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The Eleventh General Assembly

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

By THOMAS R. BIRCH

THE Eleventh General Assembly of The Orthodox Presbyterian Church, which held its sessions at Westminster Theological Seminary, Chestnut Hill, Philadelphia, from May 16th to 19th, was faced with more than the usual number of difficult problems. The three which caused the greatest perplexity and which posed the largest problems were (1) the question of what advice the assembly should give in the matter of the projected ordination of Ruling Elder Gordon H. Clark, Ph.D., (2) whether or not the denomination should take steps looking to a possible affiliation with the American Council of Christian Churches, and (3) whether or not the church should seek to have Westminster Seminary place itself under the control of the general assembly. In addition to these gigantic matters, there was the usual business of the assembly in connection with the work of its standing committees and in the prosecution of the matters referred to it by previous assemblies.

The task of presenting an objective, factual news report of the assembly is a relatively easy one. But to attempt an interpretation and an editorialization of that news would be not only extremely difficult but also somewhat foolhardy. Therefore, a real attempt will be made to be as impartial as possible in the presentation of the report and to allow the reader in most instances to arrive at his own conclusions as to the relative merits of the assembly's decisions.

On the Monday preceding the opening of the assembly, about thirty commissioners met at the invitation of the Committee on Home Missions and Church Extension for a day of prayer and fasting. That pre-assembly session was declared by many to have been a day of blessing, and several commissioners expressed the hope that such a program would become a permanent pre-assembly institution.

Worship Service

At 10.30 A. M. on Tuesday, May 16th, commissioners were registered, and at eleven o'clock the service of worship was held in the seminary auditorium. The service was in charge of the Rev. Oscar Holkeboer, moderator of the Tenth General Assembly.

Mr. Holkeboer's subject was "The Assurance of Faith" and his text was Romans 8:32. The doctrine of justification by faith, said Mr. Holkeboer, leads not to license but to sanctification. Men want to obey the law of God in gratitude to Him for their salvation. And what God has begun in the heart of the believer, He will most assuredly complete. These are the believer's assurances of security: Because Christ gave perfect obedience to the law, the Christian is freed from the law's condemnation; the Holy Spirit has already begun the work of sanctification, and God will surely complete the work that the Spirit has begun; the believer has received the adoption of a son, and the assurance of his

salvation lies not in his own faith but in the fact that he is a child of God; the intercession of the Holy Spirit and of Christ the Son is given to assure the believer of ultimate salvation; effectual calling is both the result and the evidence of electing grace, so that the sinner who has been called of God may know of a certainty that he is predestinated to eternal life; and finally the believer's assurance rests in the gift of God's only begotten Son.

In that gift of His own Son, declared Mr. Holkeboer, is manifested the boundless love of God. He could have, in perfect harmony with His justice, abandoned all men to death for their sins; He could have withheld His only begotten Son. The measure of God's love for sinners is the gift of His beloved Son.

God, who spared not His own Son, has with Him freely given us all things. God will in all things consummate in us the workings of His grace. He will give His Spirit, peace of conscience, ultimate victory over sin, an inheritance with the saints in glory, and full assurance of faith. Thus will He complete our salvation, and we shall be like Him for we shall see Him as He is. God's boundless love and His bountiful gifts should stimulate us to a full dedication of our all to the service of God, to that gospel of salvation which, by God's free grace, we have received.

"Were the whole realm of nature mine,

That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all".

The sacrament of the Lord's Supper was then administered, and Mr. Holkeboer was assisted by Dr. Edward J. Young and Professor John H. Skilton. Ruling Elders Albert Squires of New Haven, Conn., H. Van Brummelen of Rochester, N. Y., Matthew McCroddan of East Orange, N. J., and C. Johnson of Kirkwood, Pa., assisted in the serving of the elements.

Elections

At 2 P.M. the assembly was constituted with prayer by the Rev. Robert K. Churchill of Berkeley, Calif. At the time of the roll call, forty-nine ministers and eleven elders were enrolled, and this figure increased steadily

throughout later sessions.

Nominations for Clerk of Assembly were slow in getting under way, and it was obvious that no pre-assembly consideration had been given to that office. Seven ministers were nominated and four of them attempted to have their names withdrawn. The first two attempts were successful, but the last two reluctant dragoons were not permitted to desert the battle. They did, however, sufficiently discourage the voting, and neither was elected. On the second ballot, the choice of the assembly for the office of clerk was the Rev. Edward Heerema of Midland Park, N. J. The Rev. LeRoy B. Oliver of Middletown, Del., was elected assistant clerk.

As soon as nominations for the moderatorship were opened, Dr. Robert Strong of Willow Grove, Pa., nominated the Rev. Edwin H. Rian, president of the Board of Trustees of Westminster Seminary. In his nominating speech, Dr. Strong paid glowing tribute to his candidate. The only other contestant for the office was Professor Paul Woolley of Westminster Seminary, who was named by the Rev. John C. Hills, Jr., of Fort Lauderdale, Fla. Mr. Hills recognized the fact that his candidate had already served at an earlier assembly, but urged his election solely on the reiterated claim that "Mr. Woolley can moderate". "The office of moderatorship", said Mr. Hills, "is not a political plum to be pinned, like the Purple Heart, now upon this bosom and now upon that".

Mr. Rian was elected on the first ballot, by the close margin of five votes—Rian, 34; Woolley, 29. Mr. Rian was escorted to the chair by Dr. Strong and the Rev. John P. Clelland of Wilmington, Del., who had seconded the nomination. Mr. Holkeboer expressed his gratitude to the assembly and welcomed Mr. Rian to the moderatorship of a body that was seeking always to uphold the standard of the Word of God. Mr. Rian, in assuming the chair, said that he did not look forward to the task of moderating, but expressed his desire to conduct the business of the assembly with fairness to all.

Overtures

Six overtures and four papers were

then read to the assembly, and these will be printed in this report in the various sections that deal with their disposition. The six overtures were all referred to the Committee on Overtures and Papers. The first paper, which was a request from the Presbytery of Philadelphia for advice concerning matters relating to the proposed ordination of Dr. Gordon H. Clark to the gospel ministry, was not referred to any committee but was made the order of the day for 9.30 A. M. Wednesday. The remaining three papers conveyed the resignations of the following members of standing committees: William Kingma, from the Committee on Home Missions and Church Extension; and William T. Strong and Ralph Ellis from the Committee on Christian Education. The clerk also informed the assembly that an amendment to the Form of Government, proposed to the presbyteries by the Tenth General Assembly, had been approved by the Presbyteries of Wisconsin, Ohio, New York and New England, New Jersey, and California, but had been not approved by the Presbytery of the Dakotas. This amendment would have the effect of modifying Chapter XIV, Section 3, so as to read: "It is proper and requisite that a candidate applying to be taken under care of a Presbytery with a view to licensure be a communicant member of a particular church of the Presbytery, and come with a written recommendation from the session of the church of which he is a member".

(At this point, the Committees on Assembly Procedure and on Travel Expense reported, but publication of their reports must be delayed until the next GUARDIAN, due to lack of space in this issue.)

Christian Education

The report of the Committee on Christian Education was read to the assembly by its president, the Rev. Leslie A. Dunn of Wildwood, N. J. In the form of the report here published, the financial statement prepared by the auditors (a firm of certified public accountants) is not included, due to lack of space:

The Assembly's Committee on Christian Education has held five called meet-

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The Presbyterian Guardian

EDITORIAL

The General Assembly

THE Eleventh General Assembly of The Orthodox Presbyterian Church met at Westminster Theological Seminary from May 16th to 19th to discuss and decide many questions of grave import to the church. Some commissioners arrived several days and even a week in advance in order to attend the Fifteenth Anniversary Celebration of the seminary. Every presbytery was well represented, including California. There was an air of determination in the meetings that indicated the commissioners' intention to deal resolutely with each issue before the assembly.

As usual the sessions were highly deliberative. On several occasions, it is quite true, the previous question was called for in order to cut off debate, but only after it was quite clear that the motion before the house had been thoroughly discussed and that the assembly was ready to vote. This characteristic of Orthodox Presbyterian assemblies is commendable. A note of caution and advice, however, might be in order. It is possible for an assembly of deliberation to become plain talkative. As one commissioner expressed it at one point when the debate had bogged down, "Everything has been said, but apparently not everyone has yet said it".

Some of the issues before the assembly had explosive possibilities and at times feeling ran high, but in the end moderation prevailed. It is only natural that members of The Orthodox Presbyterian Church, who are men of strong conviction, should express themselves vehemently. Those who did overstep the proper bounds of debate apologized. What surprised us was that more heat was not evident.

It is not the intention of this editorial to enter into a discussion of the merits of the questions involved. That would require a separate article, if not several articles. However, we

do wish to present an over-all evaluation of the assembly's actions.

It is the contention of this editorial that by and large a wise course was followed. Final disposition of the different issues was not attempted, but instead the assembly voted to enter upon a course of cautious investigation. For example, in the question of the relationship of Westminster Theological Seminary to The Orthodox Presbyterian Church, the assembly could have voted to invite Westminster to come under the jurisdiction of the church, or the assembly could have refused to consider the whole question of the relationship of these two organizations. It did neither. Instead it appointed a committee to study the church's responsibility in this matter and the manner in which it should be discharged. This, it seems to us, was a moderate and judicious course.

