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The Eighth General Assembly of The Orthodox Presbyterian Church

By THOMAS R. BIRCH

THE Eighth General Assembly of The Orthodox Presbyterian Church was a good assembly. It was not a dramatic assembly nor was it, in the main, "good copy" for the daily press. There was little of the sensational in it, and its news value for the general public was not considered great by the men who preside over city desks and editorial rooms. But, we repeat, it was a good assembly.

Its goodness lay in the fact that it was a deliberative body with its eye upon a goal, and that goal was the extension of the kingdom of God. It was not primarily concerned with world conditions, though of course it was not blind to those conditions. It was not primarily concerned with lease-lend bills, with isolationism, with all-out aid, with national defense, with conscientious objectors—not even with unlimited emergencies. Primarily the Eighth General Assembly was concerned with the chief end of man. It was concerned to glorify God! That does not make it, for The Orthodox Presbyterian Church, a unique assembly, but it does guarantee that it was, in very truth, a good assembly.

Sermon

At eleven o'clock on the morning of Tuesday, June 3rd, in the spacious auditorium above Westminster Seminary's library, commissioners, members and friends of The Orthodox Presbyterian Church gathered for the service of worship which always precedes the opening of the business sessions of the assembly. The sermon

was preached by the moderator of the Seventh General Assembly, the Rev. Paul Woolley, Professor of Church History at Westminster Seminary.

Professor Woolley took, as his text, Isaiah 40:17 and a portion of verse 11—"All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . He shall feed his flock like a shepherd." It is my conviction, said Professor Woolley, that we find ourselves today in a period when we are making a transition from one form of living to another. In the period that is behind us the church has failed miserably in its presentation of the gospel, and the church is, in part at least, responsible for the present state of the world. The church, he declared, has not been willing to take advantage of modern methods in the presentation of the gospel. Because the gospel itself is changeless and eternal, the church has believed that its methods of propagating the gospel should be equally unchanging.

Professor Woolley charged that the ministers of the visible church have failed also to condemn evil and that they have failed to preach the truth of God as it bears upon every field of human endeavor and every sphere of human existence. Because of these failures, the world is poorly prepared to face the present crises and emergencies.

If we, as Christians, are tempted to be discouraged over world conditions, we should remind ourselves that God is still sovereign. National pride and racial superiority count as very little in the eyes of God; the nations

of the earth are not going to overthrow God, nor even alter His plans. In the face of God's eternal decrees, the nations are as nothing before Him. But "he shall feed his flock like a shepherd," said the prophet; that refers only to the people of God. It is what He will do for His elect while the nations rage. But the spiritual food which He supplies must be eaten by the flock. It will never be forced upon it.

Addressing the commissioners, Professor Woolley asked the searching question, Are we, as under-shepherds of God's flock, faithful in giving all of God's food to the sheep, or are we withholding a part of the necessary food?

Immediately after the sermon, the commissioners and others gathered about the Lord's table to celebrate the sacrament of communion. In the administration of the sacrament, Professor Woolley was assisted by the Rev. Glenn R. Coie of Bend, Oregon, and the Rev. Arthur O. Olson of Portland, Maine.

Election of Clerk and Moderator

At 2 P.M. the assembly was constituted with prayer by the Rev. Dean W. Adair of Cumberland Center, Maine. The roll on the first afternoon showed fifty-three ministers and ten elders present, but these figures were increased during later sessions. The Rev. Theodore S. Wray was welcomed as a fraternal delegate from the Reformed Presbyterian Church in North America (General Synod) and was seated as a corresponding member of the assembly.

Even after five years of Orthodox Presbyterian Church assemblies, we are still amazed at the smoothness, almost the nonchalance, with which clerks and moderators are chosen. There is no lobbying, no machine, no right or wrong candidate; a few men are nominated in brief and decorous speeches, the nominations are closed, the vote is taken, and in most cases one ballot is all that is needed.

For clerk of the current assembly the Rev. Robert S. Marsden nominated Professor Woolley, pleading the importance of the work and declaring that he knew of only one man equipped to do an almost perfect job

as clerk. The Rev. E. Lynne Wade of Kirkwood, Pa., nominated the Rev. Arthur W. Kuschke, Jr., of Philadelphia. After the closing of the nominations, Professor Woolley asked that the commissioners consider the dangers of acting as though there were only a handful of men with the abilities needed for important offices, and recalled situations in the Presbyterian Church in the U.S.A. which had proven extremely un-presbyterian and undemocratic in bygone years. Professor Woolley was elected clerk on the first ballot.

In the nomination of the moderator, as in the case of the clerk, only two names were placed before the assembly. The Rev. Bruce A. Coie of Franklin Square, Long Island, nominated the Rev. Robert Strong, S.T.D., of Willow Grove, Pa., and the Rev. Leslie W. Sloat of Philadelphia placed in nomination the name of the Rev. John P. Clelland of Wilmington, Del. Dr. Strong, pastor of the Calvary Church of Willow Grove, one of the largest and most flourishing churches in the entire denomination, was elected on the first ballot by a vote of 33 to 20, and received the mythical gavel from Professor Woolley.

Four papers were then read to the assembly by the clerk. They were an overture from the Presbytery of New York and New England (see THE PRESBYTERIAN GUARDIAN, May 10, 1941, page 143), a complaint against a judicial decision of the Presbytery of California, a communication from the churches in Rochester, N. Y., inviting

the 1942 General Assembly to meet in that city, and a reply from the Department of State, Washington, D. C., to the protest of the Seventh General Assembly against the appointment of Myron C. Taylor as President Roosevelt's personal representative to the Vatican. The overture and the complaint were referred to the Standing Committee on Overtures and Papers, and the invitation from the Rochester churches was referred to the Standing Committee on Date and Place of Next Assembly.

The personnel of the standing committees, as appointed by the moderator, were:

COMMITTEE ON OVERTURES AND PAPERS
Ministers: John P. Clelland, Clifford S. Smith, Dwight H. Poundstone; Elders: Bert Roeber, George Brown.

COMMITTEE ON EXAMINATION OF PRESBYTERIAL RECORDS
Ministers: Glenn R. Coie, Henry D. Phillips, David Freeman; Elders: Jacob Koertenhoeven, Cytus Ferguson.

COMMITTEE ON DATE AND PLACE OF NEXT ASSEMBLY
Ministers: Peter Pascoe, Richard W. Gray; Elder: S. F. Brown.

COMMITTEE ON PUBLICITY
Ministers: Edwin H. Rian, John P. Galbraith; Elder: J. H. McClay.

COMMITTEE ON STANDING RULES FOR THE OFFICE OF CLERK
Ministers: Robert S. Marsden, Leslie W. Sloat; Elder: Matthew McCroddan.

The last-named committee was appointed for the purpose of outlining, in comprehensive form, the duties and limitations of the office of clerk of assembly.

Home Missions

The report of the Committee on Home Missions and Church Extension was read by its chairman, the Rev. Edwin H. Rian. The report, with the recommendation which was adopted, follows:

The Committee on Home Missions and Church Extension has held eight meetings during the fiscal year and has endeavored to the best of its ability to carry out the instructions of the previous general assemblies.

PERSONS SERVING UNDER THE COMMITTEE

The following persons have served under (Please Turn to Page 183)

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The Brother of the Lord

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

OF THE seven general or catholic epistles in our New Testament, the Epistle of James is first in order and first no doubt in point of time. It is felt to represent most clearly the Jewish Christianity of the early years of the apostolic age. In that case, James probably antedates even the epistles of Paul.

To the reader of the epistle the question at once arises, Who is this James? He styles himself merely "a servant of God and of the Lord Jesus Christ." The designation only suggests that here is a man who was well known to the church of that day.

Obviously the letter is not from the hand of James the brother of John. In one of the very earliest persecutions, James, the "son of thunder," received the martyr's crown. Acts 12:2 tells us how Herod, to "vex" the church, caused this James to be killed with the sword.

Scofield follows Lange and other expositors in urging upon us the identification of the writer of our epistle with James the son of Alphaeus, who is also called James the less, or the little, to distinguish him from James the son of Zebedee and brother of John. The reasoning is briefly this. Alphaeus is the same person as Cleophas—the two names when written in Aramaic are somewhat similar. Cleophas is the husband of the sister of Mary the mother of Jesus, as is seen in John 19:25: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." The sons of Cleophas-Alphaeus are thus cousins to Jesus. According to Jewish usage a cousin can be termed a brother. James the less is that James who is mentioned in Matthew 13:55 as one of the four brethren of the Lord. And he is the author of the Epistle of James.

This theory has fairly obvious weak points. The first is the arbitrary equation that Alphaeus equals Cleophas. The second is that Jesus' mother would have a sister also named Mary—the more natural way to understand John 19:25 is to realize that not three but four women are listed, namely,

the mother of Jesus, and Mary's sister (Salome), and Mary the wife of Cleophas, and Mary Magdalene. So then, even if Cleophas and Alphaeus are the same person, it does not follow that the sons of Alphaeus are cousins to Jesus. A further objection is that it is beyond the bounds of probability that James the less could be both an apostle and also one of the brethren of Jesus, for His brethren are said in John 7:5 not to have believed on Him.

The theory that has been considered—and others that have the same end of avoiding acceptance in a literal sense of the statement that Jesus had brothers and sisters—seems to root in what we may call the idea of the perpetual virginity of Mary. The notion is found in the ancient church as well as in the mediæval church—and with modifications it has even passed into Protestantism—that it offends Christian feeling to think of Mary who bore a divine Son as also bearing fully human sons. To the implied suggestion that there is some taint of sin in the institution of marriage, I Timothy 4:3, 4 and Hebrews 13:4 render a prompt and sufficient answer.

