barker. The Moderator named Messrs. Moore, Galbraith, and DuMont a committee on the date and place of the next Assembly. An invitation had been received from First Church of Manhattan Beach, supported by the Presbytery of California.

Travel Pay

Somewhat stiffer requirements for travel pay were put in effect when the recommendations of the committee were adopted, that vouchers must be submitted prior to the Thursday evening recess, and that excuses for leaving before the final adjournment must be granted by the afternoon recess if full pay was desired. An excuse granted later would entitle the commissioner to receive only one-half his normal travel compensation, except by a two-thirds vote of the Assembly. It is worth noting that only two or three men found it necessary to request to be excused out of some 31 who submitted vouchers. The final report of the committee presented by Mr. Moore later in the Assembly showed total receipts of \$2605 and disbursements of \$2133 on the basis of 3¢ per mile for round trip over 200 miles, with an additional cent paid for that portion of the trip over 1500 miles round trip, for the benefit of men who had the greatest distance to travel.

The report of the Committee on Christian Education was read by the Committee's chairman, Mr. Cum-

ings. The general secretary, Mr. Johnston, in commenting on the section on finances, emphasized that now and for some years to come the Committee's efforts must be thought of as a missionary venture as its publications help bring the church's message both within and far beyond the bounds of the Orthodox Presbyterian Church. He noted that the total cost of producing new materials is beyond what returns may be expected through sales at the beginning and for awhile afterwards, and that an average of 6¢ per member per week is needed to do the work authorized and contemplated.

Christian Education

Although a few questions as to some details of the Committee's work were asked, no motions were made and a general appreciation of the growth and effectiveness of this important phase of the church's task seems evident.

Elected to the class of 1962 were Ministers Clowney, Reitsma, and Nicholas and Elders Leonard Brown of Baltimore, Md. and Howard Porter of Glenside, Pa. Dr. Knudsen was chosen to fill a vacancy in the class of 1960.

In recent issues we have reported something of the successful Sunday School attendance contest sponsored by the Committee, the request of the Reformed Churches of Australia, which was granted, to reprint some of its publications for sale there, and the increasing use of the Great Commission materials for Vacation Bible Schools. The report noted that some 265 schools made use of these materials, over 200 being churches outside the denomination.

A few other items may be mentioned. Sales of all editions of the Catechisms and of the Confession of Faith were again larger than in any previous year, "reflecting an increasingly extensive use of the confessional Standards in the Christian education program of the local churches."

The *Bible Doctrine* series of workbooks based on the Westminster Shorter Catechism was completed this year. These workbooks enjoyed their widest use to date with sales to 43 Orthodox Presbyterian churches and 140 outside the denomination, representing at least 12 denominations in the United States and Canada and to 15 customers in foreign countries.

(See *General Assembly p. 171*)

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse

Robert S. Marsden

Edmund P. Clowney

CIRCULATION MANAGER

Albert G. Edwards, III

All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

Statistics — And The Lord's Blessing

The denominational statistics released at the recent Orthodox Presbyterian General Assembly may well be the occasion of gratitude, for they show what is likely the highest numerical and percentage gain for the church of any year in its history. For the first time total membership exceeds 10,000 and the church has nearly doubled in numbers in the twenty years since the first statistics were compiled. Contributions for all causes approached a million dollars, and gifts per communicant member remained at the \$146. figure despite the fact that there was less building going on than in the previous year. When the first financial statistics were compiled in 1940 a total of \$136,953. was given for all causes, and it can readily be seen that per capita giving in 1940 dollars just about doubled in the past generation!

Statistics are a good thing, and I like them! They are biblical and the writers of the Bible did not hesitate to use them freely both in the Old Testament and in the New. Those who are familiar with the Bible freely recognize the statistics 603,550 (Ex. 38:26), "about one hundred twenty" (Acts 1:15), "above five hundred brethren" (I Cor. 15:6), "about three thousand souls" (Acts 2:41).

But statistics are often misinterpreted. Again and again one reads that they are evidence and proof that the Lord's blessing is upon certain Christian efforts and projects. A great multitude of people attend a meeting,

or a sizable number profess conversion and we are assured that this proves that the Lord's blessing is upon the movement represented. Jehovah's Witnesses, Seventh Day Adventists, etc. are not the only ones who speak in this kind of language. Many orthodox Christians evidently think there is some relationship between numbers and the Lord's blessing. It cannot be said with too much emphasis—*there is no connection between the number of people affected and the Lord's blessing.* Some of the largest gatherings ever held in the name of Christ were the most blasphemous — witness the descent upon Rome of millions during the Marian year or one of the largest stadiums in the country filled to overflowing by Jehovah's Witnesses.

The Lord does not reveal himself through numbers; his revelation is complete in his Word. His blessing is upon that which is in accordance with the Word if but a small handful attend a meeting; his curse is upon that which is not in accordance with his Word if millions are listening in and seem affected by the message. It is just as simple as that. The Lord's blessing was upon John Hus while the flames engulfed him at the stake; it was not upon his persecutors although their legions had all the powers of a world-wide but apostate church. The Lord blessed numerous assemblies, large and small, faithful to him as he is revealed in his Word; he did not bless similar assemblies which denied his Word. The Lord's blessing was upon the General Assembly of the Orthodox Presbyterian Church representing but a tiny segment of the faithful of our day; it was not upon great assemblies where the chief interest was pleasing men or building a mighty organization.

