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The Tenth General Assembly

A Report and a Critique of This Year's Assembly of The Orthodox Presbyterian Church

By THOMAS R. BIRCH

MOST, though by no means all, of the preceding general assemblies of The Orthodox Presbyterian Church have been highlighted by at least a few exceedingly dangerous and controversial issues. Such assemblies have usually been remembered because of the pitfalls that have been sidestepped, and the measure of their excellence has been the margin by which the dangers have been avoided. Not since the Third General Assembly, however, has the church actually consumed more time in the hurdling of such hazards than in the quiet, constructive expansion of the more positive aspects of its program. Now, with the Tenth General Assembly, it has reached a new high in the equally faithful but far less exciting work of promoting the testimony of the denomination "in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth".

There were no items on the docket this year which might conceivably be fraught with disaster. The entire time of the assembly could be given over to forwarding the cause of the kingdom of God, to planning the details of a testimony dedicated to the glory of the sovereign Head of the church. These are not matters that make exciting reading. Debate may be extensive and divergence of opinion sharp, but the element of peril is lacking. Yet they are in reality no less dramatic than the equally necessary though often dangerous subjects of previous debates. For what drama can exceed that of plotting the pathways for the feet of

covenant youth, of reaching out with the gospel to foreign lands, of building up the missionary work in the homeland, of implementing the all-important work of Christian education, of strengthening the Reformed testimony of the denomination as a whole? The Tenth General Assembly was not only a faithful assembly, it was also a dramatic assembly. Despite its shortcomings, we pray there may be many more like it.

TUESDAY

Shortly after eleven o'clock on the morning of Tuesday, June 1st, the commissioners and their friends gathered in the large auditorium of Calvary Orthodox Presbyterian Church, Easton and Allison Roads, Willow Grove, Pa., for the opening session of the assembly. The Rev. John P. Clelland, moderator of the Ninth General Assembly, preached the sermon on the text of I Corinthians 15:1-4. It is well, said Mr. Clelland, that we from time to time re-study our faith in order that we may be sure of what our gospel is and why we believe it. Christianity is an historical religion founded on certain facts in time and in space. In I Corinthians 15, Paul enumerates some of those facts—the death of Christ, the tomb that received Him, and His triumphant resurrection on the third day. Opponents of true Christianity declare that it is not a religion founded on facts but solely upon ideas. Others would emphasize the place of personal experience to the exclusion of its objective factual basis, saying that

Christianity is not a doctrine but a life. Modern idealists would try to delude us into believing that Christianity is merely that which is opposed to materialism and secularism and that therefore all Christians should unite under the banner of idealism to combat the common foe of materialism. Facts do not matter, they contend, for the moral and spiritual values of the world of idealism are all that we need. All substance is thus evaporated from their message, declared Mr. Clelland, leaving no basis even for idealism, for, if we remove facts, we can be certain of nothing. But if the historic facts of God's Word be accepted as a basis, then we have a God-given gospel of objective truth. That is not only a gospel of truth, it is also a gospel of peace, a peace which passeth all understanding. "May we of The Orthodox Presbyterian Church", concluded Mr. Clelland, "be strong in the Spirit to preach this gospel of fact and of peace!"

At the conclusion of the sermon, the sacrament of the Lord's Supper was celebrated. Assisting in that service were the Rev. Edward Wybenga and Dr. Albert B. Dodd and Ruling Elders Walter P. Smyth, Frank H. Remein, Matthew McCroddan and R. R. Stuart.

Promptly at two o'clock the assembly was constituted with prayer. Roll call showed fifty-two ministers and eleven elders in attendance, and this figure was augmented as the afternoon progressed. In all, seventy-five commissioners were enrolled by the clerk—and this despite gasoline restrictions and the difficulties of travel by train or bus.

Clerk and Moderator

The printed form of the minutes, which had just squeezed under the barrier by being in the mails less than a week before the convening of the assembly, was "accepted, with the exception of typographical errors, if any". A docket was adopted, and the assembly proceeded to the always-interesting matter of electing a clerk and moderator. Although two names were placed in nomination for the office of clerk of assembly, one of them was allowed to be withdrawn and the Rev. Leslie W. Sloat was

declared elected. Mr. Sloat has efficiently served more than one previous assembly in that capacity, and we believe the commissioners are to be congratulated on their wise choice.

The Rev. Professor Paul Woolley proposed the election of an assistant clerk as an aid in the accomplishment of the arduous task assigned to the clerk. The proposal met with approval, and the Rev. Edward L. Kellogg of Middletown, Pa., was elected. It is our belief that this new office will go far toward correcting a long-standing abuse of the good nature and valuable time of assembly clerks.

First nominee for the important office of moderator was the Rev. Bruce F. Hunt. Unfortunately Mr. Hunt had not yet arrived at the assembly and it was necessary regretfully to rule the nomination out of order. The following six ministers were then placed in nomination: Theodore J. Jansma of Philadelphia; Oscar Holkeboer of Oostburg, Wisconsin; Robert S. Marsden, Ned B. Stonehouse, and Edwin H. Rian, all of Philadelphia; and Clifford S. Smith of Bridgeton, New Jersey. Four ballots were necessary to reach an election. This department is still wondering why sixty-seven votes were cast on the first two ballots; sixty-six on the third; and only sixty-one on the fourth. Be that as it may, the final ballot gave the election to Mr. Holkeboer with a vote of thirty-five as against twenty-six polled by Dr. Stonehouse, his only opponent on that ballot.

Mr. Holkeboer is pastor of Bethel Church, Oostburg, Wisconsin, which was welcomed into the Presbytery of Wisconsin in April of this year. He is one of the denomination's most successful pastors, and in the capacity of moderator he served the general assembly with both fairness and efficiency.

Mr. Holkeboer received the gavel from Mr. Clelland, with appropriate remarks from both parties.

Dr. Strong welcomed the assembly on behalf of his church and in his capacity as chairman of the Committee on Arrangements. The completeness of those arrangements was evident from his announcement that accommodations without charge had been offered by members of his con-

gregation and a nursery had been provided for the less mature of the covenant youth. The Committee recommended that the offerings from the two evening meetings be placed in a fund to help defray the travel expenses of commissioners, but this recommendation was not adopted. An amendment was proposed, stipulating that offerings be taken for the expenses of the Tenth General Assembly. After some debate, the entire matter was tabled.

Three overtures and several miscellaneous papers were presented by the clerk. All the overtures were from the Presbytery of New Jersey. The first dealt in detail with the entire question of assembly expense, the second briefly concerned the need of reaching with our distinctive testimony the leaders of thought, business, and government, and the third proposed an amendment to the Directory of Worship, Chapter IV, Section B, Paragraph 4, in the first question asked parents presenting children for baptism. The first paper was a complaint from the Rev. Franklin S. Dyrness and the Rev. Bruce F. Hunt against the Presbytery of Philadelphia in consenting to listen to evidence involving certain difficulties in the Presbytery of Ohio and in transmitting its advice to that presbytery. Other papers reported the actions of presbyteries regarding the amendment to Chapter XIV, Section 3, of the Form of Government proposed to them by the ninth assembly. A letter from the Rev. Robert E. Nicholas, clerk of the ninth assembly, apologized for his inability to complete the task assigned to him and extended thanks to the Rev. Robert S. Marsden for his work in producing the printed form of the minutes of that assembly.

The assignment of overtures and papers to the proper committees and the provisions for erecting those committees next occupied the attention of the assembly. The committees appointed by the moderator were as follows:

COMMITTEE ON OVERTURES AND PAPERS
Ministers: Ned B. Stonehouse, Chairman; John Patton Galbraith; Arthur O. Olson; Charles L. Shook. Elder: R. R. Stuart.

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The Presbyterian Guardian

EDITORIAL

Reënforcements

LIFE in the twentieth century is busy and absorbing. A spiritual battle to prevent the encroachments of the world must continually be in progress.

In order to keep industries of war and civilian necessity running at maximum efficiency, many businesses are operating "around the clock". Some people spend many hours a week in overtime work while others are unable to adjust themselves to the new schedules of living necessitated by shift work, and time is at a premium. Some people work seven days a week, while others must work three Sundays out of every four. Although a ban has been placed on pleasure driving in a portion of the east coast area, and is being considered for the rest of the nation, highly-developed printing facilities, radio, victory gardens, and attractive entertainment available through public transportation systems compete for our attention and obtain often too large a portion of it. It is a busy life.

The same thing is true also in the case of the young people. Boys who would normally still be students in high school can earn as much as seventy or eighty dollars a week in war factories; therefore many turn their energies in that direction. Theirs being the age of adventure, they are intensely interested in all the new experiences which this modern age makes available to them. They are engrossed by these things.

It is one of the duties of the church to seek to prevent its people from becoming all-engrossed by things of the world. It must strive constantly to that end. For the older people, those who are presumably somewhat mature spiritually, the ordinary instruments of the church—preaching services and pastoral work—together with habits of Bible reading and prayer will prove sufficient. But for the young people, who are in their formative years and are more easily influenced by

new and changing experiences, reënforcements are needed at the battle-front.

