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*The Presbyterian*

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*"I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, . . . Be thou faithful unto death, and I will give thee the crown of life." — Rev. 2:8-11.*

Outwardly, the church of Smyrna could not have been very impressive. She was poor, persecuted, and condemned as a false religious sect by a more imposing religious body. Yet she was approved of God, who even pronounced her rich.

This fact should sober us into a becoming spirit of caution and humility, when we sit in judgment upon religious assemblies and churches. We must be sure that we do our weighing with the right scales, and that we measure with the proper stick.

A going concern is not necessarily moving in the right direction. It is a common thing for people to head for the church building that looks biggest and nicest, quite satisfied that they are going to church. And they will avoid the insignificant gathering because it does not have the respect of the community. And if the "religious leaders" turn thumbs down upon a church, then, of course, no person "with any sense" would be seen even near the door. We are easy victims of the clever advertisement. It is hard to convince us that "all is not gold that glitters," and that "success" is not always a mark of virtue. But unless we find a way to wipe the fog from our glasses, we shall never really know a good church. And if we should happen to become a part of one that is worthy, we will not be in it for the proper reasons; we will be *in* it, but not *of* it.

A great cause of much of the difficulty is the failure to remember that the church "is not of this world." Though God may give her many things here, the number of these is not the important yardstick of her strength and greatness. We are citizens of another commonwealth. In the present world-order, we are strangers and pilgrims; we are foreigners. Our greatness must be measured in terms of faithfulness to the heavenly Kingdom. Whether we serve the Lord Christ is the important consideration. To the extent

that we are true in this, to that extent we triumph here, whatever the outward appearances. And to the extent that we persevere in this, to that extent we are enriched in the coin that counts.

The successful church, as men see her, is often the unfaithful church. She has gotten ahead in the world by learning to "adjust" to her environment. She was commissioned to convert men, to make them captives for Christ through the preaching of his word. But she has chosen the path of accommodation to the forces she was called to fight. And by conforming to the world she has gained acceptance in it. She is popular. Men speak well of her. But her success will be short lived. She has gained the world at the cost of her soul.

Our Lord bids us be faithful. And there is no release from this obligation. Death is rather to be desired, than treason to the King of kings.

Faithfulness is not easy. It runs us into conflict with Satan, the archtraitor. Everyone who lives godly in this world suffers for it in this world in some way. The reason for such adversity may seem mysterious. But we must be prepared for tribulation, though we may have trouble understanding its purpose. And there is some light cast upon the ways of God with us at this point. Adversities for the people of God are intended to try us; to bring to light what is in the heart; to show whether or not we will be faithful; to reveal whether we are mere opportunists, or true citizens of the eternal city.

The afflicted church should remember that her trials will not last forever. "Thou shalt have tribulation ten days." The dark days will be few and definite in number. And she is not forgotten in the furnace of affliction. He who bought her with his blood says, "I know thy tribulation." And inasmuch as he is the one "who was dead and lived again," he can sympathize and support us understandingly, and can assure us of final victory. If we continue faithful, we shall be crowned with life, and shall not be hurt by the death from which there is no release—the second death.

All the lessons of this message should be most earnestly taken to heart. They come from the one who is the fountain of our existence, and the one for whose purposes all things exist.

As the eternal one, he created all things, and it is with him we shall have to do at the end. To him we shall answer as to how we fulfilled our calling. From him we shall receive our final reward. He will have the last word of appraisal.

HENRY P. TAVARES

### Seminary Opening Set For September 18

THE OPENING EXERCISES for the new academic year at Westminster Theological Seminary of Philadelphia have been set for September 18, at 3 p.m., in Calvary Orthodox Presbyterian Church adjacent to the Campus. The Rev. Bruce F. Hunt, missionary to Korea, is to give the address.

The report as of September 5 is that some 20 students will be entering the Junior class. This suggests that enrollment will be slightly above that of last year.

During the summer a new office was constructed in Machen Hall, for the use of Professor C. Van Til, Presiding Fellow of the faculty. Miss Anne Morgan of Chalfont, Pa. has been employed as faculty stenographer. Miss Margaret Robinson continues as Registrar and secretary to the Dean of Students.

All members of the faculty will be in residence this year. In addition the Rev. John W. Sanderson will assist in the department of practical theology.

### Phila.-Montgomery High School to Open

THE PHILADELPHIA-MONTGOMERY COUNTY Christian High School which opened a year ago with classes held in the First Reformed Church of Philadelphia, will open for its second year in the school building it owns in Wyncote, Penna. Some 45 pupils are expected to be enrolled, in the 9-11 grades.