Statistics, no matter how good, cannot but bring sadness. Last Sunday I rejoiced when I contemplated that in the church I attend there has been a consistent gain of at least 25% in attendance at both the morning and evening service in the past few months and that that gain continued on a warm and beautiful Sunday. But as I walked through town and observed the multitudes heedless of the Lord and of his day, the joy was tinged with sadness. Did a thousand, or ten thousand, or a hundred thou-

sand attend a gospel meeting? That is well. But where were the other thousands and millions unreached?

Let us praise the Lord for his grace in granting an improvement in statistics; let us examine them carefully to see what they do tell about the life of the church; let us examine ourselves in the light of statistics to see if they would have been better if we had been more faithful; but let us not use them to prove something about God's attitude toward us. He has revealed that; let us heed his revelation!

R. S. M.

LETTERS TO THE EDITOR

Senafe, Eritrea
East Africa
May 8, 1959

Dear Sir:

Yesterday I received the Feb. 25th *Presbyterian Guardian* which included the letter to the editor from my good friend, Ed. Haug, Jr. containing the notice that now under the new tax increases a federal advisory council finds the social security insurance program "sound". This is intended to refute the contention made in articles in the *GUARDIAN* in the past that social security is financially unsound.

Perhaps we need to define the term "sound". If we mean that under the increased taxes the amount collected in social security taxes presently and in the future, on the unlikely assumption that there will be no further increase in coverage, will cover the amount paid out, the definition may be correct. (I do not have the information on hand to affirm or refute this.) But if one means by "sound" insurance what is normally meant, namely, a properly funded policy, then of course the social security scheme is completely unsound. The belief that social security is sound because the taxes collected are invested in interest-bearing government bonds is, if you will pardon the expression, pure nonsense. In the place of the money which has been spent for current government expenses including our vast give-away programs at home and abroad, the government has placed in its vaults I. O. U.s on which you and the other tax payers pay the interest and handling charges to the tune of hundreds of millions of dollars annually. The one and only reason you may expect to collect social security benefits after sixty-five is because the government has the power to tax the younger generation to pay you. And the only reason the younger generation is willing to pay this tax is because they hope, like you, to force the next generation to pay them.

If an individual borrowed money from you, spent it recklessly, and then to repay his debt used coercion or deceit to force someone else to pay you the debt, defiance of God's law would obviously be involved. But somehow we seem com-

(over)

pletely blinded to the fact that for the state to do the same and for us to approve of the same is equally contrary to God's law. It is not clear that a non-funded "insurance" is simply a form of coercive seizing of wealth?

For the government to provide an adequately funded insurance for all the people in our nation over sixty-five years would involve government ownership of the entire wealth of the nation and this would lead to poverty for all.

The social security scheme is popular because of the hope of the contributors that they will receive in benefits more than they pay into it. Since the government has no money that it hasn't taken from the people, this money must be taken from other people to pay to you. Is this in accord with Christian morals? If a person receives less than he paid, he is simply paying a tax to the government and it should not be disguised under the name social security. This scheme does not provide security; in fact it destroys the incentive and ability to provide true security through sound investments.

If we support social security, let us at least be clear as to just what we are and are not doing. We are not investing in insurance. We are paying taxes and the government promises to tax others to pay us after we reach sixty-five. The money collected is not used to increase the prosperity of the nation, it is not invested in the tools of production to provide true financial security. It is clearly a form of socialism. It is one of the important means the government has to confiscate the private property of the people. The government that controls your property controls you, as is becoming ever more evident. Social security is socialism. It is the same system we support in England and Yugoslavia. It is the same system we oppose in Russia. The question is a matter of degree only and not of principle. If we approve of socialism, of government ownership of the means of production, if we want the government to equalize the wealth by robbing Peter to pay Paul, if we want an all-powerful state, let us be candid enough to say so. But if we view this as opposed to Biblical principles, and if we oppose socialism-communism, let us be consistent enough to oppose it in this form also.

Sincerely yours,
FRANCIS E. MAHAFFY

Mr. Mahaffy had an article discussing further moral aspects of social security published in THE FREEMAN two years ago, entitled "A Clergyman's Security." Readers who are interested may secure a free copy by writing the Foundation for Economic Education, Irvington-on-Hudson, New York, and asking for "Clipping of Note #83."

Dear Sir:

After I read your editorial (The Issue Today) several times I read it again looking for one word which I did not find. The word is *use*. The actual issue is . . . how do you use the Bible?

The Fundamentalists and the Modernists are like a couple of well known

football players struggling with each other to see who can get the ball that is lying on the ground beneath their feet. Along comes a less well known player who scoops up the ball and is running for the goal line. The player who has scooped up the ball is a "Jehovah's Witness." While you are arguing about the nature and authority of the Bible, he is using it, and how . . .

The second real issue is, What is your Bible? I prefer to use at least 20 different English translations and at least 20 foreign versions and I can't tell you exactly what the Bible is. The Bible is completely fluid . . . The Bible would still be in existence if every printed copy were destroyed, and don't be too sure that isn't going to happen. The only Bible you can count on it the one that is inside you so start memorizing as Jesus' listeners did. The return to the oral Gospel is almost certain at the crucial point in the future survival of the Church . . .

I am a licensed professional engineer and a licensed private airplane pilot but I use the Bible.

Sincerely,
HOWARD SHEAFF
Middletown, Pa.

Dear Sir:

Ever since the GUARDIAN printed Mr. Conn's article (Vol. 28, No. 6) I have been waiting for some of our leaders to give answer. Having seen no such reply, I would like to play the other side of Mr. Conn's record.

The answer to the question, "Where is everybody Sunday night?" is intimately wrapped up in the attitude of our denomination toward buildings. Stone walls do not a prison make, nor iron bars a cage; neither does a building make a church. Yes, a newly-painted door attracts people, but what kind of people? Proud, success-worshippers, suburbanites, yes; the poor in spirit, hardly.

