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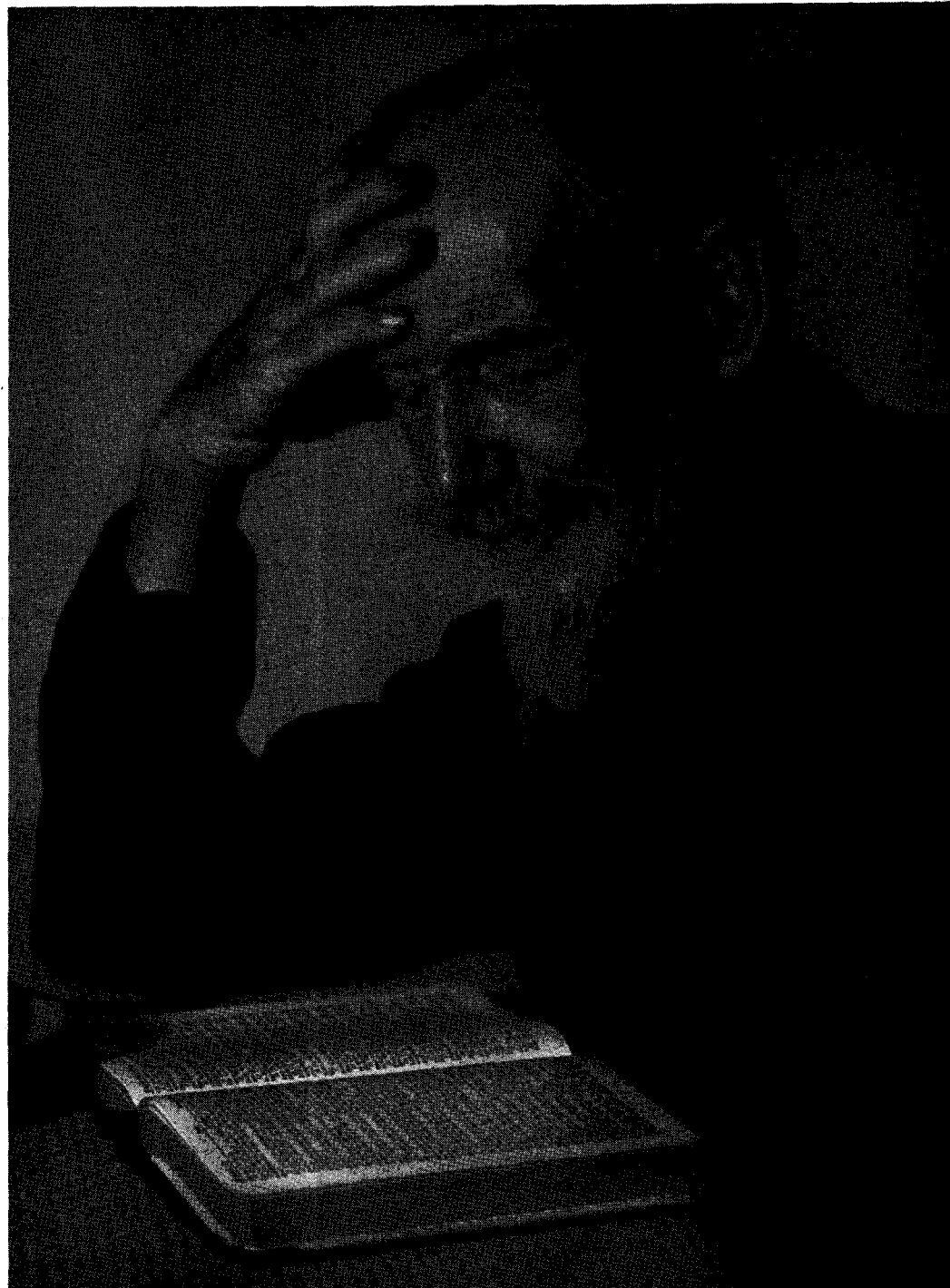


Photo by Kenneth Cook

**“Therefore shall ye lay up these my words in your heart and in your soul,
and bind them for a sign upon your hand, that they may be as frontlets
between your eyes.”**

June 10, 1945

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The First Three Days of The General Assembly

NEWS

By THOMAS R. BIRCH

Worship Service

PROMPTLY at eleven o'clock on Thursday morning, May 17th, the service of worship, preceding the business sessions of the Twelfth General Assembly of The Orthodox Presbyterian Church, was held in the auditorium of Westminster Theological Seminary, Philadelphia. The service was conducted by the Rev. Edwin H. Rian, moderator of the Eleventh General Assembly.

The Scripture was read from Matthew 28:1-10, 16-20, and Mr. Rian's text was the Great Commission of verses 18 to 20. Mr. Rian said that there were certain voices to be heard within The Orthodox Presbyterian Church during its present critical days. One voice proclaimed that the church has accomplished a great offensive; it has separated from the Presbyterian Church in the U.S.A. in the name of the Lord. We must, says this voice, now consolidate our forces and have a greater semblance of doctrinal unity. The church must choose between two matters: it must choose either a revival of Reformed teaching or many members and much money. A second voice says our church has largely ceased its offensive for the gospel and has built a wall around itself. Instead, it should unite with those of a common purpose in the battle against the Babylon of unbelief.

There is, however, said Mr. Rian, a third voice, and it is the voice we should heed. The voice of the Lord to The Orthodox Presbyterian Church today is the voice of the Great Commission. It speaks first of the missionary work of the church. The basis of its missionary challenge lies in the proclamation that "all power is given unto me." Its "Go ye" is a command from the Christian's supreme headquarters. When Christ says "Go" it is an order that we busy ourselves with the work of His kingdom. We must be on the march, on the offensive. "We cannot expect to win the battle," declared Mr. Rian, "sitting

behind our Maginot Line of doctrinal purity." We must have a holy restlessness to make the truth of God known, not only in the foreign field but also in every sphere of life at home. We have the glorious light of the gospel; we must not hide it under a bushel.

In the second place, the Great Commission speaks of the pastoral work of the church. It proclaims the importance of a teaching ministry. The church which is built upon the solid foundation of a teaching ministry is a church that is characterized by stability. We are commanded to teach the whole counsel of God. To make the truth of God plain and clear to the common man requires great study and effort, but the rewards are worth all the cost. The church is not to preach its own wisdom but "whatsoever I have commanded you."

Finally, the promise to the church is Christ's "Lo, I am with you always." He is the friend that sticketh closer than a brother. He never fails, deserts, disappoints or disillusion us. The time for our offensive, declared Mr. Rian, is now. When we go forth with the gospel, we go forth on that offensive in a blaze of triumph, for we know that the gospel cannot be defeated.

Following Mr. Rian's sermon, the sacrament of the Lord's Supper was administered. In that celebration Mr. Rian was assisted by the Rev. Richard W. Gray and the Rev. Glenn R. Coie. The elements were served by four ruling elders.

Elections

The Twelfth General Assembly was called to order at 2.05 P.M. and constituted with prayer by Mr. Rian. The roll call showed fifty ministers and twelve elders already enrolled. The minutes of the eleventh assembly were approved in their printed form.

The election of clerk of assembly occupied little time. The first nominee requested that he be allowed to withdraw his name and the request

was granted. The Rev. Leslie W. Sloat nominated the Rev. Eugene Bradford for the office, nominations were closed and, except for a feeble negative vote from Mr. Bradford, his election appeared to be unanimous.

Two candidates were nominated for the office of assistant clerk. The Rev. Charles H. Ellis defeated the Rev. Edwards E. Elliott in the nearest approach to a contest that the assembly witnessed, so far as election of officers was concerned.

The moderatorship usually calls for at least several candidates and a number of speeches. It was expected that this year the crop would be exceptionally bountiful. To the surprise of many commissioners, the only nominee was the Rev. Robert S. Marsden, whose name was offered in a brief but highly complimentary speech by the Rev. Richard W. Gray.

Preliminary Business

Overtures and papers were then read by the clerk, and these will be printed in this report at the several points where they were acted upon. The overtures concerned (1) the personnel of the general assembly; (2) meetings of standing committees; (3) a proposed division of the Presbytery of Philadelphia; (4) an investigation of the possibility of union with the Reformed Presbyterian Church, General Synod; (5) the reduction of the overhead of the Committee on Foreign Missions; and (6) the recognition of the work of the denomination's chaplains. (A seventh overture, concerning the need for adequate sex instruction of the youth of the church, was submitted later in the sessions of the assembly.) Several other communications were also read.

Consideration of the docket was the next order of business. It was proposed that the complaint in the Clark case be made the order of the day following the reading of the minutes on Friday morning. After considerable debate centering about the (See "Assembly," page 169)

Seaside Evangelism

EVANGELISM

By the REV. LESLIE A. DUNN

Pastor of Calvary Orthodox Presbyterian Church, Wildwood, N. J.

A GREAT and effectual door for the preaching of the gospel is opening at Wildwood, New Jersey. During the coming summer months between a half million and a million people will visit this popular seashore resort. A real challenge comes to Bible-believing Christians to reach as many of this number as possible with the saving gospel of the Lord Jesus Christ.

Practically all of these people frequent Wildwood's boardwalk along the ocean front. A lot has been purchased on this boardwalk and plans adopted to erect a pavilion seating three hundred people. After weeks of delay, the War Production Board has granted a permit for the building of such a pavilion. The request for a permit was at first denied, but upon appeal this decision was reversed. Much prayer was offered that the appeal would be acted upon favorably and we now rejoice in the answer to that prayer.

It will not be an easy task to secure the money, materials and men with which to erect the pavilion and equip it for use by the time the crowds begin to flock there about the first of July. But every effort is being made to accomplish that task. Pilings have been sunk in the sand and concrete piers built upon them, nine feet above the sand to the level of the boardwalk. The frame building will be simple in design, with open front and unfinished interior.