These young people may hear their pastor preach on Sunday and they may have close relations with him, but during the week they will come under a great diversity of influences which will tend to draw them away from the truth which he has preached, away from God. As we think of this, we rejoice in the knowledge that when God's Spirit has drawn a young person to the Lord Jesus Christ nothing shall ever be able to separate that one from Him. He who is a "boy" spiritually will certainly become a man. Therefore we rejoice. But we do not like to see that boy's growth retarded; we would that there were some additional vitamins obtainable for him. To change the figure, we see him at the Mareth Line, pounded by heavy artillery, worried by the shifting tactics of tanks, and distracted by "booby traps". He is making progress through the opposition, but it is slow; reënforcements would help.

Such reënforcements may be found in summer Bible conferences, which have proved of inestimable value to the spiritual strength and growth of countless young people in the past few years. The worth of a week or more spent in concentrated study of God's Word and in that continuous spiritual atmosphere cannot be measured.

But we must insert a word of caution: not everything that calls itself a Bible conference is what it claims to be. A "Bible conference" which is modernist is not a Bible conference. There are today not a few such summer conferences conducted by the Presbyterian Church in the U.S.A. It is not sufficient for a young person to attend merely any summer conference to receive reënforcement for his spiritual battles—it must be a Bible conference. Further, there are Bible conferences which are truly evangelical but, even so, not exactly ideal. They are the conferences where the emphasis is not so much on instruction, but on exhortation. There is a weakness in this: the benefit received lacks foundation. When the emotional fervor has been dulled by re-association with the world there is little left.

There are, however, Bible conferences in which instruction and exhortation are given their proper relative places. There are several conferences under the direction of members and ministers of The Orthodox Presbyterian Church, and these conferences have as one of their basic assumptions that we must first know what to believe and do before we can believe and do. When young people leave these conferences they have not only had their emotions stirred but also they have a knowledge which was its root and which cannot be removed, no matter what influences may be brought to bear upon them. Such are these conferences scattered throughout the country: Deerwander Lodge, Waterloo Center, Maine; Quarryville Bible Conference, Quarryville, Pa.; Suttle Lake Bible Conference, Bend, Oregon; Camp Chief Yahmonite, Steamboat Springs, Colorado; Blue Ridge Bible Conference in California; and Camp Besuden, Epworth Heights, Ohio.

To these conferences our young people may go and find the teaching of their pastors repeated and driven home by others. There they may receive in one week more armament than they can receive in their church in several months. There, by instruction and exhortation day after day, they may taste and see how good it is to dwell in the house of the Lord forever.

Summer is drawing near. Bring up the reënforcements!

—J.P.G.

In Our Next Issue

THE unusual length of this year's assembly report has made it impossible to print three committees' reports in this issue. The reports on Christian Education, Local Evangelism, and the proposed Reformed Federation will appear in the July 10th Guardian, together with the regular articles and features that are missing from these pages. We apologize for this unavoidable inconvenience to our readers.

HENRY SLOANE COFFIN, ARCH-MODERNIST, ELECTED MODERATOR OF PRESBYTERIAN CHURCH IN THE U.S.A.

Auburn Affirmationist Carries 16 of 22 Voting Sections

By THOMAS R. BIRCH

THE Presbyterian Church in the U.S.A., at its 155th General Assembly meeting in Detroit, reached the bottom of its well-greased toboggan slide with the election of Auburn Affirmationist Dr. Henry Sloane Coffin, outstanding Modernist and president of Union Theological Seminary, New York. Dr. Coffin polled 291 votes, as against 159 cast for his opponent, red-blooded Dr. George Harold Talbot of Passaic, N. J. He carried sixteen of the twenty-two voting sections of the assembly.

Other actions of this year's assembly are relatively without significance when compared with the shocking results of the moderatorial election. Dr. Coffin is not, it is true, the first Auburn Affirmationist to be elevated to this highest office in the church. In 1940 a fellow-signer, Dr. William Lindsay Young, was chosen for that honor. But Dr. Young, though widely known as a liberal, was elected without any mention of his theological position, but with much oratory about his personal qualifications and characteristics. Moreover, Dr. Young was just a garden variety of Affirmationist. Dr. Coffin, on the other hand, had a part in the initiation of the Affirmation and was one of those who sponsored it when it was first circulated throughout the ministry of the church. His writings since that time have furnished abundant proof that he has not in any slightest respect altered his views in the direction of orthodoxy. Dr. Coffin remains an unreconstructed pagan, and proud of it.

Here are a few samples of Dr. Coffin's beliefs, as published since the appearance of the Auburn Affirmation:

The New Testament contains various doctrinal interpretations of the faith—half a dozen views of the atonement and several explanations of the origin of the Person of Christ (*Why I am a Presbyterian*, 1926).

My own country is in the throes of a belated theological controversy due to the persistence of an obsolete and unprotestant view of Biblical inerrancy. Like most controversies, it has focused on a single

point, the Virgin Birth of our Lord, which Fundamentalists hold to be essential to a faith in His Divinity. Simple expository preaching, showing what the New Testament teaches and where its emphasis lies, seems the corrective to this unscriptural exaggeration (*What to Preach*, 1926).

The revolt from various theories of the atonement has been due to their unchristian views of God. A father who had to be reconciled to His children, whose wrath had to be appeased or whose forgiveness could be purchased, is not the Father of Jesus Christ—the God in whom He believed and whose character He revealed in His teaching and whose nature was embodied in Himself. . . . Such a God freely forgives. Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness that is paid for is not forgiveness. The God of the prophets and psalmists, the God and Father of Jesus' own teaching, forgives graciously all who turn to Him in penitence (*The Meaning of the Cross*, 1931).

Dr. Coffin's position as president of Union Seminary, New York, provides additional assurance that the Presbyterian Church in the U.S.A. has now, if never before, touched bottom. For more than fifty years, the denomination has disavowed all responsibility for the teaching at Union Seminary. Prior to 1892, the election of professors was subject to assembly veto, but when the assembly declined to approve the election of the notorious Dr. Charles A. Briggs as professor of Biblical Theology because of his heretical views, the seminary severed its relations with that body. The assembly then disavowed all responsibility for Union's teaching and enjoined its Board of Education from extending aid to any student at the institution. The president of that seminary is the man upon whom the Presbyterian Church in the U.S.A. is today pleased to confer its highest honor.

Dr. Coffin was elected president of Union Seminary in 1926. At that time, he declared it would be his intention to "turn out men of adventurous spirit, unfettered by tradition, willing to risk experiments and

to lead their congregations in a serious attempt to leaven their communities with the mind of Christ". People, he asserted, were "contemptuous of a belated controversy which has exaggerated minor points and obscured the main message of Christ", and the Christian church was missing its great opportunity because of this "unintelligible controversy over unimportant points".

What further stimulus for a God-honoring withdrawal is awaited by Bible-believers still in the Presbyterian Church in the U.S.A. we do not know. This year's general assembly, it might well be said, has laid Christianity in its Coffin, but the obituaries were shouted from the housetops seven long years ago.

The Tenth General Assembly

(Continued From Page 178)

COMMITTEE ON COMPLAINT AGAINST PHILADELPHIA PRESBYTERY

Ministers: Richard W. Gray, Chairman; Robert L. Atwell; Robert B. Brown. Elders: Matthew McCroddan; Frank H. Remein.

COMMITTEE ON PRESBYTERIAL RECORDS

Ministers: James W. Price, Chairman; Robert E. Nicholas. Elder: John MacDonald.

COMMITTEE ON DATE AND PLACE OF NEXT ASSEMBLY

Ministers: Theodore J. Jansma, Chairman; George W. Marston; George J. Willis.

Upon motion the clerk of the Presbytery of Philadelphia was requested to lodge with the clerk of assembly papers pertinent to the complaint against it.

Foreign Missions

The report of the Committee on Foreign Missions, printed below, was read to the assembly by its president, the Rev. John P. Clelland.

The Committee on Foreign Missions reports to the Tenth General Assembly for the period from May 26, 1942, to May 6, 1943, except concerning finances for which the report is for the fiscal year ending March 31, 1943.

Despite the curtailment of its work on the foreign field, due to war conditions, the Committee on Foreign Missions is able to report that it has endeavored to carry on its work, preserving its missionary force intact and planning for the

future when its missionaries will again be able to be on the foreign field.

MISSIONARY ROLL OF THE COMMITTEE

Rev. Egbert W. Andrews—Manchuria—on furlough.

Rev. and Mrs. Henry W. Coray—Manchuria—on leave, without salary.

Rev. and Mrs. Clarence W. Duff—Ethiopia—Mr. Duff is preparing to sail.

Rev. and Mrs. Richard B. Gaffin—China—on leave, without salary, effective April 15, 1943.

Rev. and Mrs. Bruce F. Hunt—Manchuria—itinerating in this country.

Rev. Malcolm C. Frehn—on leave, without salary.

Rev. R. Heber McIlwaine—on leave, without salary.

