

The Presbyterian Guardian

May 10, 1941

VOLUME 9, NO. 9

J. Gresham Machen
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

1505 Race Street
Philadelphia, Penna.

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Summer Bible Conferences For 1941

Sponsored by Members of The Orthodox Presbyterian Church

Deerwander Lodge

DEERWANDER LODGE is located in a charming rural, wooded section of the state which has well earned the title "Vacationland." Together with the city of Portland and Old Orchard Beach it forms a narrow triangle, the longest side of which is not more than twenty-five miles. Here at West Hollis, Maine, largely as a result of the vision, effort and sacrifice of Dr. William P. Green, Bible conferences for young people have been held since the summer of 1938.

The name "Deerwander" is synonymous with the choicest Christian fellowship, new vistas of Bible truth, clean, delightful recreation, and altogether lovely natural surroundings. God's hand is seen in the natural beauty, but even more in the workings of the conference itself. Reformed doctrine is taught and applied, and the way of salvation presented from the infallible Word. Recreation includes planned excursions to the beach and to nearby lakes and mountains, as well as such pastimes as volleyball, softball, swimming, hiking, croquet, horse-shoes and indoor games. Delegates are divided into clans for Stunt Night and athletic competition.

Conference speakers for 1941 are to be the Rev. Prof. R. B. Kuiper of Westminster Theological Seminary and the Rev. James W. Price, pastor of the Mediator Orthodox Presbyterian Church of Philadelphia. These speakers will bring messages each day at the "General Assembly Hour" in the late forenoon and again at the hour of the evening service. The program of instruction each morning will include a 35-minute

"Bible Hour" and a 25-minute "Church Hour." At each "hour" three subjects will be offered and delegates will be allowed to choose the particular class in which they wish to enroll. Each afternoon will be devoted to recreation.

The Deerwander Conference has been instrumental in bringing a knowledge of the saving gospel to young people of New England who come from churches and communities where the pure gospel has been little known. It has also proved to be an attractive vacation spot and place of Christian fellowship and instruction for young people from as far away as Philadelphia and Rochester.

Young people from the ages of 15 to 30 are especially invited to attend the conference. Interested adults are also welcome.

Ministerial members of The Orthodox Presbyterian Church have coöperated with the work since its inception and will be largely represented in the membership of the Board of Directors of the Deerwander Bible Conference Association which is now in the process of formation.

The conference is now held for a period of ten days each summer, ending on Labor Day. The cost for the entire conference is fourteen dollars. Delegates, however, may attend for a lesser period of time, the rates corresponding to the length of stay. All registrations should be sent to the Rev. Charles Stanton, St. Albans, Maine. Literature and information may be secured from

the Rev. Burton L. Goddard, Carlisle, Massachusetts.

Suttle Lake

Close to the eastern shore of Suttle Lake, nestled among tall firs and pines high in Oregon's beautiful Cascade Mountains, are the conference grounds where last year fifty-nine young people gathered for five days of recreation, Bible study, inspiration and Christian fellowship.

The first conference under the leadership of the Rev. Glenn R. Coie, then pastor of the First Presbyterian Church of Bend, was held in July, 1936, at Scout Lake, only a few miles distant from the present conference site. With limited facilities, and attended by twenty-five young people from the Bend church, the total expenses of the conference amounted to less than forty-nine dollars. The following year the conference was moved to Suttle Lake where the present grounds with more adequate facilities are rented annually from the Oregon Methodist Conference.

From this modest beginning five years ago, with but two class periods and with the pastor and his wife constituting the "faculty," the conference schedule has been enlarged to include three morning class periods for each of three age groups under the leadership of a faculty last year of six in addition to other adult helpers.

The average yearly attendance from the Westminster Church of Bend has been twenty-nine young people, and during the first three years the Bend group constituted almost the entire number. Two years ago the Rev. Robert K. Churchill brought a delegation of nine from his church in Berkeley, California, and last year the Rev. Robert L. Atwell of Old Westminster Church in San Francisco joined Mr. Churchill in bringing twenty-one young people in a chartered bus to augment the number from Bend and its nearby community of Shevlin.

Much credit for the success and the low operating costs of the conferences of the past five years is due to the faithful work and remarkable coöperation of the members of Westminster Church in contributing liberally both of their time and money in fostering the conferences.

Suttle Lake is located thirty-five

miles northwest of Bend on a main cross-state highway. Recreational activities include swimming, boating, softball and hiking. One annual feature of the camp is a hike to one or the other of two nearby Forest Service lookout stations at Black Butte and Cache Mountain.

The aim of the conference is to combine wholesome, healthful recreation with worthwhile instruction in the Word of God and in the Scriptural principles of true Christian living, in an atmosphere of happy Christian fellowship.

This year's conference will be held from July 21st to 25th inclusive. The cost of attending the conference, including board, is three dollars. Registrations should be sent to the Rev. Glenn R. Coie, 1660 Awbrey Road, Bend, Oregon.

Elim Camp

The Elim Camp of the Presbytery of the Dakotas had its origin in the efforts of Bible believing Christians to provide for their young people a summer conference that was truly Bible-centered. After the presbytery was organized, the camp came under its jurisdiction, and a conference has been held each summer but never, so far at least, twice in the same place. In 1937 it met at Washburn, N. D.; in 1938 at Camp Judson near Pactola in the Black Hills; in 1939 at Swan Lake near Viborg, S. D.; and last year at Arlington Beach, Arlington, S. D. This year, however, the camp returns to Swan Lake for the week of June 9th to 16th.

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Delegates are welcome from all churches and denominations and, while the camp is primarily for young people of high school age and upward, families with children have attended some years, and special instruction and recreation have been provided for the children. Interest has grown from a small area until now the conference includes three states: North Dakota, South Dakota, and Nebraska.

The purpose of the camp is three-fold: to bring the unsaved to Christ; to strengthen the faith of the saved and bring them to a thorough-going, consistent Christian position; and to enjoy a week of vacation in a truly Christian way, in the beauty of nature and the joy of Christian fellowship, in the study of God's Word and the worship of God in the beauty of holiness.

The cost of the camp has been placed as low as possible in order to permit as large an attendance as possible, and has usually not exceeded about five dollars. This economy is effected partly through a self-help system which allows delegates to work in the kitchen and dining room to aid with their expenses. Certain kinds of foodstuffs may also be brought and are evaluated and the persons bringing them are credited accordingly.

The mornings are taken up with classes. There are five classes in three class periods. In the first and third periods the delegates have a choice of courses. All take the course offered in the second period, which is usually presented by the guest speaker who also has charge of the evangelistic services in the evening. Just preceding the evangelistic services, young people's meetings are held, each group taking its turn at leading. The afternoons are given over to rest, and recreation which includes swimming, boating, softball, tennis, roller skating and other sports.

The following courses will be offered this year: The ABC's of Salvation, taught by Dr. James B. Brown, and required of all those attending camp for the first time; an exposition of Scripture by the Rev. A. C. Gordon; a special course by the guest speaker for the whole camp; Sects, Isms and Cults, by the Rev. T. C. Van
(Please Turn to Page 139)

The Renaissance of Unbelief

The Fourth in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

THE discussion this month centers around a ventriloquist and his dummy. This does not mean, however, that we are going to talk about matters theatrical, for we are still dealing with the crisis in evangelism. At the close of the preceding article, we said that we would analyze the structure of the unbeliever's new fortification; and it so happens that we can best do this by discussing a ventriloquist and his dummy.

Of these two, the little chap on the knee is usually by far the more interesting; and so it is quite understandable that we should want to say something about him first. The dummy we have in mind is modern science. Like many another ventriloquist's dummy, modern science has captured the imagination of the masses by its mysterious and enchanting character. This undeniable charm, however, is no guarantee that the dummy's character is beyond reproach. As a matter of fact, when one considers the antics and utterances of modern science, it becomes unmistakably clear that this dummy's character leaves much to be desired.

Now we can hardly expect that the modern scientist will take this accusation lying down. He will immediately point out that it is quite unfair to picture modern science as the bad little boy from across the railroad tracks, when in reality science has been playing the helpful big brother to mankind. Singing the praises of modern science, the scientist will enumerate the many ways in which it has blessed us, and will reel off facts and figures about our health, eyesight, labor-saving home appliances, diet, farming, means of rapid travel and communication, and countless other things which make up everyday life.

Up to this point, we can agree with our scientist; moreover, we are deeply grateful for the comforts and privileges that have come to us through the efforts of science. All of this, however, is beside the point. In the fourth chapter of Genesis, there is an interesting fellow named Tubal-cain, who may have been the first professor of mechanical arts, and who was at

least the first blacksmith. In spite of his contributions to civilization, he was not one of God's people. Similarly, although it is not to be denied that innumerable benefits have been showered upon mankind through science by the operations of God's common grace, at the same time it must be strongly asserted that the character of modern science is essentially wayward. Modern science is opposed to God.