It will indeed be a "pavilion" in which the gospel may be preached. The auditorium will accommodate a literature rack and writing tables for the convenience of servicemen and civilians in the afternoon and early evening. A sacred concert of recorded music is planned for each afternoon, when an attendant will be in charge to offer counsel and spiritual assistance to any inquirers.

Every evening during the week, sacred music will be played for a half hour or so prior to the beginning of the meeting. This nightly service will feature hymn singing, special music and gospel preaching. Already a number of Orthodox Presbyterian ministers have agreed to spend a part of their vacation at Wildwood in order

to help in the preaching. Mr. Roy Lambert, a senior at Westminster Theological Seminary and a member of Covenant Orthodox Presbyterian Church, East Orange, N. J., is planning to spend the summer at Wildwood to assist in the afternoon programs and to sing and preach at some of the evening meetings.

At present the most urgent need is for funds. During recent months sufficient money has been received to pay in full for the lot, leaving a balance of several hundred dollars toward the building. At least \$5000 more is needed by the first of July to pay for building and equipment costs. The Presbytery of New Jersey, through its committee, is seeking to raise this money through voluntary contributions and loans.

If the pavilion can be ready for nightly services by the first of July, we contemplate reaching about fifteen thousand people during the summer with the gospel message. These hearers will return to their homes within a radius of three hundred miles of Wildwood with a better understanding of the gospel and with a better acquaintance with The Orthodox Presbyterian Church. The primary purpose of this project is to win souls to

Christ. But those attending the pavilion will carry with them not only literature describing the way of salvation and the walk of a Christian but also in many instances pamphlets of information regarding The Orthodox Presbyterian Church and a list of the churches in our denomination, with their addresses.

An appeal is made to Christians everywhere to help make this type of program possible. No salaries will be paid, at least for the first season, but, besides the building costs, money is needed for literature and current operational expense.

Visitors planning to come to Wildwood this summer are urged to attend the services in the pavilion and help in the meetings when possible. We need a pianist to play at the evening meetings. Any who can play instruments or sing are invited to offer their services to the Executive Director. Pastors are invited to solicit such talent to be used for the glory of God at the pavilion.

Information is desired regarding the availability of an electric phonograph with an automatic record changer. Gifts of good records are also welcomed. All communications and contributions may be sent to the Execu-



A typical boardwalk crowd at Wildwood, to whom the gospel must be preached.

tive Director, the Rev. Leslie A. Dunn, 207 East Davis Avenue, Wildwood, New Jersey. And if you come to Wildwood, look for the pavilion on the boardwalk between Baker and Montgomery Avenues.

An open door for vigorous evangelism lies before our church here at

Wildwood. But as in Paul's day there are many adversaries. The spirit of play prevails here. Worldliness and alluring attractions beckon many to take a vacation from religion. Pray to the Lord of the harvest for the salvation of many souls through this unique type of evangelism.

How to Interpret the Bible

BIBLE STUDY

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, N. J.

PART FOUR

Figures of Speech

FIGURES of speech may be divided into two classes: figures of words and figures of thought. Figures of words portray a resemblance in a single word. Simile, metaphor, metonymy, and personification are in this class. Figures of thought take many words to portray a resemblance. Fable, riddle, enigma, symbol, type, allegory, and parable are in this class.

Simile is one of the most common figures of speech. *Simile* comes from the Latin "*similis*" meaning like or similar. It is a formal comparison made between two different objects so as to exhibit some resemblance. The words "like" or "as" are usually employed to draw the comparison. A familiar simile is found in the charge of Jesus: "Be ye therefore as wise as serpents, and as harmless as doves" (Matt. 10: 16).

It is important in understanding of similes to get the point of comparison, which usually is a single point. The simile, "The day of the Lord so cometh as a thief in the night" (I Thess. 5:2) is often misappropriated by those who believe in a secret rapture of the church prior to Christ's return to the earth. The point of similarity, they say, is that Christ's coming, like that of a thief, will be secret. But the point of comparison the apostle intends is that Christ's coming, like that of a thief, is unexpected and therefore calamitous to those who are not watching for such an eventuality. Proof of this is found in Paul's explanatory statement: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with

child, and they shall not escape" (I Thess. 5:3).

Metaphor is another common but expressive figure. The word comes from the Greek "*metaphero*" meaning to carry over or transfer. It is an implied comparison between two objects. Unlike the simile, there is no comparative word, such as "like" or "as." In metaphor it is not said that "Herod is like a fox." But the literal meaning of the word is turned to a new and striking use by implication, in the metaphor, "Go ye, and tell that fox" (Luke 12:32). In tracing the etymology of a word, one will often find that the primary meaning has been lost and a metaphorical meaning has become the customary one. For example, right and wrong originally meant straight and crooked. These words are now used almost exclusively in the metaphorical sense in the moral sphere. As M. S. Terry puts it, "Every language is, therefore, to a great extent, a dictionary of faded metaphors."

Another figure often used in the Bible is *metonymy*. The word comes from the Greek "*meta*" denoting change, and "*onyma*" name. It is a figure of speech in which a thing is designated by something habitually connected with it and to which it is closely related. Cause is often put for effect. "Moses and the prophets" (Luke 24:27) is the phrase substituted for the writings which they produced. Adjunct idea or circumstance is often substituted for the main subject. "Thou shalt rise up before the hoary head" (Leviticus 19:32) means we should honor the elderly man, who is here suggested by one of the characteristics of the aged, namely, a hoary head. Again, a sign is often put for the thing signified. In Romans 6:4, which

reads, "Therefore we are buried with him by baptism into death," the sign baptism is put for the thing it signifies, namely, union with Christ.

Still another figure is *synecdoche*. This word comes from the Greek "*syn*," with, and "*ekdoche*," to receive from. It is a figure in which, for the purpose of vividness, the whole is put for the part. Luke uses this when he speaks of the decree of Cæsar Augustus that "all the world should be taxed." To impress upon us the pervasiveness of that decree, he used the whole world for a part, the Roman Empire.

The last figure we mention is *personification*. Personification is a figure in which inanimate objects or ideas are viewed as if they possessed life. To impress us with the majesty of God, the prophet says of Him, "The mountains saw thee and trembled" (Hab. 3:10).

We turn now from the figures of speech expressed in a word to those which take many words to portray an analogy. Among the figures of thought in the Bible are riddles, enigmas, proverbs, fables, allegories, parables, symbols, and types.

In the introduction of Proverbs we are told that it is the part of true wisdom "to understand a proverb and an enigma; words of the wise and their riddles" (1:6). When we perceive the nature of riddles, enigmas, and proverbs, we shall see why one who understands them possesses true wisdom.

A *riddle* is a dark saying, the meaning of which is obscure and must be discovered by shrewd thought. The Hebrew word for riddle comes from a root meaning to twist or be in knots. A riddle is, therefore, a mental knot. It is used for the purpose of testing the acumen of those who try to untie it. It also purports to arouse attention and start inquiry, thus making the truth more vivid and impressive when it is discovered. The Queen of Sheba tested Solomon's wisdom with riddles (I Kings 10:7).

One of the most celebrated riddles of ancient Greece was that of the monster named Sphinx. "What animal goes on four feet in the morning, on two at noon, and on three in the evening?" The answer is man, who crawls in infancy, walks in maturity, and uses a staff in old age.

The most famous riddle in the Bible is Samson's: "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judges 14:

14). Some doubt it is a true riddle, since its solution did not lie in the sphere of the Philistines' experience. Others claim that in those days the lion was commonly used for food and his carcass was often a haven for bees.

Similar to a riddle is an *enigma*. It is best to use riddle in reference to earthly wisdom and *enigma* in reference to heavenly. It was Solomon's earthly wisdom (God-given, of course) that the Queen of Sheba tested. But of the revelation of heavenly things Paul says, "For now we see through a mirror in *enigma*" (I Cor. 13:12). In distinction from His mode of revelation to the prophets, God says of His revelation to Moses, "With him will I speak mouth to mouth, even plainly, and not in *enigmas*" (Num. 12:8). The clearest revelation of the things of God in words is an *enigma* when compared to sight. Everything is comparative. The revelations made to Moses were clear in comparison to the communications made to others by visions and dreams. Paul says the writings of Moses were *enigmas* compared to the revelations contained in the gospel (II Cor. 3:12, 13). "And the gospel itself is obscure compared to the lucid medium which we shall see hereafter" (Hodge, Commentary on I Cor. 13:12).

The *enigma* with its purpose to test spiritual acumen and provoke inquiry was used extensively by Jesus sovereignly to reveal truth to His own and withhold it from others. When asked by His disciples why He spoke in parables, He said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11). Spiritual acumen was necessary for them to receive the truth. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be

converted, and I should heal them." (Matt. 13:12-15).

The discourse of Jesus on the new birth is an *enigma*. Nicodemus, a rabbi with a thorough knowledge of the Old Testament, came to Jesus for more knowledge because he perceived He was a teacher. By the *enigma* of spiritual birth, Jesus revealed Nicodemus' ignorance of heavenly things. To know the kingdom of God, Nicodemus needed to be born again. But he did not know what Jesus meant.

Had he had spiritual perception, he would have realized Jesus was speaking of the new birth presented in the Old Testament under figures of a new heart (Ezek. 26:36) and circumcision (Deut. 30:6).

When Jesus spoke to the woman at the well, He used the *enigma* of water. He spoke of everlasting life under the figure of water (John 4:10-15). He also used an *enigma* in connection with His disciples (John 4:32-38).

A Calvinist Looks at Prophecy

REVIEW

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

* PROPHECY AND THE CHURCH, an examination of the claim of dispensationalists that the Christian Church is a mystery parenthesis which interrupts the fulfilment to Israel of the kingdom prophecies of the Old Testament, by Oswald T. Allis. The Presbyterian and Reformed Publishing Company, Philadelphia, 1945. \$2.50.