This is why they don't come Sunday evening — or Wednesday. Give me the few humble ones who aren't ashamed to meet in the school basement; nor ashamed to drive old automobiles, or none; nor ashamed of Christ. There you will find the tithers, the mission-minded — the Church that will give glory to the God who bought her.

Maybe we are too intoxicated with the sweet smell of success to understand that we may not expect the numerical growth enjoyed by "Protestantism" today unless we also adopt Protestantism's "gospel." Our duty is plain: Preach the pure Word; live lives in conformity to it. Movies, flannelgraphs, banquets and parties without end will hardly edify the wheat, but are awfully entertaining to the tares.

Anent the construction of buildings, the shameful indebtedness of some of our congregations is an offense before God! We are so taken with the spirit of this world, that even this form of covetousness is condoned. And covetousness it is, plain and simple; the wanting of something-for-nothing.

Two additional aspects of high-finance ought not to be forgotten: First, the

future is not ours to commit, as our Lord taught us in Luke 12:16-21. We may not presume that our present means will be continued. Second, in the issuing of bonds for sale to the public it is quite possible that unbelievers will take part in what is strictly the work of God's own people. Or do I misunderstand Ezra 4:1-3?

A beautiful, comfortable meeting hall is a fine thing for a church to have and certainly can expedite the work which we, all of us, not just the preaching elders, have to do at the command of our God. But there is only one proper way to do this decently and in order, and that is for Christ's people, not His enemies, to set aside a portion of His gifts to us until there is sufficient money to erect the kind of meeting hall necessary. Cf. I Sam 15:22, Luke 14:28.

Respectfully yours in Christ,
JOHN R. THORSON
Takoma Park, Md.

Dear Sir:

At our recent mission gathering at Senafe we discussed the question of getting some more reading matter into our Bookroom in Massawa. Among other propositions was the proposal to write to various periodicals requesting complimentary subscriptions for the Bookroom and I was asked to write to the GUARDIAN.

As you know, we recently opened what we call *The Evangelical Bookroom* in Massawa, the Red Sea port. In one part of the shop there are books for sale and the other part is a reading room. Missionary Donald Taws, who is in charge, tells us that sales have been encouraging for a beginning, and that people are learning to come into the reading room to sit awhile to read the books or magazines available. There isn't a very large selection as yet, and we are hoping to increase it considerably.

There are, of course, several Eritrean or Ethiopian languages represented in the reading material, but we expect that a large number of those who come into the room will also want to read in English, which is becoming more and more used by those who have much education at all. We expect also that some Americans and English, as well as other Europeans who know the English language, will be coming in from time to time. We hope some from the various ships stopping at Massawa will find the place. Naturally we would like our own paper to be available to any who may be interested in reading it, so if you feel you can send a copy regularly to the Bookroom we would appreciate the favor very much. Please address *The Evangelical Bookroom*, P.O. Box 26, Massawa, Eritrea.

I take this opportunity to tell you how much we appreciate getting the paper twice a month.

Cordially yours in Christ,
CLARENCE W. DUFF

American Evangelical Mission
of The Orthodox Presbyterian
Church, Ghinda, Eritrea

(Ed. note: request granted, gladly)

General Assembly—Continued

The weekly church bulletins are now being used in about 65 of our churches and another 20 outside the denomination. Approximately 225 of the roadside signs have been sold, and 125 are still available at the low price of \$3.50.

As to finances, in the four years since 1955 income from sales has risen from \$11,000 to over \$25,000 this year, and contributions are up from about \$14,000 to \$20,000. In the same period, however, with the hiring of a General Secretary, the opening of administrative offices, and the hiring of an artist and a business manager (both part-time); and with increased production costs of more materials together with added promotion and advertising, the cost of the Committee's operations has also greatly increased, even more than the increased income.

The report concludes:

The opportunities for the Orthodox Presbyterian Church to minister to the church at large are greater now than ever before. The needs of our denomination for Sunday school and young people's material are crying needs in other churches as well, and many of them are looking to the Orthodox Presbyterian Church to supply them. The Committee on Christian Education is anxious to meet these needs just as soon as possible and to that end it has determined to seek full-time writers to prepare the materials which have been repeatedly requested by the church. But in order to embark on a more extensive program, the full financial support of the church will be necessary. Only an immediate effort to increase contributions to the level suggested in previous reports of this Committee will make it possible to continue the Committee's endeavor to meet the basic Christian education needs of the church.

Ecumenical Synod

Since two articles have appeared in the *GUARDIAN* (October and November 1958) by Dr. Stonehouse concerning his participation as delegate to the Reformed Ecumenical Synod at Potchefstroom, we think it unnecessary to do more than refer to the report which he made to the Assembly at this point. One of the commissioners did raise a question as to what responsibility we may have as a church in connection with some matters printed

in the *Acts* of that Synod where the treatment may not be altogether satisfactory, for example, on the question of Evolution. The thought was expressed that study and reaction to the various reports and actions of the Synod may indeed be an obligation upon us as well as worthwhile, and that perhaps a fruitful beginning might be undertaken by one or more of the Presbyteries. The next Reformed Ecumenical Synod is being planned for 1963 in Grand Rapids, Michigan.