We fully realize that if we were to make this charge before a meeting of the American Association for the Advancement of Science, the walls would fairly resound with protests. Acting as the spokesman for scientists, clergyman Edward Howe Cotton has aired this question in a book entitled *Has Science Discovered God?* The book is really not so much a discussion of the question as it is a collection of statements about God from many eminent scientists, which collection, Cotton feels, should prove to everyone that scientists are deeply religious. It is true that a careless reading of the volume would leave the impression that Einstein, Jeans, Eddington, Millikan, and other scientists of equal renown, have through their researches discovered God. All of them have concluded, after laborious investigation of the facts of the universe, that there is still Something "out there" which has not yet been explained—a force, a mystery, a process, a principle, a power, or what have you. This unexplainable Something they reverently label "God," and bow down before its awe-inspiring mystery. Although we would very much like to commend this appearance of piety on the part of science, we cannot help noticing that this scientifically discovered "God" is a god who is constantly shrinking in size. You see, if "God" is that part of the universe which is still unexplained, then it follows that every time the scientist discovers and explains a new fact, he has whittled down his "God"; and naturally the scientist looks forward to that great day when all of the precincts in the universe will have been heard from,

when all of the facts will have been explained, when there will no longer be any Unexplainable; in short, the scientist looks forward to that memorable day when he will have whittled the last shaving from his "God." It can be seen in a twinkling that this "God" is not the God of the Bible, the God who is at all times unexplainable and who is at no time a part of the universe. The impressive and pompous bombast of science notwithstanding, it all boils down to this: this god who has been "discovered" with the aid of microscope, telescope, and test-tube, is no improvement over the golden calves of Jeroboam. Jeroboam worshiped an idol made with his hands; the modern scientist worships an idol made with his mind. Because the Bible states that "other gods," whether constructed by Jeroboam or by anyone else, are an abomination to God, we emphatically conclude, with God as our authority, that *modern science is opposed to God.*

There remains, however, one avenue of escape for the scientist which we must cut off. We must consider the possibility that not all scientists have constructed "another god"—there are, of course, a very few scientists who are Christians, but in addition to these may there not be those who take no sides in the issue? Surely, the great majority of scientists say that they know nothing about God, and so they prefer to be cautious and to adopt a policy of strict neutrality. They would rather stand on the sidelines, cheering neither the Christian team nor its opponents. They putter in their laboratories, dealing with things that can be handled and leaving the question of God to religiously minded men. Why is it necessary to concern ourselves about God, they ask, when we are working, for example, in the field of chemistry?

These statements seem harmless enough to the majority of Christians—but so would arsenic if it were hidden in your salt shaker. We are dealing with something far more deadly than the stuff of murders which kills only the body. For, you

see, when the scientist says that he will study the facts of the universe without bothering about God, then he is really saying that it makes no difference to his work whether God exists or not. Or suppose we put it this way: if the scientist can study the universe whether God exists or not, then the universe is exactly the same in either case. Thus the scientist has said that God is not needed in the universe, that the universe can get along very well without God. In short, the scientist bows God out of the universe, much as we would bow an unwelcome visitor out of the door. However, the Bible teaches us that God has created this universe, and that He is necessary to sustain it from moment to moment. What the Bible says about God and what the "neutral" scientist says about God are poles apart. Our inescapable conclusion is that the scientist is not "neutral" at all, in spite of his suave contention; he is not standing on the sidelines, but is actually carrying the ball for the antichristian team.

We would remind the reader at this point that we are examining the precise nature of the opposition which the Christian church faces today, and that to this end we are discussing a ventriloquist and his dummy. We have just seen that the character of the dummy, modern science, is totally opposed to God. In order to see why our dummy prattles so blasphemously, we must now focus the spotlight on the ventriloquist upon whose knee the dummy sits. That ventriloquist is modern philosophy.

To give a definition that is more practical than complete, a philosopher is a man who tries to explain what things are all about—where we have come from, why we are here, or, if you will, the meaning of the universe. The vast majority of philosophers have been unbelievers and, after more than two thousand years of cudgeling their collective cranium, they are pretty much agreed that whatever the true explanation of the universe and God may be, the Christian explanation is certainly out of the question.

To save time and the reader's patience, we hastily turn over the pages of philosophy until we come to the "old man of Königsberg," a German philosopher named Immanuel Kant. This Kant was an interesting fellow, so punctual in his everyday life that people could set their watches by his

daily walks, and so logical in his thinking that he was called "the thorough smasher" of explanations of life that were less consistent than his own. Not only did Kant stand head and shoulders above the other philosophers of his day, but he has also set the all-time record for logical antichristian thinking. This "thorough smasher" took the themes propounded by his philosophical predecessors and wove them into one great antichristian symphony of thought; and all of the nonchristian philosophies composed since his time—from the graceful waltz of Personal Idealism to the boogie-woogie of Pragmatism—have been but rearrangements and echoing overtones of the original melody of his pagan masterpiece.

The first movement of Kant's symphony opened with an attack on the traditional proofs for the existence of the Christian God. Christians were saying that because the universe is here, somebody must have put it here, and the somebody must be God. Had Kant not been a sober and dignified man, he would have hooted in derision at this; but as it was, he merely pointed out that, for all we know, the universe may have been here from all eternity. Christians would reply to this that when we see a house, we know that it has not always been here, but that somebody has made it; and that just so, when we look at the universe, we know that somebody has made it also. "But," says Kant in effect, "we have all seen houses in the process of construction, and therefore whenever we see a house we conclude that someone must have constructed it; but we have never seen a universe in the process of being created, so what right have we to conclude that because it is here somebody must have created it?" The Christian would then fall back to a second line of defense, by turning to the magnificent order and harmony which is everywhere manifest in the universe. "When we find a watch," the Christian says, "we naturally conclude from its intricate workings that it has been made by an intelligent and skilful watchmaker; in like manner, we conclude that because the workings of the universe have the delicate balance and precision of a watch, the universe must have been made by an intelligent and skilful Creator." In spite of the Christian's strategic retreat, Kant has neatly trapped him,

for all of this, if it could be said to prove anything, proves only that there is a force within the universe which produces order and precision, or, at best, that the universe has been produced by a *finite* God, since the universe, no matter how big it is, is still finite. Defeated on two fronts, the Christian of Kant's time would now renew the battle elsewhere, saying that since finite men cannot help believing in an infinite God, an infinite God Himself must have put this belief into their minds. Kant's reply briefly was this: The *idea* of God may be necessary, but we cannot prove that God exists simply because we *have to think* of Him. We cannot find an actual God by looking at our ideas.

The second movement of Kant's philosophical symphony is devoted to his own explanation of the universe. Since he rejected God's explanation of the universe, he had to substitute one of his own. Now, he realized that in order to explain all things he had to know all things. This was and is impossible, since Kant could not live in all ages, and had never been even to the moon, to say nothing of the rest of the universe. In short, not being God, Kant was not omniscient. How could he know all things, since he was neither omnipresent nor eternal, nor had he planned and created all things? So he resorted to a clever ruse. He mentally divided the universe into two parts, an island and an ocean—the island of human experience and knowledge, in the ocean of Mystery which is beyond our microscopes and telescopes. Kant denied that even God knows all about the ocean, for, according to Kant, God is *part* of the ocean. It is on the island that we are to play to our heart's content, not bothering too much about God and the rest of the ocean.*

All of this sounds amazingly like our scientist-friend above. It should. After all, in the 150 years since Kant, science has been parroting the philosophy of Kant and his lesser successors. This explanation of the universe has been more than welcome to anti-

* Authors' note: Kant's symphony in words, like Schubert's in B minor, will always remain unfinished. The third movement ought to have explained the mystery surrounding his island. Obviously, the third movement could never have been written.

christian science, because it seems to provide a working basis for scientific investigation apart from God.

This ventriloquist-dummy relationship between philosophy and science has brought about a renaissance of unbelief. Intellectually-minded people, searching for some explanation of things other than the orthodox Christian explanation, have seized upon this consistent and well worked out view of God and the world. Armed also with the doctrine of evolution, which to them satisfactorily explains the origin of the island of human experience on which we live, they have strongly entrenched themselves in their unbelief and agnosticism. Science has succeeded in winning the un-intellectual man, the man in the street, to the cause of consistent paganism. First, science has mystified the eyes and charmed the heart of mankind by working apparent wonders with electricity and chemistry, and then it has whispered consistent paganism into mankind's ears. Through the powerful mediums of the press, radio and screen, people have been unconsciously trained to do all their thinking along lines that are consistently antichristian. In the public schools, history and geography and all other subjects have been "explained" in the light of this philosophy.