The question of the relationship of the denomination to the American Council of Christian Churches was also raised. The assembly did not decide the question one way or another. It appointed a committee to investigate the whole problem of the relationship of the church not only to the American Council but also to other religious bodies, with a view to determining just what are the areas of legitimate cooperation between a Reformed body and organizations of Arminian and Lutheran persuasion.

This is a moot question which the denomination has not yet fully explored in all of its ramifications. It is barely possible that the committee appointed and the subsequent discussion may lead to more clarification which will guide not only The Orthodox Presbyterian Church but also other church bodies who are determined to keep doctrinally pure, yet who desire to cooperate with others when possible.

In the debate on the use of psalms and hymns in the public worship of God, the assembly could have voted not to study the contention of some to sing psalms only. Instead the assembly appointed a committee to search out the Scriptures with respect to the use of song in the public worship of God. The commissioners were determined to face this as well as other issues in the light of the Word of God as the only infallible rule of faith and practice.

In the election of committees, it

seemed to us on the whole that the assembly chose men upon the basis of their ability to serve. Occasionally some appealed for the election of individuals because they held a certain position. Almost invariably such appeals were rejected, as indicated by the outcome.

At this assembly the work of home and foreign missions was dealt with entirely too hastily. We are therefore delighted with the decision of the assembly to meet on Thursday, May 17, 1945, with the understanding that the sessions will continue after the following Sabbath day if necessary. May we express the hope that all pastors will arrange for supplies in their pulpits for that Sabbath, so that many items of important business will not have to be rushed through in the last minutes of the assembly.

—E. H. R.

The Eleventh General Assembly

(Continued from Preceding Page)

ings during the year and has endeavored to perform the work entrusted to it by the General Assembly.

We are indeed grateful to God for the way in which the work of the Committee on Christian Education has been blessed during the past year. This is the first full year during which the Committee has employed a General Secretary and maintained an office, and we are happy to report that in spite of the greatly increased expenses for the year all bills have been paid and we close the year with a balance in the treasury. This is the more remarkable inasmuch as the expenditures were over two and one half times as much as last year, and over four times as much as was expended two years ago. Several new lines of work have been undertaken by the Committee during the year.

SUNDAY SCHOOL LITERATURE

A beginning has been made in providing Sunday School literature for our church, that will be both true to the Reformed Faith and pedagogically acceptable. The projected fourteen year course of Departmental Graded Sunday School Lessons has been begun with the starting of a Two Year Course for Beginners. The first lessons were issued in mimeographed form for use during the fourth quarter of 1943, written by Mrs. George Horner and edited by the General Secretary and members of the Committee. Since then they have been issued quarterly. We have endeavored to incorporate sugges-

tions and profit by criticisms of the lessons in order to improve them. They are now in use in 27 Sunday Schools and two week-day Bible Clubs. The Sunday Schools that are using them seem to be delighted with the lessons, and report increased interest on the part of both pupils and parents. Some of the Sunday Schools are satisfactorily adapting the lessons for use in the Primary Department, and find them very acceptable. It is gratifying to realize that these children are now being given teaching that is true to the standards of our church and yet up-to-date pedagogically. Work will probably be completed on the lessons for the other departments of the Sunday School before separate lessons for the Primary Department are attempted.

In order to provide lesson helps for the other departments of the Sunday School as soon as possible, "Fill-in" sheets for each lesson for the pupil's use were begun in June, 1943, and have continued to the present time. They are on the "Key", a publication of the Christian Reformed Church, and are now being used by 30 Sunday Schools. Over 600 of these mimeographed sheets for each Sunday are prepared and sent out to the churches each quarter. They seem to satisfy a real need in those Sunday Schools using the "Key", rendering those lessons pedagogically more acceptable. These "Fill-in" sheets were prepared by Mrs. Charles Schaufele up to January of this year. At the request of our Committee at that time Mrs. Schaufele consented to devote her time to the preparation of the regular Departmental Sunday School Lessons for Juniors, planned by the Committee, and Miss Frances Poundstone took her place in the preparation of the "Fill-ins". Until our own Junior Lessons are ready for general use by the church, the "Key" with our supplementary materials would seem to be a satisfactory substitute.

In order to provide lesson helps for Sunday School teachers, the Rev. Leslie Dunn, in June 1943, began to write weekly comments on the lessons of the "Key", and these sheets have been mimeographed and sent out to the churches using the "Key" and the "Fill-in" sheets. They have been well received.

Mrs. Charles Schaufele has started work on a three-year course for the Junior Department of the Sunday School. She is preparing the lessons month by month and teaching them to her own Sunday School classes in the Faith Orthodox Presbyterian Church of Harrisville, and the New Hope Orthodox Presbyterian Church of Branchton, so that they may be revised on the basis of actual teaching experience before being offered for general use throughout the church. The lessons she has already prepared are exceedingly interesting and should find quick and enthusiastic acceptance by the churches when they are finally offered to them.

SUMMER BIBLE SCHOOL LITERATURE

Last summer 39 churches used our material prepared by the Rev. Dr. Lawrence Gilmore, in Summer Bible Schools. Sixteen hundred seventy-nine copies of the Pupil's Workbook and 105 copies of the Teacher's Manual were mimeographed and sent out to these 39 churches. We are grateful to Dr. Gilmore for the labor he has performed in preparing these Summer Bible School lessons during past years and regret to announce that ill health makes it necessary for him to relinquish this yearly task, with the 1943 lessons. For the summer of 1944 three Teacher's manuals have been prepared. The Senior-Intermediate Manual with 94 pages was prepared by Mrs. Charles Ellis of West Collingswood; the Junior Teacher's Manual with 71 pages was prepared by Mrs. Richard Gray; and the Beginners-Primary Teacher's Manual with 67 pages, by Miss Margaret Duff, the sister of the Rev. Clarence Duff. The price for each of these manuals will be 50¢, while the price for each of the student's work books to go with them will be 10¢. A detailed program for each day of a three weeks' course is mapped out in the manuals. Certain lessons may be omitted by schools using only a two weeks' course.

YOUNG PEOPLE'S LESSONS

Plans have been laid for a five year course of Young People's Lessons. The attempt has been made during the past year to edit each course sent out, with a view to adapting the lessons to a younger age group than heretofore. Courses on *The Ten Commandments*, *The Interpretation of the Scriptures*, *The Whys of the Christian Life*, *Why I Believe in the Bible*, and *Hebrews*, have been edited by the General Secretary, and a number of other courses are in process of revision by the authors. The course in *Hebrews* represents the form in which it is planned to edit and publish the young people's lessons in the future, as this form seems to be the most acceptable to the majority of the societies. Forty-one churches are now obtaining the material at 50¢ per quarter.

RESPONSIVE READINGS

The General Secretary has prepared a series of studies in question and answer form based on the first thirty-five questions of the Westminster Shorter Catechism. These studies have been found useful as a basis for discussion in various church societies, in personal evangelism, in teaching the doctrines of the faith to catechetical classes, and as responsive readings in public services. Over 150 copies of these have been sold.

COVENANT CHILDREN'S CATECHUMEN COURSE

The Rev. Everett C. DeVelde has prepared a memorization course for the training of covenant children. The promotion and sale of this course is being

carried on through the Committee's office. We suggest that pastors and sessions acquaint themselves with the course for the training of the children of the church.

TRACT-BULLETIN

Since the first of this year the Rev. Edmund Clowney, Jr., has been preparing monthly tract bulletins for use in the local churches, for Sunday programs. One side of these tract-bulletins is available for mimeographing the order of service and each monthly tract presents a gospel message. These tracts are useful in advertising the local church. We suggest that churches use this as a tract in their local communities. Fifteen hundred per month are now being used by the churches.

TRACT DISTRIBUTION

In accordance with the instructions of the 10th General Assembly the Committee has during the year sent thousands of tracts to many chaplains and others for free distribution to members of the armed forces. This work should be increased as finances will allow. Due to the difficulty in securing up-to-date lists of students in various seminaries and colleges during war time, and also to lack of funds for financing the free distribution of tracts and pamphlets to students in these institutions, the usual tract distribution program has been delayed, but is now being carried out as rapidly as possible.

BIBLE CONFERENCES

During the summer months of 1943 the General Secretary taught in Bible Conferences at Quarryville in Penna., Camp Chief Yahmonite in Colorado, Suttle Lake in Oregon, the Blue Ridge Conference near Los Angeles, the Seneca Hills Conference near Harrisville, Penna., and the Deerwander Conference in Maine. A real work of Christian education is carried on in these Bible Conferences, and though the war is keeping many older young people from attending, the churches should avail themselves of this opportunity to train its young people.

TRACT PUBLICATION

The large program of tract printing undertaken at the close of the last fiscal year was completed late in the spring of 1943, and due to the great investment made in tracts at that time, it was not possible to engage in extensive publication of new tracts during the year. Ten thousand each of the following three tracts were published:

- "Are Christians Anti-Semitic?"
- "Bombed on a Battleship"
- "A Tragic Mistake"

Five thousand copies of the tract, "Your Child and Your Church" were published. Several tracts are now ready for publication as soon as increased contributions will permit the investment.

CHRISTIAN SCHOOLS

We are gratified to report that the Willow Grove Christian School was started last September, and that a similar school will be started in Middletown, Penna., this coming autumn if it is possible to carry out the present plans. It is to be hoped that many Christian School societies will soon be formed among our churches, and that other Christian schools will speedily be started.