Because of illness in his family it was impossible for the delegate of the Christian Reformed Church to remain throughout the Assembly, but the significant address of the Rev. Nicholas J. Monsma was warmly received and is reproduced in full elsewhere in this magazine. May we urge you to read it? Asked by the Moderator to respond, Mr. Clowney spoke with appreciation of the pulpit exchange and fellowship in various ways existing between the two communions. He stressed the great responsibility of working together for we have the one Holy Spirit. "We may not yet know how urgently we need one another," he said, pointing out that our mutual response must be in prayer to understand one another and to continue our concern for one another through the years ahead.

Missions Reports

From this point on the docket, about 3:30 p.m. Thursday, with only a few rather brief interruptions, the reports of the two missions committees and discussions thereon continued until Saturday morning. We expect to summarize the reports and comment, probably in the next issue, and shall note here only the elections to the committees.

Elected to the Committee on Home Missions and Church Extension, class of 1962, were Ministers Churchill, DeVelde, and Marsden and Elders Cyrus Ferguson of Kirkwood, Pa. and Wilfred Moses of West Collingswood, N.J. Chosen to fill a vacancy in the class of 1961 was Elder Lindsay Wagoner of Mediator, Philadelphia.

Ministers elected to the Committee on Foreign Missions, class of 1962, were Edwards, Graham, and Murray; and Dr. Kline to fill a vacancy in the 1961 class. Elders chosen for the 1962 class were Thomas Jorgensen of Wild-

wood, N.J. and Fairvan Lenker of Middletown, Pa. and for a vacancy in the class of 1960 Ellis Gilbert of West Collingswood, N.J.

Overtures and Papers

Following the usual reading of the minutes on Friday morning came a preliminary report from the Committee on Overtures and Papers. Overture #1, from Philadelphia, calling for amendment of the Standing Rules of the Assembly, with reference to its Committees, was adopted with slight modification. Overture #2, from the Dakotas, pleading for the removal of the distinction in the salary scale as between rural and urban pastors, was referred to the Committee on Home Missions and Church Extension. No action was taken on the other overture from the Dakotas with regard to the dates of future Assemblies.

The California overture #4, as to travel compensation, in essence put into effect at this Assembly as already noted, was adopted as a proposed amendment to the Standing Rules, with the addition of the clause, "except in case of unforeseen emergency."

Overture #5, from New Jersey, the purpose of which was to have the church fiscal year coincide with the calendar year, ran into rather sharp opposition on the ground that it might require many congregations to change both their customs and their by-laws or incorporation papers. Others pointed out some practical advantages for the Standing Committees and the Assembly, in particular its Clerk, in having more time to prepare reports. An effort to refer the matter to the Presbyteries was lost, in spite of the fact that the lack of awareness as to grass roots sentiment seemed to be a factor in the hesitancy of many commissioners to vote in favor of the change. The proposal was defeated.

The Rev. John Morton, of Philadelphia, brought fraternal greetings as delegated by the Reformed Presbyterian Church in North America, General Synod, giving assurance of their earnest prayers and interest in our progress. He spoke of the fact that materials of our Christian Education Committee are being used increasingly in their churches, which now number 18 congregations with some 2000 communicant members. He paid tribute to the writings of Orthodox Presbyterian scholars. Mentioning negotiations and discussions currently

(over)

General Assembly — Continued

in progress between his communion and the Bible Presbyterian Synod, he expressed his belief that, on the basis of Scripture, churches of Reformed persuasion ought to seek closer cooperation and fellowship. He indicated that their 137th meeting in May of 1960 would welcome a fraternal delegate from our church.

In a brief response, Mr. Rankin — who attended on his own initiative recent meetings of the Reformed Presbyterian presbytery and synod — extended congratulations on the growth through recent additions of new congregations and ministers and the quickening of interest in the Reformed faith and the outreach of the gospel. He spoke appreciatively of the friendliness accorded him as an individual at the meetings he attended.

The memorial from the Presbytery of Philadelphia with reference to our relationships with this other body was referred to the Committee on Correspondence with Other Churches, with instructions to the Committee to appoint a fraternal delegate to the next General Synod meeting May 17, 1960 in Darlington, Pa. and to investigate avenues of fellowship and cooperation and report to the 27th General Assembly.

The report of the liaison representative to the World Home Bible League noted continuing widespread distribution of Bibles, with a total amount spent last year for Bibles and direct cost of distribution of \$150,000. The type of work being done was illustrated by instances from recent activities in Cuba. Mr. Edward Klokow was again elected to the post of liaison representative which he has faithfully exercised for eight years, with Mr. B. Coie named as alternate.

The Hymnal

The Hymnal Committee, as previously reported in these pages, has completed arrangements with a Chicago concern for the printing of the new hymnal, and is now engaged in editing final copy and at the same time correcting proofs as they are returned from the printer. This process will take some time yet, as it is estimated that engraving will take about a year to complete. Payments are being made for the engraving at the rate of \$1000 monthly. The total cost is anticipated as somewhat lower than earlier estimates — which is

cause for gratitude throughout the church — but the approximately \$10,000 on hand is being depleted, and further funds are necessary in order to finish the assignment. The present committee was continued, after a motion to include the Apostles' Creed in the book was defeated. Discussion pointed up the lack of uniformity both as to usage and wording of the creed, and the impossibility of rewriting it before lunch!

Johnston Greetings

Following the reading of the Foreign Missions report by Mr. Vining, a member of the Committee, the Rev. John Johnston, who had left Taiwan only two weeks earlier, was invited to give a first-hand report. Quoting I Cor. 16:9, he said he rejoiced in the great door of opportunity open for the bringing of the gospel to ten million Chinese-speaking people on Formosa while the door is closed on the mainland. He gave thanks to Almighty God for His guiding hand upon the work, for the privilege of teaching in Taipei, and now for the joy of laboring in the Hakka field among a million people of a different language which hardly a missionary has learned until the present.