The import of all this for our evangelism today is nothing short of stupendous. If we are going to preach the Bible to people who are thoroughly convinced that it is but a creation of man, we must at once and at all times do something to destroy that conviction. The convert is missing from our evangelistic efforts because we are facing today sovereigns and sinners, scholars and saints, who are thoroughly equipped to oppose Christianity, and who are vigorously doing so. The Satanic power behind the pagan panzer divisions today is modern philosophy. If we want to stop the blasphemous mouthings of the dummy, modern science, if we want to stop the onrushing, ever-growing renaissance of unbelief, we must kill the ventriloquist, modern philosophy. Before we discuss the method of doing this, we must turn to the second aspect of the crisis in evangelism. We have seen that the opponents of the Christian church have grown enormously in strength and size; we must now see how the Christian church has allowed these opponents to grow.

Modernism and the Bible

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

IS THE Bible the final, authoritative Word of God, or may we expect new revelation as the days go by? We as Orthodox Presbyterians have given to the world a very definite and clear-cut answer to this question. We have asserted that "the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (Westminster Confession, I: 6).

Everyone can understand this language. Nothing is to be added to the Bible, because the Bible is complete. An example will show the force of this teaching. The Bible tells us very definitely that God created the world and man. Suppose, however that we come under the influence of scientists who tell us that both man and the world came into being through a process of evolution. We are troubled in spirit. The Bible tells us one thing about the origin of the world and man; scientists tell us another. What shall we do? At last a solution appears. We can reject what the Bible says and, in order not to be ridiculed as unscientific, we can accept what the scientists tell us. Furthermore, we can clothe our view with a garb of piety. We can say that evolution is God's method of creation. We can say that here is new truth from God. Yes, we can do that. And if we do, we shall probably have the approval of modern science and a corrupt church, but we shall also have rejected the teaching of the Bible about creation. It is just this sort of procedure against which the Westminster Confession speaks. We as Orthodox Presbyterians do not expect new revelations from God. When we would hear His voice, we turn to His holy Word, the Bible.

Very different, however, is the attitude of Modernists in the Presbyterian Church in the U.S.A. For them the Bible is not sufficient. They are ready to receive "new truth" which

they think God is sending, even when this so-called "new truth" contradicts the teaching of the Bible.

This fact is clearly seen in an editorial entitled "Liberalism," which appeared in *The Presbyterian Tribune* for January, 1941. Among other things, this editorial says:

"About the time that 'liberal' began to be applied to certain Presbyterians and certain other American Christians there was an acute controversy over new truth brought by science concerning the origin of the world and of man. Through scientific advance God was teaching truth that conflicted with traditional views, which had been believed to be supported by words of the Bible. Liberals believe that they ought to receive what God was teaching concerning His way of creating the world and man. They were not afraid of the truth on this subject, because they believed in God the author of truth. So far as this controversy exists, this is the attitude of liberals now."

Another instance in which "Presbyterian" Modernists were listening to supposed "new truth" from God, has to do with the infallibility of the Bible. We quote again from the editorial: "In those days [about fifty years ago] there was coming from God larger truth about the Bible. Liberals learned that the idea that every statement in the Bible is a direct utterance of God and 'without error' is not true, and that there is a better way of valuing the Bible." And again, "But they [the liberals] are liberated from a certain human idea about inspiration, the idea of 'inerrancy,' which has been proved false and has been an actual obstacle to Christian faith. The religion of liberals is not the religion of a perfect book; it is the religion of the living God, who speaks to men through the Bible."

Thus speaks Modernism in the Presbyterian Church in the U.S.A. What language is this? We gasp as we read it, and pause to ask a few questions.

First, why should the editor think that the idea that the Bible is not errorless appeared only fifty years

ago? Why had not the "liberals" perceived this so-called "new truth" previously? This "larger truth" was with us at least as early as the time of the Neo-Platonic antagonist of Christianity, Porphyry, who died in 304 A. D. Hibi Al-Baalki, the Jewish heretic of the ninth century, fully enjoyed this "better way of valuing the Bible." Why should the editor give the impression that these ideas are fairly recent?

Again, we should like to ask the editor when and by whom the "inerrancy" of the Bible was "proved false." And we desire also to request of him evidence in support of his claim that the idea of "inerrancy" has been "an actual obstacle to Christian faith."

Lastly, if the religion of "liberals" is "the religion of the living God who speaks to men through the Bible," we should like to know in what manner these "liberals" detect His voice. The Bible through which He speaks is not inerrant, they tell us. How then, can His voice be discerned? What standard is used to determine what is God's voice and what is not? Are all "liberals" in perfect agreement in recognizing God's voice, or is it just possible that individual man must be, after all, the standard of judgment?

At this point a problem appears. If we give up the Bible as inerrant, we must ask, "What parts of the Bible has God spoken and what has He not spoken?" No two men will agree as to the answer. We have then lost our mooring and are floundering helplessly on the stormy sea of rationalism.

The Scriptures—the Old Testament in Hebrew and the New Testament in Greek—"being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them" (Westminster Confession I:8). There are difficulties arising from the acceptance of this position, as every devout student of the Bible will admit. But these difficulties seem to be almost trivial when compared with the tremendous problems which confront us when we give up the doctrine of the inerrancy of the Bible.

We are sorry that the editor of *The Presbyterian Tribune* has seen fit to write as he has. We wish that he could accept the Holy Scriptures in their entirety. The attitude toward

the Bible which he has adopted has long been advocated by heretics and infidels, unbelievers and destructive critics. To call this attitude liberal is to deceive oneself.

We are also sorry that there is so little genuine concern for the truth of the Bible in the Presbyterian Church in the U.S.A. We doubt that the "Bible believing" Christians in that organization will become very much aroused over the editorial in *The*

Presbyterian Tribune.

Despite the attacks of "Presbyterian" Modernists, however, the Bible stands firm. Against it the storms of unbelief and infidelity have long raged. The dark clouds of Modernism have sought to obscure its message. But the rays of God's sun will yet disperse the clouds and the gloom, and again there will appear the everlasting hills, for the mouth of the Lord hath spoken.

ROCHESTER CHURCH HOLDS DEDICATION OF BUILDING

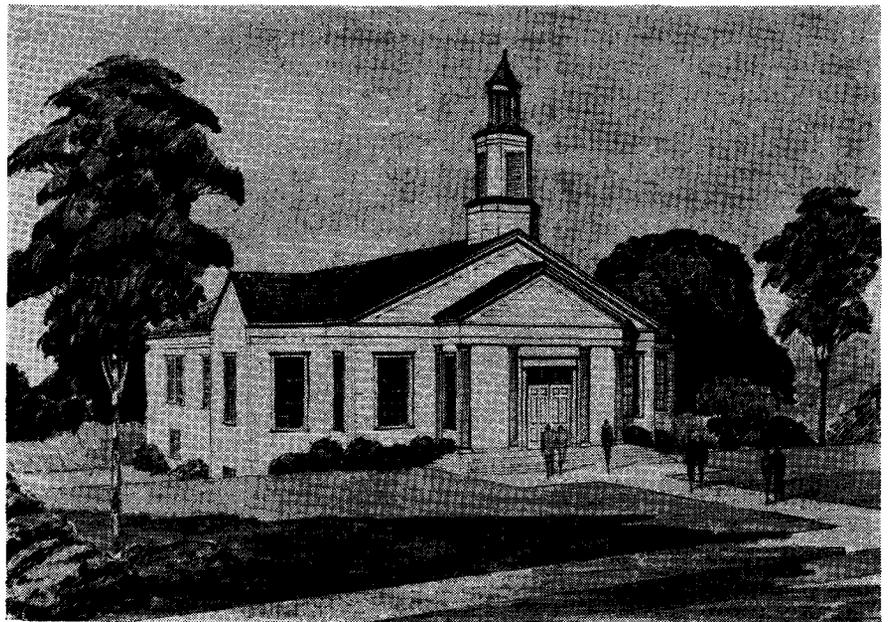
MEMORIAL Orthodox Presbyterian Church, Rochester, New York, dedicated its new church building on Merchants Road, opposite Parsells, on Sunday, evening, April 6th. The service marked the culmination of several years of hard work on the part of the one hundred and sixty-six members and their pastor, the Rev. John J. DeWaard. At 7:15 nearly five hundred persons were present to witness the impressive ceremony and to share in the triumph that it represented. The dedicatory sermon was preached by the Rev. Professor R. B. Kuiper of Westminster Seminary on the subject of "True Worship."