MISSIONARIES ARRIVE HOME SAFE

The Committee gives praises to the Lord that He preserved safe all the missionaries and their families who were on the foreign field and that they all returned safely to this country. On August 25th the S.S. Gripsholm brought the Rev. and Mrs. Bruce F. Hunt and their children, the Rev. and Mrs. Malcolm C. Frehn and their daughter and the Rev. Egbert W. Andrews to the United States. They all arrived in good health, and the Committee rejoiced with them at their safety. The Committee was also delighted at the way the Church provided funds for their travel. When it became evident that they could be exchanged with Japanese nationals and brought home, the Committee sent an urgent appeal to the churches and to its friends. Within a very short while nearly \$5000 was received for this purpose—within \$25 of the total amount needed for travel from the field.

ACTIVITIES OF THE MISSIONARIES

Immediately upon their return, the missionaries began itineration throughout the Church. Mr. Andrews made a short trip to the Middle West before beginning work as a graduate student at Westminster Theological Seminary. He has been engaged in itineration throughout the East during the year, while he has enjoyed his year of furlough in advanced study and in assisting in instruction in missions at the Seminary.

Upon arriving home, Mr. Frehn made immediate plans for entering the United States Army where his extensive knowledge of Japan and the Japanese could be of service. He entered the Army as a captain in December, 1942, and he has been granted an indefinite leave of absence by the Committee.

The Rev. Bruce F. Hunt has been extremely active in itineration, and Mrs. Hunt has likewise filled a number of engagements. For Mr. Hunt's deliverance from a Japanese prison in which he was held both before and after the declaration of war, and his deliverance from internment, the Committee joins the Hunt



MODERATOR HOLKEBOER receives the gavel from the Rev. John P. Clelland, Moderator of the Ninth Assembly.

family in praise to the Lord. Mr. Hunt has been invited to address many groups from without our denomination and has had an excellent reception at nearly one hundred different places where he has given nearly two hundred addresses and sermons. There is good evidence that he has made friends for our Committee in a number of groups and that when he is able again to go to the foreign field there should be little difficulty in financing his mission and that of at least several other missionaries who may be associated with him. The Committee contemplates making Mr. Hunt available for itineration, except during his vacation period, until October, when an attempt will be made to secure the necessary passage and permissions for him to go to China for work among the Korean refugees there. The Committee has some hope that such a plan will prove feasible.

The Rev. and Mrs. Richard B. Gaffin completed their furlough during the year and Mr. Gaffin has become pastor of the Grace Orthodox Presbyterian Church of Milwaukee.

On June 2nd, 1942, the Rev. and Mrs. Clarence W. Duff were appointed missionaries to Ethiopia. Since it was impossible for them to proceed to the field at that time, they continued their home mission work in Colorado until February, 1943, when they came East and were placed upon the salary list of the Committee. Mrs. Duff has been refused a passport, but Mr. Duff has secured passage and a passport to the Near East. He ex-

pects to sail for the field before the general assembly meets. The Committee earnestly hopes that at least one other qualified missionary candidate can be secured to follow Mr. Duff to the field during this year.

The status of the other missionaries remains unchanged since the report of the Committee to the Ninth General Assembly.

EFFORTS TOWARD EXPANSION

During the year, negotiations were continued with representatives of the Free Church of Scotland mission in Peru. At the invitation of the presbytery of the Free Church, the Committee planned to occupy the field at Trujillo, a portion of the field which had been assigned to the Free Church but which they had been unable to man. A representative of the Free Church mission who was in the United States was interviewed and the Committee agreed that, if possible, it would send two missionaries to Peru and that they would work for the first year in cooperation with the Free Church mission in the Anglo-Peruvian College in Lima, after which time they would begin work at Trujillo, a university town on the coastal plain north of Lima. Efforts were made by the Committee to secure well-qualified candidates for this mission and, after careful examination, it was determined to appoint the Rev. Henry D. Phillips, subject to a favorable medical examination of himself and his family. However, the physical condition of Mrs. Phillips now precludes her planning to go

to Peru within the near future. The Committee regrets that it has been unable to find other qualified candidates for this field.

The Committee is deeply concerned by the failure of candidates to present themselves for foreign service and it still hopes that candidates can be found to man this needy field. The Committee would urge ministers and ministerial students of The Orthodox Presbyterian Church to consider the call to this foreign field which it now appears is open to us.

FINANCIAL CONDITION OF THE COMMITTEE

The Committee is delighted to report that not only have its needs been met but it has been possible to build up some surplus, looking to the day when the fields can again be opened. Attendant upon the reopening of the fields there will be considerable expense which will not be present once the missionaries are on the field, and the Committee is making a real attempt to be prepared for this when the time comes. The Committee earnestly hopes to be in financial condition to expand its missionary force considerably when the fields are reopened and contemplates the building of a sizable reserve for this purpose.

BUDGET

The following budget has been adopted for the current fiscal year:

Missionary Salaries and Allowances	\$ 7,200
Office and Administrative Expense	2,000
Promotion and Traveling Expense	900
Contribution to THE PRESBYTERIAN GUARDIAN	500
Contingent Fund for Future Work	4,800
Miscellaneous Expense	100
	<hr/>
	\$15,500

The terms of office of the following members of the Committee expire with this assembly—Ministers: Franklin S. Dyrness, Edward L. Kellogg, Paul Woolley; Elders: H. Percival Allen, Leslie Gibson.

The financial report was read by the general secretary, the Rev. Robert S. Marsden, in the absence of the treasurer, Elder Murray Forst Thompson. It is not here published, due to lack of available space.

The first paragraph of the section headed "Efforts Toward Expansion" was the occasion of considerable worthwhile debate. Two questions were involved: (1) Should The Orthodox Presbyterian Church cooperate or even associate in the work of a college in which not all mem-

bers of the faculty were Christians and upon which it could not place its stamp of approval; and (2) may the church gain entrance for a foreign missionary through the doorway of temporary work as a teacher when no door would be open were he to present himself solely as a missionary? These two questions were frequently confused, but both were constantly before the assembly.

The Rev. Floyd E. Hamilton, for more than twenty years a foreign missionary and now general secretary of the Committee on Christian Education, opposed even a temporary cooperation with any institution not thoroughly and consistently Christian. The Rev. Theodore J. Jansma declared that, even if the college were wholly corrupt, he would regard this as a wonderful opportunity for the denomination. Ruling Elder Matthew McCroddan felt that this might well be a splendid avenue for real Christian work among a people who are in dire need of such a testimony.

By way of further clarification, the Rev. Professor John Murray explained that the Anglo-Peruvian College in Lima is a mission school conducted by the Free Church of Scotland. It has, he said, certain teachers whom we could not approve, but it is intended to be a Christian school. It has not been possible, however, to put all of the aims of the Free Church mission into practice.

The assembly defeated a motion to the effect that any cooperation by a foreign missionary of The Orthodox Presbyterian Church with the Anglo-Peruvian College be understood as involving no committal to the practice and doctrine of that school.

The assembly recessed for the day before the matter could be brought to any conclusion, and it was made the first order of business for the Wednesday morning session.

WEDNESDAY

At that time, Dr. Ned B. Stonehouse moved "that the assembly request the Committee on Foreign Missions, in connection with its effort to open a new work in Peru, to make a thorough investigation of the implications of cooperation with missionary work now carried on in that country".

The Rev. Professor Paul Woolley felt that this motion seemed to set up the committee as an independent

body and was, in effect, an attempt to avoid the responsibility which belonged to the assembly. The Rev. R. Heber McIlwaine contended that, while the matter was surely the responsibility of the assembly, more information was needed before that body could act. Professor Murray asked for a fuller discussion by the assembly.

Mr. Hunt proposed as an amendment the addition of the words: "and that the committee report back to the general assembly before proceeding." After further discussion both the amendment and the original motion were lost.

Professor Murray, in a lengthy speech, cast further light on the entire question. He pointed out that the phrase of the report, "... work for the first year in cooperation with the Free Church mission in the Anglo-Peruvian College in Lima . . .", did not adequately express the intent of the Committee. The action of the Committee was that the missionaries work during the first year *in conjunction with* the Lima mission and that the work during the first year be largely that of teaching and language study. The word "cooperation", he declared, erects an unnecessary bogey. The Committee will not enter into cooperation in the administration or conduct of the college. Secondly, Professor Murray protested the principle that if our missionaries teach in the Anglo-Peruvian College that fact necessarily involves approval of the institution or its policies. Thirdly, he declared that in the matter of gaining entrance into Peru, no necessary misrepresentation was involved in the contemplated action of the Committee. We have, he said, a divine right to entry into Peru to preach the gospel. There is no law against the entry of missionaries, but there is a prejudice against them on the part of the foreign minister in office. The representative of the Free Church will plead our cause before the foreign minister, and whatever representation we make will be in accord with truth.

Mr. Hamilton contended that our missionaries could teach in the Anglo-Peruvian College only if they first made it clear that they intended to attack whatever false doctrine existed in the college. He was convinced that, under that arrangement, our men would be rejected.

Professor Woolley pointed out (1)

that the general assembly was not being asked to approve the statements contained in the report of its Committee; (2) that the Free Church of Scotland was widely known as among the strongest opponents of Roman Catholicism in Peru; and (3) that there was no slightest indication that our missionaries would be placed under any restriction of any sort in the matter of opposition to Roman Catholicism or to anything else.