It can also be readily seen that the notion of the perpetual virginity of Mary is connected with the Romanist effort to remove Mary from the sphere of ordinary life to that plane of ideal-

ization where she may be viewed as an object not only of veneration but also of worship. To accept the plain statement of the New Testament that James, Josés, Judas and Simon were the Lord's real brethren both ennobles family life and motherhood and helps to counteract Romish superstition and idolatry.

The conclusion to which we come is thus that the author of the Epistle of James is not the obscure apostle, James the less, fancied cousin of Jesus, but that well-known figure of apostolic standing, James the true brother (through Mary) of the Lord. To list but three authorities, this is the view of such famous scholars as Alford, Zahn and Machen.

Let us now hastily survey what is to be learned of the life of James. The things he wrote will mean the more when we know something of the man he was.

The scanty mention of James in the gospels indicates that he was far long out of sympathy with Jesus. It may have been because of this that our Lord, when hanging on the cross, committed His mother to the keeping of John the beloved disciple.

It seems likely that the conversion of James dated from that resurrection appearance which Jesus granted to him, as tersely recorded in I Corinthians 15:7. He, like Peter, was singled out for a private interview with the risen Lord. The imagination is stirred to think of what passed between Jesus and this blood brother who had been so slow to believe.

James was of that band of one hundred and twenty praying ones upon whom the Holy Spirit came at Pentecost. His name is linked with that of Peter as a prominent leader of the Jerusalem church. Paul wrote in Galatians 1:19 of having visited Jerusalem three years after his conversion; there he saw Peter and also James "the Lord's brother." When Peter escaped from prison, his instructions were to inform "James and the brethren" of the fact (Acts 12:17). James seems to have had large influence with Peter (Gal. 2:11ff).

By the time of the Jerusalem Coun-

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. Topics now being studied are:

July 6th—THE SOURCE OF TEMPTATION (James 1:1-15).

July 13th—PURE RELIGION (James 1:16-27).

July 20th—RESPECT OF PERSONS (James 2:1-13).

July 27th—FAITH WITHOUT WORKS (James 2:14-26).

cil, about 51 A.D., James had come to be recognized as preëminent in the government of that church. It was the judgment of James that was adopted to decide the question of the standing of Gentile converts (Acts 15:13-21).

Again, at the meeting of the Jerusalem elders, to which Paul reported after his third missionary journey, it was James who occupied the position of prominence (Acts 21:18).

Here we lose certain sight of James. It is apparent that he was a leader in whom the church was greatly blessed. The noble character which was his is reflected both in his epistle and in the appellation which has come down to us of him: "the Just." He was a true witness of Christ, preëminently a minister to the Jews, but not a Judaizer.

Josephus records that James was

stoned to death at the instigation of the Jewish high priest. Hegesippus is quoted by the historian Eusebius in an elaborate account of the martyrdom of James. When at Passover time (perhaps about 62 A.D.) there arose a general conflict of opinion among the people concerning Jesus, the Jews placed James on a gable of the temple and bade him declare what he believed. James then cried, "Jesus, the Son of man, sits in heaven on the right hand of great power and will come in the clouds of heaven." The scribes and Pharisees, crying out, "Oh! even the Just is gone astray," rushed up behind James and threw him to the ground. Below they stoned him, says Hegesippus, and slew him with a fuller's club. And thus, if we may believe tradition, did James go to join his Brother.

that immediate union is supremely to be desired. Efforts now seem to be concentrated along the lines of co-operation, apparently with the thought that if the two bodies coöperate in enough ventures they will eventually be welded by a kind of osmotic attraction.

It is interesting to note that the assembly reversed the report of the Committee on Social Education and Action, in the matter of the church's attitude toward war. The committee's report maintained the pacifist position exclusively. Debate on the floor of the assembly proved that there were many who held conflicting ideas. Affirmationist Coffin seemed suddenly to become aware that the church had a Confession of Faith and eloquently pointed to its non-pacifist declarations. Stated Clerk William Barrow Pugh made a dramatic plea for the safeguarding of the rights of conscientious objectors to military service. As a result of these two speeches and many others, the final form of the war statement contained contradictions which everyone recognized but which apparently bothered no one. It called for aiding the democracies "to the utmost," and at the same time opposed American armed participation. Affirmationist Coffin said he granted that the statement of all-out aid was in potential conflict with the statement urging American non-military participation. "I should like to delete the second statement," he said, "but in the interests of unity in the church, I am willing to compromise. There is really nothing unusual in a general assembly's issuing contradictory statements."

Off-the-face halos were liberally draped on the head of Toyohiko Kagawa, famed modernist Japanese leader and champion of a vague and semi-mystical type of social gospel. He was the featured speaker at a pre-assembly conference on evangelism and effectively hypnotized his audience. At other public meetings, his personal magnetism seemed to blind all his hearers to the basic Modernism of his message. The self-styled "conservative" journal, *The Presbyterian*, said of him, "Some have felt constrained to criticize Kagawa's theology from time to time. We suppose the same experience came to Moody and Whitefield. Kagawa, to us, is a figure of such proportions that we must simply leave him with his Lord.

The Northern and Southern Assemblies

By THOMAS R. BIRCH

The Northern Church

THE 153rd General Assembly of the Presbyterian Church in the U.S.A., meeting in St. Louis during the latter part of May, succeeded in sidestepping the specific doctrinal position embodied in an overture from the Presbytery of Cedar Rapids, which was published in the June 10th issue of *THE PRESBYTERIAN GUARDIAN*. Instead of adopting that overture, which would have affirmed the denomination's adherence to cardinal doctrines of Christianity which are denied by the Auburn Affirmation, the Committee on Bills and Overtures, headed by Auburn Affirmationist Henry Sloane Coffin, rewrote the text to eliminate the good features of the original overture and to substitute for them a comparatively meaningless but pious-sounding declaration. The assembly adopted the following text:

The General Assembly, recognizing that the doctrinal standards of the Presbyterian Church in the United States are substantially identical with our standards, expresses the hope and prayer that these two great branches of the Presbyterian Church may once again be organically united in the service of our Lord and Saviour, Jesus Christ. This General Assembly reaffirms the fidelity of the Church to its doctrinal standards, and declares itself convinced that its ministers and

elders are loyal to their ordination vows, and we believe that the God of our fathers, who used them abundantly in winning their liberties, shaping the institutions and laying the spiritual foundations of this nation, is calling the inheritors of their convictions in this urgent day to witness in a reunited Church to the truths of the gospel of Christ, on which alone a just and fraternal commonwealth can be reared, and which are the only hope for a world of righteousness and peace.

Although the name of Moderator Herbert Booth Smith does not appear on the list of signers of the Auburn Affirmation, he is obviously in heartiest sympathy with the denomination's policy of exalting Affirmationists to the important offices of the assembly. Among his first tasks were the appointments of vice-moderator and chairmen of standing committees. The man whom he picked for the most important committee was, as we have said, Affirmationist Coffin; and the man whom he chose as vice-moderator was Auburn Affirmationist Norman E. Nygaard. It seems plain that Auburn Affirmationism has now permanently supplanted Christianity in the courts of the denomination.

Union with the Presbyterian Church in the U.S. made only slight progress. The northern assembly has done its utmost to persuade the southern body

Certainly what we gathered seemed in no way to diminish our confidence in him and his work." And to complete the canonization of Kagawa, he was made the author of the June issue of *Today*, monthly devotional magazine published by the denomination.

The only similarity between the assembly of the Presbyterian Church in the U.S.A. and that of The Orthodox Presbyterian Church was that both of them finished a half day ahead of schedule.

The Southern Church

The 81st General Assembly of the Presbyterian Church in the U.S., commonly called the Southern Church, meeting at Montreat, North Carolina, from May 22nd to 27th, took several actions which appear to us to be extremely regrettable.

By an overwhelming vote, the assembly approved the addition of two chapters to its Confession of Faith: One devoted to the work of the Holy Spirit and the other called "Of the Gospel." The addition of these chapters, which were briefly discussed in the last issue of *THE PRESBYTERIAN GUARDIAN*, was opposed by several ministers, among whom were Dr. William Childs Robinson of Columbia Theological Seminary and the Rev. Adrian DeYoung of East Gadsden, Alabama, a graduate of Westminster Seminary. The two chapters must be approved by three-fourths of the presbyteries and by a subsequent assembly before they become a part of the standards. The assembly overwhelmingly declined to approve the addition of the word "love" to the definition of God in the Shorter Catechism.

Dr. Luther A. Weigle, dean of Yale Divinity School and president of the Federal Council of the Churches of Christ in America, was allowed to present the invitation of the Federal Council to reënter that modernist organization from which the church had withdrawn in 1931. Dean Weigle attempted to convince the commissioners that the Federal Council is made up of only those churches which accept Jesus Christ as their Lord and Saviour. He issued a strong appeal based on present world conditions and the necessity for united opposition to those forces which threaten to destroy Christianity.

The report of the Standing Committee on Foreign Relations recommended reëntrance into the Federal

Libraries

SXTEEN libraries are now receiving *The Presbyterian Guardian*, but many more gifts to the Library Fund are very urgently needed.

Council and a minority report recommended that the assembly decline to reënter because of the council's tendency to make unwise political utterances, because the small representation allowed the church would not permit it "to control the policies" of the Federal Council, because the denomination's machinery was sufficient for the program of the church, and because a majority of the presbyteries three years ago disapproved of re-entry. We can think of a number of more important reasons than these for advocating refusal of the council's invitation, but we are glad that at least some opposition was expressed. In the debate on the question, we are happy to report that the doctrinal aspects of the question received some consideration. By a vote of 154 to 101 the assembly finally decided, however, to reënter the Federal Council.