TO SAY that this book is interesting is to be guilty of understatement. It is nothing short of fascinating. It was with difficulty that we put it down, for here is presented, in readable and popular form, a magnificent broadside against modern dispensationalism. At the same time—and this we would say at the outset—the work is positive and constructive. No one can read these pages without having a clearer idea of the unity and harmony of God's Holy Word, without coming more fully to see and appreciate the "consent of all the parts."

On the jacket of the book the central theme is emphasized. A cross is represented, and on this cross are two quotations from Scripture: "Behold now is the accepted time"; "Now is the day of salvation." Thus Paul speaks, basing his message upon the words of Isaiah the Prophet. Prophecy and Church unite to declare the great truth of salvation through the gospel.

Never was this emphasis upon the unity of Scripture more needed than at present. There are two classes of

people who seem to seek to destroy this unity. One is the critic, who tenaciously clings to his documentary divisions. The other is the dispensationalist, against whom the present book is written.

The author, Dr. Oswald T. Allis, is proving to be the great champion and defender of the unity and harmony of the Bible in our day. Against the critics he has written his devastating argument, *The Five Books of Moses*. Now, against the other destroyers of Scripture's unity, the dispensationalists, appears the present volume, *Prophecy and the Church*.

Dr. Allis endeavors to point out that the phenomenon of dispensationalism is based upon a false, literalistic method of interpretation, which ignores the true character of the Old Covenant. As every devout student of the Bible must know, the Old Dispensation was preparatory in character, and typical of that which was to come. We read, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after," (Heb. 3:5). The prophets were, under Moses, men of the Old Testament dispensation, and they employed the language of their day to speak of the great age of redemption to come.

The dispensationalists lose sight of this fact. They tell us that "Israel always means Israel," and that the prophecies regarding Israel are not changed. In consequence of this, as

* This book may be purchased through the PRESBYTERIAN GUARDIAN Book Service.

Dr. Allis rightly points out, they hold that the kingdom announced by John the Baptist must be an earthly, political, nationalistic Jewish kingdom. Thus the postponement or parenthesis view of the church is introduced, and the Jewish kingdom is reserved for a time after the parenthesis.

One of the many merits of this work is its splendid treatment of the Old Testament prophecies. Indeed, we do not know when we have read a treatise on prophecy that contains so much common sense. This book sounds like the voice of Hengstenberg, and Keil and Fairbairn. And that, we think, is about as high a compliment as we can pay it. For, although the work is simply written, it is, nevertheless, profound and scholarly. Dr. Allis knows what he is talking about. He knows the nature of the Old Testament and its prophecy. He knows the Hebrew language, and there is an air of authority—not dogmatism—about his work.

In a brief review of this kind, we cannot do justice to the entire book. One minor point we would mention, because it is so admirably handled and because it contains such a death-blow to the dispensationalist theory. In his treatment of Daniel 9:27, Dr. Allis shows that the verse is not talking about the making of a covenant. "It is a mistake to say that these words apply to the making of a seven-year covenant, and to infer that the maker of it cannot be the Messiah whose covenant is an everlasting covenant" (p. 122). Good! Let us do away once and for all with this incorrect interpretation upon which the dispensationalists have been leaning so heavily. Daniel is not here speaking about the making of a new covenant at all.

This is an admirable book. It contains a richness of good, sound, Biblical interpretation. It carries the principles of dispensationalistic interpretation to their logical conclusion and shows how untenable they are. It proves its point. It demonstrates that the time-honored method of interpreting Scripture in the light of Scripture is, after all, the only true one. We heartily recommend this splendid work to readers of THE PRESBYTERIAN GUARDIAN. It should go far to revive interest in the true study of prophecy. May God richly bless its ministry to the edification of His church!

Machen League Debates Post-War Planning

THE Spring Conference of the North Jersey Machen League was held in Ringoes on Saturday afternoon and evening, May 12th. More than eighty delegates were in attendance, with more than one hundred present to hear Chaplain E. Lynne Wade, USNR, relate evidences of God's grace apparent in previous periods of his chaplaincy and tell of his future plans as senior chaplain of the recently commissioned Hospital Ship *Consolation*.

Miss Judy Ward, president of the Machen League of New Jersey, presided at the conference, which was dedicated to members and friends in the armed forces and opened with a thirty-minute period of prayer. The Rev. John P. Clelland's address, "On Your Face Before God; On Your Feet Before Men," was followed by a forum on "Post-War Planning for Machen Leagues." The Rev. John F. Gray presided and Mr. Clelland and Chaplain Wade constituted the Board of Experts. It developed that the post-war problems in which those present were chiefly interested centered in the anticipated return of service personnel. A rather surprising and an exceedingly important conclusion was reached: The problem is not that of the returning service man but that of the present Machen League. The Rev. Lewis J. Grotenhuis who, since Pearl Harbor, has written monthly letters to all those from his community in the armed forces, declared his conviction that the service man would, on his return, be reached by the church if the church had been faithful in writing to these men, keeping the gospel before them, and keeping the men before God in prayer. Letters from Chaplains Alexander K. Davison, A Culver Gordon and Donald C. Graham powerfully reinforced this view.

It is the hope of the members of the North Jersey Machen League that all members of all Orthodox Presbyterian churches will henceforth carry out these suggestions and that such individual efforts will be strengthened by a monthly letter from each church containing both church and community news, together with a gospel message in tract form or otherwise.

Dakotas Presbytery to Sponsor Bible Camp

THE summer Bible camp sponsored by the Presbytery of the Dakotas of The Orthodox Presbyterian Church will be held this year at Niobrara, Nebr., from June 11th to 18th. The principal speaker will be the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education. Other classes will be conducted by the Rev. Delbert Schowalter, the Rev. Russell D. Piper and the Rev. Reginald Voorhees.

Piper Installed at South Dakota Church

A SPECIAL meeting of the Presbytery of the Dakotas of The Orthodox Presbyterian Church was held on May 15th in Trinity Church, Bridgewater, S. D.

The Rev. Russell D. Piper of the Presbytery of California, who had been dismissed to the Presbytery of the Dakotas, successfully passed an examination in theology and was enrolled as a member of presbytery. Preparations were made for his installation to be held that evening in Trinity Church. He was installed also as pastor of Bethel Church, Alexandria.

The Rev. Dean W. Adair, formerly pastor of Westminster Church, Hamill, S. D., was dismissed to the Presbytery of Wisconsin to assume the pastorate of Calvary Church, Cedar Grove. At an earlier meeting the Presbytery of the Dakotas had refused to release Mr. Adair from his charge, but at the May meeting, which was attended by three representatives of the Hamill congregation and one from the Cedar Grove church, the presbytery finally granted the requested permission.

At the installation service for Mr. Piper, the invocation was pronounced by Mr. Louis E. Knowles and the sermon was preached by the moderator of the presbytery, the Rev. Reginald Voorhees, who also propounded the constitutional questions. The installation prayer was offered by the Rev. Walter J. Magee. The charge to the congregation was given by Mr. Adair and the charge to the pastor by the Rev. Melvin D. Nonhof.

The Presbyterian
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EDITORIAL

**"To the
Unknown God"**

NOT goodwill alone, but hard thought and creative theology will some day end the scandal of divided Christendom. Instead of new public monuments to an Unknown God, we need to know God better and to understand why we worship Him at all."

With these words *Life* magazine concludes the leading editorial in its Easter number. The article is a strong and vigorous criticism of and attack upon the theological indifferentism of modern Protestantism.

According to the editors of the magazine, while there are certain religious leaders who insist upon the importance of the doctrinal position of their churches, the general popular attitude is one of "an irritated yawn" whenever anything in the line of a doctrinal controversy looms on the horizon. The attitude of the Laodiceans, described in the third chapter of the Revelation, appears to represent a goodly proportion of the popular mood.

On the other hand, where there is a real urge toward religious unity, it is liable to be set in a context where religion is thought of in terms of deeds and ethical conduct, not in terms of creeds and doctrinal belief. This, for example, characterized the recent speech of John D. Rockefeller, Jr. He urged a church for everybody who is fighting against sin and in favor of righteousness, and a church in which all doctrinal emphasis would be set aside.

The editors of *Life* feel, and we think quite correctly, that no real church unity will ever be established

until agreement is reached concerning doctrinal questions. What does a particular church believe? What do its missionaries preach? What do you mean when you talk about sin and righteousness? Why the Christian gospel and not some other gospel? And there are other questions along this same line we think pertinent. Is there such a thing as a true religion, in an absolute sense? Where is such a true religion to be found? Does such a true religion bring a knowledge of the true God? Certainly it must, if it is true. Then what does it tell us about the true God? And if there is available truth about the true God, can any institution that claims to be the church of that living God be in doubt concerning its message, or go before the ear of the world with trumpets making uncertain sounds?

These are questions. They are important questions. They are perhaps the most important questions that can be or ever have been raised. Our Saviour declared that it was life eternal to "know thee, the only true God, and Jesus Christ whom thou hast sent." The editors of *Life* are therefore quite correct when they say that the real enemy of religion today is not creeds but secularism, not an interest in theological formulation but in conformity to the world, in breaking down the distinction between the church of God and the society or culture of civilization.

We would commend those who have the business of publishing *Life*, in that they have had the courage to speak in these terms to the church. Magazines such as this one, with wide circulations throughout the English-speaking world, know full well that their popularity is not liable to be enhanced by speaking in a clear voice on subjects of religion. It takes courage to go ahead of public opinion and to attempt to guide human thought into constructive channels, rather than to wait and go along with the crowd. And it takes even more boldness to step out into the narrow way of religion, where there is every type of touchiness, of jealousy, of suspicion, of bigotry, and of indifference, and to march forward with face set straight for the goal of a faith that has content as well as form.