Mr. Kellogg moved that the report be approved with the exception of the debatable clause, since that clause might be construed as an approval of the policy of the college. Mr. Rian vigorously contended that we have a right to demand an opportunity to evangelize Peru through our missionaries. Mr. Hunt urged caution. Why, he asked, is our church singled out for this invitation to use an apparently open door? Mr. Thompson spoke against the motion to approve, since the report contained no recommendation and the assembly was not asked to approve any part of it. The assembly, he added, might well issue a directive to its committee on this debatable point, but Mr. Kellogg's motion should first be defeated.

Mr. Hunt offered the following substitute motion: "That the Foreign Missions Committee be instructed by the general assembly that, if it is necessary to work in conjunction with the Free Church mission in Lima, Peru, in order to get permission for missionaries to enter the country of Peru, the Foreign Missions Committee shall not send missionaries to Peru".

As an amendment to the amendment, Dr. Stonehouse offered a motion identical with the one he had proposed at the beginning of the morning (see page 182, column two, paragraph six) except that the word "association" was substituted for the word "coöperation". This amendment was approved as an amendment. The Rev. William Young proposed the addition of the words: "with a view to sending a missionary as soon as possible to work in conjunction with the Free Church mission in Peru". Mr. Young's amendment was defeated. Dr. Stonehouse's substitute was then approved, thus defeating Mr. Hunt's substitute motion. And then Dr. Stonehouse's substitute was defeated, thus bringing the original motion of Mr. Kellogg before the house. That motion too was defeated. Any



EDWARD L. KELLOGG (left), assistant clerk, discusses a moot point with Leslie W. Sloat, clerk.

reader who has followed and understood each step in the parliamentary procedure of the above three paragraphs is kindly asked to write to the author of this report and explain it to him.

At this point an avalanche of new motions deluged the assembly. Three were lost, one was ruled out of order, and after the fifth had been presented to the assembly, the whole question was tabled until nine-thirty Thursday morning.

It is the opinion of this department that much of the debate on this important question was exceedingly profitable. All of it was certainly a sincere and earnest effort to solve the problem. However, during the last two hours of it, the commissioners seemed to be frantically formulating new motions in the desperate hope that the law of averages might eventually work in their favor and that one of them would turn out to be sheer genius. Such did not prove to be the case, and much valuable time of the assembly might have been saved had the hit-or-miss system of producing motions been abandoned earlier in the debate. To the best of our knowledge, no assembly has ever before succeeded in defeating so many motions in so short a space of time.

The following ministers and elders were elected to the Class of 1946 of the Committee on Foreign Missions: Ministers: Franklin S. Dyrness, Edward L. Kellogg, Paul Woolley; elders: Leslie Gibson, Walter P. Smyth.

Overtures and Papers

A partial report of the Committee on Overtures and Papers was delivered by Dr. Stonehouse, chairman of the Committee. Concerning Overture 3 (in the matter of amendment to the Directory of Worship), the Committee recommended that the general assembly elect a committee consisting of Professor Murray, the Rev. Clifford S. Smith, and Mr. Clelland, to consider the overture and to recommend proper action at a later session of the assembly. The recommendation was adopted.

Concerning Overture 2 (in the matter of the need to reach leaders of secular and religious thought with the full-orbed gospel of the Reformed Faith), the Committee recommended that the Committee on Christian Education be instructed to give careful consideration to the important matter presented in this overture, to take any actions relating thereto which are considered proper and advisable, and to report its conclusions to the

next general assembly. This recommendation also was adopted.

The report of the Committee on Travel Expenses was presented by the chairman, Mr. Sloat, and outlined in laudable detail a working plan which was recommended to the assembly. Consideration of the report was tabled until such time as the Committee on Overtures and Papers could present its report on Overture 1 on the same subject.

Mr. Rian, chairman of the ninth assembly's Committee to confer with committees of certain other Reformed churches, presented a report which will be published in the July 10th GUARDIAN.

Home Missions

The report of the Committee on Home Missions and Church Extension was read by Mr. Rian, its president. The financial report, presented by the treasurer, Dr. Strong, is not here published due to lack of space.

During the year ending March 31, 1943, the Committee on Home Missions and Church Extension granted aid to the following persons:

Rev. Messrs. Dean W. Adair, Samuel J. Allen, Robert L. Atwell, C. A. Balcom, James B. Brown, D.D., Robert B. Brown, Calvin A. Busch, Robert K. Churchill, Bruce A. Coie, Edward B. Cooper, Thomas M. Cooper, Henry W. Coray, John Davies, Marvin L. Derby, Clarence W. Duff, Edwards E. Elliott, David Freeman, Mrs. David Freeman, Rev. Messrs. Robert H. Graham, Lawrence B. Gilmore, Th.D., Floyd E. Hamilton, John C. Hills, Walter C. Jent, Mr. Raymond Little, Rev. Messrs. Walter J. Magee, George W. Marston, Raymond M. Meiners, Melvin B. Nonhof, LeRoy B. Oliver, Russell Piper, Mr. Bryce T. Senter, Rev. Messrs. J. Lyle Shaw, D.D., Ph.D., Daniel Van Houte, Ph.D., Edward Wybenga.

The Rev. Messrs. Adair, Derby, Freeman, Graham and Marston and Messrs. Little and Senter were added to the list during the year; and the Rev. Messrs. Derby, Duff, Hamilton, Jent, Oliver, Van Houte and Wybenga and Messrs. Little and Senter and Mrs. Freeman were removed from the list during the year.

The Committee has received regular reports from the missionaries and aid-receiving pastors. While the growth of the fields served by these men was not great, it compares very favorably with the growth of the church at large. Each of the fields of aid-receiving pastors is progressively achieving self-support.

SALARY SCALE

The Committee has now completed the process which it has been developing

over a period of about two years to effect an equitable scale of salaries and allowances. The following regulations concerning this item are now in force:

1.—Ministers receiving aid from the Committee are divided into two categories, denominated "A" and "B".

2.—Class "A" consists of ministers in fields which are not expected to achieve self-support at present. For this year Messrs. Balcom, Davies, Shaw, the Negro worker, the missionary to the Jews and any workers not serving in an organized field are in this category.

3.—Class "B" consists of ministers in fields which are expected to achieve self-support in accordance with the following schedules, and all other men receiving aid are in this category.

4.—The following schedule of payments is placed in effect as of April 1, 1943. In calculating the maximum percentage of the church's share the Committee will normally pay, the amount the church pays its minister plus what the church contributes to the Missions Committee, the year of the church's life, and the year of ministerial service of the pastor shall be taken into account.

5.—The following schedule is effective for city pastors:

(Col. 1: Year of Church's Life; Col. 2: Per Cent. of Church's Share Committee Normally Will Pay; Col. 3: Total Maximum Income Allowed Aid-Receiving Pastors After Number of Years' Services Designated in Col. 4.)

Col. 1	Col. 2	Col. 3	Col. 4
1	...	\$135	1
2	200	141	2
3	150	146	3
4	112	152	4
5	84	157	5
6	63	163	6
7	47	168	7
8	35	174	8
9	26	180	9
10	20	185	10

6.—The following schedule of payment is effective for rural pastors:

(Column designations are the same as for section 5 above.)

Col. 1	Col. 2	Col. 3	Col. 4
1	...	\$120	1
2	200	124	2
3	160	128	3
4	125	132	4
5	100	136	5
6	80	140	6
7	64	144	7
8	50	148	8
9	40	152	9
10	32	156	10
11	25	160	11
12	20	164	12
13	16	168	13
14	13	172	14
15	10	175	15

7.—Unmarried pastors are eligible to

receive two-thirds the total amount a married pastor would receive under the same conditions.

8.—Pastors with more than three dependents (wife, children, parents, sisters and brothers) receive \$10 per month additional for each such person who is wholly dependent upon the minister for support. In no case shall this additional allowance exceed \$40 per month.

9.—A man who serves more than one field is allowed \$10 per month additional for each additional field in which the Committee has authorized work.

10.—The Committee reminds the churches that the above schedules contain the maximum support which the Committee will grant and urges the churches to continue to press toward the goal of self-support more rapidly than the schedules demand, in order that funds may be freed for expansion.

11.—The general secretary is instructed to deal with the presbyteries, the ministers and the churches involved in order that this schedule may be effected.

12.—The Committee reserves the right to make exceptions to the foregoing schedules, but each exception must be treated separately.

CONTRIBUTIONS

The Committee is delighted to report that its cash contributions have shown an increase of about thirteen per cent. over the previous year. This additional sum came from the churches, which showed a remarkable increase in contributions of about twenty per cent. These gifts which totaled \$14,896.02, came from seventy-four churches and church groups. Special gifts of stock were received during the year and the sale of a portion of these enabled the Committee to maintain its debt-free position.

JEWISH MISSIONARY WORK

The Committee has cooperated with the special committee erected by the Ninth General Assembly to investigate the Jewish Missionary work. Following the release of the Rev. David Freeman from the army chaplaincy in September, 1942, Mrs. Freeman resigned her appointment and the Committee engaged Mr. Freeman to serve from November 1, 1942, to June 30, 1943. An understanding was arrived at concerning the conduct of the work and reports have been received concerning its progress.

