

This past summer, when I was speaking on prophecy, a woman spoke to me after one of the meetings. She told me that in her area the only sound church she could find was an Orthodox Presbyterian Church, and that she had been attending it for a number of years. She rejoices because the minister upholds the great Scriptural doctrines. However, she said, her soul was starved for good prophetic teaching. The minister refuses ever to give any of the great Scriptural teachings about the return of Christ, and the establishment of His wonderful kingdom of happiness and joy on earth. He never teaches anything about the blessed Rapture that Paul so plainly foretold in I Thessalonians 4. She was very sad about this lack.

With regard to the Reformed Presbyterian Church (Evangelical Synod), rumors have come to us in recent years that have led us to fear that that body is not holding firmly to the premillennial teaching that was strongly maintained by many of those who left us. I do not know from any first-hand knowledge whether this is so, or not. It was not a factor in their separation from us. That separation came, not over matters of doctrine, but of ecclesiastical policy. The steps that led up to it began, some years ago, when a number of us were shocked by the rise and rapid development of a movement within the Bible Presbyterian Church toward changing its policy away from that upon which it had been founded, of doing its work principally through independent agencies. This impressed us as turning back in the direction of the United Presbyterian Church, which theoretically has General Assembly-controlled agencies, but where it has worked out, as it always does in practice, that so-called Synod-controlled agencies lead eventually to an agency-controlled Synod. We believe that the principal duty of ecclesiastical courts is to maintain sound doctrine, and that in so doing they have a difficult task that is worthy of their greatest efforts. Methods of advancing the work in the local community should be worked out by the local church, with advice and help from higher bodies and from independent agencies, but with no coercion from anyone. Activities covering a larger area than that of the local church should be carried on by independent agencies which appeal to the