The history of the church shows that rich fruit has been brought to Christ's visible kingdom in days in which men struggled mightily to de-

termine what they believed, or what they were to believe. There have been great days for the church—the days of Paul, of Augustine, of Athanasius, of Calvin, and, we dare also to add, of Machen. Those were not days when men were cold to the content of their faith.

In the sovereign and gracious providence of God, The Orthodox Presbyterian Church has been led into a doctrinal controversy. In the history of the church, such controversies have had a lasting effect on both parties to them. We have no doubt it will be so in our own. But in the history of the church also, when after the decision of the issue the church has been more firmly established in the truth, there has been a new firmness of step, a new clearness of vision, and gains of great moment have come. We believe this also will be true in our own case. We do not fear doctrinal controversy. We do fear the fear of doctrinal controversy. To be afraid to ask what we are to believe, to be afraid to fight for what we believe, to be afraid of meeting the consequences of what we believe—those are the things of which we are most afraid. Those are the things that make a church lukewarm, neither hot nor cold. Those are the things that will cause God to spew such a church out of His mouth.

Let us then have confidence in the living God, who has promised His Holy Spirit to guide His church into the truth. If with sincerity of purpose we set our heart to seek the Lord, He will not be deaf to our plea. If we seek first the kingdom of God, we have the promise that our search shall not be in vain. God delights to honor those who honor Him. The Orthodox Presbyterian Church has before it a special chance to honor God. It has before it in a special way the chance to bow before the authority of God's own Word, and to regulate its own internal affairs by the light of that revelation of the truth. If the church will indeed endeavor to face the issues before it in the light of the Word of God, with an eye single to the honor of His most holy Name, then we have nothing to fear. The outcome of the issue may well be of such a character that it will set in motion waves which will dash upon many a foreign shore, and reach even to the utmost bounds of earth.

We must not draw back in this hour, but in quiet confidence go for-

ward to face the test before us, believing that the Head of the church will not allow His Name to be dishonored or denied when His people honestly and earnestly seek His truth.
—L. W. S.



Your FAMILY ALTAR

Songs of Degrees

JUNE 20TH. PSALM 120 (2)*

INSTANCES are not unusual where a saint of God is in danger from the lying lips of others. When these lies are told to the saint there is need for prayerful discernment of the deceiver, and immediate rebuke of the deceiver. When these lies are told about the saint there is the necessity of an appeal to God for His deliverance and justification, and an earnest seeking after a reconciliation with the offender.

21ST. PSALM 121 (7)

Turning our thoughts to this psalm, we take note of the keeping power of our Lord Jesus Christ. Matthew Henry considered these words worth quoting, "The Lord shall preserve thee from all evil, the evil of sin and the evil of trouble. He shall prevent the evil thou fearest, and shall sanctify, remove, or lighten, the evil thou feelest. He will keep thee from doing evil (II Cor. 13:7), and so far from suffering evil, that whatever affliction happens to thee there shall be no evil in it. Even that which kills shall not hurt."

22ND. PSALM 122 (1)

As the beauty, strength and enjoyment of Jerusalem was established by the temple which was in her midst, so in your community the church stands forth. Without the church of Jesus Christ, no community is safe to live in. With His church in its midst, there is not only safety but also delight, increasing according to the faithfulness of the minister and the consecration of the people.

23RD. PSALM 123 (1)

The eye of hope must ever turn to the God of all mercy. As the child of God sighs under the contempt of men, let him lift his eyes heavenward. With submissive expectation the child

of faith waits upon the Lord till He have mercy.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

24TH. PSALM 124 (8)

Surely this is a psalm in which the saints of God bless His name for miraculous deliverance. It is said that nothing more alarmed the chief persecutor of the Scottish saints than that occasion when John Durie was released from Edinburgh prison while two thousand of the faithful, with deep solemnity, sang this psalm. Well may the enemies of Christ's children cringe when they hear the confident song of the redeemed as they praise God!

25TH. PSALM 125 (2)

Contemplating Jerusalem with hills surrounded, or remembering the present day accounts of almost unconquerable heights, our thoughts go out in praise to God that He is our bulwark on every side. It is not simply the power of God but *God in all His divine attributes* who surrounds the believer. Pray that God will be with His saints the world over, forevermore.

26TH. PSALM 126 (6)

Ascending by degrees, we naturally come to this exalted step—joy in the Lord. Be it a temporal deliverance or more especially, a spiritual conversion, radiant joy is the expression of our heart-gratitude. If the heathen mark the kindness of the Lord toward His own (2), how much more readily should the delivered one acknowledge His work.

27TH. PSALM 127 (1)

Spurgeon suggests, "We are here taught that builders of houses and cities, systems and fortunes, empires and churches, all labor in vain without the Lord; but under the divine favor they enjoy perfect rest." All our undertakings promise better success if they are committed to the Lord for His approval and His promotion. Let us not attempt anything apart from such divine favor.

28TH. PSALM 128 (1)

"What cheering words are these!
Their sweetness who can tell?
In time, and to eternal days,
'Tis with the righteous well."
The Lord's rich blessing rests upon the righteous family, its descendants, its community and its church. By the righteousness of individuals and fami-

lies, a nation is exalted. This is an excellent household psalm.

29TH. PSALM 129 (4)

Adversity seems to be one of the companions of this life and is especially near to the godly. But the holy Word encourages us, in that "affliction worketh patience." The psalmist declares his invincibility because of the righteousness of the Lord. "There hath no temptation taken you but such as is common to man: but God is faithful . . . making a way to escape, that ye may be able to bear it."

30TH. PSALM 130 (3)

"*De Profundis*" is a full psalm; each verse is rich with its own thought, as well as making of the whole all that may be desired. Note the rise from the depths of despair to the heights of confidence in God. Mark the confession of personal transgression in verse three, and the immeasurable grace of God in the following verse. Call upon the Lord to reveal that "plenteous redemption" in this day.

JULY 1ST. PSALM 131 (1)

As this psalm is a melodious note in the great symphony of psalmody, so humility, its subject, is an harmonious accompaniment of the Christian life. An outstanding Calvinist of the last century said, "Lowliness is one of the highest attainments in the divine life." How fitting that David's name should find place in the title! Israel's greatest king, noblest warrior, sweetest singer is also Israel's humblest child before the throne of almighty God.

2ND. PSALM 132 (16)

Our covenant-keeping God ever delights to grant more than His petitioners request. As another example of "golden answers to silver prayers" (v. 9) the Lord promises to clothe the true ministers of God with salvation, promoting a joyful shout from His saints. The plea of covenant promises in petition is irresistible in the gracious court of heaven. Avail yourself of this mighty instrument of prayer.

3RD. PSALM 133 (1)

There can be no communion of the saints without some common basis of union. But where there is that basic unity, communion may be rich and sweet. Divergence of labor, of opinion on particular points, of temperament or of nationality may be readily bridged by the union which we have as brethren in Jesus Christ. Every cylinder of a motor fires at a different

* Verses printed in the headings in parentheses are to be memorized.

time but the result is a harmony of power. How pleasant when brethren dwell together in unity!

4TH. PSALM 134 (1)

Though we may commemorate our national day of independence soberly this year, it gives us real reason to rejoice. But in conjunction with this brief psalm let us consider how enduring it may become, if day and night the servants of God stand in the house of the Lord to bless Him. Christian citizens, look for God's continued blessing upon our nation; foster the faith; further the glad tidings of Christ's cleansing blood.

—HENRY D. PHILLIPS

Assembly

(Continued from page 162)

advisability of placing this matter ahead of the regular business of the church, the amendment was passed.

By authorization of the assembly, the moderator appointed three assembly committees:

COMMITTEE ON OVERTURES AND PAPERS: Ministers: John H. Skilton, Robert L. Atwell, Robert E. Nicholas, Edwin H. Rian; Elder: P. J. Vandenberg.

COMMITTEE ON EXAMINATION OF PRESBYTERIAL RECORDS: Ministers: Calvin K. Cummings, William Young; Elder: S. Parker.

COMMITTEE ON DATE AND PLACE OF NEXT ASSEMBLY: Ministers: Edward Wybenga, Charles L. Shook; Elder: A. H. Squires.

With the exception of the complaint in the Clark case, an invitation from the Presbytery of California to the next assembly, and the resignation of a member of a standing committee, all the overtures and papers were referred to the Committee on Overtures and Papers. The invitation from the Presbytery of California was referred to the Committee on Date and Place of Next Assembly.

The Committee on Arrangements for the Twelfth General Assembly recommended that the offering at the two evening meetings be given to the assembly's travel fund, and this recommendation was adopted.

Standing Rules

Dr. Ned B. Stonehouse reported for the committee charged by the eleventh assembly to draw up stand-

ing rules for the conduct of the assembly. The committee presented a set of standing rules, and recommended that they be adopted provisionally as binding upon the twelfth assembly. After a number of minor amendments of the rules, this recommendation was adopted. The committee further recommended that a committee on standing rules be elected by this assembly to give further consideration to the matter and to report to ministers and sessions at least six weeks prior to the next assembly, with a view to final action at that assembly. This recommendation also was adopted, and the present committee, consisting of Dr. Stonehouse, the Rev. John Patton Galbraith and the Rev. Edward L. Kellogg, was elected to carry out the instructions of the recommendation.

Travel Fund

A preliminary report of the Travel Fund Committee was presented by the Rev. John P. Clelland, who stated that two appeals had been made to the churches by the committee and that \$282.35 had been received from twenty-two churches. Since Mr. Clelland was the only member of the committee present at the assembly, he requested additional help and the Rev. Clifford S. Smith was added to serve with Mr. Clelland at this assembly.

Christian Education

The report of the Committee on Christian Education, submitted in two lengthy parts, was read by the president, the Rev. Leslie A. Dunn. The first part, which was the usual report of the committee, is herewith published. The second part, entitled "A Formulation of Specific Principles of Christian Education and Pedagogy in terms of which the work of the Committee on Christian Education is to be guided," was prepared at the instruction of the Eleventh General Assembly and will be published in a later issue of THE PRESBYTERIAN GUARDIAN.