BUDGET OF THE COMMITTEE

The following budget has been adopted for the current fiscal year:

Allowances of Missionaries (Class A)	\$12,000
Allowances of Aid-Receiving Pastors (Class B)	20,000
Office and Administrative Expense	3,050
New Work to be Undertaken ..	2,000
Promotion Expense	1,860

Contribution to THE PRESBY- TERIAN GUARDIAN	480
Miscellaneous Expense	500
Total	\$39,890

The Committee calls the attention of the general assembly to the fact that the budget is approximately thirty-five per cent. greater than the amount which was expended during the previous year. The increase has been occasioned by a rise of about twenty per cent. in the salary scale and by a rather extensive plan for the expansion of the work during the current year. The increase in allowances was deemed essential if the work is to be carried on without the necessity of missionaries' and aid-receiving pastors' augmenting their income with part-time secular employment.

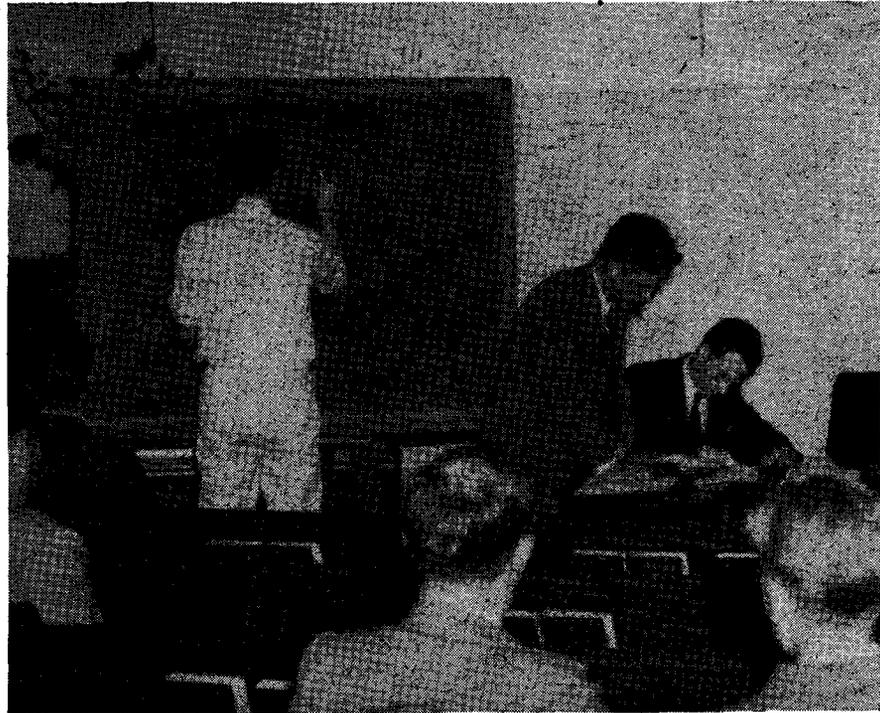
The appointment of the Rev. George W. Marston as a field missionary marks a step in advance which has long been necessary to the healthy growth of the church. The appointment is for one year, until April, 1944. In addition to his work in opening new fields where churches may be established, the Committee plans to make Mr. Marston available, insofar as his time will permit, to assist sessions of established churches. Such assignments will be made for him only upon written invitation from the sessions desiring his services. Funds are provided in the budget for qualified men to take over new work which Mr. Marston may establish. Funds are also provided in the budget for aid to several newly-established fields, and for the opening of new work.

The Committee undertakes this extensive expansion program with the expectation that the churches will make every effort to increase their gifts substantially. The churches are now contributing about two-thirds of the goal which was suggested to them by previous assemblies: namely, fifteen cents a week per communicant member for the Missions Committees. The Committee intends to keep this goal before the churches during the current year. The Committee realizes that the budget it has adopted will require the use of special gifts which it may receive, but it believes that this use of such gifts (which are frequently given with this express intent) will prove a blessing to the church in future years.

ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly—Ministers: John J. DeWaard, Edwin H. Rian, Clifford S. Smith; Elders: Clarence D. Garrard, Bert Roeber.

A debate then ensued which, for a time, threatened to become similar to that occasioned by the Peruvian matter in the report of the Committee on Foreign Missions. It was intro-



POSTING THE RESULTS of a ballot to elect the Class of 1946 of the Committee on Foreign Missions.

duced by the following motion presented by Mr. Hunt:

That from henceforth, in the interest of making the most economical use of men and money, the Committee on Home Missions be directed to use no funds in subsidizing men to act as pastors of individual congregations in new fields and that for the most part monies released by the attainment of self-support in aid-receiving churches, together with increases in home missions giving, be used towards the employment of fully supported home missionaries.

The method envisioned by this motion would broadly speaking be this: So far as possible without cutting off or crippling present aid-receiving congregations, the funds of the Committee would be used to pay the full salaries of missionaries who would not be tied to any one field but who would devote all their time to the establishing of new groups in as many places as possible. These groups would not be subsidized in any way, but would then be left to build up themselves unaided except to the extent to which they could afford to employ a portion of the missionary's time.

A lengthy discussion of this plan had been presented to the Committee, which had considered it in detail and replied to it in a carefully-

considered report.

Dr. Stonehouse declared that the plan was worthy of careful study, but that the assembly should bear in mind that it represented a radical departure from the existing plan. Moreover, it did not, in his opinion, agree with the perspective of the New Testament. The Rev. Edwards E. Elliott moved to amend Mr. Hunt's motion so as to call for a year's trial of the plan, but that motion was defeated. The Rev. Burton L. Goddard offered the following substitute: "That the Home Missions Committee be instructed by the assembly to study in all its implications the missionary methodology suggested by Mr. Hunt and report back to the Eleventh General Assembly". This was amended by the insertion of the following phrase after the words "Mr. Hunt": "together with the particular motion proposed by Mr. Hunt to this assembly". The amended motion was approved as a substitute, thus defeating Mr. Hunt's original motion, but it was itself defeated when it came before the house as the main motion.

In connection with the section of the report dealing with the appointment and duties of the Rev. George W. Marston, Mr. Sloat objected to what he considered an unpresbyterian

invasion of the rights of presbyteries. He cited the Committee's proposal that Mr. Marston would be available for the work of "assisting sessions of established churches". No motion was offered by Mr. Sloat.

Dr. Strong reported for the Committee on the Sale of Standards, presenting a financial report and stating that a limited number of copies of the Standards are still available. Mr. Thomas R. Birch, a member of the Committee, was granted the privilege of the floor to request that his name be dropped from the Committee. His request was granted.

Local Evangelism

The concluding item of business in the afternoon was the beginning of the consideration of the report of the Committee on Local Evangelism, which was offered by the chairman, the Rev. George W. Marston. This report carried with it some forty pages of typewritten material prepared by certain ministers of the church and, since time was not available for a reading of the report, there seemed to be some doubt that it was properly before the commissioners. At a later session of the assembly, and after about two hours of relatively unprofitable debate, the Committee was continued and instructed to reproduce and circulate its report to churches and sessions within the next six months. Ruling Elder Arthur Armour was added to the Committee. The introduction to the Committee's report will be published in the July 10th GUARDIAN.

Elections to the Class of 1946 of the Committee on Home Missions and Church Extension were: Ministers: Robert L. Atwell, Edwin H. Rian, R. B. Kuiper; elders: L. Taylor, B. H. Vos.

The assembly then recessed until Thursday morning, at which time further consideration of the report of the Committee on Foreign Missions became the order of the day.

THURSDAY

The motion before the house, which had been tabled on the previous day, was "that the Assembly direct the Committee on Foreign Missions to inform the Free Church mission that it will permit its missionaries to cooperate with it in Lima only with the understanding that these missionaries shall not be bound in their doc-

trinal teaching by any policy of the mission". A substitute motion, asking that the Committee draw up principles to guide the missionaries in any work of cooperation or association with other denominations or organizations, and report to the Eleventh General Assembly, was lost. Also defeated was a substitute motion that the assembly request the Committee, as soon as a missionary was available, to apply for entry into Peru through the regular consular channels and, if refused, to press its application by every means at its disposal. The original motion quoted above again came before the house and was finally defeated, largely because of the contention that it failed to deal with the basic issues at stake. Our missionaries would not be bound, said one opponent of the motion, but the real question is whether or not their mere presence as teachers in the college would in itself involve cooperation.

Once more Dr. Stonehouse presented a slightly revised form of the motion he had proposed at an earlier session. The revision was so slight as to make no essential difference whatever in the thrust of the motion but this time *mirabile dictu* it was adopted. Thus the final form of the assembly's action on this very important matter is as follows: "That the Assembly request the Committee on Foreign Missions in connection with its effort to open a new work in Peru, to conduct a further investigation of the implications of association with missionary work now carried on in that country".

We do not feel that the seemingly interminable debate on this subject was altogether without merit and that, since the final adopted motion was so similar to an early proposed motion, that the discussion was a pure waste of time. Much of it was no doubt just that, and there seemed to be a vast amount of repetition in many of the speeches. These could, of course, have been extensively pruned without injuring the bumper crop of ideas. But it was necessary to explore every possible avenue of solution to the problem before the assembly could be convinced that the one proposed early in the debate was in reality the best available.