FINANCES

Contributions from the churches were more than doubled during the year, but still fell short of the requested 10% of the benevolence giving of the individual churches. Sixty churches contributed during the year to the Christian Education work of our Committee. The fact that contributions from individual donors were slightly more than the contributions from the churches, enabled the committee to carry on its work without a deficit. The books of the committee have been audited by the firm of Main and Company and their certified statement is attached to this report.

BUDGET FOR 1944-45

The following budget has been adopted for the ensuing year:

Salary of the General Secretary	\$2,700.00
Secretarial help	2,400.00
Tracts (Capital Investment)	2,000.00
Sunday School Lessons (Partly self-sustaining)	400.00
Young People's Lessons (Self-Sustaining)	100.00
Summer Bible School Materials (Self-Sustaining)	300.00
Traveling expenses of the General Secretary	500.00
Office Expenses (Including rent, telephone, etc.)	500.00
Free Tract Distribution	300.00
Tracts (New and Re-prints) Partly self-sustaining	2,000.00
Advertising	100.00

Contribution to THE PRESBY- TERIAN GUARDIAN	120.00
Postage and miscellaneous	500.00
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	\$11,920.00

RECOMMENDATIONS

The Committee on Christian Education respectfully proposes:

1. That the Assembly recommend to the churches the use of the Sunday School material now made available through this Committee.*

2. That the Assembly again recommend that the presbyteries encourage the formation of Christian School Societies within their borders, and urge such societies to start Christian Schools as soon as possible.

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

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

5. That the General Assembly recommend that ministers and elders use the Westminster Theological Journal as a means of Christian education.

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

OVERTURE 2

The Tenth General Assembly referred Overture 2 from the Presbytery of New Jersey to the Committee on Christian Education with instructions to give care-

* On this recommendation, the assembly moved "no action".

ful consideration to the important matters presented in this overture, to take any actions relating thereto which are considered proper and advisable, and to report its conclusions to the next General Assembly.

This Committee has considered this overture, and wishes to report that various individuals in the church have attempted to contact leaders of thought at various times, and have corresponded with various individuals. One of the great difficulties in this regard is the fact that various individuals who might carry on such work are unable to do so through lack of time and money. It is certainly work that would be well worth while if anyone qualified could be found who could devote sufficient time to it, and funds were available for carrying it on. Under the existing circumstances the Committee is at a loss to know how these tasks can be undertaken. We suggest that each pastor undertake such work as time and circumstances will permit.

The Committee calls attention to the fact that the terms of office of Mr. Schaufele, Mr. Dunn and Dr. Gilmore, and of Elders Partington and Smits will expire with this Assembly. Mr. Ralph Ellis has resigned from the Committee and his place should be filled.

The Committee on Christian Education wishes to report that the retail value of the tract stock on hand April 18, 1944 is estimated at approximately \$4000.00. Many of these tracts on hand, however, are practically unsalable. There is a constant demand for most of them, however, and in time they should be disposed of. It is the policy of the Committee on Christian Education to sell its tracts as close to cost plus postage and handling as possible. When large editions are printed the cost per copy is greatly reduced. A great need of the Committee at present is a capital fund to carry the tract program, so that new tracts and



COMMISSIONERS and their friends gathered for a group picture in the garden adjoining Machen Hall.

reprints can constantly be issued. The gifts from the churches and individuals at present must be used for salaries and office expenses, and do not cover the cost of printing tracts.

Recommendation 1 of this report caused lengthy, vigorous and informative debate. Discussion was opened by Dr. William Young of New York, who asked whether pictures of the Saviour were included in the Sunday school material the assembly was being asked to endorse. He was informed that they were, and vehemently denounced that policy on the charge that it was a violation of the second commandment as interpreted by the Larger Catechism.

Dr. William E. Welmers said that he was not impressed with any close association between the educational psychology utilized in the Sunday school material and the principles of the Reformed Faith. He felt a strong need for the adoption of a Christian educational psychology.

Professor John Murray of Westminster Seminary, citing examples from the Teacher's Manual for the fourth quarter of 1943, said he saw evidence of a faulty pedagogical method, due to an excessive and elaborate ceremonial in connection with the manual work recommended. He also charged that the Sunday school was being represented as a worship program for children, and that the pupils were to be instructed to "play" in connection with this supposed worship program.

The Rev. Floyd E. Hamilton, general secretary of the committee, replied that not the entire hour, but only a portion of it, was set aside as a service of worship. He also defended handwork as sound pedagogy. He added that later manuals had profited by earlier criticisms, but offered a defense of the use of pictures of the Saviour, since he contended that they were forbidden by the standards only as aids to worship.

Dr. William Young attacked the manual's endorsement of a period of play on the Sabbath, in connection with the Sunday school program. He declared also that there was a dignity and elevation inherent in the Reformed conception of the spirituality of God and of worship and that the assembly should be wary of any system of education which seeks to impart knowledge by the avenues of sense and emotionalism.

The Rev. Edmund P. Clowney of New Haven, Conn., citing a mimeographed outline picture of Christ upon the cross, which was presented to the children for crayon coloring, declared his vigorous and shocked opposition to any such use of representations of the Saviour, and moved as an amendment "that the Committee on Christian Education be instructed to desist from the use of representations of Christ for handwork purposes in its recommended materials". The amendment was defeated.

Dr. Welmers, replying to Mr. Hamilton's request for the naming of specific un-Reformed statements in the material, charged that even the elimination of all obviously un-Reformed statements would not alter the fact that the entire presentation of the lessons was undergirded and pervaded with a false educational psychology.

The Rev. Eugene Bradford of Philadelphia moved as an amendment to the original form of the recommendation the addition of the words: "after the Committee has revised, or supervised the revision of, such material with a view to bringing the pedagogical method used into harmony with the principles of the Reformed Faith as expressed in the standards of our church". This amendment also was defeated.

(At this point the Tuesday session was concluded and, since the order of the day for Wednesday morning was a consideration of the Philadelphia request in the matter of the ordination of Dr. Gordon H. Clark, the Christian Education report was not resumed until late Wednesday afternoon. It is continued here for the sake of continuity.)

A two-part substitute recommendation was moved by the Rev. Calvin K. Cummings of Pittsburgh:

(a) That the General Assembly recommend to the churches the Sunday school material of the Committee as the best available at this time.

(b) That the General Assembly instruct the Committee to give further study to the Sunday school material with a view to placing a greater emphasis upon the verbal teaching of the lesson and less emphasis on handwork in the future publications of Sunday school material.

Section (a) was considered first, and the last clause was amended to read: "as perhaps the best available at this time". A motion to delete that

entire phrase was lost. The next substitute motion to be defeated was "that the assembly recommend to the churches the use of the Sunday school material supplementary to *The Key*, now made available through the Committee". This served, however, to focus attention upon the fact that the original recommendation in the Committee's report called for the endorsement of a very limited portion of the Committee's total output of lesson helps.

Another substitute was offered. This was that the assembly take no action on Recommendation 1, and this was the final decision of the assembly on the matter.

The remaining five recommendations of the committee's report were passed without amendment and with an absence of unfavorable debate. The following additional motion, presented by Mr. Clowney, was also adopted:

That the Committee on Christian Education be instructed to include in its report to the Twelfth General Assembly a formulation of specific principles of Christian education and pedagogy in terms of which its work may be guided.

An additional recommendation, proposed by Dr. Strong, was likewise adopted by the assembly:

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

Mr. Dunn appealed for contributions to the committee's capital fund to be used for the printing of tracts, and declared that such gifts would constitute an investment in the future of the church.

The following members of the Class of 1947 were elected: *Ministers:* Leslie A. Dunn; Edmund P. Clowney; Charles G. Schaufele. *Elders:* Glenn A. Andreas; Hillis M. Partington. To fill the terms of two resigning members, the following were elected to the Class of 1945: *Minister:* Oscar Holkeboer. *Elder:* C. Alan Tichenor.

A motion to hold an evening session on Tuesday did not receive the approval of the commissioners, since there were several committees which required the evening for the transacting of important assembly business. Before recessing, the moderator announced the personnel of the following assembly committees:

Committee on Overtures and

Papers: Ministers: John J. Dewaard; John Patton Galbraith; Robert H. Graham; Robert L. Atwell. Elder: Glenn A. Andreas.

Committee on Examination of Presbyterian Records: Ministers: Henry D. Phillips; Edward Wybenga. Elder: Joseph H. McClay.

Committee on Date and Place of Next Assembly: Minister: Calvin K. Cummings. Elder: Matthew McCroddan.

The devotional service on Wednesday morning was conducted by Dr. Robert Strong.

The Clark Case

The order of the day at 9.30 was the consideration of the following request from the Presbytery of Philadelphia for advice concerning the licensure and ordination of Dr. Gordon H. Clark.

The Form of Government, Chapter XIV, Section 7, requires that Presbyteries shall not waive any of the educational or other requirements for candidates for the ministry, without first referring the whole matter to the General Assembly for advice.

The following information is therefore presented to the General Assembly, and its advice is asked in the matter.

Prior to its regular meeting held on March 15, 1943, the Presbytery of Philadelphia received a communication from Elder Gordon H. Clark, Ph.D., requesting that the Presbytery ordain him to the gospel ministry. The communication was referred to the Committee on Candidates and Credentials, and its report was adopted, to wit, that Dr. Clark be asked to apply for licensure and ordination in the way specified in the Form of Government, with the understanding that Presbytery would give due regard to Chapter XIV, Section 7, in connection with its examination.