The Committee on Christian Education has held six meetings during the year, and at three of these meetings conferences of two and three days' duration regarding fundamental Christian educational principles were held.

GENERAL PRINCIPLES

At the Eleventh General Assembly the

Committee on Christian Education was instructed by the Assembly, "to include in its report to the Twelfth General Assembly a formulation of specific principles of Christian education and pedagogy in terms of which its work may be guided." As a result of the conference held, agreement was reached on the "principles of Christian education and pedagogy in terms of which its work may be guided." As a result of the conference held, agreement was reached on the "principles of Christian education and pedagogy, in terms of which" the work of the Committee on Christian Education is expected to be carried on in the future, unless instructed otherwise by the General Assembly. A paper containing these principles has been sent several weeks in advance of the meeting of the Twelfth General Assembly to all the ministers and sessions of our church, and is included at the end of this report as a part of the report. Because it was difficult to plan advanced work until these principles were adopted, the preparation of other courses of study for the Sunday school, and other new projects was postponed until after the adoption of the principles.

One of the most fundamental works of Christian Education in connection with the church is the establishment and maintenance of Christian day schools as carried on by the Christian school societies. Until such schools have been established in places where our churches are located, and have been maintained long enough to train a new generation of Christians thoroughly grounded in the doctrines and principles of the Reformed Faith, the work of the Committee on Christian Education should include the preparation of courses of study for our people which might be unnecessary were such a Christian school system in operation. Such work would be in the nature of a stop-gap, until our churches establish Christian day schools to take over this work.

In view of these facts, it is gratifying to note that the two Christian schools established largely by members of our denomination, at Willow Grove, Pa., and Middletown, Pa., have had a successful year of operation under their respective Christian school societies, that it is contemplated to give seven grades of work under two teachers in the Willow Grove School next autumn, and that the Middletown, Pa., school will also employ two teachers.

Committees have been appointed looking to the organization of Christian school societies, in West Collingswood, Bridgeton, Kirkwood, East Orange, Mediator Chapel, in Philadelphia, Franklin Square, N. Y., and in Waterloo, Iowa. Prospects in some of these places are bright for the establishment of a Christian school in the not too distant future.

Groups in three other places not connected with our denomination have been influenced to start Christian school societies. The visit of Mr. Mark Fakkema in the interest of the establishment of Christian schools has been very helpful to those churches where he spoke.

During the past year the general secretary has spent much time in conferences on Christian Education at various churches of our denomination. Beginning with a conference for church workers at Quarryville late in August, sixteen such conferences have been held: at Middletown, Pa., Portland, Maine, Franklin Square, N. Y., West Collingswood, N. J., Kirkwood, Pa., East Orange, N. J., Westfield, N. J., Wildwood, N. J., Bridgeton, N. J., Ringoes, N. J., Redeemer Young People, Philadelphia, Silver Spring, Md., and Cedar Grove, N. J. This has been direct Christian Education that has reached many people in our denomination. It is felt that one of the most useful lines of work in which the general secretary can engage is in holding such conferences.

COVENANT CHILDREN

The Committee calls the attention of the General Assembly to "The Directory For The Public Worship Of God," Chapter V, Section 1, which reads as follows: "In order to aid those who contemplate making public profession of faith in Christ to understand the implication of this significant act and to perform it intelligently, the pastor shall conduct classes in Christian doctrine both for the covenant youth and for any others who may manifest an interest in the way of salvation." We would point out that the Sunday school does not ordinarily afford opportunity for such thorough training as the children require and have a right to expect. The Committee will be glad to offer suggestions concerning the planning of such a program and the selection of appropriate literature, and hopes to recommend a detailed program of graded catechetical training to the Thirteenth General Assembly.

SUNDAY SCHOOL LITERATURE

During the past year the Beginners' Sunday School Lessons have been sent out in mimeographed form. Beginning with the fourth quarter of 1944, they have been prepared by Mrs. Floyd E. Hamilton, and the two-year course for Beginners will be completed with the third quarter of 1945. This course has combined the doctrinal system of the Reformed Faith with its presentation in pedagogically acceptable form. The course is now in use in 33 churches as compared with 27 churches in 1944. When the course can be printed it will probably have a wider circulation. Though the churches which are using these lessons feel able to get along satisfactorily without the colored picture papers, some churches which would otherwise use the lessons

have not done so because we have been unable to supply these colored picture papers.

The student participation sheets to be used in connection with the Christian Reformed Key, have been prepared by Miss Frances Poundstone of Los Angeles, during the year. Thirty churches are now using this material. The teachers' study sheets prepared by Mr. Dunn go to the same number of Sunday schools. Beginning with the second quarter of 1945, the student participation sheets will be prepared by the Rev. Raymond Meiners.

Work on the projected lessons for the Junior Department is progressing. The lessons are being prepared by Mrs. Charles Schaufele, but we cannot give the date when the lessons will be prepared ready for use.

Miss Harriet Teal has consented to prepare the lessons for the Primary Department, but these will not be ready for use for at least a year. The lessons for the Primary Department will as far as possible follow a chronological order, but the "Unit Plan" will be followed. In the three-year cycle about half of the lessons will be from the New Testament, particularly the Gospels.

SUMMER BIBLE SCHOOL LITERATURE

During the summer of 1944 summer Bible schools in 43 churches used the literature prepared by our Committee. During the previous year it was used by 39 churches. Sixteen hundred forty-three workbooks were used by the Beginners-Primary Departments; 1226 workbooks were used by the Junior Department; 577 workbooks were used by the Intermediate-Senior Departments, a total of 3446 workbooks used by pupils. During 1943 only 1679 workbooks were used. In 1944, 285 Teacher's Manuals were used, as compared with 105 Teacher's Manuals used in 1943. In other words, more than twice as many pupils studied in 1944 as in 1943.

The courses in the second year of the three-year course for the summer Bible school will be as follows: Beginners-Primary book will be a course on the Life of Christ based on Mark; Juniors will study a course on characters in the Bible; the Intermediate-Senior book will be a course on God in History, with the emphasis on Providence and Archeology. They will again be prepared by Miss Margaret Duff, Mrs. Richard Gray, and Mrs. Charles Ellis, respectively.

THE YOUNG PEOPLE'S LESSONS

The Young People's Lessons for the past year have been edited by the general secretary and sent to 33 churches using our material. Courses in Great Leaders of the Christian Church, The Acts of the Apostles, The Means of Grace, and Exploring The Bible Truths Systematically, have been prepared. There has apparently been a decrease in the number of young people in the societies, due to the war,

and many churches are having difficulty carrying on this phase of their work.

TRACT PUBLICATION

During the year an edition of "Why I Believe in God" by Dr. Van Til, has been published, an edition of "Worthy of Jewish Thought," an edition of "Our Children—How Shall We Educate Them?" and a reprint of "Are You Sure?" and "Bombed on a Battleship." Lack of capital prevents the publication of several manuscripts for tracts, and several reprints of tracts now out of print. One great need of the Committee is a capital fund for the publication of new tracts, for a more adequate tract evangelization.

TRACT-BULLETINS

The form of the Tract-Bulletins prepared by the Rev. Edmund Clowney, Jr., has been changed this year, so that they are now printed in regular typewriter paper size, for use as Bulletins as well as tracts. Thirteen churches are now using them each month.

TRACT DISTRIBUTION

As has been done previously, free tracts have been sent to many army chaplains, and to the students in a number of theological seminaries and colleges. Free tracts have also been furnished to some men who distribute them to soldiers. The funds contributed for this purpose have been limited, so that little expansion has been possible in this field.

FINANCES

Contributions for the fiscal year from the churches were \$3799.30. Contributions from individuals were \$2057.99. Last year contributions from churches and individuals were \$5274.43. It will be noticed that, though 62 churches contributed during the year, the contributions as a whole still fell considerably short of the amount requested from the churches. Some few churches have contributed about the estimated quota from each church, but the majority have not met the suggested quotas. As a result, the total contributions have fallen considerably short of the budget proposed at the beginning of the year. This has meant the curtailment of the tract publishing program, which should be so important a part of the Committee's publishing work.

The proposed budget for 1945-1946 is as follows:

THE BUDGET FOR 1945-1946	
Materials Acct.	
Tracts	\$1000.00
Summer Bible School	650.00
Young People's Lessons	50.00
Sunday School Lessons	643.00
Salaries	5000.00
Travel Expenses	300.00
Rent	350.00
GUARDIAN	120.00

Telephone	90.00
Water	15.00
Office Supplies and Equip- ment	500.00
Postage (Office)	80.00
Corporation Expense	27.00
Committee Travel	150.00
Audit	50.00
Advertising	75.00
Miscellaneous	100.00

\$9200.00

The books of the Committee have been audited by Main and Company and their certified statement is attached to this report.

VALUE OF TRACT STOCK

The Committee on Christian Education wishes to report that the cost value of the tract stock on hand is estimated at approximately \$3000. Some of these tracts on hand, however, are practically unsalable. There is a constant demand for most of them, and in time they should be disposed of. It is the policy of the Committee on Christian Education to sell its tracts as close to cost plus postage and handling as possible. When large editions are printed the cost per copy is greatly reduced. A great need of the Committee at present is a capital fund to carry the tract program, so that new tracts and reprints of old tracts can constantly be issued. The gifts from the churches and individuals at present must be used for the salaries and office expenses, and do not cover the cost of printing tracts.

ELECTIONS

Attention of the General Assembly is called to the fact that the terms of office of ministers Donald C. Graham, Oscar Holkeboer, Edward J. Young and elders Charles A. Freytag and C. A. Tichenor expire at the close of this Assembly.