Referring to the "many adversaries" also on Formosa, he singled out three: heathenism, with its concentration of idol-worship in the homes and the opposition of parents when young people become Christians; Romanism with its plan to make it a Catholic country in ten years — there are over 200 priests in the Hakka area alone as over against 20 Protestants, only two of whom are Presbyterians and most of the others women from a Swedish mission; and finally liberalism which has infiltrated the Presbyterian Church in Formosa, a church which after 90 years still has no Confession of Faith and into which neo-orthodoxy is making its insidious way especially in the south. Mr. Johnston showed attractive pamphlets written by Dr. J. Young and Mr. Marston which have been translated into Chinese, and stressed the great need for more literature.

A summary of the complete report of Foreign Missions will be given later.

A motion prevailed that the Assembly gratefully acknowledge the financial assistance of the Second Orthodox Protestant Reformed Church of Grand Rapids which made possible

the sending of the Taws family to Eritrea.

On Saturday morning the Rev. William Mahlow, delegate from the Bible Presbyterian Church, Inc., was invited to address the Assembly. He too spoke of concern for increasing unity and fellowship in terms of the New Testament characteristics of faith and love and exhorted all to work toward a closer fellowship. Recognizing that there can be no hasty decisions in such matters, he brought laughter by quoting a former Southern Presbyterian evangelist who used to say, "Let's be careful we don't stir up more rattlesnakes than we can kill!" Mr. Mahlow went on to express appreciation for the literature being produced by the Orthodox Presbyterian Church, and for valuable advice given by our missions secretary and missionaries in Korea and Formosa in connection with their work, for which he himself has a particular responsibility.

Mr. Edwards, in responding for the Assembly, noted with gratitude that the two communions have been able to draw closer together, especially in most recent years, and hoped that evidence of inward spiritual unity might lead to an even closer walk in days ahead. Within presbyteries he said there are some areas of fellowship and personal contact, tending to promote acquaintance and confidence.

General Benevolence

Mr. Vining read the report of the Committee on General Benevolence, many of whose worthy activities have previously been recorded in the *GUARDIAN*. The number of churches contributing increased from 44 to 56 during the past year, and total gifts increased by almost \$1000, so that the church through this Standing Committee was able to increase its ministry of mercy in providing food through Meals for Millions, leper medicine for Korea, support of Korean orphans, and shipping used clothing to Korea; as well as to continue to provide care for our aged and incapacitated home missionary. Mr. Vining was reelected to the class of 1962 along with Deacon Irving Triggs; and Deacon J. Eric Crowe was named to the class of 1961 to fill a vacancy.

A recommendation that the Committee to Study the Constitution of the Synod of the Reformed Presbyterian Church of North America (Cove-

nanters) be discontinued and its work carried on by the Committee for Correspondence with Other Churches was adopted.

In reply to a communication from Dordt College, a Christian Reformed junior college in Sioux Center, Iowa, action was taken to invite a representative to address briefly the 27th General Assembly.

Inasmuch as it was Memorial Day Mr. Moore was asked to lead the Assembly in prayer in behalf of the nation.

Rules and Pensions

The clerk was instructed to prepare a mimeographed copy of the Standing Rules, with the proposed revisions, for distribution to the churches.

Mr. DeVelde read the report of the Committee on Pensions, and again we note that the matter was rather fully covered in an article by Mr. DeVelde in our issue of January 26. A motion was made that a Standing Committee on Pensions be constituted by this Assembly along the lines in the proposed revision of the rules, and another motion was made that the Assembly suspend its rules in order to take this action immediately.

The Moderator ruled the motion to suspend the rules in order, appeal was taken, and a short and lively debate ensued. Dr. Stonehouse and Mr. Woolley took the position that since this Assembly did not adopt any rules for itself it could do as it pleased. Other commissioners raised the question as to whether we have committees of the Church or simply committees of a particular Assembly with little reference to the continuity of the Church.

Dr. Stonehouse said, "This is not a meeting of the church; it is simply an assembly of ministers and elders. There is of course a tacit assumption that unless the action is rescinded a committee and its members will continue, but any General Assembly may reconstitute a committee or replace members or any such thing."

Mr. Marsden said the whole philosophy that "each Assembly is completely discreet" was debated at the 2nd General Assembly, and insisted that Assemblies do make binding contracts which cannot be disregarded or overthrown by simple motions. To this Dr. Stonehouse replied that we must distinguish between the Church and an Assembly. When an Assembly is dealing with Standing Rules it

should adopt them at the beginning of its sessions. An important principle is at stake.

Mr. Clowney felt that we have an implicit assumption that we operate under certain rules, and this Assembly has proceeded on the understanding that we are following certain rules. Mr. Dunn, in summarizing his position as Moderator, stated that the Assembly had been acting on the basis of these rules even though not formally adopted, and that therefore the motion to suspend the rules was in order, to allow for the erection of a new Standing Committee on Pensions at this time. He was sustained by vote of the Assembly.

The following were elected to the Pensions Committee. Class of 1962:

NOT SO SERIOUS!

Dr. Wm. Young responded to a request that he speak more loudly by blurring out with a smile: "Just wait till I get warmed up!"

New word department: "Hand-
leable."

"I always knew the Olivers would come into their own some day," exclaimed Le Roy Oliver, clerk, when Herbert Oliver was elected assistant clerk.

One J. Hills, fourth row from the front, upon standing and gaining easy recognition from the Moderator, at once yielded to a certain H. Bordeaux who was standing, it was alleged, next to said Hills. In graciously acknowledging the favor, Harlee nevertheless felt obliged to utter a note of caution in the words of the mouse who said to the elephant, "Let us be careful lest we tread on one another."