A number of overtures were before the assembly requesting that an *ad interim* committee be appointed to investigate the teaching of the various theological seminaries and in particular to investigate the charges made by Ruling Elder Tom Glasgow of Charlotte, North Carolina, against Dr. Ernest Trice Thompson, professor in Union Theological Seminary, Richmond. The Standing Committee on Theological Seminaries recommended that these overtures be answered in the negative, on the technical ground that charges against a minister must be laid before the proper church courts and that the general assembly has no jurisdiction in the matter. Control of the various seminaries, it was declared, is vested in boards of trustees appointed by the synods. A minority report recommending an investigating committee was presented by Ruling Elder J. B. Hutton, Jr., son of the late conservative leader, the Rev. J. B. Hutton of Jackson, Mississippi. The assembly adopted by a large majority the report of the committee recommending that the overtures be an-

swered in the negative and that no committee of investigation be appointed. Although most of those who championed the majority report based their arguments on matters of procedure, it seemed obvious that this was just a convenient way out of a difficult matter. We have a certain sympathy with any who felt that the question of proper procedure was vital to the case and, throughout much of the history of Mr. Glasgow's protest, we have found ourselves wishing that provisions of the Book of Church Order had been given more careful consideration. We do not believe that this action of the assembly will permanently silence those who question the soundness of Dr. Thompson's theological position, but it will postpone the assembly's consideration of it for at least another year. It may prove difficult to reopen the question, however, since both the Presbytery of East Hanover and the Board of Trustees of Union Seminary have already given Dr. Thompson a clean bill of health.

The text of the resolution adopted by the northern assembly as a substitute for the doctrinal statement contained in the overture from the Presbytery of Cedar Rapids was read to the general assembly, and Dr. Joseph A. Vance of Detroit was received as an official delegate of the Northern Church and also as a representative of the Joint Committee on Coöperation and Union. The Presbyterian Church in the U.S.A., he declared, is as sound theologically as the Presbyterian Church in the U.S. Dr. T. W. Currie, chairman of the Southern Church's Permanent Committee on Coöperation and Union, stated that his committee was proceeding cautiously, with no thought of immediate union, and that the committee of the Northern Church had been informed that, before any union could be consummated, the Southern Church would have to be assured regarding the maintenance of doctrinal soundness, the safe-guarding of its property rights, and the "spirituality of the church" (that is, that the church should not encroach on the duties of the state). Further, he stated that his denomination would have to be assured that the southern branch of the united church would not be "swallowed up" in the larger union. The assembly voted to continue its Committee on Coöperation and Union.

The Presbyterian Guardian

EDITORIAL

"Lengthen the Cords"

THE first few years in the life of any church organization are inevitably devoted in considerable measure to analysis and definition. This is especially true when the new organization is formed as the result of a necessary separation from a larger body which Christians feel they can no longer in good conscience support. Problems which were remote in the former relationship become pressing and call for a solution in the new.

After a time, however, these problems are all adjusted, and then the church, knowing where it stands, is ready actively to propagate its faith. Convinced that it has a message for the world, an authoritative gospel for every human being under the sun—the very truth from God—it is well-nigh overwhelmed by a conviction that it must be heard. The world, however, will not come to it. Therefore it must bring its message to the world. It must study methods by which this can be done effectively. It must provide the means and equip the men. And it must not rest till all the world has heard—all the world, including the man next door.

The Orthodox Presbyterian Church has passed through the first of these periods, the formative era. We know fairly well where we stand. Our five years have been somewhat turbulent, but they have not been in vain. And now the church is at the threshold of its new period, its century of expansion.

The recognition of this fact seemed to us to be the dominant note of the eighth assembly. From the opening sermon of last year's moderator to the election of the committee to study ways of implementing our gospel to meet the needs of this generation, the assembly was motivated by the desire to get the word out to the world. We must get that word out. And we must get it out in such a fashion that they cannot fail to see and hear, whether or not they believe. The day must

come when every individual in the world has heard the gospel message. We do not convert sinners—we preach the gospel. And we must preach it to every soul under heaven. That is our task.

As the assembly closed and the commissioners turned homeward, this conviction, we would think, was more firmly implanted in their minds than ever before. In a world of hostile paganism, a little group of Galilean peasants was given the responsibility of maintaining and proclaiming a message from God, the gospel of grace. The fortunes of that gospel and the company of its believers have waxed and waned in the succeeding centuries. Today the lights are going out all over the world. The number of those who still believe and preach seems to be diminishing. And in this world, still largely pagan and increasingly hostile, The Orthodox Presbyterian Church is likewise commissioned with the responsibility of maintaining and proclaiming in another generation that same blessed gospel of salvation through the blood of the Lamb of God, with all its implications for life and conduct.

May we not be found wanting in this, our task.

—L.W.S.

An Editorial Welcome

A WELCOME is hereby extended to the Rev. Professor R. B. Kuiper, who takes up the place on the editorial council left vacant through the resignation of Dr. Stonehouse, who has been granted a year's leave of absence from his duties at Westminster Seminary. We take this opportunity to express our thanks to Dr. Stonehouse for his invaluable services during the past five years.

Professor Kuiper needs no introduction to GUARDIAN readers. And we are happy that his outstanding abilities will now be used more directly in the editing of the paper than has been true previously.

—L.W.S.

NEW CHURCH AND PASTOR RECEIVED IN NEW JERSEY

BEFORE an audience estimated at over two hundred and fifty persons in the First Holland Reformed

Church of Passaic, N. J., the Rev. Walter C. Jent was installed as pastor of the Bethany Orthodox Presbyterian Church of Passaic, and that congregation was welcomed into The Orthodox Presbyterian Church.

"Sound Preaching," the sermon by the Rev. Professor R. B. Kuiper of Westminster Theological Seminary, keyed the emphasis of the meeting on historic Christianity, as Passaic's eleven conservative churches, through the Rev. Arnold T. Williamson, pastor of the Grace Church, independent, welcomed the new congregation and its minister.

Presiding at the service was the Rev. Bruce H. Wideman, vice-moderator of New Jersey Presbytery. His brother, the Rev. Charles E. Wideman, of the Brookdale Reformed Church, Bloomfield, N. J., also participated, giving the charge to the new congregation. Invocation was offered by the Rev. Richard W. Gray, stated clerk of the presbytery, and the Rev. Edward Heerema, chaplain of the Christian Sanatorium, Midland Park, N. J., and a minister of The Orthodox Presbyterian Church, read the Scripture. Following prayer by the Rev. Emo F. Van Halsema of the Northside Christian Reformed Church, the Rev. John Patton Galbraith of Westfield, N. J., conducted the reception of the new congregation.

After Mr. Williamson's welcome and the sermon, an offering was taken for the new church, and the Men's Harmony Chorus of the First Holland Church sang an offertory anthem. The constitutional questions were asked, and the Rev. Lawrence J. Borst, pastor of the host church, delivered the charge. A solo by the Rev. Donald C. Graham, pastor of the Immanuel Church (Independent) of Morristown, the charge to the congregation, and the benediction by Mr. Jent completed the service.

Besides offering the use of its building for the occasion, the First Holland Church presented the Bethany congregation with a communion set.

Also host to the new church was the Grace congregation which cooperated with Bethany's Women's Missionary Society in serving a fellowship supper at the Grace Church preceding the service. Sixty-seven persons from New Jersey and Pennsylvania attended the supper which was prepared for visiting ministers and their wives.

The Eighth General Assembly

(Concluded From Page 178)

the committee during the past year:

Rev. Samuel J. Allen
 Rev. Robert L. Atwell
 Rev. C. A. Balcom
 Mr. Paul Bohn
 Rev. James B. Brown, D.D.
 Rev. Robert B. Brown
 Rev. Robert K. Churchill
 Rev. Bruce A. Coie
 Rev. Edward B. Cooper
 Rev. Thomas M. Cooper
 Rev. John Davies
 Rev. Leslie A. Dunn
 Rev. David Freeman
 Mrs. David Freeman
 Rev. John Patton Galbraith
 Mr. John Gray
 Rev. A. Culver Gordon
 Rev. Leland C. Jorgensen
 Rev. Walter J. Magee
 Rev. Raymond M. Meiners
 Rev. Melvin B. Nonhof
 Rev. Russell D. Piper
 Rev. J. Lyle Shaw
 Mr. Thayer A. Westlake
 Rev. Edward Wybenga
 Rev. Jack Zandstra

Of these, all except Mr. Paul Bohn, the Rev. Leslie A. Dunn and the Rev. John Patton Galbraith were under appointment on March 31, 1941.

The committee has secured reports quarterly from all missionaries and aid-receiving pastors, and has noted with gratitude to God the progress of the work on the several fields.

ROTHWELL LEGACY

The legacy of Miss Nellie Pryce Rothwell, a faithful member of the Grace Orthodox Presbyterian Church of Middletown, Delaware, has been paid in full to the committee as residuary legatee. The proceeds from the sale of the Rothwell farm, after all charges against it were paid, amounted to \$10,355.38. The committee, believing that it was Miss Rothwell's intention that the Committee on Foreign Missions should share in the estate, granted \$2500 of this amount to the Committee on Foreign Missions. Of the remaining \$7855.38, \$2900 was invested in a mortgage and two loans, \$568.33 was used for survey and extension work, \$323.54 was used for Jewish work, \$382.60 is on hand, and the remaining \$3680.91 was used to meet monthly deficits in general missionary expenses, in accord with the committee's expanded budget.

WORK AMONG JEWS

On July 16th the committee appointed the Rev. and Mrs. David Freeman to conduct the Jewish missionary work, paying each of them a very modest salary. A budget of \$130.00 a month has been set for Jewish missionary work. Since the inauguration of the new program, contribu-

tions have averaged \$96.15 per month, the deficit having been made up from funds received from the sale of the Rothwell farm. With the help of the Hebrew Missions Bulletin which was issued four times during the eight and a half months prior to the end of the fiscal year, the work of the mission has been publicized and friends have been won for it. The work is conducted chiefly by means of both public and private language classes among Jewish refugees, these classes being conducted by the Rev. and Mrs. David Freeman and a sizable corps of volunteer workers, a large majority of whom are ministers and laymen of The Orthodox Presbyterian Church. The committee believes that much is being accomplished in these classes and is gratified with the results that have been observed.