Assisting in the service were the Rev. Peter Pascoe of the Covenant Orthodox Presbyterian Church of Rochester, the Rev. John D. Rein of the Calvary Evangelical Church and the

Rev. E. B. McClellan of the First United Presbyterian Church. A chorus choir of fifty voices provided special music, and the newly-installed pipe organ, together with the tower chimes, created a fitting musical setting for the ceremony.

On the following Tuesday, an additional service was held in connection with the dedication. Special music again featured the service, and greetings were brought by a number of ministers from many of the Reformed churches of the city.

The church building was begun on October 5, 1940. Its colonial architecture has already caused it to be known in the neighborhood as the "Little White Colonial Church." The auditorium holds about two hundred and fifty persons, with adjoining rooms affording seats for one hundred more.



The Presbyterian Guardian

EDITORIAL

The Blessed Hope

THE first century Christians were a despised and persecuted folk. The Jews hated them for their faith in Christ as the Messiah and, not content with casting the Christians out of their synagogues, stirred up the Gentiles against them. The dissolute Gentile populace looked with suspicion and hostility upon the new sect. Above all, the Roman magistrates put ever-increasing pressure upon the believers to join in the national worship of Cæsar. Yet in the midst of this hostile environment, the Christians maintained an attitude of hope and cheer. Certainly their joy was based fundamentally upon the fact that they knew themselves to be the children of God, redeemed by the blood of Jesus Christ. However, we believe an additional factor in their mental attitude was the expectation that Christ would soon return. They were "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Their Lord had gone away for a season, but He would soon be back to receive His own unto Himself. This blessed hope sustained them and enabled them to live a sober, righteous and godly life in that unspeakable Roman world.

The 1941 Christian also finds himself in a tragic and foreboding world. As these lines are being written, Greece is being subjugated by the Fascist tyrants. Another small, heroic nation is being incorporated into the "new order." Europe, the cradle of western civilization, has become a continent of death, hunger, slavery, fear and hate. Nor is the tragedy simply that of another war with its attendant bloodshed and conquest. Something more than cities is being destroyed. The whole framework of western civilization, with its moral and spiritual bases, is under attack. And it is not hard for the Christian to see that the "new order" will leave no room for Christianity. Already Christians are suffering in many lands for their faith. It is the spirit of antichrist

that animates the totalitarian regimes, a spirit of conscious and deliberate rejection of God and His Word. And as one views the technical mastery and equipment of the dictator, as one watches the breathtaking speed of his conquests, there comes the question, What does tomorrow hold in store for the world and the Christian?

But there is no panic in the heart of the Christian, any more than there was panic among the first century Christians. For we, even as they, have this blessed hope of "the glorious appearing of the great God and our Saviour Jesus Christ." It may be that democracy and freedom will prevail and that we shall be permitted to preach the gospel in our generation. If so, we thank God and devote ourselves to our task. On the other hand, we may be entering upon a period of great tribulation and persecution. If so, we endure, knowing that the more widespread and thoroughgoing the opposition, the more confidently we may give ourselves to the blessed hope that Christ will soon appear to deliver His people, to judge the earth and to establish His universal kingdom.

—J. P. C.

Opportunity Amid Apostasy

WHEN the Son of Man cometh, shall he find faith on the earth?" These words spoken by Jesus must recur to the Christian today as he surveys the terrible and widespread apostasy of the visible church. Of course there has always been unbelief and apostasy within the visible church. It was found even within the New Testament church, and Peter tells of those who "bring in damnable heresies, even denying the Lord that bought them." That seed of error grew within the church until it culminated in that period of one thousand years of Romish bondage which we call the Dark Ages. That was an era of gross superstition and incredible ignorance, during which the Scriptures were withheld from the people, and the simple gospel of salvation, overlaid by the dogmas of Rome, was almost unknown.

Yet we venture to contend that the modern Protestant heresy is worse than the mediæval Roman Catholic heresy. That heresy was bad enough,

but it did not deny the existence of God, the deity of Christ or the inspiration of the Scriptures; in short, it did not deny the supernatural. But the heresy of our day is characterized by such a denial of the supernatural. Apostate Protestantism does not simply overlay the truths of God's Word with the teachings of man; rather, it denies and attacks those truths themselves. The personality of God, the deity of Christ, the blood atonement, all that is supernatural is rejected out of hand as impossible of acceptance by the "modern scientific mind." This is more than false teaching. It is even more than heresy. It is *apostasy*—a wilful turning away from the truth.

Never in the history of the Christian church has there been such an apostasy as this. Nor is this an apostasy of a small portion or minority of the visible church. Instead it is well-nigh universal. It is found openly and blatantly within the Federal Council, the public "voice" of American Protestantism. Practically every large denomination is permeated with Modernism in its seminaries, its literature, its official agencies and its pulpit preaching, even though, as in the case of the Presbyterian Church in the U.S.A., an orthodox creed is retained as a dead letter. Orthodoxy is outmoded and discredited to such an extent that most church leaders do not even feel it worthy of discussion or attack.

Because all this is true, we who are ministers and members of orthodox churches find ourselves out of step with the age. We cannot participate in the mass religious programs. We feel constrained to dissociate ourselves from community and interdenominational activities, and so in effect brand ourselves as "narrow" or "queer." Furthermore, our message is not a popular one in this day and generation. We talk about sin, the need of salvation, the substitutionary atonement, heaven and hell—and these are by no means popular themes. For that reason our popularity is nonexistent, our influence limited and our adherents few.

But let us not despair. And by this we do not mean only that we should keep up our courage because of the blessed hope of Christ's coming and the certainty of our ultimate victory. We do rejoice in this hope. Without it we would despair. But if this were all, we might despair of our witness

and achievement in the present. We might say, "We live in the apostasy and there is nothing we can do but await the end." We do not say this because of our conviction that the New Testament teaches that apostasy will never overwhelm the church, the tares will never choke out the wheat, there will always be a remnant. So the present apostasy is not an insuperable handicap. Rather, it is an oppor-

tunity. God still has His elect to be called out, the work and witness of His true church must go on, and the very fact that so many churches have gone astray only increases our opportunity to be used of the Lord to win souls and to keep aloft the banner of the gospel. If we are faithful, who knows what immediate and visible results our covenant God may give to us?
—J. P. C.

in word or deed, they were to do as unto the Lord.

The truth of the matter was that the people of Judah were not interested in reversing their attitude toward God. Jeremiah feared as much. They were intoxicated with both spiritual and physical lewdness. Like drunken men who wander into paths of danger without fear or concern, they would continue to disregard God's entreaties and warnings. Jeremiah knew in his heart of hearts that his plea would be in vain.

Jeremiah's Tears

A Meditation by the REV. BURTON L. GODDARD

Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive (Jer. 13: 15-17).

A MAN in tears! Some would call it a sign of weakness. Others would say, "Effeminate!" At the grave it is common; anywhere else, it is rare. Yet strong men have been known to weep profusely on varied occasions. In the words of the *New England Primer*,

"Peter deny'd
His Lord and cry'd."

Again, He in whom perfect manhood resided is recorded as being thrice in tears. Small wonder, then, that a prophet of highly-wrought emotional nature like Jeremiah should on occasion resort to tears.

A Portent of Destruction

There was abundant reason for strong crying on the part of the prophet. He had been used by God as the lone actor in a solemn drama intended to impress upon Judah the doom which awaited her. In obedience to divine instructions, he had purchased a linen girdle, wrapped it about his loins, and taken care not to wash it. Subsequently, he had undertaken a long and arduous journey to the Euphrates, buried the girdle in the rocky soil of the river's bank, and returned. Many days passed. Then again he had repeated the lonely journey, removed the soil which covered the girdle, and found it rotted and useless.

A strange drama, indeed! Yet not so strange in the light of the revealed Word, for the Lord spoke and said, "After this manner will I mar the pride of Judah. This evil people . . . shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah . . . that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear." The object lesson carried out by Jeremiah was a token that the chosen people, who had lost purity and holiness by much sin and who had refused divine cleansing, were to go away into a long captivity and to be overtaken by death in a strange land in punishment for their apostasy. Sinful as they were, Jeremiah loved his countrymen, and knew that the destruction they were bringing upon themselves would call forth a deep anguish in his own sympathetic heart.

A People of Apathy

So disturbed was Jeremiah as he contemplated the punishment of Judah that he wasted no time in directing to them one last appeal to repent and turn again to the God of salvation. It was a whole-souled entreaty which he made, "Hear ye and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God."