Lost: commissioner Stonehouse after noon on Saturday.

Found: a man who switched sides in the middle of his own speech.

Wanted: a speaker who will admit he was straying from the specific subject when queried by the Moderator.

Famous last words: I was just coming to the point, Mr. Moderator!

One more quote from Dr. Bordeaux: "Why be difficult, sir, when with just a little more effort you could be impossible?"

An Assembly is solemn business, but the tonic of occasional laughter keeps us from taking *ourselves* too seriously, all the time!

Mr. DeVelde, elder Edward Haug, Jr., and layman Herman Dykema, Jr. Class of 1961: Mr. Clough, and elders William Colman and Burton Holmes. Class of 1960: Dr. Bordeaux, elder Garret Hoogerhyde, and layman William Cobb.

After some discussion and amendments, the Assembly voted to accept the invitation to meet for the 27th General Assembly at First Church, Manhattan Beach, California on Wednesday, July 13, 1960 at 9 a.m., with a devotional service to be planned for Tuesday evening, July 12 at 7:30 p.m. A Committee on Arrangements was later appointed, consisting of Mr. Eyres, the Rev. Paul Lovik, pastor of the Manhattan Beach congregation, and Elder R. E. Bates of its Session.

Peniel Report

The Monday morning session convened at 10 o'clock, and at 10:30 began the reading of the majority report, a minority report, and a supplementary statement concerning the Peniel Bible Conference, which reading was concluded about 2 o'clock. Discussion, various motions, and action were not completed until 9:40 p.m., but except for recording the final motion that was adopted we are going to save a full report of this matter for later publication. The four-part substitute motion which finally prevailed is as follows:

1) That the Committee and Minority Reports and the Supplement of Mr. Cummings be sent to the sessions, presbyteries, and the Peniel Bible Conference for study during the coming year;

2) That the Peniel Bible Conference be asked to evaluate the specific errors in Peniel doctrines and practices alleged by the Committee report, and to present to the 27th General Assembly their conclusions;

3) That the Peniel Bible Conference be asked to make theologically precise formulations of the doctrines of sanctification and guidance especially as reflected in their distinctive practices, being careful to relate these formulations not only to the Word of God, but also to the formulations concerning these matters in the Westminster Standards, and to present these formulations to the 27th General Assembly; and

4) That the reports now under

(over)

General Assembly—Continued

consideration be placed on the docket of the 27th Assembly.

Church Paper

The report on a Church Paper, which the 25th Assembly directed the Committee on Christian Education to submit, was read by Mr. Clowney, chairman of the subcommittee which had been studying the matter. Some information as to these proposals and the background leading up to the recommendation of the Christian Education Committee was given in our pre-Assembly number. The recommendation was that the Assembly determine that an Orthodox Presbyterian church magazine should be published by the Committee through an editorial subcommittee beginning in the fall or early winter of 1960-61.

After a few questions and remarks as to whether it was feasible for the Committee to undertake this additional work, how the financial problems would be met, and what the possible effect might be on the GUARDIAN, a motion to lay on the table prevailed by a not very large majority. In the writer's opinion the lateness of the hour and the desire to conclude the business of the Assembly contributed to the rather inadequate discussion of this matter, and we may note that four commissioners requested the recording of their negative votes on the motion to lay on the table.

A motion by Mr. Cummings, slightly amended, was carried that the Assembly "authorize the Committee on Christian Education to continue discussion with the trustees of the GUARDIAN with a view to the publication of a church paper."

The Committee on Revisions to the Form of Government reported that it had no meetings during the year but that one was scheduled for June 19. Mr. Marsden moved that the Assembly elect a committee of five and in effect make a fresh start and take a new look at the whole matter, but a substitute motion that the committee be continued prevailed.

Other Churches

Mr. Clowney was chosen to serve on the Committee to Confer with Representatives of the Christian Reformed Church, replacing Dr. Stonehouse who had resigned because of his plans to be out of the country during much of the coming year.

The report of the Committee on Correspondence with Other Churches stated that Dr. Van Til had consented to serve as delegate to the Synod of the Christian Reformed Church meeting in Grand Rapids in June; that Mr. Vining was to serve as fraternal delegate to the Bible Presbyterian Synod meeting in Quarryville in June; that the Rev. Donald Stanton was serving as delegate to the annual Eureka Classis of the Reformed Church in the U.S. convening in Menno, S.D. May 26 - 29, 1959; and that Mr. Reitsma would attend as delegate the June meeting in Grand Rapids of the denomination of which the First Orthodox Protestant Church is a member.

In response to the invitation from De Gereformeerde Kerken in Nederland to send a fraternal delegate to the 1959 Synod beginning on August 25 at Utrecht, it was determined to request Dr. Stonehouse to serve.

Dr. Bordeaux was elected to the committee since Mr. Clelland had resigned. Mr. Woolley was named chairman. The other members are Messrs. Cummings, L. Oliver and Dr. Stonehouse.

Final Matters

Mr. Nuermberger was granted ten minutes to speak of the opportunities he has in working, with the approval of his Presbytery, in the collegiate mission field through Inter-Varsity Christian Fellowship. He is responsible for some 30 schools where there are 23 active chapters in an area of New York with hardly a sound church available. While there are many denominational works on the campuses, IVCF is usually the only one concerned with the souls of the students, he pointed out. He requested prayer and any help by way of speakers or Bible teachers for IVCF that could

be given anywhere in the country.