CONTRIBUTIONS

The committee is sorry to report that contributions for the year have shown a decrease of 3.5 per cent. compared with the previous year. This, the committee believes, is attributable to the fact that since funds have been on hand to make payments of obligations promptly, it has not been possible legitimately to make so strong appeals for contributions as had been made in previous years. Hence, some individual donors decreased their contributions to an amount far below their gifts of previous years. An encouraging feature, however, is the fact that gifts from churches and church organizations showed an increase of 2.5 per cent. over the previous year.

The committee believes that increasingly it will be dependent upon gifts from the churches to sustain its work. It is glad to report that all but two of the churches of our denomination contributed to its work during the past year, and that a total of 64 church groups contributed during the year. The committee would strongly urge churches to give serious consideration to its needs. It can be established that if each communicant member of our churches would give an average of 15c a week to the missions committees, the respective needs of both committees would be met, with no increase in contributions from individual donors.

POSSIBILITIES OF EXPANSION

In view of the serious deficits during a number of months of the past fiscal year, the committee has not felt justified in engaging in extensive expansion of its work. It has, however, provided necessary increases in allowances to some of the missionaries and aid-receiving pastors, and has undertaken a modest amount of extension work. Possible fields are available for extension work, and at least a few men are available to engage in the work. As funds are obtained, the committee stands ready to proceed with expansion.

BUDGET

The following budget has been adopted

for the current year:

Missionary Salaries and Aid	\$16,248
Jewish Work	1,560
Office and Administrative Expense	2,400
Promotion and Survey Expense, including monthly contributions to THE PRESBYTERIAN GUARDIAN	1,400
Audit and Miscellaneous Expense	100
	<hr/>
	\$21,708

The budget provides for the expansion into two fields recently entered. It is recognized that the liquid assets of the committee are fast dwindling and that unless there is a decided increase in contributions the budget cannot be met. However, the committee is of the opinion that none of the items can substantially be reduced without seriously impairing necessary work.

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the committee expire with this assembly: Ministers: Richard W. Gray, Arthur O. Olson, and William T. Strong; Elders, William Ferguson and Thomas R. Galbraith.

RECOMMENDATION

The committee believes that if the churches, and all their organizations, would contribute to the work of home and foreign missions, through the respective committees, a sum equal to an average of 15c a week per communicant member, the needs of these committees would be met. In pursuance of this belief, the committee recommends, and has requested the Committee on Foreign Missions to join it in recommending, that the general assembly go on record as encouraging the churches to contribute regularly to the work of the committees, with this average weekly amount as the goal for the current year.

Following the reading of this report, the financial report was read by Dr. Strong, treasurer of the committee. During the discussion of the main report and its recommendation, great stress was laid on the value of the "fifteen cents a week per member" plan, outlined in an article by Mr. Marsden in THE PRESBYTERIAN GUARDIAN for May 25th. Mr. Rian, Mr. Marsden and others made strong pleas for support of the project by the churches, and pointed to the immediate and urgent necessity for the adoption of such a plan if the program of the mission committees, both home and foreign, were not to be seriously crippled. The Rev. Samuel J. Allen of Philadelphia declared that the church has yet to demonstrate a truly sacrificial spirit, and made an impassioned plea for a renewed realization of the value of the denomination's message and for a deeper consecration

to the task of proclaiming that message. The Rev. J. Lyle Shaw of Newport, Ky., in order to show what sacrifice could mean, told of certain under-privileged mothers attending the Trinity Chapel in Newport, who, out of incomes pitifully insufficient for the barest necessities of life, were endeavoring to give ten cents a week toward the work of the chapel.

Mr. Sloat spoke against the adoption of the recommendation on the ground that it violated two Scriptural principles of giving—that gifts should be voluntary and that they should be in proportion to the incomes of the givers. He also felt that it was inadequate, since the sum of fifteen cents a week represented only an average, not the amount wanted from every member. Others pointed out that it did not conflict with the voluntary principle, but that fifteen cents was set up as a goal.

After continued discussion, most of which was in hearty and enthusiastic approval of the committee's plan, the report was received and the recommendation adopted. Nominations for membership in the class of 1942 were received and recorded for later balloting.

Foreign Missions

At this point the assembly was somewhat ahead of the schedule of the docket, but in accordance with an earlier motion it proceeded with the next item of business, which was the report of the Committee on Foreign Missions. The main report, printed below, was read by the chairman, the Rev. John P. Clelland, and Mr. Marsden read the financial report in the absence of the treasurer, Ruling Elder Murray Forst Thompson.

The Committee on Foreign Missions has conducted the foreign missions work of The Orthodox Presbyterian Church and hereby reports its activity to the Eighth General Assembly.

MISSIONARIES SERVING UNDER THE COMMITTEE

The Rev. Egbert W. Andrews
The Rev. and Mrs. Henry W. Coray
The Rev. and Mrs. Malcolm C. Frehn
Mr. and Mrs. Richard B. Gaffin
The Rev. and Mrs. Bruce F. Hunt
The Rev. R. Heber McIlwaine

ACTIVITIES OF THE SEVERAL MISSIONARIES

The Rev. Egbert W. Andrews has been laboring among Chinese in Harbin, Manchukuo. During the first term of the

1940-41 academic year, Mr. Andrews was acting as a professor at Newchwang Bible Seminary in Yingkow, Manchukuo, an independent seminary of which the Rev. Johannes Vos was the other Caucasian member of the faculty. The committee had agreed to Mr. Andrews' returning to the seminary for the second term, but word has lately been received that the seminary has been closed and that Mr. Andrews is again in Harbin.

The Rev. and Mrs. Henry W. Coray sailed for the Far East late in August, 1940, at the end of their furlough, arriving in Harbin the latter part of September. Increasing pressure from the Manchukuo governmental authorities, the general world conditions which prompted the United States Department of State to recommend the withdrawal of missionaries, coupled with the rather serious ill health of their children, determined them, after an exchange of cables with the committee, to return to the United States. They sailed from Kobe, Japan, on November 23rd. The committee on December 30th, in the light of all the circumstances, approved their action and assigned Mr. Coray to promotional activities on the Pacific Coast under the direction of the Presbytery of California. Pursuant of this assignment, Mr. Coray has organized an Orthodox Presbyterian Church at Long Beach, California, and continues to serve this church as supply pastor. The committee still contemplates sending the Corays back to Harbin when and if world conditions warrant it, and when it is possible to secure the necessary passports which cannot now be secured. The Corays stand ready to return to the field when it seems advisable.

The Rev. and Mrs. Malcolm C. Frehn are still able to conduct personal evangelistic work in Tokyo, Japan, although recent laws and decrees uniting the churches in Japan have further contracted their witness. Their continued presence in Tokyo is, however, a great inspiration to Japanese Christians who are standing firm for the gospel, and through personal conversations they have been enabled to strengthen the hands of some Christian laymen and ministers who otherwise might have capitulated to the heathen demands of the government.

Mr. and Mrs. Richard B. Gaffin have been engaged in evangelistic missionary work, with little interference from the authorities, at Tsingtao, Shantung, China. They will commence their furlough on June 15th and are expected to arrive in the United States within a month of that time.

The Rev. and Mrs. Bruce F. Hunt are still laboring among the Koreans in Harbin, Manchukuo. Their work has been unusually unremitting, and in the face of almost insurmountable obstacles the Lord has granted them a large measure of success. They deserve great commendation for their work among Koreans who have been

imprisoned and among those who, for the sake of Christ and His gospel, have been threatened with imprisonment with its consequent inquisitorial treatment. Being unable to register with the governmental authorities, a number of small groups which Mr. Hunt has formed have remained loosely organized to comply with the existing laws.

The Rev. R. Heber McIlwaine is in this country on furlough from Japan. His furlough time expires on July 15th, and if a passport can be secured, he expects to return to Japan shortly after that time. It seems now very doubtful that a passport will be issued; and, in the event that it is impossible to secure one, Mr. McIlwaine will seek other labors under the committee or within the church at large.

The committee realizes that under present conditions it is not engaging in, and is not able to engage in, full-orbed work. Through circumstances beyond its control, it has not been possible to organize churches on the foreign field, nor to carry on the missionary activity in so distinctly Reformed a manner as the committee desires. Yet the committee can assure the assembly that under the existing circumstances its work is much worth while, and it believes its missionaries to be giving a clear testimony to consistent Biblical Christianity in parts of the world where that testimony has almost completely been blotted out. The committee has elected a subcommittee to prepare a statement of the objectives of the committee, and hopes to be able to present at least a preliminary report to the Ninth General Assembly.

CONTRIBUTIONS

The committee is glad to report that contributions to it have increased approximately ten per cent. during the past fiscal year. The committee is encouraged to note that a large part of this increase is represented in increased gifts from the churches and church organizations of the denomination. Only one of the churches of our denomination failed to contribute to the committee during the fiscal year, and a total of seventy churches and church organizations were among the contributors.

In its report to the Seventh General Assembly the committee noted that there was a monthly deficit of \$147.34 for the fiscal year which ended March 31, 1940. The committee is glad to report that that average monthly deficit has been cut to \$4.55 for the past fiscal year. Through the gift of \$2500 from the Committee on Home Missions and Church Extension it was possible to pay all the indebtedness which the committee incurred over the period of three years, and there remains a small balance in the treasury.

THE BUDGET

The committee has adopted the following budget for the present fiscal year:

Missionary Salaries and Allowances	\$9,300
Furlough Expenses	600

Emergency fund for possible forced evacuation of missionaries	2,000
Office and Administrative Expense	1,850
Promotion Expense, including contribution to THE PRESBYTERIAN GUARDIAN	1,100
	\$14,850

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the committee expire with this assembly: Ministers, John P. Clelland, R. B. Kuiper, George W. Marston; Elders, M. A. Campbell, Murray Forst Thompson, Esquire.