He asked no small thing. They must love what they had been accustomed to hate and hate what they had loved. Self must be crucified. They must humbly petition for forgiveness. They must yield themselves unto obedience to God. The whole purpose of life must be reversed. Whatever they did,

Sorrow of Soul

Even as he voiced his appeal, his heart was breaking. The tear glands of his spirit, if not of his body, had loosed their flood. He was caught amidst the swirling of deep waters. Rebellion would continue, and judgment would be sure. His was a cry of anguish, "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

Can God use tears? Perhaps this incident, also, happened for an "example" and was "written for our admonition." Christianity would be greatly impoverished if that shortest verse of the Bible, "Jesus wept," were lost or forgotten. The intercessory work of our blessed High Priest takes on new meaning when we think of the "strong crying and tears" which accompanied His mediatorial supplications. And what heart can remain unmoved as it envisions the Lord of glory looking down upon the city He loved, His heart filled with compassion, His eyes filled with tears?

The tears of a Christian mother have often done what her words had failed to do. They have broken down the barrier and sent a sinner to the Saviour. The tears of a Christian wife have sometimes proved instrumental in bringing a brute to his senses and turning him to the Lord Jesus Christ. Tears never do the work of the Word and the Spirit, but their flood often sweeps away the rocks and thorns that the seed of the gospel may be planted in good soil and bring forth fruit unto life eternal.

Jeremiah in tears! Perhaps the scoffer who mocked as Jeremiah preached was pricked in conscience by the prophet's tears, turned from

his unbelief, and was saved. Men have been known to preach insincerely, but where is the man capable of shedding false tears? We may hope that Jeremiah's tears were used of God toward the salvation of souls.

Be that as it may, every *Christian* should pay heed to the tears of the man of Anathoth. They were tears consequent upon the revelation of God's punishment of a sinful people. They were tears of God's prophet, and God has no pleasure in the death of the wicked. His people cannot rejoice when judgment is visited upon their neighbors. Jonah had to learn this lesson. It was taught again by Jeremiah's tears. It was sealed forever as divine truth when the Son of God spoke through tears these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them

which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Let no one think that the gospel of Jesus Christ is to be given forth in a cold "take it or leave it" manner. Evangelical preaching and Christian witnessing must not be limited to a correct interpretation of the doctrines of the Word. We must have a love for sinners, so great a love that we will be urgently driven to unfold to them the way of salvation, whatever the cost.

Happy is he who labors in the gospel to the point of tears for the lost. Blessed is he whose compassion for the lost moves him to all effort to win them to Christ, and failing, produces not reproach but tears.

support of the proposition that other ways of God's revealing His will unto His church have now ceased, the following facts, briefly stated, may be adduced.

(1) We have no authority from Scripture to look for new revelations. On the contrary, Scripture is represented as our rule, and as given for the very purpose of affording us the instruction and direction we need in all matters of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). It should be carefully noted that Scripture is given for purposes that cover faith as well as life and life as well as faith. Furthermore, so complete is it in these regards that the man of God may be, through its instruction, not only well equipped, but perfect and completely furnished unto every good work. It provides for completeness both intensively and extensively. Peter tells us that Scripture is so sure and steadfast that it is sufficient to guide us through darkness until the day dawn and the shadows flee away. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

(2) Scripture is invested with peculiar eminence and authority. Jesus spoke many words and performed many mighty works, words of truth and deeds of power, that are not recorded for us. Only a small portion of these have been preserved. Why is this the case? The Apostle John tells us: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). Sufficient have been written. The Apostle Paul, in writing to the Corinthians concerning some practical problems, said: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). John, in his first epistle, writes: "These things have I written unto you that believe on the name of

The Sufficiency of Scripture

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

THE doctrine of the sufficiency or completeness of Scripture is well stated in the language of the Westminster Confession of Faith: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (Chapter I, Section VI). This statement, it can readily be seen, was framed in opposition to the claims and pretensions of enthusiasts on the one hand and of the Romish Church on the other. In the period of the Reformation there were some who claimed that the Spirit of God had not ceased to give special supernatural revelations to men with respect to faith and duty. Rome claimed, as she still continues to claim, that Scripture is not the complete revelation of God's will but must be supplemented by tradition and the voice of the church. In opposition to both of these positions, that of those who profess continuous revelations of the Spirit and that of the Romish Church, consistent Protestants adhere to the principle that Scripture

is complete and sufficient concerning all things necessary for God's glory, man's salvation, faith and life.

That we were not to look for new revelations of the Spirit nor vest any credence in, or reliance upon, such alleged revelations, may be established from the unique and exclusive rôle that is assigned to Scripture by the Scripture itself. Once Scripture is recognized to be the Word of God, its authority and teaching on this question must be accepted as final. In

Young People's Topics

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

May 4th—HOW MUCH OF THE BIBLE IS INSPIRED?

May 11th—HAS INSPIRATION CEASED?

May 18th—PROOFS OF INSPIRATION.

May 25th—THE SUFFICIENCY OF SCRIPTURE.

the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13). In both these cases it appears that the written word is invested with peculiar authority and pertinence in matters of conduct and eternal destiny.

(3) In Hebrews 1:1, 2 the revelation given at sundry times and in diverse manners is contrasted with the revelation given in the Son. That implies that God's revelation of Himself has reached a consummation and finale in the Son, since He alone is the brightness of the Father's glory and the express image of His person. To revert to the method of revelation at sundry times and in divers manners would be recession, and therefore inconsistent with the finale to which the process of divine self-revelation came in the incarnation of the Son and in the inscription that was attached to that epoch of revelation.

(4) The way in which our Lord and His Apostles constantly appealed to Scripture, and thus made Scripture a finality in all matters, points to Scripture as the permanent mode of divine revelation.

(5) Even within the era of revelation, God did not reveal Himself to all individuals indiscriminately. In all ages the divine method was that of revelation to chosen individuals, to organs of revelation. He in this way deposited His self-revelation in particular individuals, families and institutions. Deuteronomy 18:18, 19 strikes this note in an unmistakable way: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

(6) We do not find in our observation and experience that the knowledge of the gospel ever emerges in isolation from contact, by one way or another, with the Scripture.

The function of the Holy Spirit since the completion of the canon of revelation, is not, then, strictly speaking that of revelation but rather that of illumination and authentication.

The Romish doctrine of tradition openly implies and asserts that Scripture does not contain the whole doctrine necessary for faith and life.

Some doctrines, Rome asserts, are imperfectly revealed in Scripture, some are obscurely revealed, and others are not revealed at all. So Scripture has to be supplemented by tradition. Christ and His apostles taught many things which were not committed to writing, that is, not recorded in the Holy Scriptures; these instructions have been faithfully transmitted and preserved in the church; they constitute a part of the rule of faith for all believers. These instructions constitute, according to Rome, the unwritten word, not that they have remained unwritten—for they did find literary expression in various ways—but because they constitute a body of teaching that was not committed to writing by organs of revelation. They were handed down orally by Christ and His apostles to succeeding generations. The authority that belongs to this tradition, Rome claims, is the same as that which belongs to the Scriptures, and in some respects it is superior to that of Scripture.

Now it must be admitted that Christ taught and did many things not recorded in Scripture. Likewise, with respect to the apostles, we are not at all to suppose that we have in the New Testament a complete record of the acts and teaching of the apostles. Yet the plain fact is that there is no adequate historic proof that *extra-canonical revelation content*, given by Christ and His apostles, has been preserved and transmitted. The claims of Rome in this respect are without historic authentication and validation. This is surely a remarkable fact. Naturally we might expect that out of the mass of teaching and example given by our Lord, and out of the mass of utterances and acts of the apostles, some authentic material, not incorporated in Scripture, would have been preserved. But we are in the position of not being able to discover any such material that can be clearly established as authentic. We are forced, therefore, to recognize that while the singular providence of God watched over the preservation and transmission of canonical Scripture, the providence of God so wrought as to preclude us from the possession of other revelation material not incorporated in inspired Scripture. This fact, when frankly faced, constrains us to recognize that God limited the church to Scripture as the only rule of faith and practice. Just as the providence of

God wrought for the preservation of Scripture, so it wrought for the non-preservation of other revelation material. This is in accord with what we have found already, that the Scripture claims for itself a peculiar and unique finality and authority.

One of the main criteria by which Rome professes to validate tradition is the canon of Vincent of Lerins, which means that "what has been believed always, everywhere, and by all" must be authentic and authoritative apostolic tradition. This canon will not hold with respect to many of the most cherished Romish traditions. It is only by complete falsification and evasion of plain historical fact that some of the tenets of Rome can plead the support of this canon. Take, for example, the dogma of the immaculate conception propounded in 1854. For centuries this was a bone of contention even among representatives of the Romish Church. And if we think of the last dogma of the Romish Church, that of papal infallibility, words are not adequate to describe the effrontery that it offers to Christian intelligence and the blasphemy it perpetrates against God.