Following Mr. Georgian's report of the Committee to Examine the records of the Presbyteries (those of New Jersey, Ohio, Philadelphia, and the South were approved without exception, the others with minor corrections or suggestions), a Travel Fund Committee for the 27th Assembly was appointed by the Moderator: Messrs. Dortzbach, D. Stanton, and Male.

An Assembly expense budget for the printing of Minutes, various special committees, clerical expenditures and so on was set at 40¢ per communicant, down 10¢ from last year; and for the travel fund an amount of 75¢, making a total of \$1.15 per communicant, the same as for the past year.

At some point after midnight a protest was submitted by Messrs. Rankin, Graham, and Chanoux, objecting to the Assembly's earlier decision to continue until a late hour rather than recess until the next morning on the grounds that (1) it is contrary to the scriptural injunction to do all things decently and in order, and (2) it is contrary to the proper care of our bodies as required by the sixth commandment.

A hearty expression of thanks was voted to the host Calvary Church and the Seminary and the Committee on Arrangements.

One final committee was authorized to formulate plans for the celebration of the 25th anniversary of the Orthodox Presbyterian Church in 1961, and to report to the 27th Assembly in 1960. Messrs. Marsden, L. Oliver, and Nicholas were named by the Moderator.

The minutes of the day were read, and the 26th General Assembly was adjourned at 12:40 a.m. Tuesday, June 2 with the apostolic benediction by Moderator Dunn.

Here and There in the Orthodox Presbyterian Church

Fall River, Mass.—Mr. Howard Hart, a member of Grace Church, who has completed his first year at Westminster Seminary, has been engaged as student assistant for the summer by Second Parish Church, Portland, Maine. He was to preach

at Grace Church on May 24, and go on to Portland a few days later.

Fall River now has a *Guardian* Club, of which Mrs. Jean Allardice is the secretary and also regular reporter of church news. She notes that the newly organized Women's Mis-

sionary Society has adopted a constitution and appointed several working committees. They are also responsible for the family night fellowship suppers and plan to help with some of the youth activities.

Santa Cruz, Calif.—At recent family pot-luck dinners, held monthly, the hobbies and special interests of various members have been presented. Each exhibitor discussed his collection and answered questions on matters ranging from gems, stamps, and guns, to parakeets, paintings, and old books. It sounds like a good way of getting to know people better.

Pastor R. J. Rushdoony has received a research grant to further the writing of his second book, on which work has already started. His book, *By What Standard?* was reviewed in the May 11th issue of this periodical.

Portland, Maine—The Fellowship supper preceding the annual meeting of the Parish and Congregation was planned by the Ivy Club. A Board of Deacons was created and three men elected to serve: Joseph Ridlon, M.D., Earl Bean, and Gerald Laidlaw. They are making a study of the Westminster Confession with pastor Herbert DuMont in preparation for ordination to the office.

All Machen Leaguers of the state were invited to a banquet on May 15 which used the theme "Fight the Good Fight of Faith." Professor Grady Spires of Gordon College, Dean of Deerwander Conference, was the speaker. Three young people of Second Parish have achieved scholastic honors: Mary Hawkes tied for top place with another girl in the Greeley Institute; Stephen MacDonald is the valedictorian of his class at Gorham High School; and Paul Berry was elected to the National Honor Society. The Wheaton College Women's Glee Club gave a concert in the church last month before some 350 people.

Bancroft and Manchester, So. Dak.—Vacation Bible School got off to an early start in Bancroft on May 18, with the one in Manchester scheduled for June 8. Pastor Robert Sander reports that each one will be a week in length, with full-day instead of half-day sessions, partly because of the distance that some must travel and partly because in farm communities this is a very busy season. Great Commission materials of the Orthodox Presbyterian Committee

on Christian Education are being used and the complete course will be given, with a closing program and a combined picnic on the following Saturday.

South San Francisco, Calif.—Mr. Clarence Bush, formerly an elder of First Church San Francisco, was elected to the Brentwood Session at the annual meeting. Mr. Samuel Moncrieff was also chosen and is to be ordained as an elder. Mr. Ray Logsdon was elected to the position of trustee. At the annual dinner on April 17 in recognition of new members the following were honored: Miss Wilma Dykeman, Mr. and Mrs. J. W. Marcus, Mr. and Mrs. Clarence Bush, Mr. Robert J. Barron, and Mrs. Bessie Karlund. Pastor Arthur Riffel has been elected assistant clerk of the Presbytery.

Cranston, R. I.—Mr. Donald Parker, of Grand Rapids, Mich., is to assist with the work in Cranston during the summer. He will spend one day a week in Fall River, working with Pastor G. I. Williamson, who, along with elder Arthur Reseigh, has been giving some help to the sister flock in Cranston. The Rev. Wendell Rockey, pastor-elect, is expected to begin his labors in Cranston in the fall.

Wheaton, Ill.—The Rev. Francis D. Breisch has been asked by the Committee on Home Missions and Church Extension to serve at Bethel Chapel on recommendation of the Presbytery of Wisconsin. A graduate of Wheaton College in 1949 and of Westminster Seminary in 1953, Mr. Breisch was formerly pastor in Harrisville and Branchton, Pa. and is at present teaching in a Christian High School in Kalamazoo, Mich. It is hoped that he may assume his new duties later in the summer.

Lisbon, New York—The congregation has voted to extend a call to Mr. Laurence C. Sibley, Jr., a graduate of Westminster Seminary in May of this year. The call has been approved by the Presbytery of New York and New England and transmitted to the Presbytery of Philadelphia, of which Mr. Sibley is a licentiate.