RECOMMENDATION

The committee joins the Committee on Home Missions and Church Extension in recommending that the general assembly go on record as encouraging the churches to contribute regularly to the work of the committees, with an average of not less than 15c a week per communicant member as the goal for the current year.

Mr. Clelland explained that after the adoption of the report by the committee, it had voted not to send Mr. McIlwaine back to his field in Japan at the expiration of his furlough, because of the international situation and the restrictions upon missionary activity in the Japanese empire. It was added that the committee had also cabled Mrs. Hunt and the children, and "strongly urged" their return to this country.

In view of this announcement, Professor Woolley moved that the assembly express its regret that the committee had not seen its way clear to send Mr. McIlwaine back to his field. In support of his motion, Professor Woolley declared that, in his opinion, the committee had yielded too much to fear of the international situation and was losing sight of its divine commission to preach the gospel. The Rev. Professor John Murray declared his hearty agreement with Professor Woolley.

The Rev. Floyd E. Hamilton, a member of the Presbytery of Philadelphia who has served for a number of years as a missionary to Korea under the Independent Board for Presbyterian Foreign Missions but who has recently returned to this country, applauded the action of the committee. He declared that at the present time in the Japanese empire every foreigner is regarded as a spy. Moreover, he said, it is now almost impossible to accomplish any missionary work in Japan. A missionary now in this country would, if he attempted to return, either not be allowed to enter or be taken into

custody by the Japanese authorities.

Mr. McIlwaine stated that he felt that there were sufficient opportunities for a gospel witness and for the encouragement of native Christians to warrant the return, even though the normal scope of missionary endeavor were greatly curtailed. He believed, in short, that the work would be far from futile.

An objection to the form of Professor Woolley's amendment was raised by certain commissioners. They felt that it was ambiguous and could, in good conscience, be viewed as a mere regret that the committee had been forced, against its wishes, to keep Mr. McIlwaine in this country. They asked that, if the sense of the amendment were a mild rebuke, it be made more plain by rewording. Mr. Clelland thereupon moved, as an amendment to the amendment, that "the assembly regrets that the Committee on Foreign Missions voted not to send Mr. Ilwaine back to Japan at the conclusion of his furlough."

Before a vote could be taken, the assembly recessed for the day.

Evening Service

On Tuesday evening the popular service was held in Redeemer Orthodox Presbyterian Church in West Philadelphia. Presiding was the Rev. Robert E. Nicholas. The Rev. Franklin S. Dyrness spoke briefly concerning the work and the responsibility of foreign missions, especially in view of the world situation. An offering was received for the work of the Committee on Foreign Missions. The main address of the evening was delivered by the Rev. William T. Strong of West Collingswood, N. J., on the subject of "Our Love for Christ." Mr. Strong pointed out that love for Christ involves at least three things. First, it results in an earnest and zealous service for Christ. Secondly, it involves a delight in being together with Christ. Finally, it should involve a willingness to place Christ upon the throne of our hearts. About one hundred and fifty persons were present at this service.

Wednesday Morning

On Wednesday morning the discussion continued concerning the propriety of the action of the Foreign Missions Committee in voting not to send Mr. McIlwaine back to his field. Mr. McIlwaine read a letter recently

received from the Rev. M. C. Frehn, now on the field, which expressed a hope that his colaborer would return at the termination of his furlough. Mr. McIlwaine said that he felt it was his duty to go back and to do what he could. He believed that the attempt to return should be made, but that if the attempt proved futile, he would rest content in the knowledge that God had closed the door. The Rev. Professor John Murray quoted a portion of a letter sent by the Rev. Bruce F. Hunt, also on the field, in which a story of remarkable success despite persecution was recounted.

Finally the report of the committee was received, the recommendation approved, and the assembly declared that it "regrets that the Committee on Foreign Missions has voted, as reported orally to the assembly, not to send Mr. McIlwaine back to Japan at the conclusion of his furlough."

A Forward Step

Mr. Rian, for whom time had been reserved on the docket at his request, next presented a motion to elect a committee to study the relationship of The Orthodox Presbyterian Church to the pagan world and to other ecclesiastical bodies and to bring to the next assembly recommendations suggesting ways and means whereby the message and methods of the church might be better implemented to meet the needs of this generation. The proposed committee would be charged also with defining the ecclesiastical relationship between The Orthodox Presbyterian Church and other ecclesiastical bodies, "to the end that the gospel of the Lord Jesus Christ through The Orthodox Presbyterian Church may have an ever-increasing area of influence and a greater impact on life today."

In support of his motion, Mr. Rian delivered a strong address. He cited the history of the founding of The Orthodox Presbyterian Church and of its steadfast refusal to compromise. But to be as effective as possible, the church must, he declared, apply the principles of the gospel to present world conditions and to this generation. Seconding what Professor Woolley had said in the opening sermon of the assembly, Mr. Rian urged the use of all available methods of presenting the gospel message, and called for a great evangelistic campaign by the denomination.

In discussing the question of the relation of The Orthodox Presbyterian Church to other ecclesiastical bodies, he declared that, after five years, the denomination finds itself in an unusual situation. The Modernists quite properly dislike us. On the other hand, so-called Fundamentalists seem to have a similar distaste for the church. One of the duties of the proposed committee, he said, would be to define such words as "apostasy," "schism," and "evangelical," in order that the church may have a clear-cut idea of where the boundaries of ecclesiastical fellowship should be drawn.

Discussion of Mr. Rian's motion was full, free and, for the most part, favorable. One commissioner said that he viewed it as the most encouraging step yet taken by the denomination. Several practical plans for gaining an audience in the non-Christian world were proposed, and the enthusiasm of most of the commissioners could not be doubted.

With a wary eye to the future, the Rev. Professor R. B. Kuiper declared that the assembly should guard against any possibility of slipping unwittingly into an emphasis upon the "social gospel" while stressing, quite properly, the social implications of the gospel. We must guard, he said, against oversimplification of the church's task, and against being impatient. The Christian gospel, he said, will never be popular. In conclusion, Professor Kuiper said that, in his opinion, the work outlined by the motion was too comprehensive for one committee, and suggested the election of two committees. He objected also, he said, to the wording of the motion.

The Rev. John J. DeWaard of Rochester, N. Y., contended that the work which Mr. Rian's plan would delegate to a committee was in reality the task and responsibility of every minister and member of the denomination.

The revised form in which the motion was finally adopted is as follows:

That a committee of nine, six ministers and three elders, be elected by the general assembly to study the relationship of The Orthodox Presbyterian Church to society in general and to other ecclesiastical bodies in particular, with a view to bringing in to the next general assembly recommendations suggesting ways and means whereby the message and methods of our church may be better implemented to meet the needs of this generation, and The Orthodox Presbyterian Church may have an

increasing area of influence and make a greater impact on life today.

The Constitution

The Committee on the Constitution reported through its chairman, Dr. Ned B. Stonehouse. In reply to a memorial from the Presbytery of New Jersey referred to the committee by the seventh assembly, which concerned alleged ambiguity and lack of clarity in Chapter 14 of the Form of Government, the committee declared its opinion that the ambiguity is not so great as to require amendment, and recommended no further action. The publication of the Standards of Government, Discipline and Worship was announced. One thousand copies have been printed and are being offered for sale at the cost price of fifty cents each. It will be necessary to sell almost the entire edition, however, before the costs of printing and distribution will be defrayed. Copies may be secured through the office of THE PRESBYTERIAN GUARDIAN.

The third portion of the committee's report recommended the discharge of the committee, since it had completed the work assigned to it, and the election of a committee of two to promote the sale and distribution of the standards. The moderator of the assembly and the managing editor of THE PRESBYTERIAN GUARDIAN were elected to that committee.

Both recommendations of the committee were adopted, and the committee was discharged with thanks for the excellent work it has done during the past five years.

The Relations of Presbyteries and the Home Missions Committee

The Committee to Consider the Relations of Presbyteries and the Committee on Home Missions and Church Extension reported through its chairman, Dr. Stonehouse. The report follows:

The committee appointed by the Seventh General Assembly to Consider the Relation of the Committee on Home Missions and Church Extension and the Several Presbyteries would respectfully submit its report to the Eighth General Assembly in the form of the following recommendations:

1. Missionaries shall be appointed to labor within the bounds of a presbytery only with the advice and consent of that presbytery, except that in extraordinary circumstances temporary appointment of missionaries for a period not to exceed six

months may be made by the Committee on Home Missions and Church Extension on its own initiative.

2. No aid shall be granted to pastors within the bounds of a presbytery except with the advice and consent of that presbytery.

3. No aid to any pastor within the bounds of a presbytery shall be suspended except with the advice and consent of the presbytery. Should the Committee on Home Missions and Church Extension and the presbytery disagree on the suspension of aid to a pastor in a particular case, the matter shall be referred to the next ensuing general assembly for adjudication.

4. The committee may suspend aid to a missionary laboring within the bounds of any presbytery, but only after the advice of the presbytery has been sought.

5. Aid to missionaries or pastors shall be in accordance with a uniform scale, as far as practicable. In determining the amount of aid pastors of organized churches shall receive, the committee shall give careful consideration to any advice the presbytery shall offer, and the committee shall comply with the advice of the presbytery if it has sufficient funds, and such advice is not out of line with the aid being given in other fields under similar circumstances.

On motion the committee determined to reply to Paper No. 1, a proposed overture from the Presbytery of the Dakotas, referred to this committee by the Seventh General Assembly, by recommending that the Eighth General Assembly propose to the presbyteries an amendment which would change Chapter XVIII of the Form of Government, by deleting the words "or to supply vacancies," and by adding the words "in extraordinary circumstances" after the words "And the General Assembly may, of its own knowledge," so that the sentence will read "And the General Assembly may, of its own knowledge, in extraordinary circumstances, send missions to any part to plant churches, provided always that such missions be made . . ."