At the meeting of Presbytery held on May 18th, the Committee on Candidates and Credentials reported that it had conducted the examination of Dr. Gordon H. Clark as required of men to be taken under care of Presbytery, and also had examined him in the subjects specified for licensure. The Committee recommended that in view of its study of the case and examination of the candidate, he be advised to defer his request for licensure pending further consultation with the Committee. The Minutes of Presbytery indicate that Dr. Clark was present at the time, asked the privilege of the floor, and requested Presbytery to concur in the recommendation of the Committee. Presbytery adopted the recommendation. At a later point in the same meeting, the

matter was reconsidered, and the following addition made to the recommendation—That Presbytery urge Dr. Clark to consult with the Committee as soon as possible with a view to overcoming the obstacles to his ordination.

At the meeting of the Presbytery, held on January 17, 1944, Presbytery directed the Committee on Candidates and Credentials to seek a personal conference with Dr. Clark prior to the March meeting of Presbytery.

At the March 20th meeting of the Presbytery, the Committee on Candidates and Credentials made the following recommendations in this matter: (1) that Gordon H. Clark be received as a candidate for the gospel ministry subject to examination in his experimental knowledge of religion, and the motives which influence him to desire the sacred office. Dr. Clark was accordingly examined, and upon motion the examination was sustained, and Dr. Clark was enrolled as a candidate for the gospel ministry.

(2) The Committee reports that Dr. Clark has made application for licensure under the provisions of Chapter XIV, Section 7, of the Form of Government; that he has asked waiver of the requirements of two years study in a theological seminary, and of Hebrew; that he has passed a satisfactory examination in Greek, English Bible, and Church History, but that his examination in theology had raised certain questions in particular with relation to his doctrine of Miracles and of God; therefore the Committee recommends that Presbytery in its theological examination examine him with particular care on these points.

It was then moved and carried that Dr. Clark be examined in theology by Presbytery. The examination accordingly took place. It was presently arrested on motion, and a roll call vote requested on the matter of sustaining or not sustaining.

The vote was taken, showing fifteen to sustain the examination in theology, and thirteen not to sustain.

Since more than one fourth of the presbyters were dissatisfied, the matter was arrested at this point, and another examination will presumably be held at a future meeting of Presbytery (See Form of Government, Chapter XIV, Section 5).

The following amended motion was then carried: That Presbytery refer the matter of the licensure of Dr. Clark to the General Assembly for advice. . . .

This request is made in accordance with the Form of Government, and is a request for advice in the matter of waiving the requirements of the Form of Government for at least two years study in a theological seminary, and the passing of a satisfactory examination in Hebrew.

The Presbytery also adopted the following motion, that the examination of Dr. Gordon H. Clark in English Bible, Church History, and Greek, be deemed satisfactory.

The present status of the case is therefore as follows: Dr. Clark is a candidate for the gospel ministry, under care of Philadelphia Presbytery. He has been examined for licensure. In this examination, parts of trial were duly submitted, the examination in English Bible, Greek, and Church History is declared to have been satisfactory, the examination in theology in the Presbytery was sustained, but more than one fourth of the presbyters declared themselves not satisfied, and the candidate requests waiver of the requirements for Hebrew and a formal theological education, on the basis of exceptional qualifications. No detailed statement of such exceptional qualifications is submitted or has been submitted to Presbytery, as the candidate is presumably well known to the great majority of commissioners to the General Assembly and the Presbytery.



THE POPULAR MEETING, held on Wednesday evening.

Presbytery therefore hereby requests the advice of the Assembly as to waiving those requirements the candidate declares himself unable to meet.

The Rev. Richard W. Gray, of East Orange, N. J., moved that "In view of Dr. Clark's academic record, remarkable gifts, and personal piety, all of which demonstrate his exceptional qualifications for the ministry, the general assembly advise presbytery to waive the requirements in Hebrew and two years formal theological study".

Immediately Dr. Ned B. Stonehouse of Westminster Seminary moved, as a substitute, "That the assembly take no action with respect to this request of the Presbytery of Philadelphia". Speaking to his motion, Dr. Stonehouse declared that there were three possible actions for this assembly to adopt. It could adopt the motion of Mr. Gray, it could take the opposite position of advising the presbytery not to waive the educational requirements, or it could take no action whatever. Regardless of the assembly's action, final disposition of the case rested in the hands of the presbytery. The merit of the motion for "no action", said Dr. Stonehouse, lies in the fact that the case is so complex that no other action can properly be taken by the assembly. The assembly, he said, is not able to bring itself to the point where an adequate judgment can be made.

Dr. Stonehouse maintained that the only consideration before the church was whether or not the candidate fulfilled the requirements of Orthodox Presbyterian church government for the ministry. Dr. Clark's record as an elder is not germane to the question, no personal issue is involved, nor is it an issue of the apologetics of Dr. Van Til versus the apologetics of Dr. Clark. The doctrinal questions involved do not concern apologetic method; they are elements in the structure of theology.

Dr. Stonehouse was about to enumerate what he considered to be the chief theological points at issue, when he was interrupted by the moderator who ruled out of order any discussion of the theological issues. Moderator Rian declared that only the question of the waiver of educational requirements was before the general assembly, and appealed to Chapter XIV, Section 7, of the Form of Government as support for his contention.

Appeal was promptly taken from the moderator's ruling and, in arguing the appeal, Dr. Stonehouse said that he felt entirely justified in a review of the theological differences involved because the question of whether or not Dr. Clark possesses "exceptional qualifications for the ministry" implies a judgment as to the theological knowledge of the candidate. The Rev. John J. DeWaard added his support to the appeal, and the Rev. Edward Heerema said that the assembly could not vote to waive two years of seminary training unless it were acquainted with Dr. Clark's theological position.

Mr. Gray declared that the assembly was not in his motion instructing the presbytery to license Dr. Clark but merely saying that he had exceptional qualifications and leaving the theological examination where it belonged—in presbytery. Dr. Strong declared that he wanted the whole church to know everything germane to the question, and had asked Dr. Clark to be present. Several matters, however, had prevented Dr. Clark from attending the assembly. Elder C. Alan Tichenor asked that the moderator be sustained and declared that Dr. Clark comes before the assembly on the simple claim of receiving *ex animo* the Westminster Confession of Faith. The Rev. Leslie W. Sloat maintained that exceptional qualifications are matters entirely separate from theology, and that no matter how great those qualifications were they could not justify licensure unless the candidate's theological position were satisfactory. The Rev. John C. Hills, Jr., said that in his opinion it was highly presumptuous for the assembly to take up the question of Dr. Clark's theological soundness. That was a matter for the presbytery's decision. However, he failed to see how the general assembly could possibly vote to recommend that educational requirements be waived when so large a minority of the presbytery was not yet satisfied with Dr. Clark's theology. The Rev. Franklin S. Dymess of Quarryville, Pa., declared that Dr. Clark had already been sustained in his theological examination since he had received a majority vote in the presbytery.

Finally the appeal from the moderator's ruling was put to a vote and the moderator was sustained. This ruled out for the balance of the debate any discussion of Dr. Clark's theological position.

Dr. Stonehouse briefly spoke once more to his substitute motion, pleading for no action because of the complexity of the situation. Mr. Tichenor, speaking against the motion, said that Dr. Clark's abilities exceeded those of many Orthodox Presbyterian Church ministers, that he was not ignorant of Hebrew, that he had taught the Reformed Faith at Wheaton College, and had been zealous in spreading Reformed truth in countless ways. Mr. Tichenor added that his own interest in The Orthodox Presbyterian Church would be dulled, if not killed, if Dr. Clark were lost to the movement. The Rev. Edward L. Kellogg of Middletown, Pa., said he believed that the assembly was morally bound to give advice to the presbytery, and Professor Murray expressed doubt that the presbytery could proceed to licensure unless it received favorable advice from the assembly. In answer to this, Dr. Stonehouse declared that the Form of Government makes it clear that the presbytery has exclusive responsibility in matters of licensure and ordination. No matter what the assembly did, the presbytery could legally proceed to ordain Dr. Clark. Mr. Hills reiterated that the general assembly was forced to the position of taking no action since the presbytery had not made it clear by its vote of 15 to 13 whether or not Dr. Clark's theology was satisfactory.

At this point Professor Murray moved as an amendment "that the general assembly take no action other than to advise the Presbytery of Philadelphia to require Dr. Clark to sustain a satisfactory examination in the Hebrew language". On this matter, said Professor Murray, the general assembly should give its advice in order that there be no relaxing of the language requirements of the ministry. The Rev. Robert S. Marsden, general secretary of the Committees on Home and Foreign Missions, said that this was one matter on which the assembly did not need to give advice, since Dr. Clark admitted his lack of adequate knowledge of Hebrew by his very request that the requirement be waived. In spite of that request, however, many commissioners were convinced that Dr. Clark possessed sufficient knowledge of Hebrew.

The Rev. Professor Paul Woolley, supporting the amendment, expressed his strong conviction that the church's stand on the whole counsel of God

requires adherence to the standards of language requirements. Dr. Edward J. Young of Westminster Seminary attempted an estimate of Dr. Clark's probable ability in Hebrew, based on some earlier correspondence he had had on the subject. Dr. Young said that he had offered to instruct Dr. Clark in Hebrew by correspondence, and that the offer was still open. He felt, however, that the question was too basic to be ignored.