RECOMMENDATIONS

The Committee on Christian Education respectfully proposes:

1. That the Assembly again recommend that the presbyteries encourage the formation of Christian school societies within their borders, and urge such societies to start Christian schools as soon as possible.
2. That the General Assembly approve the Committee's plan to ask the churches to support its work to the extent of at least fifteen per cent of their benevolence budgets, with a goal of at least three cents per week per communicant member.
3. That the Assembly recommend that churches and church organizations use the *Westminster Theological Journal* as a means of Christian education.
4. That the Assembly recommend that churches and church organizations contribute as they are able to the support of Westminster Theological Seminary.

5. That the Assembly recommend that churches and church organizations support THE PRESBYTERIAN GUARDIAN as a means of Christian education and promote its wider circulation wherever possible.

6. That the Assembly recommend that the churches give their hearty support to the summer conferences sponsored by our ministers.

Recommendation 1 of this report was adopted without debate. The second recommendation, however, precipitated the first major clash of the assembly. Mr. Gray said he had understood that the committee had announced its intention to terminate its contract with the Rev. Floyd E. Hamilton as general secretary and

Roll of the Assembly

California

Ministers: Dwight H. Poundstone, Beverly, Los Angeles; Robert E. Nicholas, Westminister, Bend, Oregon.

The Dakotas

Ministers: A. Culver Gordon, U. S. Army; W. Benson Male, First, Denver, Colo.; Delbert Schowalter, Faith, Lincoln, Nebr.

New Jersey

Ministers: H. Wilson Albright, Grace, Trenton; Robert L. Atwell, Grace, Westfield; Edward B. Cooper, Faith, Pittsgrove; Everett C. DeVelde, Covenant, Vineland; Leslie A. Dunn, Calvary, Wildwood; Charles H. Ellis, Immanuel, West Collingswood; John F. Gray, Calvary of Amwell, Ringoes; Richard W. Gray, Covenant, East Orange; Lewis J. Grotenhuis, Phillipsburg; Edward Heerema, Wyckoff; John Charles Hills, Jr., First, Fort Lauderdale, Fla.; Clifford S. Smith, Calvary, Bridgeton.

Ruling Elders: Floyd C. Graf, Faith, Pittsgrove; Jesse Gump, Calvary, Bridgeton; Matthew McCroddan, Covenant, East Orange; I. T. Mullen, Covenant, Vineland; S. Parker, Immanuel, West Collingswood; James Harkema, Enno Wolhuis, Grace, Westfield.

New York and New England

Ministers: Edmund P. Clowney, First, New Haven, Conn.; John J. DeWaard, Memorial, Rochester; Burton L. Goddard, Carlisle, Mass.; Raymond M. Meiners, Calvary, Schenectady; Herman Petersen, Covenant, Albany; John C. Rankin, Calvary, Worcester, N. Y.; Charles L. Shook, Covenant, Rochester; John H. Skilton, Philadelphia, Pa.; William Young, New York.

Ruling Elders: A. H. Squires, First, New Haven, Conn.; P. J. Vandenberg, Memorial, Rochester.

Ohio

Ministers: Martin J. Bohn, Covenant, Indianapolis, Ind.; Lawrence B. Gilmore, First, Cincinnati.

Philadelphia

Ministers: Samuel J. Allen, Gethsemane, Philadelphia; D. Eugene Bradford, Calvary, Philadelphia; Gordon H. Clark, Indianapolis, Ind.; John P. Clelland, Eastlake, Wilmington, Del.; Glenn R. Coie, Knox, Silver Spring, Md.; Calvin K. Cummings, Covenant, Pittsburgh; Franklin S. Dyrness, Faith, Quarryville; Edwards E. Elliott, St. Andrew's, Baltimore, Md.; David Freeman, New Covenant, Philadelphia; John P. Galbraith, Kirkwood, Kirkwood; Floyd E. Hamilton, Philadelphia; Edward L. Kellogg, Calvary, Middletown; R. B. Kuiper, Philadelphia; Arthur W. Kuschke, Philadelphia; Robert S. Marsden, Philadelphia; George W. Marston, Philadelphia; Leroy B. Oliver, Grace, Middletown, Del.; Henry D. Phillips, Bethany, Nottingham; James W. Price, Mediator Chapel, Philadelphia; Edwin H. Rian, Philadelphia; Charles G. Schaufele, Faith, Harrisville; Leslie W. Sloat, Philadelphia; Ned B. Stonehouse, Philadelphia; Robert Strong, Calvary, Willow Grove; Cornelius Van Til, Philadelphia; E. Lynne Wade, U.S.N.R.; William E. Welmers, Knox, Philadelphia; Paul Woolley, Philadelphia; Edward J. Young, Philadelphia.

Ruling Elders: D. C. Boyd, H. Harvey Long, Faith, Quarryville; Leonard G. Brown, St. Andrew's, Baltimore, Md.; Robert H. Gordon, Atonement, Philadelphia; Cyrus Ferguson, William Ferguson, C. L. Johnson, Kirkwood, Kirkwood; Joseph H. McClay, Redeemer, Philadelphia; C. Alan Tichenor, Mediator, Philadelphia; H. Evan Runner, Murray Forst Thompson, Calvary, Philadelphia; H. Percival Allen, Thomas R. Galbraith, Charles A. Richardson, Walter P. Smyth, J. G. Walker, Calvary, Willow Grove.

Wisconsin

Ministers: Richard B. Gaffin, Grace, Milwaukee; Oscar Holkeboer, Paterson, N. J.; Edward Wybenga, First, Waterloo, Iowa.

Ruling Elder: J. Kortenhoeven, First, Waterloo, Iowa.

therefore he questioned the budget item for salaries. Mr. Dunn informed him that the committee had no intention of functioning without a general secretary, but explained its action in the matter of Mr. Hamilton. He said that, last February, the committee had informed Mr. Hamilton that it expected to terminate its contract with him in six months unless an increase in contributions warranted an extension of an additional six months, but that in no case did the committee as then constituted contemplate renewing the contract after February, 1946. Mr. Gray informed the assembly that the Presbytery of New Jersey had written to the committee expressing its appreciation of the work of Mr. Hamilton and its regret that the contract was to be terminated; the presbytery had informed the committee that if the termination of the contract were dictated by financial considerations, the presbytery would be willing to urge an increase in gifts in order to forestall the action.

Dr. Robert Strong said that his church (Calvary, Willow Grove) had been contributing one hundred dollars a month to the committee, but that before he could approve the provisions of the recommendation, he and his church would need assurance about the future work of the committee. Mr. Smith said that he did not feel confidence in a committee that had discharged a man who had done such effective work in the past, and that he was unwilling to support the committee's budget without further knowledge of future plans. Since the committee's budget was not being considered, it seemed that most of these remarks and those which followed were out of order, but no determined move was made to have them so declared.

The Rev. John J. DeWaard said that the assembly should not serve notice in advance that, unless certain things were done, financial support would be withdrawn. The Rev. Oscar Holkeboer pointed out that a general secretary is the servant of a committee, and that a lack of confidence in the work of the committee was expressed by opposition to the recommendation. Finally, Mr. Rian urged that the recommendation be adopted and that the specific question of the retention of the present general secretary be considered separately at a later point. This seemed

agreeable to a majority of the commissioners and Recommendation 2 was forthwith adopted. Recommendation 3 was likewise adopted with no debate. The assembly then recessed for the day.

Devotional exercises on Friday morning were conducted by the Rev. Dwight H. Poundstone.

Following the roll call and the reading of the minutes, the delayed overture from the Presbytery of Philadelphia concerning the need for sex instruction of the youth of the church was received and referred to the Committee on Overtures and Papers.

The Complaint

The complaint signed by thirteen members of the Presbytery of Philadelphia against certain actions of the presbytery relative to the ordination of Dr. Gordon H. Clark was the order of the day. The following letter from a committee of the complainants was read by the clerk:

This letter presents to you a complaint against actions and decisions of the Presbytery of Philadelphia. The complaint is presented by those whose names are attached to it as filed with the Stated Clerk of the Presbytery of Philadelphia on October 6, 1944. The original is in the hands of the Stated Clerk of the Presbytery of Philadelphia who will doubtless, in accordance with the Book of Discipline, Chapter X, section 4, lodge it with the General Assembly upon the request of the latter. A copy of the complaint is attached hereto.

The Presbytery of Philadelphia has given prolonged consideration to aspects of this complaint and some consideration to all of it. That Presbytery has not, however, seen fit to acknowledge that it has erred in any respect with reference to the actions and decisions against which complaint is made, although it has had sufficient time and repeated opportunities so to do.

With reluctance, therefore, the complainants are compelled to present the complaint to the General Assembly, for they are convinced of the weighty character of the errors of the Presbytery of Philadelphia.

In this connection we wish to center the attention of the Assembly upon a most important distinction which is made by the complaint. This is the distinction between the essence of the complaint and the particular amends which are asked. The essence of the complaint is that it charges the Presbytery of Philadelphia with error in several actions and decisions. The question of the particular amends which should be made is, accordingly, a matter of secondary and subsequent con-

sideration. The essential validity of the complaint does not stand or fall with any judgments that may be made as to proper amends but rather with the primary and fundamental matter of error in the several actions and decisions against which complaint is made.

Discussion in the lower judicatory indicates that there are passages in the complaint which have been misunderstood. The complainants are also aware of infelicities of expression in the complaint. They would desire, were it possible at this stage, to make certain alterations of wording and statement. However, they believe that the complaint is a substantially accurate statement of the errors of which the Presbytery of Philadelphia has been guilty, and because of the weighty character of these errors they wish, in bringing the complaint to the attention of the General Assembly, to request that the Assembly give to it its most careful and kindly consideration.

Although various persons have stated that there are elements in the complaint which are personally objectionable, the complainants did not have, and do not now have, any intention of including any such elements in the complaint. On the contrary, they deeply regret that any have chosen to make such statements, for they serve only to confuse the momentous issues which are before the Church. The complainants trust, therefore, that the members of the Assembly will accept their avowal, made in good faith, that no elements of this sort are intended to be expressed in the complaint.