The recommendations were adopted and the suggested changes in the Form of Government were sent down to the presbyteries.

Proof Texts

The Committee to Study Texts and Proof Texts of the Doctrinal Standards next reported through Professor Murray, its chairman. In the matter of the study of the text of the Confession of Faith and Catechisms, the committee felt that progress had been made and was reasonably sure that it would be possible to arrive at an exceptionally pure text of all three documents. As to proof-texts in the doctrinal standards, the committee reported that in many cases it had found

that revision of the form of those texts in the standards of the Presbyterian Church in the U.S.A. could profitably be undertaken.

The committee recommended that, when The Orthodox Presbyterian Church published its doctrinal standards, proof-texts should be cited but not quoted. Such a procedure would allow more proof-texts to be included, would save great expense, and would obviate the necessity of choosing the best possible translation of the Biblical manuscripts. From the floor of the assembly, it was also pointed out that the citing, rather than the quoting, of proof-texts would encourage diligent and thoroughgoing Bible study. After some discussion, this recommendation was adopted.

The committee had been charged by the seventh assembly to consider the advisability of appending proof-texts to the other constitutional documents. In this matter, it declared that it did not deem it advisable to append such texts, and recommended that the idea be abandoned. This recommendation also was adopted. The committee was continued until the Ninth General Assembly and empowered to make recommendations to that assembly concerning texts and proof-texts. Dr. Stonehouse, who will be away on leave of absence during the next year, was excused from further service on the committee, and the Rev. John H. Skilton was added to the committee, which was also empowered to fill any vacancy which may occur in its ranks.

Miscellaneous Committees

Mr. Marsden reported for the Commission on the *Iglesia Cristiana Puertorriqueña*. He declared that the commission had met with one representative of the Puerto Rican group and was convinced that the church was made up of earnest Christians seeking, for sincere and worthy reasons, to unite with The Orthodox Presbyterian Church. However, the commission was convinced that the ministers lacked the educational requirements and the doctrinal instruction for such membership. It recommended, therefore, that the matter be referred to the Committee on Foreign Missions, which should consider the advisability of sending one or more missionaries to instruct the *Iglesia Cristiana Puertorriqueña*, with a view to possible later reception. It was also

recommended that the commission be discharged. Both recommendations were carried.

Professor Woolley, reporting for the Legal Committee, stated that the committee had held no meeting, since no matter had come to its attention in the course of the past year. The committee was continued until the next assembly.

After prayer, the assembly recessed for the day.

Wednesday Evening

The popular evening service on Wednesday was held at Calvary Church, Willow Grove—the church of which Moderator Strong is the pastor. A brief talk in the interests of the work of the Home Missions Committee was given by the Rev. J. Lyle Shaw, who described the work at Newport, Kentucky, and told of several notable answers to prayer in the conversion of sinners and in the supplying of the needs of the chapel. The main address of the evening was delivered by the Rev. Burton L. Goddard of Carlisle, Mass., who is well known to all readers of THE PRESBYTERIAN GUARDIAN. His subject was "Our Church Tomorrow." He emphasized the fact that the church should not rest upon the laurels of any "moral victory," but that it should recognize the work that has been accomplished and seek more and more for further advance. He called for a deeper faith in God and a greater willingness to sacrifice for the work.

There was a large attendance, and many of the delegates took the opportunity to inspect the building and equipment of Calvary Church and thereby to obtain suggestions for future buildings of their own congregations.

Thursday Morning

The first item of business on Thursday morning was the report of the Committee on Overtures and Papers. The complaint against a judicial decision of the Presbytery of California, which had been read to the assembly on the opening afternoon was, on recommendation of the committee, regarded as not properly before the assembly, due to the failure of the complainant to comply with the provisions of the Book of Discipline, which require that all possible efforts to secure amends must be made in a lower judicatory before a case can be

appealed to a higher judicatory. In the discussion prior to the vote, the commissioners made abundantly clear the fact that their action was not at all to be construed as any judgment on the merits of the case. Since the primary purpose of the Book of Discipline is to insure that justice is done to the parties in every case, and since it is not a document that the general assembly may ignore, even if it wished to do so, there seemed no other course open than the one which was taken. The form of the recommendation which was adopted was as follows: "The assembly declares that, because of the complainant's failure to observe the provisions of the Book of Discipline the complaint is not properly before it and therefore the assembly cannot now enter into the merits of the complaint."

The overture of the Presbytery of New York and New England, together with the material appended to it, was ordered sent down to the presbyteries for study and for recommendation to the next general assembly.

Christian Education

The Committee on Christian Education reported through its chairman, the Rev. Calvin K. Cummings of Pittsburgh. The report was received and the recommendations, after some amendment, were adopted. The report, and the recommendations in their final form, follow:

The committee is happy to be able to report that although it is still without the much needed assistance of a general secretary, it has not only been able to accomplish the tasks assigned to it by the Seventh General Assembly, but in numerous instances has been able to accomplish more than either the assembly or the committee had anticipated.

PUBLICATIONS AND PROPAGANDA

Young People's Lessons. The committee now publishes and mails forty-five copies of its young people's lessons. All except one of these are paid subscriptions. These lessons have been advertised in several Fundamentalist periodicals which brought approximately sixty requests for samples and some subscriptions.

Summer Bible School Material. Through the committee two booklets have been provided for use in summer Bible schools. The committee published 2000 copies of a booklet for primary-junior age children together with 500 copies of a booklet for intermediate-senior age pupils which also serves as a Teacher's Manual. To date approximately 1200 copies of these booklets have been ordered. Requests for these ma-

materials have come from a considerable number outside of the communion of The Orthodox Presbyterian Church. It is reasonable to expect that when the committee is financially able to advertise these materials there will be a substantial increase in the number of orders.

Tracts. 1. Long tracts. 2000 copies of "Why the Orthodox Presbyterian Church?" by the Rev. J. P. Calbraith were published, 1300 of which were sold and 700 copies of which were mailed to students attending seminaries of the Presbyterian Church in the U.S.A.

The committee published 1000 copies of "The Covenant of Grace" by the Rev. C. K. Cummings. Practically all of these have been sold or distributed. Copies were distributed to ministerial students in selected colleges and universities.

The committee published 1000 copies of "Is the Bible Right About Jesus?" by J. Gresham Machen, D.D., Litt.D.

The committee advertised the long tracts in THE PRESBYTERIAN GUARDIAN.

2. Short tracts. The committee published:

- 6000 copies, "The Rich Young Ruler" by the Rev. R. B. Kuiper
- 3000 copies, "The Grace of God" by the Rev. L. B. Gilmore
- 3000 copies, "What Is the Bible?"
- 2000 copies, "What is God?"
- 2000 copies, "Who Is the Redeemer of God's Elect?"
- 2000 copies, "What is Sin?"
- 3000 copies, "Life's Greatest Question" by the Rev. R. W. Gray
- 3000 copies, "The Privileges and Duties of Communicant Church Membership" by the Rev. G. W. Marston
- 1000 copies, "Church Discipline" by the Rev. G. W. Marston

The committee sent 200 copies of "A Message from Dr. J. Gresham Machen" to Princeton Seminary students and 500 copies of the short tract, "The Grace of God" were sent to students in Presbyterian seminaries.

The committee has advertised its "short tracts" in several Fundamentalist periodicals with encouraging results.

RECOMMENDATIONS

The committee recommends to the general assembly:

That the Committee on Christian Education be authorized to employ the services of a part-time general secretary.

That the following budget be approved for the year 1941-1942:

Young People's Lessons (self-sustaining)	\$100
Summer Bible School Material (self-sustaining)	300
Tracts—½ covered by purchases and subscriptions—½ for propaganda purposes	500
Advertising and postage	100
Stenographical help	200
Part-time General Secretary (Ten-	

month period	500
Miscellaneous (stationery, etc.) ...	50

Gross Total	\$1,750
Income from subscriptions and purchases	650

Net Total

That the general assembly suggest that the sessions and church organizations:

- a. Endeavor to have each family in their respective churches subscribe to THE PRESBYTERIAN GUARDIAN;
- b. Endeavor to encourage gift subscriptions to THE PRESBYTERIAN GUARDIAN.

That the assembly suggest to the sessions the inclusion of THE PRESBYTERIAN GUARDIAN in their benevolence budgets.

That the general assembly suggest that the sessions and church organizations include Westminster Theological Seminary in their budgets and endeavor to promote interest in the seminary.

That the Eighth General Assembly urge the presbyteries to request the sessions of the respective churches under their jurisdictions to study carefully the lesson material used in the Sunday schools with a view to keeping or bringing this lesson material in harmony with the standards of our church.

Included also in the report of the committee was a financial statement which is not here printed.

In support of THE PRESBYTERIAN GUARDIAN and its work several commissioners spoke with great enthusiasm. At least three of those who had offered criticism at the preceding assembly made a special point of commending the magazine in its work of the past twelve months.

Moderator Strong was the mover of the recommendation that the "assembly suggest to the sessions the inclusion of THE PRESBYTERIAN GUARDIAN in their benevolence budgets," and in support of the motion he spoke effectively and understandingly. He pointed out the absolute necessity that the churches contribute to THE PRESBYTERIAN GUARDIAN as a missionary enterprise, and emphasized the fact that, until the denomination grows many times larger, the income from subscriptions cannot of itself meet the expenses of publication. "The paper has made a splendid record in the past year," Dr. Strong declared.

Other Committees

The Committee on Secret Societies reported progress in its work but declared that it had been unable to complete the task assigned to it. It was,

therefore, continued and instructed to report to the Ninth General Assembly.

The committee of this assembly which had been instructed to define the duties of the clerk of assembly reported through its chairman, Mr. Sloat. A number of practical suggestions were made to assist the clerk in the full discharge of the office. The recommendations of the committee, after slight amendment, were adopted.