Overtures and Papers

A partial report of the Committee on Overtures and Papers was pre-

sented by Dr. Stonehouse, the chairman. In reply to Overture 1, dealing primarily with the travel expenses of assembly commissioners, the Committee recommended the appointment of a committee of five to deal with the subject and to report to the Eleventh General Assembly. This recommendation was adopted. It did not pretend to take care of the immediate need presented by the current assembly and it was suggested that, if the assembly wished to do so, it might well also adopt the recommendation of its Committee on Traveling Expenses. The report of that Committee was then taken from the table. A motion to place the offerings contributed at the two evening meetings in the General Assembly Fund was lost due to the fact that the minister presiding at the first evening meeting had made an announcement which seemed to imply that the offering then taken would be contributed to the work of missions. It was finally moved and carried that the offering of the first evening be used for missions and the offering of the second evening be placed in the General Assembly Fund. It was also moved that the report of the Committee on Traveling Expenses be referred, for information, to the new committee charged with consideration of the same subject.

The resignation of Ruling Elder Samuel Iredell from the Committee on Home Missions and Church Extension was accepted with regret and Ruling Elder William Kingma was elected to fill the vacancy.

Christian Education

The report of the Committee on Christian Education will be published in the July 10th GUARDIAN. The recommendations in their adopted form are as follows:

The Committee on Christian Education respectfully proposes:

1. That the Assembly earnestly recommend to the churches the use of the Sunday School materials prepared by the Committee when such materials are available.
2. That the Assembly earnestly recommend that the presbyteries encourage within their borders the formation of Christian School Societies.
3. That the Assembly earnestly recommend that churches and church organizations support THE PRESBYTERIAN GUARDIAN as a means of Christian Education and promote its wider circulation where possible.

4. That the Assembly earnestly recommend that churches and church organizations contribute as they are able to the support of Westminster Theological Seminary.

5. That the Assembly earnestly recommend that ministers and elders use *The Westminster Theological Journal* as a means of Christian Education.

6. That the Assembly approve the Committee's plan to ask the churches to support its work to the extent of at least ten per cent. of their benevolent budgets, with a goal of two cents per week per communicant member.

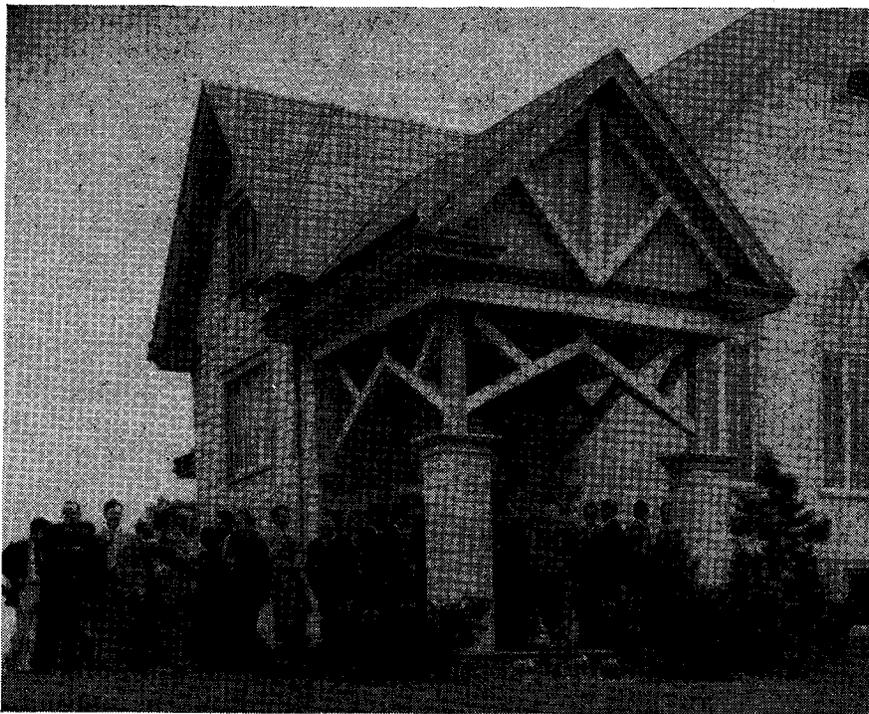
Spirited and exceedingly interesting debate followed the motion to adopt Recommendation 1. The Rev. William Young of New York City asked whether the Committee intended to publish pictures of Christ as part of its lesson materials. Informed that such was the case, Mr. Young made a vigorous and effective speech in denunciation of that practice, and cited the Larger Catechism's answer to Question 109. Professor Murray proposed a substitute amendment which would have had the force of recommending to the Committee that it desist from making pictures of our Saviour available as Sunday school material. The amendment was defeated and the original form of the recommendation adopted.

Recommendations 2 and 3 were adopted without debate.

An amendment to Recommendation 4, "that in the future the Committee on Christian Education include in its report the amount given to Westminster Seminary by individual congregations", was lost.

Recommendations 5 and 6 were adopted without undue discussion but a seventh recommendation of the Committee, asking for approval of a budget, was laid on the table, in accordance with the assembly's sound policy of not approving its committees' budgets.

At the conclusion of the discussion on the recommendations, the Rev. Donald C. Graham proposed the election of a committee of nine, composed of seven ministers and two elders, to present to the Eleventh General Assembly a preliminary plan for a hymnal of The Orthodox Presbyterian Church. We are exceedingly glad to see the initiation of a consideration of this matter. In our opinion, work on this subject might well have been started several years ago, for the task is gigantic and the need



THE COMMISSIONERS relax in front of Calvary Church, Willow Grove, during the luncheon hour recess.

compelling. The motion was carried. Our only regret over this action is that it stipulated that all members should be either ministers or elders. This automatically shut off an important reservoir of information on the subject which could have been more easily utilized had lay members also been eligible.

The personnel of the Committee on Preliminary Plans for a Hymnal is as follows: *Ministers*: James W. Price (Convenor), Edward J. Young, Donald C. Graham, Paul Woolley, R. B. Kuiper, Robert S. Marsden, John Murray; *elders*: Harry Remein, James De Jonge.

Also in connection with the Christian Education report, the assembly adopted the following motion proposed by the Rev. David Freeman: "That the Committee on Christian Education be instructed to make available without charge to chaplains of the armed forces the tract *God and the War* and other appropriate tracts."

Elections to the Committee on Christian Education, Class of 1946, were: *Ministers*: Calvin K. Cummings, Burton L. Goddard, Eugene Bradford; *elders*: Gordon H. Clark, H. Evan Runner.

A letter was read from the Rev.

Franklin S. Dyrness, resigning from the Committee on Foreign Missions to which he had been elected the day before. A motion to accept his resignation with regret was lost, and Mr. Dyrness remains a member of that Committee.

The Complaint

The Rev. Richard W. Gray, chairman, presented the report of the Committee on the Complaint against Philadelphia Presbytery. The Committee found the procedure of the complainants, the Rev. Bruce F. Hunt and the Rev. Franklin S. Dyrness, in order except that the paper was addressed as an appeal rather than a complaint. The report declared that the Presbytery of Philadelphia may have erred in hearing matters of administrative discipline, but that it was in error in hearing matters of judicial discipline, and sustained the complaint to that extent. The report of the Committee was hotly opposed by many members of the Presbytery of Philadelphia and a few others who were able to get a word in edgewise. It was pointed out in large and oft-repeated detail that there can be no such thing as judicial discipline until some process of judicial discipline has been initiated—

and in this case none ever was! A judicial case is one in which formal charges are brought, and no charges of any sort were involved in the case before the assembly.

Briefly, this is the history of the case. The Presbytery of Ohio, being small and feeling uncertain of its own resources of wisdom, asked the Presbytery of Philadelphia to review the events which culminated in the resignation of the Rev. Marvin L. Derby as pastor of the First Church of Cincinnati, to advise the Presbytery of Ohio as to its opinion of the merits of the case, and to recommend a procedure for the future government of the church. The Presbytery of Philadelphia agreed to concur in this request, but carefully confined itself to advising the Presbytery of Ohio with regard to the future government of the church and studiously avoided any judgment of actions which had already transpired. Mr. Hunt and Mr. Dyrness protested Philadelphia Presbytery's agreement to read the papers and complained to the assembly against this agreement and against the offering of advice.

The Committee's interpretation of the case was at sharp variance with that of most commissioners speaking from the floor. In the eyes of the Committee, here was a case which had definite judicial implications. In spite of the fact that a judicial case might conceivably have grown out of it, the Presbytery of Philadelphia concurred in a request to consider the evidence and to issue advice. In consenting to hear and in hearing that evidence, and in issuing that advice, it therefore injected itself improperly into a matter of judicial discipline.

At this point it should be noted that the complaint contained no mention of the question of judicial discipline versus administrative discipline, nor was the substance of the proffered advice complained against. In introducing this new material, the Committee seems to us to have stepped far out of line. An appellate court is bound to confine its consideration to the material presented to it and may not introduce new evidence or new considerations into the case. Although this fact was repeated with clocklike regularity by Mr. Thompson and others, it failed to influence the vote of the commissioners in any noticeable way. A mo-

tion to dismiss the complaint was defeated and after much merry-go-round debate with no brass ring, the whole matter was recommitted to the Committee on the Complaint, with instructions to report to a later session of the assembly.