Furthermore, much of Romish tradition is directly contrary to Scripture and leads to gross superstition and idolatry. When we view Rome with its complex system of ecclesiastical hierarchy, image worship, mariolatry, worship of saints, idolatry and superstition, blasphemous pretensions and claims, we see something which is not only out of line with the revelation of Scripture but something wholly contrary to it. It is when we thus view Rome that we are afforded a spectacle of the distortion and perversion that a complicated system of tradition carries in its train, and we return with renewed appreciation to the Protestant principle of the sufficiency and completeness of Scripture as the only rule of faith and practice.

The sufficiency of Scripture is, however, oftentimes impugned and practically nullified by demands made and standards adopted at our very doorstep. Many evangelical Christians today seek to impose standards of conduct and criteria of holiness that have no warrant from Scripture and that even in some cases cut athwart Scripture principles, precepts and example. The adoption of extra-scriptural rules and regulations have sometimes been made to appear very necessary and even commendable. But we must not

judge according to the appearance but judge righteous judgment. Such impositions are an attack upon the sufficiency of Scripture and the holiness of God, for they subtly imply that the standard of holiness God has given us in His Word is not adequate and needs to be supplemented by our additions and importations. When properly analyzed this attitude of mind is gravely wicked. It is an invasion upon our God-given liberty just because it is an invasion upon the sufficiency of the law of God, the perfect law of liberty. It is therefore, appearances to the contrary, a thoroughly anti-nomian frame of mind. It evinces a lamentable lack of jealousy for the perfection of Scripture and invariably, if not corrected and renounced, leads to an ethical looseness in the matter of express divine commands. In the words of Professor R. B. Kuiper, "The man who today forbids what God allows, tomorrow will allow what God forbids."

Summer Bible Conferences for 1941

(Concluded from Page 130)

Kooten; and the Christian in a World at War, by the Rev. Calvin A. Busch.

The guest speaker this year will be the Rev. R. Heber McIlwaine, and the dean and registrar the Rev. Melvin B. Nonhof of Hamill, S. D.

Camp Peniel

In the mountainous region south of Lake George, endeared to lovers of American tradition by the historical novels of James Fenimore Cooper, there is located a beautiful lake named for a famous European rival in scenic grandeur, Lake Luzerne. On the mountain slopes beside this lake are pitched each summer the snug and spacious tents of Camp Peniel, operated by The Peniel Bible Conference, Inc., of Schenectady, N. Y. Treasurer of this corporation is the Rev. Raymond M. Meiners, pastor of the Calvary Orthodox Presbyterian Church of Schenectady, and directors of the work are Mr. and Mrs. Robert Y. McCullough, members of the Schenectady church.

Born of a Spirit-given burden to proclaim the riches of the grace of God to the many young people of high school and college age during

their summer vacations, Camp Peniel had a very modest beginning in the summer of 1933 when a small group met for a two-week period of Bible study in a rented cottage and a tent pitched in the woods nearby. So great were the benefits of this vacation period that additional cottages had to be rented the next two summers to accommodate the numbers who heard of Camp Peniel and wanted to come. It soon became evident that the cost



Deerwander Lodge

of renting cottages would be prohibitive, and arrangements were made to lease in 1936 and then to purchase in 1937 the Wayside Inn. During all of this time the blessing of the Lord continued with the workers, souls were born again by the power of the Holy Ghost and lives were deepened and enriched in the Christian life.

As preparations were being made for the summer of 1938, the conference building was destroyed by fire and, with it, all of the equipment needed for the camp. Without, however, a single note of discouragement, but with an invincible trust in the faithfulness of God, an abandoned woodcraft camp was rented and made ready for the summer. This year will be the fourth summer on these wooded slopes, and great praise goes forth to God for His continued blessing and leadership.

Camp Peniel is not a lecture series conference but a Bible study and vacation camp with a distinctively and aggressively Christian platform and purpose. Mr. Meiners, besides being treasurer of the organization, teaches the boys' and young men's group at the camp.

The 1941 season of Camp Peniel will open on June 28th and continue until August 25th. A purposeful vacation, beneficial spiritually, mentally and physically, can be enjoyed at a cost of only \$9.75 per week or \$1.75 per day. Good swimming, canoe-

ing, hiking and summer sports leave nothing to be desired in filling out a balanced daily program of worship, Bible study and recreation. Complete information and illustrated folder can be obtained by writing to Mr. Robert Y. McCullough, Director, 242 Union Street, Schenectady, N. Y.

Camp Chief Yahmonite

Seven thousand feet above sea level, in an isolated, heavily wooded valley, where turbulent Fish Creek emerges from the canyons of Park National Forest to tumble over great boulders and into crystal-clear pools, lies Camp Chief Yahmonite of Steamboat Springs, Colorado. Two years ago the first Bible conference was held there, and sixty persons were enrolled. Dr. Cornelius Van Til of Westminster Seminary was the principal speaker during the eight-day period. Last year there was a substantial increase in enrollment and the number of visitors more than doubled. The Rev. Robert K. Churchill of Berkeley, California, and Dr. Alexander K. Davison of Vineland, New Jersey, were the guest speakers, and they were assisted by others. The camp manager is the Rev. W. Benson Male, pastor of the Second Congregational Church of Denver,



Campers at Suttle Lake

Colorado, and a ministerial member of The Orthodox Presbyterian Church.

The camp is interdenominational, and more than a dozen denominations were represented in last year's enrollment. However, its instruction is carefully restricted to the Reformed Faith and is uncompromisingly Scriptural. The camp is designed primarily for young people and these predominate in attendance, but whole families have found it a delightful place to spend a worthwhile vacation.

Two camps are planned for 1941. The Christian Workers' Retreat will be conducted from July 25th to August 1st, for ministers and their families and others engaged in Christian work. From August 2nd to 11th the general conference will feature Dr. James B.

Brown of Lincoln, Nebraska, the Rev. Clarence W. Duff, a former missionary to Ethiopia, and the Rev. Robert B. Brown. The mornings will be spent in classes, the afternoons in recreation, and the evenings around the campfire. Children's classes, under the leadership of Miss Harriet Z. Teal of Denver, will be conducted at both camps. The cost of board at the general camp is \$5, and there is also a registration fee of fifty cents. Special rates will be made to groups of four or more. Further information may be had by addressing the Rev. W. Benson Male, 1429 East 31st Avenue, Denver, Colorado.

The Quarryville Conferences

Shortly after the formation of The Orthodox Presbyterian Church, a group of ministers and laymen began to make plans for a summer Bible conference that would meet the distinctive needs of the denomination, a conference teaching the consistent Biblical Christianity of the Reformed Faith.

By June, 1937, the Quarryville Bible Conference Association was established and the first conference was in session with about ninety delegates coming from all parts of the new church. God has richly blessed the work, enabling the conference to grow year by year. At the 1940 Young People's Conference there were one hundred and twenty-five delegates, representing twenty-six churches of which nineteen were Orthodox Presbyterian churches. In addition to this, the first General Conference was held for three and a half days over Labor Day, with thirty-six delegates from twelve churches.

The conference grounds are ideally situated on the twelve acres of ground owned by the Faith Orthodox Presbyterian Church of Quarryville, in beautiful Lancaster County, Pennsylvania. The church building with its facilities is given over to the use of the conference. One large dormitory and three smaller ones provide sleeping quarters. At present, a new dormitory, 28 feet by 56 feet, is being erected. It will consist of nine rooms, with running water in each, and equipped with bunks having innerspring mattresses. There is also a combination dining hall and auditorium building which can accommodate two hundred and fifty diners, or six hundred and fifty people when used as an audito-

rium. The conference has its own equipment and, being a non-profit organization, plans to use whatever money is available above its running expenses for further improvement of its accommodations.

The cost of the conference to the delegates is purposely kept at a minimum, to encourage as many as possible, especially of the young people, to attend. The cost per delegate, including all expenses for the eight and a half day Young People's Conference is \$9.50; and for the three and a half days of the General Conference, \$5.

The Fifth Annual Young People's Conference will be held from June 28th to July 6th, and will have the following ministers as speakers: John P. Clelland, John J. DeWaard, Robert H. Graham, Donald C. Graham, Richard W. Gray, Edward L. Kellogg, Robert S. Marsden, R. Heber McIlwaine, Dr. T. T. Shields, Dr. Robert Strong and William T. Strong. The Second Annual General Conference is scheduled for August 29th to September 1st, and will feature the following ministers: Dr. Alexander K. Davison, Cary N. Weisiger, Edward J. Young, Clifford S. Smith and James W. Price.

Conference programs, further information and prospectuses may be had by writing to the Rev. Franklin S. Dyrness, Executive Director, Quarryville, Pa.

Ministerial Institute

The Third Annual Ministerial Institute at Westminster Theological Seminary, Laverock, Chestnut Hill, Philadelphia, will be held this year from August 25th to 29th. The conference is sponsored by the Alumni Association of the seminary, and is based on "the Bible as the infallible Word of God and on the consistent supernaturalism of that Word—the Reformed Faith." The aim of the conference is to provide a week of instruction that will be profitable to the pastor in the work to which God has called him.