The Committee on Date and Place of Next Assembly recommended the acceptance of the gracious invitation of the Covenant and Memorial Churches of Rochester to hold the ninth assembly in that city, and recommended that the assembly convene on June 2, 1942, at 11 A. M. This recommendation was made the action of the assembly, the churches were thanked for their invitation, and the following Committee on Arrangements was elected: *Ministers:* John J. DeWaard, Peter Pascoe; *elders:* Alexander Muir, Harry J. M. Remein.

Upon motion the Committee to Study the Relationship of The Orthodox Presbyterian Church to Society and to Other Ecclesiastical Bodies (which will hereafter be referred to as the Committee of Nine) and the Committee on Secret Societies were empowered to draw on assembly funds, if such funds be available after the usual assembly expenses have been paid, to the extent of \$100 and \$50 respectively. Disbursements to these committees are to be made in the ratio of two to one, after all funds needed for assembly expenses have been received.

The Committee on Examination of Presbyterian Records gave its routine but important report. The most notable feature of that report was that the records of the Presbytery of Philadelphia (the Rev. Robert E. Nicholas, clerk), were recommended for approval *with no exceptions*.

After considerable discussion, a motion was approved to give the clerk of assembly the authority to recommend ministers to chaplaincies in the armed forces of the United States.

A motion was also approved that the general assembly adopt a budget of \$400 for assembly expense, \$25 of which was to be paid to the clerk as a gesture in the direction of compensation for his labors, and that sessions be asked to contribute ten cents per communicant member to make up this amount.

The Rev. Carl Ahlfeldt of Indianapolis was elected a fraternal delegate to the general synod of the Reformed Presbyterian Church in North America, meeting in southern Illinois early next May.

There was some discussion, and a wide diversity of opinion, on a motion of the Rev. Samuel J. Allen that "Westminster Theological Seminary and THE PRESBYTERIAN GUARDIAN be requested to submit a financial report each year to the general assembly." Mr. Allen and others felt that, since these two organizations received support from churches and members of the denomination, and are recommended regularly by the general assembly, their financial reports should be submitted to that body. Others felt that the assembly could not properly make such a request, nor could it be made binding for future assemblies without amendment to the Form of Government. Although the motion was finally lost, Mr. Allen requested it be spread on the minutes, and his request was granted.

Elections

Elections to standing committees and special committees of the general assembly were as follows:

COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

Class of 1944: *Ministers:* Richard W. Gray, John Patton Galbraith, Samuel J. Allen; *elders:* C. R. Stricker, Cyrus Ferguson.

COMMITTEE ON FOREIGN MISSIONS

Class of 1944: *Ministers:* John P. Clelland, John Murray, George W. Marston; *elders:* Murray Forst Thompson, D. Heuseveldt.

COMMITTEE ON CHRISTIAN EDUCATION

Class of 1944: *Ministers:* Leslie A. Dunn, Lawrence B. Gilmore; *elders:* John Smits, H. M. Partington.

COMMITTEE OF NINE

Ministers: Edwin H. Rian (convener), R. B. Kuiper, Robert Strong, Burton L. Goddard, Cornelius VanTil, Clifford S. Smith; *elders:* Gordon H. Clark, Murray Forst Thompson, Charles A. Freytag.

Warm gratitude was expressed by the assembly for the hospitality of Westminster Seminary and for the service rendered in the dining room by the women of churches in the Philadelphia area.

After the approval of the minutes the assembly was, upon motion, dissolved by the moderator, prayer was offered and the benediction pro-

nounced. And so, for the first time within the memory of most commissioners, a regular general assembly had completed its work in two and a half days, finishing a half day ahead of its docket.

Thursday Evening

The popular meeting Thursday evening was held at the new Mediator Chapel, with well over one hundred persons present. A brief talk describing the work of the Committee on Christian Education was given by the Rev. Professor Edward J. Young. He told of the pamphlets and tracts which had been distributed, and of the plans for more work along that line; he urged support of the work of Christian Education as a labor which would bear its fruit in due time, if we are faithful now.

The address of the evening was by the Rev. Professor R. B. Kuiper, who spoke on "The Children of Believers." He built his remarks around four statements concerning such children. All children of believers, he said, are members of the visible church, and should be treated as such. Many children of believers are also members of the invisible church—that is, they are truly regenerate even in infancy. Thirdly, those children of believers who die in infancy are most certainly regenerate, and go to heaven into the presence of their Lord and Saviour. Finally, those children of believers who grow up here must be trained through the instruction of parents, the teaching of the church, and the educational program of Christian day schools, to take their place in the church on earth, the church militant.

Ladies' Meeting

Sponsored by the Philadelphia Presbyterian, a meeting of the ladies attending the General Assembly and others who could come was held Wednesday afternoon in Machen Hall. Some forty persons were present, and heard brief talks by the Rev. J. Lyle Shaw, the Rev. Glenn Coie, the Rev. R. Heber McIlwaine and the Rev. David Freeman.

Conclusion

There was little in the Eighth General Assembly to hold the interest of a casual observer. There were none of the pyrotechnics that have occasionally exploded in the faces of commissioners to previous assemblies. But to

those who could see below the surface this was, as we said at the outset of this report, a good assembly. It was concerned with the advancement of the kingdom of its sovereign God, and in the attainment of that goal it endeavored to leave no stone unturned. It took forward steps in the development of its missionary enterprises; it made larger plans for the Christian education of its congregations and for the propagandizing of the world that lies outside the bounds of the denomination; it initiated steps toward the widening of the area of effectiveness of the church; it took action with a view to the eventual publication of its subordinate doctrinal standards in the purest possible form; and it was able to announce the publication of its Standards of Government, Discipline and Worship. We believe that such accomplishments are comparatively rare in modern times. We believe, too, that they justify us in declaring that the Eighth General Assembly was a good assembly, and we pray that there will be many more like it in the days ahead.

CANADIAN EDITOR TO SPEAK AT QUARRYVILLE

WITH Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church of Toronto, Canada, and editor of *The Gospel Witness*, as special speaker, the Fifth Annual Quarryville Bible Conference will open Saturday, June 28th, on the 13-acre grounds of the Faith Orthodox Presbyterian Church of Quarryville, Pa.

Listing ten ministers of The Orthodox Presbyterian Church on its faculty, the nine-day conference limits its registration to one hundred and fifty, according to a bulletin issued recently by the conference association. Three study hours are scheduled for the mornings, while organized recreation and an elective music appreciation class occupy the afternoons. Morning devotions and evening vespers are part of the program, and the evening popular evangelistic services are followed by a campfire meeting.

Special popular services addressed by Dr. Shields are arranged for July 4th. Visitors for the day are welcome, according to the Rev. Franklin S. Dyrness, executive director of the conference.

Orthodox Presbyterian Church News

By **EDMUND P. CLOWNEY, Jr.**
Westminster Seminary, Class of 1942

Presbytery of Philadelphia

DAILY Vacation Bible Schools open this month in many churches. In Norristown and vicinity, members of the Valley Forge Church have conducted the two-week Audubon school and plan two more of the same length, one for colored children. Faith Church of Harrisville staffs a six-department school for a session of two weeks under the direction of the pastor, the Rev. Charles G. Schaufele. Also conducted by Mr. Schaufele will be the New Hope Church school in Branchton, scheduled for July 7th to 18th. The Rev. Robert H. Graham announces that the ninth annual summer Bible school in the Grace Church of Middletown, Delaware, will follow the plan prepared by Dr. Lawrence B. Gilmore for the Christian Education Committee. In the Fort Dupont Dwellings, as well as at the Knox Church of Washington, D. C., the Rev. Henry D. Phillips is directing vacation school work. . . . Knox Church of Philadelphia announces its vacation Bible school from July 7th to 27th.

Calvary Church, Germantown, Philadelphia: The Rev. Theodore J. Jansma has taken up pastoral duties following a recent installation service conducted by the presbytery. Commissioners to the general assembly joined church members and friends as the Rev. Professor John Murray preached the sermon and Dr. Ned B. Stonehouse propounded the constitutional questions. The Rev. Samuel J. Allen delivered the charge to the pastor, while the Rev. John P. Clelland gave the charge to the congregation. The Rev. Professor Paul Woolley closed the service with prayer. In a reception following the service, the congregation welcomed Mr. and Mrs. Jansma.

Calvary Church, Middletown, Pennsylvania: National defense brings several hundred soldiers and many civilian employees to the Middletown Army Air Depot, and with them an opportunity which the Calvary Fellowship of this church is meeting in a series of street services during this month. The Fellowship is an organization of the church's young people. . . . The Rev. Richard W. Gray of the Cove-

nant Church, Orange, N. J., spoke at a recent three-day Bible conference. . . . Three young people united with the church at the spring communion service, and ten more are preparing themselves for church membership in a Wednesday evening class taught by the pastor, the Rev. Edward L. Kellogg. . . . Over \$4,000 was received toward the church building fund during the past fiscal year, and both the general and benevolence funds showed increase, according to the annual financial report. . . .

Sixty or more theatre chairs stored at the Calvary Church of Middletown are to be had for the hauling away by any Orthodox Presbyterian church. Mr. Kellogg points out that they are detachable, estimates that an ordinary car will hold forty or fifty.

Knox Church, Philadelphia: Deerwander Bible Conference sponsored a rally at the church recently, featuring motion pictures in color of the 1940 conference. Deerwander leaders addressed the meeting, and supper was served by the local Ladies' Aid Society. . . . Hard-working remodelers of the church building relaxed at a dinner furnished early this month by the Ladies' Aid on behalf of all the men who had engaged in the redeco-rating of the auditorium.

Calvary Church, Willow Grove: Rising interest in missions led to the formation of a men's missionary society, and attainment of the 150-member-a-week goal was announced in the total of \$240 given to missions by the congregation in May. . . . Four young men of the church are serving in the nation's armed forces.