Texts and Proof Texts

The report of the Committee on Texts and Proof Texts was delivered by its chairman, Professor Murray. The Committee had continued the task assigned to it by the Seventh and Eighth General Assemblies and had completed work on the Confession of Faith up to Chapter XIX, Section 3. It was continued and instructed to report to the next general assembly. Dr. Stonehouse was added to the roll of the Committee. It was also moved and carried that the Committee be asked "to consider the matter of proof texts for the Shorter Catechism and to provide such proof texts as soon as practicable". A motion to authorize the Committee on Christian Education to publish an edition of the Shorter Catechism was defeated on the ground that that Committee needed no such authorization.

Jewish Work

At the Ninth General Assembly, a committee was appointed to study the relationship between the Rev. and Mrs. David Freeman and the Home Missions Committee, and to study the feasibility of erecting a separate committee to carry on Jewish work. This report was read to the assembly by Mr. Kellogg, chairman of the Committee. The report, and the recommendations in the form in which they were adopted, is as follows:

The Committee charged to study the relationship between the Rev. and Mrs. David Freeman and the Home Missions Committee and to study the feasibility of erecting a separate committee to carry on Jewish missionary work submits the following report:

Your committee has met on several occasions to consider the problems committed to it. To one of these meetings representatives of the Committee on Home Missions and Church Extension of the denomination and the Rev. David Freeman were invited. At this meeting a frank discussion was held regarding the dissatisfaction existing between the Committee and the Freemans. The principal difficulty appeared to be a lack of confidence between the two parties. This lack of confidence in the Freemans on the

part of the Committee on Home Missions and Church Extension seemed largely due to an alleged inadequacy of reports and to requests for aid which members of the Committee apparently felt were excessive. The lack of confidence in the Committee on the part of the Freemans seemed largely due to alleged statements of distrust of the Freemans and disinterest in Jewish work by individual members of the Committee, and to refusal of the Committee to grant certain requests, which refusal the Freemans apparently construed to be an expression of lack of confidence in them and disinterest in the Jewish work on the part of the Committee as a whole.

It is the opinion of this Committee that the Freemans were at times negligent in making reports of their activities to the Committee on Home Missions and Church Extension. This Committee is also of the opinion that a certain member—or certain members—of the Committee on Home Missions and Church Extension made unwarranted statements concerning Jewish Missions in general and the work of the Freemans in particular. It is clear, however, that the Committee on Home Missions and Church Extension cannot properly be held responsible for every statement made by its individual members.

Your Committee was encouraged by the frank discussion because it appeared that the difficulties were being remedied. The Committee on Home Missions and Church Extension had issued a report blank to the Freemans with requests for specific information, and the first report had been submitted and was satisfactory. The representatives of the Committee on Home Missions and Church Extension expressed the purpose of the Committee to continue sending, at regular intervals, such report blanks, which they felt would give sufficient information concerning the progress of the work. The Committee also was encouraged by evidence that certain alleged statements of mistrust in the Freemans and lack of interest in Jewish work by members of the Committee on Home Missions and Church Extension were being traced and corrected.

The dissension caused by certain requests for aid which were not approved by the Committee on Home Missions and Church Extension, we believe, is being overcome. The Committee on Home Missions and Church Extension apparently felt that the requests made by the Freemans would, if granted, have resulted in a disproportion of aid to the Jewish work and consequently would have jeopardized other mission activities of our infant church. The Freemans apparently felt that the refusal of the amount of aid requested by them manifested a lack of interest in Jewish work and of confidence in them as missionaries. This point of difference is being remedied. With the gradual improvement of the financial con-

dition of the Home Mission treasury, the salary of the Freemans, as well as that of the Home Missionaries in general, has been increased, and though perhaps the salaries have not reached the point where the mission workers are able to conduct their work most efficiently, definite progress is being made in that direction.

Your Committee has also studied the feasibility of establishing a separate committee for the conduct of Jewish work. It has noted that some denominations have separate committees, while others include the work under their home or national committee. It does not appear that the setting up of separate committees in certain denominations for the conduct of Jewish work has been a deciding factor in the success of such work. A valid argument for the conduct of Jewish missions by a separate committee might seem to be that this type of missionary activity properly requires different methods than are required by Home Missions in general. Yet this argument is hardly compelling. The difference referred to does seem to make it desirable that a sub-committee of a Home Missions Committee be put in charge of Jewish Missions.

It is the judgment of the Committee that a separate committee for the conduct of Jewish work in our denomination would not be feasible at this time. Our denomination is small and our energies and gifts must all be used as efficiently as possible. To establish another receiving and dispensing agency in our small church would seem to be a dissipation of our energies. It is possible that at some future time the increased size and activity of our church would make such a separate committee desirable. It cannot be disputed that the influx in recent years of large numbers of Jewish refugees into our country has presented an unusual opportunity for Jewish missionary activity. The Committee feels that the Freemans deserve commendation for seeing this opportunity and attempting to grasp it.

RECOMMENDATIONS

Your Committee recommends:

1. That the General Assembly instruct the Committee on Home Missions and Church Extension to conduct a vigorous mission work among the Jews.
2. That the General Assembly instruct the Committee on Home Missions and Church Extension to choose from its own number a sub-committee, sympathetic with the vigorous prosecution of mission work among the Jews, which is to have charge of the work of Jewish Missions.
3. That the General Assembly instruct the Committee on Home Missions and Church Extension and the present missionary to the Jews laboring under that Committee to promote a compatible and efficient relationship.

After the reading of the report the assembly bogged down for more than



MRS. GEORGE HORNER, Christian Education Committee worker, demonstrates the use of lesson helps for beginners and primary pupils.

half an hour over the usual question of whether a motion to "receive" a report was in order, or whether the mere fact that it had been read to the assembly meant that it had been received, whether or not reports should be "adopted," and, if not adopted, the method by which the assembly could express its disagreement with statements contained in a report. Usually this discussion occurs during the first afternoon of every general assembly, so that this year there was at least the novelty of lateness. We are hopeful that an action taken at a later session of this assembly and reported on page 191 of this report may be effective in settling the matter for all future assemblies.

Since no popular meeting was scheduled for Thursday evening, sessions of the assembly were continued until ten forty-five.

Debate on the report of the Committee on Jewish Work was lengthy and the opinions expressed were, to say the least, vigorous. Parliamentary procedure became frequently snarled and there were innumerable calls for "points of order." The first recommendation was eventually adopted, despite a spirited plea by the Rev. William Young for a separate committee to conduct the Jewish mission

work. The same arguments were restated by Mr. Young in connection with the discussion on Recommendation 2. Mr. Woolley proposed an amendment which would have had the effect of changing the recommendation to read as follows: "That the General Assembly elect from among the members of the Committee on Home Missions and Church Extension a sub-committee of three which is to have charge of the work of Jewish missions." Dr. Stonehouse proposed a substitute amendment to the original form of the recommendation, adding the words which are contained in the final text: "sympathetic with the vigorous prosecution of mission work among the Jews." This substitute was still before the house when the entire matter was tabled until Friday morning. Throughout all of this discussion and that which followed the next day, there was some very real and keen dissatisfaction expressed with respect to the content of the report. The fifth paragraph in particular was the object of strenuous protest by Professor Murray, Mr. Young and Mr. Freeman. The substance of their objections is contained in these two statements, which were later inserted in the minutes of the assembly.

Mr. MURRAY reported that, in his judgment, in the report of the Committee, paragraph 5, lines 1 and 7, the word "requests" should be "recommendations"; that in the same paragraph, line 13, the word "requested" should be "recommended"; and in the same paragraph, line 20, the words "the Freemans" should read "Mr. Freeman".

STATEMENT BY MR. FREEMAN: "I deny that the rejection of the Home Missions Committee of the recommendations of the missionaries in regard to finances was the cause of the missionaries' feeling that the Home Missions Committee had manifested a lack of interest in Jewish work and of confidence in them".

The Complaint

The next item of business was the reconsidered report of the Committee on the Complaint against Philadelphia Presbytery. The Committee this time reported that the Presbytery of Philadelphia may have erred in hearing a matter and in giving advice which may have presupposed a judgment which should have been arrived at only after the completion of a full judicial process. Due to its inability to form a judgment without having before it all the pertinent documents, the Committee recommended that the entire matter be placed in the hands of another committee with instructions to report to the Eleventh General Assembly. Thereupon most of the debate of the afternoon was repeated, with colorful variations and extensive ornamentations. At about five minutes before the time for recess, and after more than two hours of debate, a motion to dismiss the complaint was carried.

During the remaining few moments of the evening, Professor Murray reported for the special committee assigned to consider Overture 3 concerning a proposed revision of the Directory of Worship (IV, B, 4). The Committee reported that it was unable to formulate a change in the short space of time allotted to the task and recommended that the general assembly take no action. The recommendation was adopted and the assembly recessed until Friday morning.

FRIDAY

Further consideration of the report on Jewish work was the order of the day. The substitute amendment of Dr. Stonehouse was before the house, and large debate as to the value of that amendment followed.