The faculty of this year's institute has not yet been fully determined, but it will include the Rev. John H. Skilton, who will give a course on the general theme of "Christianity and Culture," and Dr. Robert Strong, who will lecture in the field of eschatology.

Further information may be had by addressing the Rev. John T. Clelland, 210 W. 27th Street, Wilmington, Del.

LITERATURE AVAILABLE ON CHRISTIAN SCHOOL SYSTEM

THE National Union of Christian Schools has revised and reprinted in tract form the article, "Back to God in Education," by the Rev. Mark Fakkema, originally published in THE PRESBYTERIAN GUARDIAN of April 25, 1940. Mr. Fakkema, who is general secretary of the National Union of Christian Schools, is exceptionally well qualified to discuss the subject of Christian schools and his wide experience and leadership in the movement have been in large measure responsible for the growth of the system.

"Back to God in Education" is available at the cost price of fifty cents for one hundred copies. This and other leaflets on the same subject may be had by addressing the National Union of Christian Schools, 10119 Lafayette Avenue, Chicago, Illinois.

MACHEN LEAGUE PLANS MEMORIAL DAY RALLY

AS IN preceding years, the Machen League of Philadelphia Presbytery of The Orthodox Presbyterian Church will hold its annual Memorial Day Rally on the spacious grounds of Westminster Theological Seminary, Church Road and Willow Grove Avenue, Laverock, Chestnut Hill, Philadelphia.

Members and friends are invited to come early, in order to take part in games and recreation before the afternoon meeting, which will begin at 3 o'clock. At that time the speaker will be the Rev. Robert H. Graham, pastor of Grace Orthodox Presbyterian Church, Middletown, Delaware. Following the meeting, there will be time for more games and a picnic supper which each person is requested to bring with him.

At 7 o'clock the evening meeting will be addressed by the Rev. John J. DeWaard, pastor of the Memorial Orthodox Presbyterian Church, Rochester, New York.

Attendance in previous years has been excellent, but it is hoped that this year a record-breaking crowd will be present on May 30th.

Today in the Religious World

By THOMAS R. BIRCH

Union Seminary Approves Thompson

DR. ERNEST TRICE THOMPSON, Professor of Church History at Union Theological Seminary, Richmond, Virginia, who has been under vigorous attack by Ruling Elder Tom Glasgow of Charlotte, North Carolina, for alleged heresy, was given a clean bill of health by the Board of Trustees of Union Seminary, largest seminary of the Presbyterian Church in the U. S. (the Southern Church). A full account of the charges brought by Mr. Glasgow and the defense offered by the Synod of Virginia and Dr. Thompson's presidency, East Hanover, was published in THE PRESBYTERIAN GUARDIAN for February 10th.

Union Seminary's Board of Trustees met to consider Mr. Glasgow's accusations. Dr. Thompson was invited to attend, and he appeared before the board and made a statement, the nature of which has not been disclosed. Disregarding the plain implications of the evidence previously adduced by Mr. Glasgow, the board then took the following action:

1. Reaffirming the allegiance of the Board to the standards of the Seminary and of the Presbyterian Church in the U. S. and its determination to maintain those standards.
2. Accepting as satisfactory the orthodoxy of Dr. E. T. Thompson, and stating its purpose to retain him as a member of the faculty of the Seminary.
3. Suggesting to Dr. E. T. Thompson that in his public utterances and writings, he exercise the greatest care to avoid any misinterpretation of his teaching.

The first action is for all practical purposes meaningless, and is strikingly similar to the practice in the Presbyterian Church in the U.S.A. of reciting the Apostles' Creed whenever the orthodoxy of a board or a "brother" was under fire; the second action is exactly what everyone expected, and the third, being the only one that implied even a slight acknowledgment of the validity of Mr. Glasgow's criticisms, was also the only one not to be passed unanimously. The Board of Trustees also refused Mr. Glasgow's request that the discussions and proceedings of the meeting be taken down by a court stenographer at his expense.

This action of the board by no

means closes the case. It is expected that numerous overtures, both for and against Dr. Thompson will be presented to the next general assembly for appropriate action.

Niemoeller Conversion Denied

Recent reports that Pastor Martin Niemoeller, now completing his fourth year in a Nazi concentration camp, had become a convert to Roman Catholicism are unquestionably false, according to Dr. Henry Smith Leiper, American secretary of the World Council of Churches. It has now been learned from "utterly reliable" sources, said Dr. Leiper, that Niemoeller "has neither gone over to the Church of Rome nor applied for consideration as a prospective applicant for admission." Dr. Leiper added that he had made a special effort to discover the "real facts," and that to date the source of the "original misleading reports" has not been traced.

Dr. Jones Hears a Voice

Dr. E. Stanley Jones, famed Modernist, author, missionary and stellar performer in the National Christian Mission, is hearing things. He has postponed his scheduled return to India at the behest of an "inescapably compelling inner voice" which kept repeating, "I want you here." In a letter to the *Christian Advocate*, Methodist weekly, Dr. Jones thus explained his reasons for remaining in America. "I had my baggage taken from the steamer and cancelled my sailing," Dr. Jones continued. "Although this was a disappointment to me, for I was very anxious to get back to my work in India, nevertheless it seemed there was nothing to do but to answer this call." Stating that he would remain in America "at least until the beginning of the fall," Dr. Jones declared that "perhaps in this time of national crisis there is something I must do. That, too, will be made clear."

The Netherlands

Reports are reaching this country that a marked religious revival, particularly noticeable among laboring classes which have heretofore been considered more or less apathetic toward the church, is becoming apparent throughout Holland. Whether this in-

dicates the approach of a genuine revival or not, cannot now be stated. It is said that the shift in sentiment, beginning about a year ago, is attributable to the fact that the church has been almost the only institution to remain firm in a time of crisis. Within the church itself a quickened awareness of religious values is reportedly taking place, and the circulation among Dutch church people of theo-

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revival by the Holy Spirit; until more information is available, we are not warranted in attaching any great significance to the reports.

Christian Laymen's Crusade

In October, 1940, a conference of representative Christian laymen determined to launch a program aimed at all Christian laymen and seeking to persuade them "to dedicate part of their time and all of their talents to this task of pressing the Lord's claim upon men's hearts." The Christian Laymen's Crusade, under the direction of C. B. Nordland of Chicago, will utilize radio, the printed page and rallies in strategic centers throughout the country to accomplish its goal. We are glad to be able to point out that, unlike the National Christian Mission, the new crusade has a right to use the word "Christian" in its title.

Lutheran Hour Adds Stations

The Lutheran Hour, under the direction of Dr. Walter A. Maier of Concordia Seminary, which broadcasts each Sunday afternoon over a large group of stations from coast to coast and in several foreign countries, plans to increase the number of its South American outlets. It has been heard this year over approximately fifty stations in Latin America, according to the Lutheran Laymen's League, sponsors of the program. Approval is also being sought from General Chiang Kai-shek for the broadcasting of the Lutheran Hour to the Christian population of unoccupied China, in their own language. The broadcast has discontinued for the summer, but will resume early next fall.

Radio Problems

Problems confronting Protestant, Roman Catholic and Jewish radio broadcasters will be discussed at a two-day session of the Twelfth Annual Institute for Education by Radio, to be held in Columbus, Ohio, from May 4th to 7th. This seems to us a little silly, since the only problem really worth discussing is how to broadcast a truly Christian program on the major networks without being suppressed by the Federal Council. A unique feature of the program will be the presentation of reports on the character and scope of present-day religious programs of the Protestant, Roman Catholic and Jewish faiths. These are being prepared by Frank Goodman, the Will Hayes of the Fed-

eral Council's radio department; Edward J. Heffron of the National Council of Catholic Men; and Dr. Jonah Wise of the "Message of Israel" program.

Flag Salute Bills

We are encouraged by the fact that the Maine House of Representatives has rejected a bill requiring public school children to salute and pledge allegiance to the flag of the United States. Apparently referring to Jehovah's Witnesses, one of the House members declared that "any society whose members are convinced that they should not salute the flag, should have the right to do as it pleases. I think they are wrong, but if we take away that right we are doing an injustice to a group of people."

Opposition to a similar bill in Rhode Island has been voiced by the American Civil Liberties Union. In requesting a hearing before Rhode Island Assembly's committee on education, the Union declared that "it is grotesque that of all states, Rhode Island, the cradle of religious liberty, should entertain a proposal to make any religious belief a crime."