Mr. Tichenor granted that the church should proceed cautiously. But, he asked, when in the future will we have before us a case where the assurance of merit is so great? Dr. Clark, he revealed, had applied for transfer to another church when his licensure seemed blocked, and it would be tragic for The Orthodox Presbyterian Church to lose him. Dr. Strong added that in his opinion the effect of the amended resolution would be to say, "Goodbye, Dr. Clark", since Dr. Clark would not, he was convinced, change his attitude toward acquiring additional formal education.

A motion to the effect that all debate on this question be limited to commissioners who are not members of the Presbytery of Philadelphia was overwhelmingly defeated.

Mr. Rian yielded the chair in order to speak. Does Dr. Clark, he asked, have such exceptional abilities that the requirement in Hebrew can be waived? He believed that he did. He then proceeded to outline a biography of the candidate who, he said, was the son of a Presbyterian minister, had studied at the University of Pennsylvania and in Europe, had taught philosophy, including a course in the New Testament, at the University of Pennsylvania during his twelve years on the faculty, had been a visiting professor at the Reformed Episcopal Seminary, had been for six years a member of the faculty at Wheaton College, had done a great deal of preaching, had been an elder for twenty years, and would have had an opportunity to be pastor of a church at Wheaton had he been ordained.

The previous question was called for and carried, so that voting on Professor Murray's amendment was immediately before the assembly. That amendment lost by a vote of 40 to 23, and several of the dissenting minority asked that their negative votes be recorded. This brought the substitute, calling for "no action", before the

assembly. After relatively brief debate, which added nothing to the information previously adduced, the substitute was put to a vote and defeated.

Mr. Gray's original motion thus came before the assembly and a motion was promptly offered by Professor Murray to amend it so as to omit the words "in Hebrew and". This made the latter portion of the motion read "that the general assembly advise presbytery to waive the requirement of two years of formal theological study". This was approved as an amendment.

Professor Murray offered a slight change in the wording of the amended motion now before the assembly, changing the words "two years of formal theological study" to "two years of study in a theological seminary". Here occurred one of those rare delicious moments when the assembly passed a motion unanimously!

The Rev. Leslie W. Sloat introduced the following substitute motion: "That the general assembly advise the Presbytery of Philadelphia that in the opinion of the assembly the qualifications of Gordon H. Clark are of such exceptional character as to warrant the presbytery in waiving the requirement of two years study in a theological seminary provided that the presbytery is completely satisfied as to his fulfillment of the requirements of the Form of Government concerning theology".

This motion met with considerable opposition because of its requirement that the presbytery be completely satisfied, and the Rev. Leslie A. Dunn moved as an amendment that the phrase from the words "provided that" to the end of the sentence be deleted. This passed as an amendment. The substitute as thus amended was approved by the narrow margin of one vote, and thus became the main motion before the assembly.

Another substitute motion was offered, "That this general assembly advise the Presbytery of Philadelphia that the presbytery may consider itself at liberty to relieve candidate Gordon H. Clark of the necessity of completing two years of study in a theological seminary". This also was defeated with relative alacrity.

Finally Mr. Sloat's motion as amended was carried as the main motion by a vote of 45 to 13. For the sake of clarification we print herewith the action of the assembly on this matter:

That the general assembly advise the Presbytery of Philadelphia that in the opinion of the assembly the qualifications of Gordon H. Clark are of such exceptional character as to warrant the presbytery in waiving the requirement of two years study in a theological seminary.

During the closing hours of the assembly, the following protest was filed with the clerk by Dr. Stonehouse:

I hereby protest most earnestly and vigorously against two actions of the General Assembly, on May 17, 1944, in voting to sustain rulings of the moderator on two occasions that evidence concerning the theological examination of candidate Gordon H. Clark might not be presented in connection with the consideration of two distinct motions.

The first motion was to take no action on the request of the Presbytery of Philadelphia for advice as to the possible waiving of certain constitutional requirements for licensure and ordination in the case of Dr. Clark. The moderator ruled that it was not proper to discuss the evidence concerning his theological examination in connection with discussion of the question whether the candidate possesses such exceptional qualifications as may, according to the Form of Government, allow the waiving of certain requirements. Apparently the moderator's chief reason for ruling as he did was that he held that to discuss the theological knowledge and views of the candidate involved a judgment on the part of the Assembly as to the theological fitness of the candidate, a judgment which is reserved to the presbytery.

The protestant agrees that only the presbytery may judge of the theological qualifications of a candidate for licensure and ordination. He insists, nevertheless, that the discussion of such qualifications was most pertinent to the motion under consideration. The motion to take no action involved no judgment whatsoever as to the theological qualifications of the candidate. And it was maintained in support of this motion, and in support of the purpose to discuss the theological examination of Dr. Clark, that the General Assembly could not, in view of the complexity of this case and especially in view of the questions as to the theological qualifications of the candidate, properly form a judgment that he possessed the requisite exceptional qualifications for the Christian ministry. In short, the purpose of introducing discussion of the theological examination of Dr. Clark was not to bring the Assembly to a decision on his qualifications for the ministry but to indicate that, without such discussion, the General Assembly could not fairly realize its incompetence to judge as to the qualifications of the candidate.

The second motion at issue was to sus-

tain the same ruling of the moderator in connection with the consideration of a motion to waive the constitutional requirement of two years of study in a theological seminary in view of the exceptional qualifications of this candidate.

The protestant holds that it was highly improper, in a discussion of a motion which involved a positive judgment of the assembly as to the qualifications of the candidate, to rule out of consideration the discussion of his theological examination before the presbytery since such evidence clearly was most pertinent in the determination of the question whether the candidate possessed exceptional qualifications for the ministry. To decide that a candidate is exceptionally qualified for the ministry because of such matters as his education and his talents in general, and to refuse to hear why a large minority of the presbytery was not satisfied with his theological examination, is most arbitrary and prejudicial. To have heard such evidence would not have been to enter upon a judgment as to the theological fitness of the candidate, which only the presbytery may do, but would have been to provide the background of the case necessary for an intelligent consideration of the motion that was before the assembly.

Overtures and Papers

The Committee on Overtures and Papers next brought in its report, which will here be presented in its entirety, despite the fact that it was several times interrupted for other business.

The committee first recommended that, in the matter of resignations received from members of standing committees of the assembly, the resignations be accepted and that the assembly elect members to replace them.

Vacancy and Supply

The following overture from the Presbytery of New Jersey was then considered:

The Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944, respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18, to set up a standing committee on Vacancy and Supply, composed of three members from different presbyteries elected for one year with none to succeed themselves, whose purpose shall be to receive information from ministers who consider themselves available to fill vacant pulpits and to send such information to vacant churches when they request it.

Concerning this overture the committee recommended that the general assembly authorize the clerk of assembly to receive information from ministers and licentiates who consider themselves available to fill vacant pulpits, and to send lists of names and addresses of such available ministers and licentiates to vacant churches upon request of the sessions of such churches. It was protested that this would place an additional weight upon the already overburdened shoulders of the clerk and there was some sentiment in favor of assigning the duty to the office of the general secretary of the Home Missions Committee. This suggestion, however, failed to carry the assembly and the duty was finally turned over to the clerk.

Devotional exercises on Thursday morning were conducted by the Rev. George W. Marston, field missionary.

American Council

The following overture concerning the American Council of Christian Churches was next before the assembly. The original form of the overture follows:

The Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944, respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18, to elect a committee which shall contact the Executive Committee of the American Council of Christian Churches to consider the possible relation of the Orthodox Presbyterian Church to the American Council of Christian Churches, and make recommendations to the Twelfth General Assembly.

The Committee on Overtures and Papers recommended "that the general assembly elect a committee of five, at least one of whom shall be an elder, to investigate the American Council of Christian Churches and the National Association of Evangelicals, and make recommendations as to the future relation of the Orthodox Presbyterian Church to them".

The Rev. Samuel J. Allen of Philadelphia moved as a substitute "that the general assembly elect a committee of three to take the steps necessary to become a constituent member of the American Council of Christian Churches, and that this committee be given authority to represent the Or-

thodox Presbyterian Church in the American Council when the affiliation is effected".

Mr. Allen made a lengthy and fervent plea for the adoption of his motion. He said that this was a most vital matter to the church. He recounted the history of the denomination and of the conflict with Modernism which brought it into being. He declared that after 1936 our evangelical zeal waned and an aggressive attack on Modernism practically ceased to exist. The American Council represents militant Bible Christianity, and is fighting the Federal Council which is the spearhead of unbelief. Affiliation with it would put us on the side of those who are the despised minority that fight for the cause of the gospel. Attempting to anticipate probable objections, Mr. Allen denied the charge that the American Council was superficial in its approach. He denied the charge of instability in the leadership of the American Council, declaring that it should not be identified with the individuals prominent in its leadership. If the church continues to maintain what Mr. Allen termed its "isolationism", it will, he declared, avoid making enemies, hold a few friends, and disintegrate and die. He stated that there is a sphere of legitimate collaboration on the fundamentals "where we should minimize our peculiar tenets in order to have a strong opposition to unbelief". The American Council, he added, is fighting our battles for us against our enemies, and we should be engaged in those battles with them.