Was the Home Missions Committee really interested in Jewish Mission work? Did it have to be told to select a committee sympathetic with the vigorous prosecution of such work? After hours of discussion, this amendment was overwhelmingly adopted, thus defeating Mr. Woolley's amendment. The recommendation carried in the form printed above.

In the discussion preceding the adoption of this recommendation, it became evident that there was in reality no basis for a judgment that the Home Missions Committee was opposed to Jewish missions, but there were apparently shades and degrees of opinion as to the vigor with which it should be prosecuted. The rather radical amendment proposed by Professor Woolley, that the assembly itself elect the sub-committee, was decisively defeated, and the substitute amendment of Dr. Stonehouse materially strengthened the implications of the Committee's original recommendation.

Recommendation 3 was adopted with one slight alteration which did not change the essential meaning of it, and a fourth recommendation of the Committee was defeated in view of the fact that, to many commissioners, it did not seem necessary in the light of the first recommendation. The defeated recommendation was as follows: "That the General Assembly inform the Committee on Home Missions and Church Extension that the responsibility for the promotion of Jewish missions, for the appointment of missionaries and other workers, and in general for the faithful conduct of Jewish mission work rests upon it."

Miscellaneous Reports

Mr. Thompson reported for the Committee to study the question of the status of ministers laboring outside the bounds of presbyteries. That Committee reported its inability to give full consideration to the matter because it had not received the necessary papers nor the minutes of the Ninth General Assembly in sufficient time. The Committee therefore recommended that it be continued and instructed to report to the Eleventh General Assembly; it also recommended that the words in the charge, "in churches of other denominations", be changed to read, "in churches other than those of our own denomination". This change was necessary since

the original words limited the consideration of the Committee to churches affiliated with some denomination and excluded independent churches. Both recommendations were adopted.

Mr. Woolley, reporting for the Legal Committee, stated that no business had come to its attention during the past year and that no meetings of the Committee had been held. The Legal Committee was continued until the Eleventh General Assembly.

The report of the Committee on Examination of Presbyterian Records was delivered by the Rev. James W. Price. The report was approved and its recommendation adopted.

The Rev. Theodore J. Jansma reported for the Committee on Date and Place of Next Assembly. Two invitations had been received, one from the First Church, Waterloo, Iowa, and the other from Westminster Theological Seminary. The Committee recommended that the latter invitation be accepted and that the assembly be held on May 16, 17, and 18, 1944. This was wisely amended to read that "the date of convening be May 16, 1944". The Committee explained that the reason why the date was moved up several weeks was that Westminster Seminary would be celebrating its Fifteenth Annual Commencement exercises less than a week before, and commissioners could combine the two occasions in one trip. This suggestion as to date did not find immediate widespread acceptance, but after debate it was eventually adopted. Later in the sessions of the assembly, the First Church of Waterloo was thanked for its invitation.

Since the office of the clerk of the ninth assembly had been unable to send the necessary information to the presbyteries, sufficient approval had not been received from the presbyteries concerning the proposed amendment to the Form of Government, Chapter XIV, Section 3. The proposed alteration was ordered sent down to the presbyteries for their consideration again this year. If approved, the amendment would change the first sentence of the section so as to read:

It is proper and requisite that a candidate applying to be taken under the care of a presbytery with a view to licensure be a communicant member of a particular church of the presbytery, and come with

a written recommendation from the session of the church of which he is a member.

The assembly approved the establishment of a budget of \$700 for the General Assembly Fund, and the Committee on Home Missions was named as the fiscal agent. To Mr. Sloat, clerk of the assembly, was assigned the task of raising this amount and it was suggested that churches attempt to contribute fifteen cents per communicant member.

The following appointments to the newly-formed Committee on Travel Expense were made by the moderator: *Ministers:* John P. Clelland, Leslie W. Sloat, Edward Heerema, Cornelius Van Til; *elder:* Edward F. Hankin.

We are delighted to report that this assembly set up a committee of three "to study the whole question of the receipt and consideration of reports and papers brought to the General Assembly and to bring to the Eleventh General Assembly recommendations as to the proper procedure this judicatory should follow in the reception and consideration of reports and papers brought to it". To the following ministers has been entrusted this task: Edwin H. Rian, Edward L. Kellogg, and John Patton Galbraith.

The Committee on Arrangements for the Eleventh General Assembly consists of Mr. Sloat and the Rev. John H. Skilton.

The gratitude of the assembly was extended to the pastor, session and congregation of Calvary Church, Willow Grove, for their gracious hospitality and generous provision for the needs of the commissioners.

At 3.50 P. M. the moderator dissolved the Tenth General Assembly, the Rev. Clarence W. Duff led in the closing prayer, and the moderator pronounced the apostolic benediction.

Other Meetings

Popular evening services were held on Tuesday and Wednesday evenings of the assembly and were well attended. Mr. Rian presided on Tuesday evening, and the address on "The Orthodox Presbyterian Church and Missions" was delivered by Mr. Hunt. Mr. Hunt pointed out that the mission of the church must be to the regions "between" as well as to the regions "beyond". He also emphasized the fact that the mission enterprise

must be carried on in full awareness of the distinctively Reformed theology which we hold Scripture to teach.

The Rev. Leslie A. Dunn presided at the popular meeting Wednesday evening. The Rev. Professor R. B. Kuiper spoke on "the liberty with which Christ has made us free". Christ has set us free from the burden of sin, he said. Not only has He saved us from the penalty of sin but, although far from perfect in ourselves, we have in Him the victory also over the power of sin. Secondly, Christ has set us free from the yoke of the law. We are in sacred duty bound to obey God's moral law, but under the control of the Holy Spirit whom Christ has merited for us, we have a delight in the law of God after the inward man. This, said Professor Kuiper, is the essence of liberty. Thirdly, Christ has set us free from the fear of death. For the believer, that which is commonly called death is great gain.

Devotional services were held at nine o'clock on Wednesday and Thursday mornings but, since it was not expected that there would be any sessions on Friday, no provisions were made for a service that morning. On Wednesday morning the devotional hour was conducted by the Rev. Henry D. Phillips of Washington, D. C., and on Thursday by the Rev. George W. Marston, Field Missionary of the Home Missions Committee.

At intervals during the recesses in the sessions of the assembly, demonstrations of Sunday school material were presented under the auspices of the Committee on Christian Education.

Conclusion

Moderators of Orthodox Presbyterian assemblies do not receive the homage regularly accorded to all moderators (even Auburn Affirmationists) of the Presbyterian Church in the U.S.A. But no report of this assembly would be complete without a tribute to the faithful services of its moderator, the Rev. Oscar Holkeboer. Mr. Holkeboer, by his manifest fairness to every commissioner and to every hue and shade of opinion, showed himself a worthy member of the moderatorial succession. Beset with certain difficulties, he nevertheless was able to surmount them and to administer the leadership of the assembly with a much-needed and wholly satisfactory objectivity.

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The Tenth General Assembly, unlike most of its predecessors, did not have its atmosphere surcharged with the electricity of perilous potentialities. There were, it is true, some rather basic differences of opinion, but the assembly skirted no abysses and leaned wistfully over no precipices. At the conclusion of most other assemblies of The Orthodox Presbyterian Church, we have felt that the atmosphere had been cleared by the free debate and frank exchange of opinion. The fact that this pleasant sensation was lacking this year was probably due in part to the fact that no threatening storm clouds hung just above the horizon of this assembly and in part to the fact that the character of much of this year's debate was in itself rather on the sticky side. We do not wish our criticism of the debate to be misunderstood. We freely grant that decisions such as those of this assembly could be reached only after a large amount of

exploration. The average commissioner comes to the assembly relatively uninformed of the details and the inwardness of the problems he is asked to decide. An avalanche of oratory presents to him a host of confusing questions and difficult issues. He quite properly has to go through the processes of large debate and listen to the airing of divergent points of view before he can be convinced that any given action is the proper action.

That, however, is a very different thing from the sterile redundancy of an ecclesiastical "gab fest", and much of this assembly's sessions fell to that level. Whatever limitations are placed on such prodigality of assembly time in the future will have to be placed there by the commissioners themselves. We do not hope ever to see the day when the chair will impose a harsh restraint upon free assembly debate. But we do hope very soon to see the day when the commissioners themselves will recognize the fact that no good purpose is served by vain repetition, by endless harangues, by off-the-point speeches, and by failure to adhere closely to the provisions of good parliamentary procedure. There were approximately seventy-five commissioners at this assembly. If each speaker had reminded himself that every time one minute of the assembly was wasted, a total of one and a quarter man-hours were tossed into the discard, we think that there would have been far less carelessness in this respect. Although we cannot prove it by statistics, it is our conviction that, had all waste of time been eliminated, the commissioners could easily have gone home Thursday evening.

But large as these adverse considerations may loom a few short hours after the close of the assembly, they are of relatively little cosmic significance. The cause of the kingdom of Christ was still the central consideration of every commissioner, and zeal for the glory of God was still at the root of every item of business and debate. As a result, the witness of The Orthodox Presbyterian Church is going forward, stronger than ever in its testimony to the whole counsel of God. The Orthodox Presbyterian Church has shown by the Tenth General Assembly, as by the other nine, that it intends to be "steadfast, unmoveable, always abounding in the work of the Lord."

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