The complainants hope that the gravity of the decision which is to be made by the General Assembly will be apparent to every member of that body and that each will face his duty with respect to the future of our beloved church with a due sense of his responsibility.

In the hope that the Assembly may take such action as will safeguard the purity and peace of the Church, we are,
Fraternally,

ARTHUR W. KUSCHKE, JR.,
N. B. STONEHOUSE,
PAUL WOOLLEY,

For the Complainants.

The Rev. Professor Paul Woolley attempted to make a motion calling for the election of a committee of five to consider the complaint, secure information concerning the facts involved, and make recommendations to the Thirteenth General Assembly. The moderator promptly ruled him out of order on the ground that the making of motions involved taking part in decisions, and since no member of the Presbytery of Philadelphia could vote it followed that no member of that body could introduce motions. The moderator's ruling was

challenged, but he was sustained by the assembly.

Immediately Mr. DeWaard made the motion Professor Woolley had attempted to make, which was this: "That a committee of five be elected by this assembly to consider the complaint against certain actions of the Presbytery of Philadelphia, to secure information concerning the facts involved, and to make recommendations to the Thirteenth General Assembly."

Professor Woolley said that he believed this would result in the presentation of a formal record to the next assembly which would facilitate action and that it would provide opportunity for study of the facts during the coming year so that at the next assembly the vote could be made intelligently.

Legality of the Meeting

Mr. Smith moved, as a substitute, "that the action of the Presbytery of Philadelphia, in denying that its meeting of July 7, 1944, was illegal and its actions thus* null and void, be sustained."

Before debating this motion, the various pertinent actions of the Presbytery of Philadelphia were read by the clerk of that presbytery. These supplied the information that the presbytery had defeated two motions, one to dismiss the complaint and the other to find the presbytery in error in its decisions at the July 7, 1944, meeting.

Professor Woolley urged that the complaint be not chopped into pieces, with decisions rendered on some points and delayed on others, but that the whole complaint as a unit be handed to the committee for a well-rounded consideration of the whole position.

Mr. DeWaard declared that the question of the legality of the meeting had no reference to "unfrocking Dr. Clark by indirection," a phrase which Dr. Clark's supporters used repeatedly throughout the remainder of the debate on the legal aspects of the case. If it should be decided that Dr. Clark had been illegally ordained, said Mr. DeWaard, the alternative was not deposition but legal ordination.

* The word "thus" was not in the original form of the motion but was later added by amendment.

Shall we keep the church in a state of tension for a year over this matter? asked Dr. Strong. The assembly, he said, was competent to deal with the case, and could and should make a start in that direction by dealing with the legal portion of the complaint.

Finally the motion proposed by Mr. Smith was substituted for the motion of Professor Woolley and became the main motion before the assembly. At this point, the section of the complaint dealing with the legality of the meeting was read by the clerk.

The traditional understanding of the word "emergency" was dealt with at some length by Professor Woolley. The framers of the Form of Government in the Presbyterian Church in the U.S.A. in the eighteenth century considered it to mean something which emerges or arises, something not of long standing, and something not known at the time of the preceding meeting. We have, said Professor Woolley, historical evidence of the meaning of the word "emergency" and that meaning cannot be applied to the meeting of last July. There was no evidence that the matter could not have been safely deferred for ten more days, until the regular meeting of presbytery.

Dr. William E. Welmers drew the significant difference, apparently disregarded by those who opposed the position of the complaint, between emergencies arising from the cause of the church of Jesus Christ and emergencies arising out of matters concerning the convenience of individuals.

Mr. Hamilton then read the section of the proposed answer dealing with the legality of the July 7th meeting. He added that at the time of the previous meeting it was not known that Dr. Clark would be unable to attend the regular meeting and therefore, he declared, there was an emergency even on Professor Woolley's definition of that word. Mr. Hamilton ignored the contention of the complainants that an emergency for this purpose must be an emergency to the church, not just the personal emergency of an individual.

Speaking to the motion, Mr. Marsden said that, if the legal matter is settled as the complaint requests, the doctrinal questions will become purely academic. He appealed to the dictionary's definition of "emergency" as

"a pressing necessity, an exigency," but likewise seemed to feel that it made no difference whether the emergency was the church's emergency or Dr. Clark's emergency. He declared that, even if it were granted that there were illegal elements in the meeting, those illegal elements would not necessarily require that all the actions were therefore null and void. This argument overlooked the fact that the complainants were not claiming merely a few illegal elements, but that, since the calling of the meeting was illegal, the entire existence of the meeting was illegal.

Presbytery was not at that meeting faced with a new matter of business, declared Dr. Stonehouse, so that elements in the life of an individual could not constitute an emergency. Moreover, the matter of inconvenience to other presbyters which was involved in the calling of the July 7th meeting was in his opinion subordinate to the infringement of the rights of presbyters. We dare not, he said, establish a precedent that circumstances of this nature be considered valid reasons for the calling of special meetings.

On request, Dr. Clark told of factors unknown to the presbytery or to himself at the previous meeting. These were (1) that he and his family were in process of moving, so that it would have been impossible for him to be present at the regular meeting, and (2) that he was going to be in the East for the Quarryville conference, and that was why the meeting was called for that particular time. Both of these unknown factors, it should be noted, concerned an individual and neither of them constituted emergencies to the church.

Mr. Hills declared that an emergency would be an external call to some gospel ministry requiring ordination. Mr. Hamilton replied that Dr. Clark had come East expecting to enter the active ministry but, after his ordination, the existence of a complaint blocked the possibility of a call to certain churches. It was pointed out that the complaint was not in existence until about three months after the disputed ordination, and Mr. Hills suggested that the church does not ordain men because they intend to enter the ministry but only when they have received a definite external call to some particular field.

Mr. Dyrness held that Dr. Clark's

ordination was granted on the basis of his call to an evangelistic ministry and that there was no reason why he should be delayed in beginning the exercise of that ministry. He closed with a plea that the assembly face the main issue of doctrine, but first clear the decks of this subordinate question of legality.

The main motion, which reads as follows, was finally adopted:

That the action of the Presbytery of Philadelphia, in denying that its meeting of July 7, 1944, was illegal and its actions thus null and void, be sustained.

Legality of the Amends

This disposed of one important section of the complaint. The second of the two so-called "legal aspects" of the case concerned the constitutionality of the amends asked by the complainants. The complaint asked that if the presbytery (and, on this appeal, the general assembly) were not ready to acknowledge the meeting as illegal and its actions thus null and void, it acknowledge that various views of Dr. Clark set forth in that meeting were in error and in conflict with the constitutional requirements for licensure and ordination, and that therefore all the later actions of the presbytery leading up to his ordination were in error and unconstitutional and therefore null and void. (It should be remembered that one of the signers, Leslie W. Sloat, signed the complaint only to the extent of the reasons for it, but did not concur in the request for specific amends.)

It was the contention of the supporters of Dr. Clark that the amends asked by the complainants actually would have the effect, if granted, of unfrocking or "unordaining" Dr. Clark by indirection, without allowing him his day in court or according him a proper trial. In an attempt to remove this threat to Dr. Clark's ordination, Mr. Gray moved "that the portion of the complaint which requests the general assembly to ask the Presbytery of Philadelphia to declare null and void the actions of the meeting of the Presbytery of Philadelphia of July 7, 1944, re Gordon H. Clark, Ph.D., be declared unconstitutional because it seeks in effect to depose or to unfrock a minister of the church in good and regular standing without filing charges or without due process of a trial."

On challenge, the moderator ruled

this motion in order, and his ruling was sustained. The challenge was based on the contentions (1) that the motion asks the assembly to decide the question of amends before deciding whether or not error exists, and (2) that it contains a charge of unconstitutionality despite the fact that the constitution of the church contains no specific provisions as to the method of punishing a judicatory found to be in error.

In speaking to his own motion, Mr. Gray said he proposed it in the interests of disentangling the legal aspects from the doctrinal questions. He held that the complaint was a matter of administrative discipline, but that the requested amends were those of judicial discipline.

It was again stated by Dr. Stonehouse that the motion dealt with the question of amends before deciding the existence of error, that it "put the cart before the horse." He also pointed out a central factor, often repeated in later debate but apparently never adequately appreciated by the supporters of Dr. Clark, that no action of this assembly could be binding upon the next or any subsequent assembly, and that if the existence of error were granted by the Thirteenth General Assembly, no action of the Twelfth could dispose of the question of amends.

The questions of whether or not Dr. Clark was really ordained, what would happen to the marriages he had performed if the amends were later granted, and other related matters, were then freely argued. The complainants apparently failed to reassure their opponents by repeated protestations that of course Dr. Clark was ordained. He was ordained "de facto"; it might later develop that he had not been legally ordained, but beyond a shadow of a doubt he was definitely ordained.

Mr. DeWaard moved that the motion before the house, together with the doctrinal portion of the complaint, be referred to a committee of five to be elected by this assembly to bring in recommendations to the Thirteenth General Assembly. This motion was quite promptly laid on the table.

Dr. Welmers drew the analogy of a man found to have entered the country illegally. The authorities do not, he said, hold a trial and deport him; they merely take him outside

the country and tell him to enter legally. If Dr. Clark has been illegally ordained, he would be given the opportunity of a legal ordination and it would be hoped that the requirements could be fulfilled.

Mr. DeWaard then moved that the motion of Mr. Gray be referred to a committee of five elected by this general assembly to report to the Thirteenth General Assembly. That motion was carried by a vote of twenty to sixteen.

Mr. DeWaard moved that the doctrinal portion of the complaint be referred to the same committee to report to the next assembly, but this motion was laid on the table.