The Rev. John C. Hills, Jr., said that he appreciated Mr. Allen's zeal for militant Biblical Christianity as over against Modernism. But there is only one excuse for the existence of The Orthodox Presbyterian Church. It was called into existence in 1936 not solely to oppose Modernism but primarily to maintain a consistent witness to that Reformed Faith for which the great men of God have lived and died. Preserving the Reformed Faith, he said, is more important than preserving a general and vague witness to the Bible. He pled for realism about the American Council. On the radio, he declared, our speakers will be mixed with Arminians. Is that fulfilling the call we received in 1936? One of the surest ways of not combating Modernism is to fight it with that which in itself breeds Modernism. Whether

or not we conquer the world is of no moment. What is important is that we remain faithful to the call we received in 1936. In the American Council we are offered a short-cut to witnessing against Modernism, but if that short-cut involves a compromise of our orthodoxy we must refuse it.

Two positions seemed to be represented in the assembly. Certain commissioners were convinced that there was a legitimate field of cooperation with those who do not hold to the doctrines of the Reformed Faith. Certain other commissioners were equally convinced that there is no legitimate field of such cooperation. Many of those who maintained that such a field might conceivably exist were still far from sure of the boundaries of that field and felt that the assembly could not without careful and prolonged study attempt to designate those boundaries. After much discussion, Mr. Allen's substitute motion was defeated by a vote of 50 to 9.

The Rev. Donald C. Graham of Morristown, N. J., moved the original overture as another substitute for the recommendation of the committee. This was opposed as a step in the wrong direction, since it involved seeking out the executive committee of the American Council in order to consider possible relation to it. Elder Murray Forst Thompson appealed to writings of Dr. Machen on this general question in early issues of THE PRESBYTERIAN GUARDIAN. The overture was defeated, thus again bringing before the assembly the recommendation of the committee. Mr. Hills moved to insert, after the words "National Association of Evangelicals", the words "and to study the teaching of Galatians 1:6-9 with respect to the principles which should govern the Orthodox Presbyterian Church in the matter of cooperation with other religious bodies". Even those who favored the intent of this motion felt that it would limit the committee's study to this one portion of Scripture alone and therefore the motion was amended to read ". . . and to study the teaching of Scripture bearing on the principles which should govern . . .".

The Rev. Donald C. Graham, replying to Mr. Thompson's appeal to Dr. Machen, cited the fact that Dr. Machen had been an active supporter of the League of Evangelical Students. Professor Woolley responded by point-

ing out that Dr. Machen was an individual and not a church, and secondly, that the purpose of the League of Evangelical Students was not at all the same as that of the American Council.

The privileges of the floor were graciously extended by the assembly to your reporter, who ordinarily must curb his impulse to speak at general assemblies. The privilege was sought on this occasion because of the possession of information not generally known about recent actions of the National Association of Evangelicals concerning its attitude toward the Federal Council. The facts which were presented to the assembly were these: Far from improving its former compromising attitude toward the Federal Council, the National Association at Columbus had actually made its position far worse. True, it had passed an amendment to its by-laws which would have the effect of excluding from the association any denomination already represented in the Federal Council. This would not change the present constituency, since there are in the association no denominations so represented. However, under the existing set-up of the association, individual churches, many of whom are denominationally represented by the Federal Council, can out-vote the denominations, since the vote is not restricted to denominations alone. The remaining amendments to the by-laws of the National Association gave to churches, individuals, and institutions represented denominationally by the Federal Council the full sanction of the National Association to "use their own discretion as to cooperation with their parent bodies in interchurch activities" and in "cooperation with local church federations". In other words, the National Association has now gone on record as refusing even to advise its member churches to withhold active support of the Federal Council through their own denominations.

An amendment was offered, deleting the words, "and the National Association of Evangelicals", from the motion. This was opposed by some commissioners on the ground that we should be willing to study both evangelical organizations and also on the ground that, since the Christian Reformed Church was already a member of the National Association, we should be at least willing to investigate it and,

if the facts should prove the necessity of so doing, make a testimony against it.

The amendment to remove the National Association from the motion prevailed by the extremely narrow margin of 27 to 26. After slight additional amendment to improve the construction of the motion, it was finally adopted in the following form:

That the general assembly elect a committee of five members, at least one of whom shall be an elder, which shall investigate the American Council of Christian Churches and shall study the passages of Scripture bearing on the principles that should govern the Orthodox Presbyterian Church in the matter of cooperation with other religious bodies and report to the Twelfth General Assembly with recommendations as to the future relation of the Orthodox Presbyterian Church to the American Council of Christian Churches.

The personnel of the committee thus erected is as follows: *Ministers:* R. B. Kuiper; Samuel J. Allen; Ned B. Stonehouse; John P. Clelland. *Elder:* Gordon H. Clark.

Westminster Seminary

The next overture to be considered by the assembly is as follows:

WHEREAS, it is one of the fundamental functions of the Church to train her pastors, and

WHEREAS, in Presbyterian Church polity, which we believe to be most in harmony with the Bible, it is the church's duty to maintain the purity of doctrine and promote holy living among her ministers, and

WHEREAS, the first place to maintain such purity is in the instruction of her future ministers, and

WHEREAS, in the particular spheres of the training of her ministers and evangelists the Orthodox Presbyterian Church has no theological seminary over which she maintains supervision to train them, and

WHEREAS, it therefore becomes impossible for her to insure to the candidates for the ministry under her care theological training that is in full accord with her standards, and

WHEREAS, Westminster Theological Seminary is an institution whose standards are the same as the Orthodox Presbyterian Church, and

WHEREAS, Westminster Theological Seminary is a part of the same movement as the Orthodox Presbyterian Church in that it was born because of the same reasons, is maintained for the same purposes, and its personnel is in the same movement, and

WHEREAS, Westminster Theological

Seminary is largely dependent for support upon members of the Orthodox Presbyterian Church, and

WHEREAS, it is the principle of Presbyterianism which both Westminster Theological Seminary and the Orthodox Presbyterian Church hold to be Scriptural, to repudiate independency, and

WHEREAS, it is the duty of the Orthodox Presbyterian Church to make some provision for her candidates to the ministry to receive instruction and influence that are in accord with the Bible and our standards,

THEREFORE the Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944, respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to elect a theological education committee to invite the trustees of Westminster Theological Seminary to place the seminary under the supervision of the General Assembly of the church, or at least to make some contractual arrangement that gives the Orthodox Presbyterian Church sufficient authority to attain the ends desired; and that this committee be instructed to press its request most diligently and report back to the Twelfth General Assembly.

The Committee on Overtures and Papers recommended "that the general assembly elect a committee of three to study the extent of the responsibility of the church in the matter of providing theological education, and the manner in which this responsibility should be discharged". The Rev. Clifford S. Smith, of Bridgeton, N. J., immediately moved the original overture as a substitute for the recommendation of the committee, and spoke in its support for fifty unbroken and impassioned minutes. He declared that the time has arrived when it is necessary to come to grips with this issue, that it would be of advantage to both the seminary and the church if the purpose of the overture were fulfilled. He claimed that it is one of the fundamental functions of the church to train her own ministers. He expanded and discoursed upon each of the clauses presented in the overture in the support of its demands. Mr. Smith charged that there is now a trend in Westminster Seminary away from the unity formerly existing between the denomination and the seminary. There is evidence, he declared, that for some time there has been an effort to dissociate the seminary from the main stream of the

movement. Westminster, he said, should be in the same relation to The Orthodox Presbyterian Church as is Princeton to the Presbyterian Church in the U.S.A.

He declared that Westminster was largely dependent for support upon members of The Orthodox Presbyterian Church. It was inaccurate to say that the church could not support the seminary, since the financial situation would remain the same. If the church cannot be trusted to carry on the function of Westminster Seminary, then that in itself is a judgment against the seminary. It would also be a repudiation of the Presbyterian devotion to democratic principle.

He anticipated the objection that for the seminary to come under the control of the general assembly would involve a limiting of its sphere of influence, and wondered whether the smallness of the present student body was not because God was displeased with the present set-up. Mr. Smith appealed frequently and vigorously to what he termed a clear principle of Scripture which demanded that the church train its own ministers and that the seminary repudiate its independency.

What, he asked, made Westminster great in 1929? It stood for a tremendous cause in the midst of a needy world. We have now lost sight of that tremendous cause. If we would unite upon it, more students would come to Westminster Seminary. The seminary is not now united to anything, he charged, and no longer has that tremendous vision and ideal that it had during Dr. Machen's life.

At the conclusion of Mr. Smith's speech, Moderator Rian yielded the chair in order to speak against the overture. He did not attempt to reply to each statement of Mr. Smith's, but pled for perspective and statesmanship. The seminary, he said, needs the goodwill of the church and the church needs the seminary. This, he said, is not the time to decide this question, since there would be almost no opportunity to be objective about it. Mr. Rian felt that it was not normally proper for a seminary to be independent, but that Westminster is in an unusual situation. At the time of its organization, The Orthodox Presbyterian Church was not in existence and Westminster was a seminary of the church at large. During the period from 1936 to the present, only ten per

cent. of its students were members of The Orthodox Presbyterian Church, but ninety-one students who entered from outside the denomination later became members of The Orthodox Presbyterian Church. Mr. Rian declared that Westminster was the only Calvinistic seminary in the United States that was serving the American public as a whole.

The Rev. John C. Hills, Jr., said that, while he was not at all sure that there was a Scriptural principle demanding that the church train her own ministers, he believed that there was a greater principle which should govern our consideration of this matter. That greater principle was the need for the preservation of a leadership rooted deep in the historic line of orthodoxy. The Orthodox Presbyterian Church, said Mr. Hills, is still green and uncertain. Shall we take our green uncertain leadership and place it in control of that which gave birth to the church?