Redeemer Church, Philadelphia: Learning that the Rev. Calvin A. Busch, of Aurora, Nebraska, had declined the call sent him, the congregation met to consider the issuing of another pastoral call.

Faith Church, Harrisville: Four boys were added to the church recently on profession of faith. . . . Delegates to the Quarryville Bible Conference are being sent by the Sunday school.

New Hope Church, Branchton: Four girls united with the church on profession of faith in the spring communion service. . . . Housecleaning

preceded a visit by the Rev. Arthur W. Kuschke early this month. The Women's Missionary Society chased dust for a full day, while the men worked on the roof, the lawn, and the adjoining burial ground.

Covenant Church, Pittsburgh: The Rev. Arthur W. Kuschke and the Rev. Glenn R. Coie were recent occupants of the pulpit. The pastor, the Rev. Calvin K. Cummings, reports substantial increase in church attendance.

Grace Church, Middletown, Delaware: Reorganized by Mrs. Robert Graham, the Young People's Chorus now sings at the Sunday evening service. . . . Mrs. Peter De Ruiter, president of the Philadelphia Presbyterial, was a recent speaker at the Women's Missionary society.

Valley Forge Church: Exercises on May 28th concluded, until the fall, the Wednesday afternoon Bible classes for the colored children of Norristown's east end. Mrs. Kelly G. Tucker, wife of the pastor, and Mrs. Arthur Loughin are in charge of this work.

Mediator Church, Philadelphia: Doctrinal study is being undertaken by a group of young people, meeting on Friday evenings. Mr. Edmund P. Clowney, Jr., is assisting in the preaching at the church and chapel.

Presbytery of New Jersey

MACHEN LEAGUE activities in the presbytery will be under the leadership of Mr. Fred Metzger of the Covenant Church, Orange, who was elected president at the recent fourth annual spring conference of the league held at Ocean Grove. Metzger served as northern vice-president during the past year. Special speakers at the conference were the Rev. Thomas G. Thomas, pastor of the First Baptist Church of Caldwell, N. J., and the Rev. Professor R. B. Kuiper of Westminster Seminary. In addition, four ministers from the presbytery conducted discussion periods. News-organ for the League is the *Bulletin* edited monthly by Miss Barbara Campbell of Trenton under the advisorship of the Rev. Leslie Dunn of Wildwood.

Calvary Church, Bridgeton: Three new members were received at the last communion service. . . . A new two-manual Organon was a recent purchase, after \$595 had been given for this purpose in nine days, and \$195 more in the course of a month. . . . Dr. Gordon H. Clark of Wheaton

College occupied the pulpit for a Sunday evening service last month.

Calvary Church, Wildwood: "The Gospel of Christ" is the theme of a Bible conference to be conducted under the auspices of the church in the Wildwood High School, July 21st to 27th. Invited to preach on successive evenings are: the Rev. David Freeman, Professor R. B. Kuiper, the Rev. Walter C. Jent, Dr. Robert Strong, the Rev. Robert S. Marsden, the Rev. Edwin H. Rian, and the Rev. George W. Marston. Vacationers and delegations from other churches are invited to attend, announces the Rev. Leslie A. Dunn, pastor.

Presbytery of the Dakotas

DAILY Vacation Bible Schools, conducted by ministers of the presbytery, attract children from wide areas. Two cars and a truck traveled nearly a hundred and fifty miles daily, conveying forty children from the country to the school at Volga, S. D., conducted by the Rev. Charles L. Shook. An exhibition program early this month climaxed the session; attendance averaged over seventy-five. . . . Long distance driving is also involved in the schools conducted by the Rev. C. A. Balcom: he reports traveling a thousand miles in the course of a week at pick-up and delivery service for the twenty-three scholars of the Rock Hill, N. D., school. Similar mileages are involved in the two-week Wilton, N. D., morning Bible school, where thirty pupils are enrolled. The next school is slated for Baldwin. . . . Children from five to six miles out were brought to the Trinity Church of Bridgewater, S. D., for the vacation school conducted there by the Rev. Walter J. Magee. Enrollment was up one-third over last year. Christian Education Committee material was used. The vacation school at Jennings Memorial Church, Omaha, Nebraska, began June 16th, will continue until July 5th. . . . The Goff Terrace Gospel Mission has recently concluded a Bible school in East Omaha.

Elim Camp and Bible Conference, conducted this month at Swan Lake, Viborg, S. D., is under the sponsorship of the Christian Education Committee of the presbytery. In addition to ministers of the presbytery, a special speaker this year was the Rev. John H. Skilton of Westminster Seminary.

Westminster Church, Hamill, S. D.: Now in full possession of the building occupied two years ago, the church is planning necessary repairs. Unfavorable crop outlook threatens to curtail this work, states the Rev. Melvin B. Nonhof, the pastor. . . .

Calvary Church, Volga, S. D.: In the interests of the Swan Lake Bible Conference, the senior young people sponsored a Sioux Falls Colored Choir program on a recent Sunday evening. Attendance of 350 included the young people from the local Christian Reformed church. Offering for the conference was \$25.

Trinity Church, Bridgewater, S. D.: Teen-age young people, organized as the Junior Missionary Society, will study missions, the lives of great missionaries, and prepare materials for use on the mission field. . . . Swan Lake Conference is the meeting place of the Women's Missionary Society this month.

Presbytery of California

FIRST Church, Long Beach: Seventeen persons were received as charter members in the first communion service: two on profession of faith, four by transfer of letter and eleven on reaffirmation of faith. The Rev. Henry W. Coray, serving as stated supply, is preaching on the great redemptive doctrines of the Christian faith. Two catechism classes, a club for high school boys, a men's fellowship, a women's missionary and ladies' aid societies have been organized. The church will be host to the September presbytery meeting.

Old Westminster Church, San Francisco: Study of the Book of Revelation at the mid-week service has doubled the attendance at that meeting. It now exceeds the communicant membership.

(Correction: Inadvertently omitted from last month's list of churches participating in the formation of the California Machen League was the Westminster church of Los Angeles.)

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: Ruling Elder E. F. Hayden, clerk of session uninterruptedly since 1891, was the guest of honor at a fellowship supper on May 2nd. . . .

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Youth Night was observed on May 11th at a service sponsored by the Young People's Society. Mr. Charles Ellis, a senior at Westminster Seminary, was the speaker, and the offering was for the purpose of sending delegates to the Deerwander Bible Conference. . . . The pastor, the Rev. Arthur O. Olson, using names sup-

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plied by the local "Wagon Wheel" hostess, is calling upon all the Protestant families that move into the city of Portland.

Calvary Church, Schenectady, N. Y.: Four new members united with the church by profession of faith at the last communion service. . . . Men of the church continue the survey of the neighborhood. . . . The first annual Sunday school picnic was held this month at Lake Luzerne.

Presbytery of Wisconsin

FIRST Church, Waterloo, Iowa: Two lots have been purchased recently in a growing residential section of the city. Plans are being worked out for the construction of a church building during the summer. The church expects soon to incorporate.

Old Stockbridge Church, Gresham, Wis.: Thirty children were enrolled at the vacation Bible school held early this month at Morgan Siding. Two more schools are planned, according to the Rev. John Davies. Mr. Davies also looks forward to itinerant work among the summer colonies of Stockbridge Indians at the cherry orchards.

Presbytery of Ohio

TRINITY Church, Cincinnati: Dedication services for the new building will be held June 29th, with the Rev. Edwin H. Rian and the Rev. Professor John Murray as the special speakers. July 6th marks the fifth anniversary of the church.

Other News

VITAL Statistics: Family increase is announced by three ministers: To the Rev. and Mrs. Melvin B. Nonhof of Hamill, S. D., comes Sandra Jean, with a May 26th birthday. John Mark is the new arrival, on April 11th, at the home of the Rev. and Mrs. Raymond M. Meiners of Schenectady. Thomas Lee arrived on May 1st as the son of the Rev. and Mrs. Marvin L. Derby of New Haven.

GAFFINS EXPECTED IN CALIFORNIA JUNE 26TH

RETURNING on furlough from their work in Tsingtao, Shantung province, China, Mr. and Mrs. Richard B. Gaffin, missionaries of The Orthodox Presbyterian Church, will

arrive Thursday, June 26th, at San Francisco aboard the Kamakara Maru of the NYK line. After visiting with relatives, the Gaffins will live in Philadelphia, and will be available for speaking engagements in that area, according to an announcement by the Rev. Robert S. Marsden, general secretary of the mission committees of the denomination.

WESTMINSTER GRADUATE IS AWARDED DOCTOR'S DEGREE

ANOTHER of the very few graduates of Westminster Theological Seminary to receive the degree of Doctor of Philosophy is Mr. W. Stanford Reid, a member of the class of 1938, who was awarded that honor on June 11th at the Commencement Exercises of the University of Pennsylvania.

In 1934 Mr. Reid was graduated from McGill University, Montreal, with honors in English and history; in 1935 he received the degree of Master of Arts in history. The thesis for his master's degree was published as a book under the title, *The Church of Scotland in Lower Canada*.

From 1935 to 1938 Mr. Reid studied at Westminster Seminary, and during that time received the Robert Dick Wilson Prize in New Testament, the William Brenton Greene Prize in Apologetics, and a Frank H. Stevenson Graduate Scholarship, as well as the regular and graduate certificates of Westminster Seminary. While at the seminary, he also took work at the University of Pennsylvania for two years and, on completion of the seminary course, was offered an assistantship in the university's department of history. For one year he taught Mediæval History. During the next two years, he held a Leib Harrison Graduate Fellowship at the university, and spent the time preparing for his doctor's degree. His thesis for that degree deals with the subject of the rise of anti-papalism in fifteenth century Scotland. Mr. Reid expects that this thesis will be a preparatory study for an eventual definitive work on the long-time causes of the Scottish Reformation.

On August 1st Mr. Reid will take up his duties as pastor of Fairmount-Taylor Church, Montreal.