Upon motion, the assembly voted to reconsider the first motion of Mr. DeWaard to refer the question of the legality of the amends to a committee of five. This was for the purpose of changing the size of that committee to three, but before the amendment could be offered Dr. Burton L. Goddard moved that the assembly dismiss that portion of the complaint which specifies the nature of the amends asked. Although this was a most unfortunate motion which certainly should not have been made at this juncture in the reconsideration of the motion to refer, the moderator was forced to rule it in order. Dr. Goddard, however, was persuaded to withdraw it. The reconsidered motion was amended to call for "a committee of three, none of whom are members of the Presbytery of Philadelphia." The amended motion was then re-adopted.

It was moved that the doctrinal portion of the complaint be referred to a committee of five, none of whom are members of the Presbytery of Philadelphia, to be elected by this assembly to report to the Thirteenth General Assembly. The assembly recessed without action on this motion.

Devotional exercises on Saturday morning were led by the Rev. W. Benson Male.

After roll call and approval of the minutes, Dr. Edward J. Young urged passage of the motion to refer the doctrinal portion of the complaint to a committee of five. He based his remarks upon the gravity of the questions at stake and the centrality of the doctrines involved. He declared that this was no question of apologetics, but of theological considerations of the most profound importance. These matters, he said, should not be dealt

with in a summary fashion.

As a complete surprise came a motion by Dr. Lawrence B. Gilmore to reconsider the motion which referred the question of amends to a committee of three. Since this was a second reconsideration of that motion, it was challenged. The moderator ruled it in order, however, since he considered it had been "materially changed" at the time of the first reconsideration. He was sustained in his ruling. The motion to refer the doctrinal portions of the complaint to a committee of five was then laid on the table.

Dr. Gilmore then spoke to his motion to reconsider. He said he wanted his motion passed for three reasons. First, he had been confused on Friday afternoon about the intent and motive behind that motion. Secondly, he felt that to have the question of the constitutionality of the amends go unsettled for another year would work an injustice to the security of any newly-ordained minister of the denomination. For a period of three months after any ordination, a minister could not know for certain that he was really ordained, and if a complaint were lodged his ordination might be in jeopardy for two or three years. Thirdly, Dr. Gilmore was concerned because the matters of the complaint were a stumbling-block to many laymen. He spoke of the discouraging effect upon the laymen of what he held to be an overemphasis on doctrine. He mentioned a prospective member of his church who had been disturbed by items concerning the case appearing in *THE PRESBYTERIAN GUARDIAN*. The technical considerations had worried her and the reputed lack of human charity shown by participants in the debate had made her reluctant to become a member of the denomination. Therefore, Dr. Gilmore held that since these matters were so disturbing to the laymen, the assembly would do well to dispose at once of the technical aspects of the case and then to study the doctrinal questions in committee. He warned of what he termed the dangers of establishing "extra-confessional standards of orthodoxy."

Professor Woolley took issue with the third portion of Dr. Gilmore's position and declared it to be contrary to the whole principle on which The Orthodox Presbyterian Church

was based. He opposed the policy of placing the acquisition of members above the stressing of the importance of the doctrinal foundation of the church, which policy he considered Dr. Gilmore's remarks to have encouraged. Dr. Gilmore's basis for reconsideration, said Professor Woolley, would disintegrate the church faster than any other means.

Mr. DeWaard said that referral of the question of amends to a committee would not establish the precedent that a man may be unfrocked in other than the constitutional manner—it would make no decision whatever.

After more debate, the motion to reconsider was finally carried. After additional discussion, the motion itself, which had been adopted twice the day before, was defeated. This brought the original motion on this same question before the house. That was the motion which asked that the portion of the complaint concerned with amends be declared unconstitutional because it seeks to depose without filing charges and without a trial.

Again there were pleas for the passage of the motion on the same grounds as before, and those pleas were again met by the same answers. In the midst of the debate, Dr. Clark suggested that if the complainants were afraid that the transcript of his pre-ordination examination would be ineligible as a basis for a heresy trial, the proposed answer to the complaint, signed by him and others, might well be used as grounds for charges against him and the other members of the committee.

The previous question finally shut off debate, and the motion was carried by a vote of twenty-one to nine. To avoid confusion, this motion is here repeated:

That the portion of the complaint which requests the general assembly to ask the Presbytery of Philadelphia to declare null and void the actions of the meeting of the Presbytery of Philadelphia of July 7, 1944, re Gordon H. Clark, Ph.D., be declared unconstitutional because it seeks in effect to depose or to unfrock a minister of the church in good and regular standing without filing charges or without due process of a trial.

Mr. Heerema moved "that a committee of five be elected to make a thorough study of the doctrinal sections of the complaint in the matter of the ordination of Dr. Clark and make recommendations to the Thir-

teenth General Assembly regarding these doctrinal charges.

Mr. Gray moved, as a substitute, that the complaint be dismissed.

The Chaplaincy

The time was now noon, which was the hour previously set aside for the consideration of the work of the denomination's chaplains and for prayer for them and the members in the armed forces. This service had been recommended, together with the importance of having the churches keep in close touch with the chaplains, by the Committee on Overtures and Papers in reply to the following communication from the Presbytery of California:

The Presbytery of California of The Orthodox Presbyterian Church, meeting at San Francisco, California, April 12, 1945, made the following recommendation to the Twelfth General Assembly: The presbytery voted to "Recommend that the Twelfth General Assembly instruct the presbyteries to recognize the excellent work of their chaplains and to urge them to maintain regular correspondence with their chaplains."

The service was conducted by Chaplain A. Culver Gordon, USA, and Chaplain E. Lynne Wade, USNR, who told of the open door for evangelism which was theirs in the work of the chaplaincy. Following the two brief talks, specific prayer was offered by members of the assembly on behalf of the chaplains of the denomination, the members in the armed services, and others serving with the fighting forces of the nation.

Doctrinal Portion of the Complaint

Although the docket provided for a week-end recess beginning at 12.30 Saturday, the commissioners decided to reconvene for an afternoon session.

The motion to dismiss the complaint was substituted, by a vote of nineteen to eight, for the motion to refer to a committee. The assembly was now faced with discussion of the entire doctrinal question—a question which Philadelphia Presbytery had debated for more than a year and which the supporters of Dr. Clark considered the assembly capable of settling in a matter of hours.

Dr. Strong charged the complaint with being a "bad document." He said that it makes accusations not in accordance with the facts. To demonstrate his claims, he began a series

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of questions directed at Dr. Clark. The strategy, obviously unrehearsed, was for Dr. Strong to read a paragraph from the complaint, ask Dr. Clark whether he ever said anything to justify the complaint's charge, and for Dr. Clark to deny categorically that he ever said—or even that he ever believed—what the complaint charged him with holding. This system of testimony was ruled in order by the moderator, who was sustained in that ruling by the assembly. Although Dr. Strong got no farther than his second question, he and Dr. Clark managed to create a general impression that the same sort of categorical denial could be given to just about every accusation of the complaint, that they considered the document libelous and without justification in fact.

What terminated the questioning abruptly was a call for the reading of the stenographic transcript of Dr. Clark's theological examination, which record alone could supply a valid support or denial for the charges of the complaint. Despite additional warning that to embark on a consideration of the doctrinal portions of the complaint would require at least another week of deliberation, it was voted that the transcript be read. Faced with that grim prospect, Mr. Gray moved the tabling of his own motion to dismiss the complaint, and it was tabled by an overwhelming majority.

Dr. Gilmore moved the "election of a committee of five, not members of Philadelphia Presbytery, to study the following doctrines involved in the complaint, namely, the incomprehensibility of God, the relation of intellect, will and emotions, the divine sovereignty and human responsibility, and the free offer of the gospel, and report its findings to the Thirteenth General Assembly." The effect of this motion would be a mere study of the isolated doctrines without relation to the complaint, and the formulations of the committee would have no constitutional status whatever.

Mr. DeWaard moved, as a substitute, that "a committee of five, none of whom are members of the Presbytery of Philadelphia, be elected by this assembly to study the doctrinal parts of the complaint of certain members of the presbytery and report to the Thirteenth General Assembly,

and that the report be distributed to ministers and sessions at least six weeks prior to the convening of the general assembly." In contrast to Dr. Gilmore's motion, this motion would have the effect of evaluating the doctrinal position of the complaint in relation to the standards of the church, and thus provide progress toward an eventual verdict on the validity of the complaint.

The remainder of the Saturday session was consumed by a discussion of whether or not to substitute the DeWaard motion for the Gilmore motion. At 3:45 the assembly recessed for the week-end.

On Monday, after further debate, the motion of Mr. DeWaard calling for a committee to study the doctrinal parts of the complaint was adopted by the assembly, and the following ministers were elected, in this order, to that committee: John Murray; Edmund P. Clowney, convener; Lawrence B. Gilmore; Burton L. Goddard; and Richard W. Gray.

The assembly instructed the clerk to send mimeographed copies of the transcript of Dr. Clark's theological examination to ministers and sessions as soon as possible.

Actions of the concluding three days of the assembly will be reported in the June 25th issue of THE PRESBYTERIAN GUARDIAN.

**Modernist Moderator
Elected at St. Louis**

DR. William Blakeman Lampe, outstanding liberal of the Presbyterian Church in the U.S.A., was chosen moderator by the 157th general assembly of that body, meeting in St. Louis on May 24th.

Dr. Lampe was elected on the second ballot, receiving 159 votes to 82 for Dr. Ezra Allen Van Nuys of San Francisco and 74 for Dr. George Harold Talbott of Passaic, N. J. Dr. Lampe was nominated by Dr. Ralph C. McAfee of Erie, Pa., as a minister who has doubled the size of his church in twenty-five years. It was also suggested that, since he came from a semi-southern state, his election would encourage the Southern Presbyterian Church to approve union with the Northern denomination.

Dr. Lampe succeeds Dr. Roy Ewing Vale of Indianapolis.