Indian Inclusivism

According to the Board of Missions and Church Extension of the Methodist Church, Christians, Hindus and Mohammedans in Jubbulpore City, India, have formed an "All-Religious Association." The purpose of the Association will be "to stimulate mutual understanding and tolerance among different religious groups, to educate the public on questions of religious importance, to promote brotherhood and coöperation and respect for the founders and leaders of different religions, and to promote human welfare."

No Japanese Interference

The Japanese government has not interfered and has no intention of interfering in matters of church doctrine, Dr. Yoshimune Abe, bishop of the Methodist Church in Japan, told a joint conference of American and Japanese church leaders meeting in California during the last week of April. Bishop Abe stated that, contrary to reports circulated in America, the creedal basis of the proposed new "Church of Christ in Japan" has been determined by the churches themselves without outside pressure from the government.

NATIONAL BIBLE INSTITUTE ELECTS BUSWELL PRESIDENT

THE Board of Directors of the National Bible Institute of New York City has elected the Rev. J. Oliver Buswell, D.D., former president of Wheaton College, Wheaton, Illinois, and present Professor of Systematic Theology and Apologetics at Faith Theological Seminary, Wilmington, Delaware, to the presidency of the institute. He will assume his duties in New York on May 15th, after the close of the current seminary year. Dr. Buswell expects also to continue his affiliation with Faith Seminary during the academic year of 1941-42, teaching in Wilmington two days each week.

The office of president of the National Bible Institute was made vacant by the death of the former president and founder, Dr. Don O. Shelton, on January 29, 1941.

* * *

On May 9th, Dr. C. Raymond Edman will be inaugurated as the fourth president of Wheaton College. He became acting president of the institution in January, 1940, after holding the chairmanship of the History and Social Science Department for one year. Formal invitations to the exercises have been extended to more than four hundred college and university presidents, civic dignitaries, representative alumni and many friends.

NEW YORK PRESBYTERY TO OVERTURE ASSEMBLY

THE Presbytery of New York and New England of The Orthodox Presbyterian Church, meeting in Rochester on March 25th and 26th, adopted an overture to the Eighth General Assembly concerning the question of the limits of presbyterial authority in the case of ministers laboring in churches of other than their own denomination.

Last September the presbytery appointed a committee to study the problem. The committee reported to the Rochester meeting, and its report, with a slight amendment, was put in the form of an overture to the assembly. The text of the overture follows:

The Presbytery of New York and New England of The Orthodox Presbyterian Church, meeting at Rochester, N. Y., on March 26, 1941, respectfully overtures the Eighth General Assembly to give serious consideration to the question of the relations to the respective presbyteries and to the general assembly of The Orthodox Presbyterian Church of ministers of The Orthodox Presbyterian Church who are laboring in churches of other denominations.

To the end of giving any assistance that may be derived from the findings of the Presbytery of New York and New England, the presbytery informs the general assembly that at a meeting held at New Haven, Conn., on Sept. 17, 1940, a committee was appointed to study the aforementioned question. It was recommended that the committee approach the matter through the consideration of the following questions:

(1) What is meant by "bounds of presbytery"? Are they purely geographical or are they organizational as well?

(2) What is to be construed as "the work of an evangelist"?

(3) Are the labors of our ministers who are serving in churches of other than our own denomination to be considered as specifically in the interests of The Orthodox Presbyterian Church, that is to say, with the express intention of forming congregations of The Orthodox Presbyterian Church? if not, to what extent, if any, can the presbytery approve of such work?

The report of the committee was slightly amended and adopted. The report as amended and adopted was as follows:

(1) In answer to the first question the answer of your committee is that the "bounds of presbytery" are geographical. In The Orthodox Presbyterian Church these bounds are defined by the general assembly. Whatever questions may arise respecting the relation of ministers of presbytery who labor within these geographical bounds but not in churches over which the presbytery exercises jurisdiction, these questions do not concern, and should not be allowed to perplex, the meaning of the phrase "bounds of presbytery."

(2) In answer to the second question the answer of your committee is that the "work of an evangelist" is not defined in our subordinate standards. Our Form of Government, however, provides that a candidate for ordination "who has not received a call to be the pastor of a particular congregation may be called to engage in the work of an evangelist," and in such a case, the eighth question to be asked the candidate reads as follows: "Are you willing to undertake the work of an evangelist, and do you promise to discharge the duties which may be incumbent upon you in this character as God may give you strength?" (*Form of Government*, Chapter XV, Section XV).

Your committee considers however that the meaning determined by Presbyterian usage in this country should, in general, at least, be regarded as the meaning intended by our Form of Government. In the words of A. A. Hodge, "It is sometimes desirable and important that a

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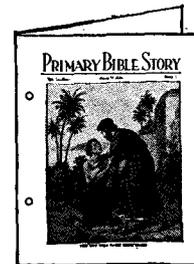
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candidate who has not received a call to be a pastor of a particular church should nevertheless be ordained to the work of the gospel ministry, as an evangelist to preach the gospel, administer the sealing ordinances, and organize churches in frontier or destitute settlements" (*What is Presbyterian Law?* p. 356). The office of the evangelist is the same as that of other ministers. But he has no special relation to any particular church of his own denomination. It would appear that in The Orthodox Presbyterian Church candidates are ordained to do the work of an evangelist in all cases (other than those of pastor or teacher) where the work that the candidate is doing or is about to undertake is of such a character as to warrant his being ordained to the gospel ministry.

(3) In answer to the third question your committee confesses that it has been unable to come to any comprehensive solution. The committee would respectfully remind the presbytery that this is a question that deeply concerns the whole denomination. This is one of the perplexing problems that our infant church, confronted with new and difficult conditions and circumstances, will be required very patiently, yet earnestly and faithfully, to study, and if possible in due time to determine in accordance with Scripture and our subordinate standards.

However, your committee feels that certain principles may be formulated as regulative of the conduct of presbytery as well as the conduct of the ministers of presbytery who are in the position contemplated by this question.

(1) Ministers cannot undertake to labor in churches other than those of our own denomination if such connection requires the performance of functions inconsistent with our standards and their ordination vows. This provision respects the four principal parts of our church life, namely, doctrine, worship, government and discipline.

(a) *Doctrine.* Ministers cannot undertake such work if the relationship requires that they preach anything contrary to the system of doctrine taught in the Holy Scripture or to refrain from the preaching of the whole counsel of God.

(b) *Worship.* Such work cannot be undertaken if the relationship requires them to conduct worship that is not provided for in the standards of The Orthodox Presbyterian Church or that is contrary to these standards.

(c) Ministers cannot become pastors of such churches if such a relationship involves participation in government that is contrary to the principles of Presbyterian government set forth in the Form of Government of The Orthodox Presbyterian Church.

(d) *Discipline.* Such discipline as the relationship may require them to administer must be in accord with the principles of discipline set forth in the Book of Discipline of The Orthodox Presbyterian Church.

(2) Presbytery cannot install ministers as pastors of churches other than those of our own denomination.

(3) *In certain cases* presbytery may accord official approval to work being

done by ministers who labor in churches other than those of our own denomination. *In other cases*, while presbytery may not be justified in interfering with the work of such ministers who labor in churches other than those of our own denomination, provided none of the conditions aforementioned are violated, yet it does not follow that presbytery is justified in placing its official approval upon such work.

(4) The ultimate objective of all such labor on the part of ministers cannot be anything less than the formation of congregations of Presbyterian persuasion, constitution and testimony. To make the objective less than this would be inconsistent with the profession and vows made in ordination. The word "Presbyterian" in this paragraph need not and must not, however, be restricted to The Orthodox Presbyterian Church.

Respectfully submitted,
LAWRENCE EYRES
Stated Clerk of the Presbytery of
New York and New England

In the report of the presbytery's Committee on Overtures and Papers, there were two recommendations which were adopted:

Your committee recommends that each church in the presbytery seek to contribute at least one dollar a month to the Committee on Christian Education.

Your committee recommends that each church of our presbytery be urged to pay annually to the treasurer of the presbytery twenty-five cents per member of the church. The money thus contributed shall be used for expenses of presbytery and toward defraying the expenses incurred by presbyters in attending presbytery meetings.

GENERAL ASSEMBLY TO MEET AT WESTMINSTER SEMINARY

THE Eighth General Assembly of The Orthodox Presbyterian Church will convene on Tuesday, June 3rd, at Westminster Theological Seminary, Laverock, Chestnut Hill, Philadelphia. Commissioners will gather at 11 a.m. to celebrate the Lord's Supper and to hear a sermon by the moderator of the seventh assembly, the Rev. Professor Paul Woolley. The first business session of the assembly will convene after luncheon, which will be served in Machen Hall. Sessions will last through Thursday and, if necessary, will continue until Friday noon. Three popular evening meetings will be held in local churches.

Meals will be served on the campus and dormitory facilities in Machen Hall will be available to commissioners.