Dr. Ned B. Stonehouse insisted that the matter of the church's relation to the training of her ministers was far more involved than Mr. Smith's argument indicated. Dr. Stonehouse, discussing Mr. Smith's concern over the seminary's independency, charged him with inconsistency in the overture whose authorship Mr. Smith acknowledged. In the preamble, the overture avers a Scriptural principle but in the conclusion indicates that it would be satisfied with a contractual relationship with an independent institution. Independency of church government, said Dr. Stonehouse, is a somewhat different thing from independency of an institution. In the matter of the charges that the seminary has drifted somewhat from its original moorings, Dr. Stonehouse denied that they were true, but felt that the assembly could not possibly decide as to their justice and that they needed to be informally discussed at much greater length with those intimately concerned.

The overture was defeated by the assembly.

The Rev. Donald C. Graham moved "that the general assembly elect a Committee on Theological Education which shall foster the denomination's interest in theological education, examine regularly such facilities for theological education as the general assembly approve, and consider criticisms and suggestions of these facilities which it may receive or

originate. Furthermore, it shall be understood that the duties of this committee shall not conflict with such functions as are normally assumed by the presbyteries". After more discussion, this motion too was defeated. The original recommendation of the committee was then before the house. By amendment, the size of the committee was changed from three to five and the following stipulations were added: "and report to the Twelfth General Assembly" and also "that copies of this report be sent to commissioners at least six weeks prior to the general assembly". The final form of the adopted recommendation is as follows:

That the general assembly elect a committee of five to study the extent of the responsibility of the church in the matter of providing theological education, and the manner in which this responsibility should be discharged, and report to the Twelfth General Assembly, and that copies of this report be sent to commissioners at least six weeks prior to the general assembly.

The assembly elected the following five ministers to the committee to study the church's responsibility for theological education: Clifford S. Smith; R. B. Kuiper; John Murray; Paul Woolley; and Robert S. Marsden.

Pension Plan

The next overture to be considered also came from the Presbytery of New Jersey and is as follows:

WHEREAS there has as yet been no plan provided by our church for the prolonged sickness, physical disability, and financial retirement of her ministers,

WHEREAS the average age of our ministers is still quite low,

THEREFORE the Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944 respectfully overtures the Eleventh General Assembly of The Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to elect a Committee to investigate the possibility of providing a plan for the prolonged sickness, physical disability, and financial retirement of our ministers, and report to the Twelfth General Assembly.

On this matter the assembly adopted, after slight amendment, the recommendation of the Committee on Overtures and Papers:

That the moderator appoint a committee of five members, three elders and two

ministers, to investigate the possibility of providing for our ministers a plan for protection in prolonged sickness or physical disability, and for retirement income, and that the committee report to the Twelfth General Assembly.

The moderator announced the appointment of the following members of the committee to study this question: *Ministers:* Edward B. Cooper; Henry D. Phillips. *Elders:* J. Harold Adams, I. T. Mullin, Joseph H. McClay.

Book of Discipline

The fifth overture, from the Presbytery of Philadelphia, was adopted without alteration. It is as follows:

The Presbytery of Philadelphia, meeting on March 30, 1944, respectfully overtures the Eleventh General Assembly to take the required constitutional steps to alter the Book of Discipline as follows: in Chapter II, Section 3, to add the words, "Ministers desiring to be transferred from one presbytery to another presbytery of The Orthodox Presbyterian Church shall be given regular certificates of dismission. Ministers desiring to leave The Orthodox Presbyterian Church in order to unite with another denomination shall be given certificates of standing", and in Chapter VI, Section 3 (p. 52, last line) to substitute the words "certificate of standing" for the words "regular dismission".

Pastoral Salaries

The last of the six overtures was from the Presbytery of Philadelphia and requested the assembly to adopt the report of a special committee in the matter of pastors' salaries, which report had been adopted by Philadelphia Presbytery last November. The text of the report was published in THE PRESBYTERIAN GUARDIAN, March 10, 1944, page 84, and is therefore not here reprinted. The Committee on Overtures and Papers recommended that the report be sent down to the presbyteries for their careful consideration, and this recommendation was adopted.

Hymnal Plan

The report of the committee elected by the Tenth General Assembly to present a preliminary plan for a hymnal was presented through its convener, the Rev. James W. Price of Philadelphia. The report consisted of the following six recommendations:

1. That the general assembly contemplate the publication of two hymnals, one a larger hymnal and the other a

shorter hymnal for more general use.

2. That the general assembly take steps looking to the publication of the larger hymnal first.

3. That any larger hymnal which the general assembly undertake to publish contain both metrical psalms and hymns.

4. That the approximate composition of the musical portion of the larger hymnal be eighty-five per cent. hymns and fifteen per cent. psalms.

5. That any larger hymnal which the general assembly undertakes to publish contain psalms for responsive reading.

6. That the general assembly elect a committee of nine to begin the preparation of the larger hymnal.

A minority report on this subject was presented by Professor John Murray and is as follows:

I, the undersigned, a member of the aforementioned Committee, regret that the recommendations of the majority of the Committee are of such a character that I am unable to agree with them.

The majority of the Committee in making the first two recommendations exceeded the terms of the commission given by the Tenth General Assembly. The General Assembly instructed the Committee to present "a preliminary plan for a hymnal"; the Committee recommends that "the general assembly contemplate the publication of two hymnals".

This minority report respectfully draws the attention of the Eleventh General Assembly to the fact that recommendations 3, 4, and 6 involve questions of grave import for the Orthodox Presbyterian Church. These questions concern the teaching of the Word of God and of our subordinate Standards respecting the songs that may be sung to the praise of God in the worship of the sanctuary.

There has been division of judgment within the Committee as to whether uninspired compositions may legitimately be sung. The majority report recommends, by implication, that uninspired hymns be included in the larger hymnal which the general assembly might undertake to publish. It is the contention of the minority that the singing of uninspired songs in the worship of the sanctuary is not warranted by the Word of God.

Our subordinate Standards distinctly provide that God may not be worshipped in any way not prescribed in the holy Scripture. This General Assembly, therefore, is inescapably faced with the question whether the singing of uninspired hymns in the public worship of God is authorized by the holy Scripture.

The minority report respectfully recommends:

1. That this General Assembly elect a committee of seven to make a diligent study of the teaching of the Word of God and of our subordinate Standards regarding the question of the songs that may

be sung in the public worship of God and to report its findings to the Twelfth General Assembly.

2. That this General Assembly urge the Presbyteries and Sessions of the Orthodox Presbyterian Church to give earnest consideration to this question.*

3. That this General Assembly take no further steps toward the preparation of a hymnal for the Orthodox Presbyterian Church.

Professor Murray made an able and eloquent speech in support of this report, adducing his reasons for his conviction that Scriptural warrant is given only for the singing of inspired psalms in the worship service. The first and third recommendations of this minority report were, after considerable discussion, adopted by the assembly. Recommendation 2 was lost.

The following seven ministers were elected to the Hymnal Committee: Edward J. Young; John Murray; Robert S. Marsden; John H. Skilton; Arthur W. Kuschke; William Young; R. B. Kuiper.

Local Evangelism

The report of the Committee on Local Evangelism was presented by the Rev. Calvin K. Cummings of Pittsburgh. It called attention to the six reports which were sent down to presbyteries and sessions several months ago. The first two of these reports were published in THE PRESBYTERIAN GUARDIAN, May 10 and 25, 1944. The report contained a few corrections in the text of the Committee's report on "Survey Work" and presented an additional report on "Open Air Meetings". This new report was read to the assembly. After full and free discussion, the following two recommendations were adopted. The first is a revision of the recommendation of the committee and the second was introduced by the assembly:

That the first five reports, with the omission of "Preparation for the Evangelistic Meeting", and with certain alterations, be sent down to presbyteries and sessions for earnest study and appropriate action.

That the committee be continued and authorized to send as soon as possible to the ministers and sessions for the purpose of study the papers on the Evangelistic Meeting and the Open Air Meeting and such other material as may become available.

* Recommendation 2 was defeated by the assembly.

On Friday morning the devotional service was conducted by the Rev. Edmund P. Clowney.

Foreign Missions

The report of the Committee on Foreign Missions was read to the assembly by its president, the Rev. John P. Clelland. The financial statement was read by the treasurer, Elder Murray Forst Thompson. The text of the report will be published in the next GUARDIAN.

The Rev. Everett C. DeVelde of Vineland, N. J., moved that the Foreign Missions Committee be requested to study and if possible act upon the matter of increasing the proportion of its general receipts devoted to the actual work on the foreign field. Mr. DeVelde claimed that one quarter of the receipts were now used for administrative expense. Other commissioners pointed out that, in comparison with other small missionary societies, this percentage was very satisfactory, and an analysis of the financial statement provided further proof that the criticism was not valid. The motion failed to carry the assembly.

The following persons were elected to the Class of 1947 of the Committee on Foreign Missions: *Ministers:* John P. Clelland; John Murray; George W. Marston. *Elders:* Murray Forst Thompson; Lewis Roberts.

Home Missions

The report of the Committee on Home Missions and Church Extension was read by the Rev. John Patton Galbraith, and portions of the financial report were read by the treasurer, Dr. Robert Strong. The text of the committee's report will be published in the June 25th GUARDIAN.