Mr. and Mrs. Sibley, together with their three children, are members of Calvary Church of Glenside. A brief farewell gathering was held following the evening service on June 7th,

and Mr. Sibley was presented with the three volumes of *Calvin's Tracts and Treatises*.

The Lisbon congregation, in upper New York, is a recent addition to the Orthodox Presbyterian fold. A farm home has been rented for the Sibleys, and their address after June 21, when he begins his preaching as a regular pulpit supply, will be Route 3, Lisbon, N. Y. It is expected that Mr. Sibley's examinations for ordination may take place at the October meeting of the Presbytery.

Santee, Calif.—The Valley Church, at a recent congregational meeting, issued a call for the pastoral services of the Rev. Gerald G. Latal, presently serving the Second Church of Portland, Oregon. The call has not as yet been acted upon by the Presbytery of California.

Valley Church has been served for several years by the Rev. James E. Moore, as moderator of the Session and stated pulpit supply. Mr. Moore has led prayer meetings and carried on pastoral visitation in the congregation, and conducted a two-week Vacation Bible School each summer. A chapel was erected as a new meeting-place two years ago. For some time the Rev. Herman Petersen, and more recently the Rev. Edwin Urban, preached on alternate Sundays when Mr. Moore was in Los Angeles, where he is pastor of Westminster Church in the Eagle Rock section of that city.

Philadelphia, Pa.—Gethsemane Church was host to the May meeting of the Presbytery of Philadelphia. Devotions were led by the Rev. Paul Woolley. Besides other actions of a routine nature, the important licensure examinations of four men were held on the floor of Presbytery, after they had previously completed their assigned parts of trial and been examined in certain subjects by the Credentials Committee. One of the men licensed is a member of the Gethsemane congregation, Mr. William White. The other three belong to the Calvary Church, Glenside, and are Messrs. Thomas Beech, George Morton, and C. Ralph Verno.

Center Square, Pa.—Guest speaker on the last Sunday in May was the Rev. John D. Johnston, who was attending sessions of the General Assembly. Mr. Johnston and his family returned from Formosa in mid-May on furlough. Mrs. Johnston and

the children remained in Minnesota to visit relatives, and the family expects to be in Ventnor, N. J. during July.

On the same Sunday Community Church heard from home missionary Jack J. Peterson, of Chula Vista, Calif. at the evening service.

Rochester, N. Y.—Memorial Church is awaiting the arrival of pastor-elect George J. Willis later this summer. The pastoral relationship between Mr. Willis and St. Andrews Church, Baltimore, Md., was dissolved by the Presbytery of Philadelphia at its recent meeting, after the congregation had concurred in the resignation.

Philadelphia, Pa.—Mediator Church was host to the churches of the area on Thursday evening, June 11 at a service commemorating the twenty-third anniversary of the formation of the Orthodox Presbyterian denomination. The commemorative address was preached by the Rev. Robert Atwell, pastor of the Calvary Church, Glenside.

The Session of Mediator Church, of which the Rev. William Rankin is pastor, addressed a memorial, transmitted in turn by the Presbytery, to the General Assembly, calling attention to certain friendly gestures toward the Orthodox Presbyterian Church on the part of the Reformed Presbyterian Church in North America, General Synod, including the appointment of a fraternal delegate to the twenty-sixth Assembly.

Glenside, Pa.—The Presbytery of New York and New England, in adjourned sessions prior to and during recess of the 26th General Assembly, continued its examination of Mr. Arnold Kress as a candidate for licensure. The examination was sustained, and Mr. Kress, a member of Calvary Church of Schenectady, and a May graduate of Westminster Seminary, was licensed.

Thirtieth Commencement Exercises

Some three hundred persons assembled in the garden and on the spacious porch of Machen Memorial Hall for the annual commencement exercises of Westminster Theological Seminary on May 20, 1959. Presiding under a canopy which afforded some shade from the warm

sun was the president of the Board of Trustees, the Rev. John P. Clelland. The invocation was given by the Rev. R. Heber McIlwaine, missionary to Japan of the Orthodox Presbyterian Church.

Following the reading of Scripture by the Rev. George W. Price, pastor of the Third Church of the Covenanters, Reformed Presbyterian, Philadelphia, prayer was offered by the Rev. William A. McIlwaine, missionary to Japan of the Presbyterian Church in the United States (Southern Presbyterian). The address on the subject "Preachers of the Word" was delivered by the Rev. Calvin K. Cummings, pastor of the Covenant Orthodox Presbyterian Church, Pittsburgh.

Degrees were conferred upon 17 men who received the B.D. degree, while eight others were awarded the Th.M. degree. Professor Van Til, Presiding Fellow of the Faculty, addressed the graduates on the theme "A Ministry Without Anxiety."

Opportunity for extending congratulations and visiting was found during the serving of tea which followed in Machen Hall.

A crowd of well over two hundred more than filled the Virginia Room of the Casa Conti for the annual Seminary Banquet on the previous evening. The record attendance was attributed to growing interest in this particular occasion, and the program planned by the banquet committee of the Alumni Association was top-notch. The Rev. Albert G. Edwards,

III, president of the Alumni Association, presided. Mr. Laurence Sibley, chosen representative of the class of 1959, responded in behalf of the class to the welcome given.

The Seminary Quartet provided musical selections, several in a lighter vein revealing a talent for versification by the Rev. Louis Tuleja '56. Brief informal talks were given by Dr. Ned Stonehouse, dean of the faculty, Dr. C. Van Til, presiding fellow, and the Rev. Robert Marsden, executive secretary. The climax of the evening came with Professor Paul Woolley's scintillating address on "Geneva and Westminster."

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