### Wade Improved

THE REV. EDWIN L. WADE, missionary on the Island of Guam, who was seriously ill with a kidney infection earlier in the year, reports in a recent newsletter that he has been able to resume his full schedule of activities, but has not yet completely recovered from the sickness.

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# Orthodox Presbyterian General Assembly

By LESLIE W. SLOAT

THE 1957 ORTHODOX PRESBYTERIAN ASSEMBLY was, to give a brief but quite accurate description, short and sweet. It was short. Business sessions started Thursday morning, July 18, and the adjournment came Saturday afternoon about 5.30. This was the shortest regular Assembly in recent years. Secondly, the Assembly was relatively sweet. That is, while there was debate and occasional rather sharp difference of opinion, the debate never became acrimonious or over-extended. Two protests were entered into the record, but in general the disagreements were tempered by reasonableness.

## Devotional Service

The devotional service with which the Assembly customarily opens took place in the Immanuel Church of West Collingswood, N. J., on Wednesday evening, with Dr. Edward J. Young, Moderator of the previous Assembly, conducting the service and preaching the sermon. The auditorium of the church was well filled for the service, a number of local church members being present as well as delegates and their families.

Dr. Young spoke on "Those that Trouble Israel," basing his remarks on the story of the return of Elijah to Ahab after the three and a half years without rain, when Ahab accused Elijah of troubling the nation, to which Elijah replied that not he but the wicked king was the cause of the trouble. Elijah had indeed predicted the famine, but the famine came by the power of God, in judgment upon Israel for her sins and the sin of her wicked king.

The preaching of the true gospel of Jesus Christ, said Dr. Young, will always bring division, but it will also bring peace. The real trouble in the Church of Christ is caused by those who, in their desire to please all men, become unfaithful to the living God. There is about us a "climate of ecumenicity" in which individuals and churches are supposed to unite in their

programs and activities, regardless of doctrinal and other differences. When in the midst of such a climate there come those who preach only the truth of God according to His Word, and who insist that the truth alone may properly be held by the church, these are considered to be disturbing the peaceful ecumenical climate. But God has not promised to bless the ecumenist, and has promised to bless His true Gospel to the saving of souls and the advancement of His kingdom.

Thus those who preach that true gospel are not the real disturbers of the peace of the church, but are rather the ones who are working most effectively toward the true peace of the true church, which is the only peace worth having in the church. Dr. Young concluded his sermon with a strong plea for a positive proclamation of the whole counsel of God, in the spirit of Elijah and the other of God's true prophets.

In the communion service which followed, Dr. Young was assisted by ministers C. Herbert Oliver of Smyrna Mills, Maine, and Glenn R. Coie of Long Beach, California, and by Ruling Elders Wilfred Moses of West Collingswood, Charles Johnston of Center Square, Pa., Albert Eisentrager of Philadelphia, L. H. Barker of Long Beach, Calif., J. H. Craig of Harrisville, Pa., and Wilfred Gesch of Cedar Grove, Wisconsin.

## Opening Business

When the Assembly began the business sessions on Thursday, there were the usual preliminary items. The roll call showed a rather large attendance, with all presbyteries represented. The complete roll indicated about 65 ministers and 15 ruling elders, with several alternates, were present for some or all of the sessions. One fraternal delegate, the Rev. C. Vander Woude from the Gereformeerde Kerken in Nederland, a sister church, was welcomed and attended all the sessions. Other fraternal delegates who visited the Assembly were the Rev. Jacob Smith

of the Christian Reformed Church, the Rev. Jay Adams of the Bible Presbyterian Church, Columbus Synod, and the Rev. John Cooper of Eureka Clasis, Reformed Church in the U. S.

The Rev. Robert Marsden, Clerk of the previous Assembly, presented the official Minutes of that Assembly for approval, and reported on various transactions in which he had been involved as Clerk since that Assembly. He was reelected Clerk for another year.

The Rev. Messrs. LeRoy Oliver, Robley Johnston, Bruce F. Hunt, and E. L. Kellogg were nominated for the position of Moderator. Mr. Hunt, missionary to Korea, home on furlough, was chosen by a substantial majority on the first ballot, and was welcomed to the chair by Dr. Young. Mr. Hunt proved a gracious, unassuming moderator and, though not too familiar with Assembly procedure since he has not often been able to attend, managed to handle the office effectively, with the occasional assistance of the Clerk.