Following the reading of the report, two motions were introduced by the Rev. Leslie W. Sloat. The first was "That the committee be instructed to refrain from appointing to full-time missionary service under the committee persons who have not had their qualifications approved at least to the extent of having been duly licensed by a presbytery". It is improper according to our Form of Government, said Mr. Sloat, to appoint to the preaching ministry a man not so licensed. The committee was guilty, he charged, of having appointed a man in this fashion, without even bringing him before it for an examination.

There was widespread opposition to the motion, and it was pointed out that in previous years similar appointments had been made. Ruling elders had been engaged in a teaching ministry, and Mrs. David Freeman had been employed as a full-time missionary to the Jews. Mr. Sloat offered to amend his motion so as to read: "full-time service in the work of the ministry", but even with this change the motion was defeated.

His second motion was "That the committee reconsider the appointment of Mr. Marston with a view to employing his full time in mission work in fields where there is no organized congregation". Mr. Sloat made an eloquent appeal on the basis of the vast unoccupied fields of America, where such missionaries as Mr. Marston could develop groups that would grow into churches. He believed that a large portion of Mr. Marston's work was a duplication of the work of the church's ministers. He recalled the earlier clamor that the church engage in a fight against Modernism, and declared that if the church were sincere in its desire to combat unbelief, it would employ Mr. Marston to promote a vigorous campaign along those lines.

The Rev. Robert S. Marsden protested, on both this and the preceding motion, that Mr. Sloat had failed to bring either of his criticisms directly to the committee before bringing the

Next Issue

DUE to lack of space, this general assembly number does not contain the reports of the Committees on Home and Foreign Missions, Assembly Procedure, Travel Expense, or Ministers in Churches Outside Bounds of the Denomination. These reports will be included in The Presbyterian Guardian of June 25th.

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matter before the assembly. He also pointed out that there was a twofold aspect to Mr. Marston's employment: The necessity to aid churches in solving problems with which they were unable to cope, as well as the founding of new churches. The Rev. Robert L. Atwell cited the tremendous saving to the churches of the denomination that has been the result of Mr. Marston's work, and maintained that his rare abilities were forwarding the entire movement. Dr. Edward J. Young spoke of the need for opening new fields in order to be able to utilize the services of Westminster Seminary graduates. Mr. Sloat's motion was defeated.

The following were elected to the Home Missions Committee: Class of 1947: Ministers: John Patton Galbraith; Richard W. Gray; Everett C. DeVelde. Elders: Cyrus Ferguson; Albert Squires. Class of 1945: Elder Joseph Mitchell.

Ministers in Other Churches

The next item of business was the report of the committee elected to study the relations to the presbyteries and to the general assembly of ministers of The Orthodox Presbyterian Church laboring in churches other than those of our own denomination. The report was presented by Elder Murray Forst Thompson, but publication of the text of this report also must wait for the next issue.

Miscellaneous Business

During the course of the assembly, the following ministers of other denominations were seated as corresponding members of the assembly: The Rev. Thayer A. Westlake of the Reformed Presbyterian Church of North America (General Synod); the Rev. William Hiemstra of the Presbyterian Church in the U. S.; the Rev. Frank Lawrence of the Presbyterian Church in Canada; and the Rev. William Haverkamp of the Christian Reformed Church.

It was announced that the collection on Wednesday evening for the traveling expenses of commissioners to this assembly amounted to \$151.67.

The report of the Legal Committee was gratifyingly brief. No matters of business had been brought to its attention during the past year and therefore no meetings of the committee had been held. It was continued until the Twelfth General Assembly.

Dr. Robert Strong reported for the one-man committee on the sale of the Standards. A balance was on hand, both in books and in funds, and the committee was continued.

Professor John Murray reported for the Committee on Texts and Proof Texts. The committee has continued its work of revising the proof-texts of the Confession of Faith and has reached Chapter XXI, Section 2. It has not interrupted its work on these proof-texts in order to work on those of the Shorter Catechism. The committee was continued and, at his own request, the name of Dr. Ned B. Stonehouse was dropped from the membership.

The Committee on Examination of Presbyterial Records gave a clean bill of health to the Presbyteries of Wisconsin, the Dakotas, New Jersey, and New York and New England. One exception was noted on the records of the Presbytery of California and three on the records of Philadelphia Presbytery. The records of the Presbytery of Ohio did not reach the assembly.

The Committee on Date and Place of Next Assembly recommended that the next assembly be held at Westminster Seminary. The date chosen by the committee was not acceptable to the assembly and, after considering four possible dates, it was decided to hold the next assembly at Westminster Seminary beginning on Thursday, May 17, 1945.

Since a majority of the presbyteries had approved the change in the Form of Government, Chapter XIV, Section 3, which is published on Page 166 of this report, the general assembly declared that that change had been adopted and is in effect.

The following motion in reference to the matter of recommendations for the chaplaincy was approved: "That the clerk be empowered to write a letter of recommendation for any minister of our church applying for the chaplaincy, provided he has the approval of the presbytery".

The assembly also approved the following motion concerning the earlier report of the Committee on Secret Societies: "That the general assembly draw the attention of presbyteries and sessions to the report of the Committee on Secret Societies submitted to the Ninth General Assembly, and urge presbyteries and sessions to give earnest consideration to the said re-

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The Committee on Arrangements for this assembly thanked Westminster Seminary for entertaining the assembly so well and expressed its gratitude to those who prepared the meals.

Service for Chaplains

On Wednesday at 11.30 A.M. a service was conducted by the assembly in order to remember in prayer those ministers of the denomination who are serving as chaplains with the armed forces. It was conducted by the Rev. David Freeman, who had himself served as a chaplain prior to being honorably discharged. Mr. Freeman spoke of the religious indifference and ignorance which faces the chaplains, and said that children in Bible schools know more of Biblical truth than the average man in the armed services. Our chaplains, he said, are taking the gospel to those who are ignorant of it as well as to those who know the old, old story. They speak as dying men to dying men. Our gospel meets their need. It is something that men can grasp and in which they can find eternal life.

The chaplains and their present areas of service were then named by members of the assembly and specific information concerning their needs was stated. A time of intercessory prayer was then participated in by many commissioners.

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Popular Meeting

The popular evening meeting of the assembly was held on Wednesday. The Rev. J. Lyle Shaw of Newport, Ky., presided, the Scripture was read by the Rev. Egbert W. Andrews, and prayer was offered by the Rev. H. Wilson Albright. There were three brief addresses. The Rev. John Davies of Gresham, Wis., told of his work among the Indians. He spoke of the establishment of an Orthodox Presbyterian church among the Stockbridge Indians and of their efforts to erect a new building. He also mentioned his labors among the Menominee Indians, among whom scarcely any Protestant work had been done to this day.

The Rev. Charles E. Stanton, under appointment by the Committee on Foreign Missions as a missionary to Ethiopia-Eritrea, said that without missionary labors there could be no glorious appearing of our Lord Jesus Christ since in His decree the gospel must first be preached to all nations. He said that the missionary goes forth in absolute confidence that God has His elect ones who wait for His law. We must offer up our prayers and our dollars, our sons and our daughters, to bring those who wait in darkness into light everlasting.

The Rev. John C. Hills, Jr., of Fort Lauderdale, Fla., spoke on "Apologetics in Action". When Paul on Mars Hill faced his hearers with the doctrine of God, apologetics was in action. The church forgot Mars Hill and fell into the use of arguments for the existence of God that logically proved only a finite God, Mr. Hills paid glowing tribute to Dr. Van Til's basic apologetic position, that God exists or else nothing has meaning. He termed this a revolutionary rediscovery of Paul's apologetic and said that with it we can overthrow all the arguments of modern unbelief.

Conclusion

The gratitude of the assembly is due to the Rev. Edwin H. Rian who, as moderator, acted with eminent fairness to everyone in the face of some of the most hotly contested decisions and most involved procedural difficulties that have faced any assembly of the denomination. His task was not one to be envied, but it was discharged well.

The character of assembly debate was much improved over that of re-

cent years. Most of it was helpful and informative, and there was not an excessive amount of repetition. However, there was a regrettable readiness to inject the personal element into the debate at many points, and procedural difficulties still wasted a great deal of assembly time. One major criticism of the conduct of the assembly is that during the first three days, which is optimistically set as the hoped-for duration of the sessions, only one of the reports of the standing committees was considered. More than two of those days were consumed by matters which, necessary as they may be, are not the primary business of the assembly. Consideration of both the home and foreign missionary work of the church was deferred until the last half day and considered at a time when at least some commissioners had been forced by pressure of other duties to leave the assembly. First things, even in a general assembly, should be put first.

Another assembly has shuffled its way into Orthodox Presbyterian Church history. In the opinion of your reporter—and here he is speaking for himself alone—it was by no stretch of the imagination the best assembly the church has ever enjoyed. Although its decisions for the most part advocated cautious investigation on matters on which there was a wide divergence of opinion, the debate preceding those decisions indicated that there were at least some members of the assembly who were less sure as to what the goal and character of the church should be than they were a few years ago. Offsetting this, however, was a readiness on the part of most commissioners to study the Scriptural principles which should govern the church's action in the problems before it, and the coming year will be one of intensive Bible study for many members of assembly committees.

Although the assembly for the most part followed the middle road of caution, and although we would have preferred to see a stronger stand on several of the issues involved, we cherish the hope that this represents nothing more serious than symptoms of the church's adolescence, a kind of ecclesiastical growing pains, and that the church will emerge in God's good time, "fair as the moon, clear as the sun, and terrible as an army with banners".