The Rev. Raymond Zorn, of Fawn Grove, Penna., was chosen as assistant to the Clerk. A recent graduate of Westminster Seminary, and only two years in the ministry, Mr. Zorn carried out satisfactorily the job of recording each day's activities.

Greetings were read to the Assembly from the Rev. Francis Mahaffy for the Eritrea Mission, and from the Rev. George Uomoto for the Japan Mission. Later a message of greeting arrived from the members of the Formosa Mission.

In the July GUARDIAN we published five overtures which had been sent to the Assembly. A sixth overture, from the Presbytery of New Jersey, was read as follows: That the Assembly "appoint a special committee to seek to engage in discussions with the Bible Presbyterian Church, Columbus Synod, with respect to the relation between the two communions, and while these discussions are being conducted, to suggest to Presbyteries possible areas of cooperation during the coming year."

## Foreign Missions

With the approval of the docket ("coke" break at 3:30, evening recess at 9:15) the Assembly turned to its first major item of business, the report of the Committee on Foreign Missions. We have already published in the GUARDIAN the substance of this report,

and will not repeat it here.

Following the report, there was general discussion of the foreign missions program. The first question raised concerned where to send missionaries. The report had indicated a candidate appointed for Eritrea. Mr. Verhage of Oostburg, Wisconsin, expressed the opinion that since Eritrea had proved over the years a relatively unfruitful field, while other fields such as Korea had seemed very responsive to the Gospel, it would be better to send additional men to such fruitful fields rather than to Eritrea. In reply Mr. Bird, missionary to Eritrea, pointed out that that was almost the only country in Northeast Africa where the preaching of the Gospel was not now under some form of government restriction. Also, other mission agencies are moving into that country. Five years ago there were only two missions in Eritrea, but now there are four with another on the way. Various areas which our mission had hoped to occupy are being closed, as they are taken up by other missions. Also Eritrea is a land of numerous different language areas, and it is necessary to have a missionary trained for each language area where work is being done.

Several questions were asked about the Korea work, and Mr. Hunt replied to these. He reported that there had been some difficulties at Korea Seminary. The problems seemed to be related, yet could be distinguished. There was first the question of financial management. The new buildings of Korea Seminary, Calvin College, the High School and the Hospital, have put a financial burden on the Seminary management which had affected the goodwill of some faculty members. And in the life of the church, there had been a division over whether it was right for Christians to go to court in an effort to retain church property when congregations separated from the old Korean Presbyterian Church. As a result, Mr. Hunt said, it appeared there might be a division among men connected with the Seminary. (Such a division actually occurred, but a late report is that it may not be permanent, and that those who left have decided to return. *Ed.*) Mr. Hunt said that the situation was still confused, and urged that members of the Church be much in prayer that all might work out to the glory of God.

In another respect, Mr. Hunt was asked about the question of relief being sent to Korea. He said that many churches, including the Catholics, were using relief supplies furnished by the American government for their own advancement. However, the movement in which the Orthodox Presbyterian mission was active had faced the fact that our mission had very little of relief goods to give out. So that the mission was respected, because it was not seeking to advance its cause through "hand-outs." But in the overall situation, Mr. Hunt felt that the relief angle posed a serious threat to the spiritual welfare of the Korean church.

Mr. Hunt was also asked as to the truly "Reformed" character of the Korean church. He said that he was convinced the leaders of the church were sincerely seeking to be truly "Reformed" in thinking and outlook. But he acknowledged that among the members, it was not always clear that such a goal prevailed.

The Rev. Messrs. Charles Ellis, Leslie A. Dunn and John Skilton and Ruling Elders R. P. Width of Westfield, N. J. and G. Bird of Wilmington, Del. were elected to the Committee in the class of 1960.

#### **Assembly Committees**

Three special Committees were appointed by the Moderator, for specific items of business. Ministers Coray, Meiners, Edwards, and E. Young and Ruling Elder Glenn Black were named the committee to consider and report on the overtures. Ministers Busch and Atwell and Ruling Elder Barker were named a committee to examine the presbyterial records. Ministers Kellogg and Verhage and Ruling Elder Nagle were named a committee to consider the request from Philadelphia Presbytery for advice concerning receiving a minister who did not fully satisfy the formal requirements for that office. And Mr. Oliver was named a committee of one to prepare an amendment to

the standing rules of the Assembly, whereby the assistant to the clerk would receive a nominal remuneration for his work.

#### **Fraternal Delegates**

The opening business of Thursday afternoon was to hear from the fraternal delegates. The Rev. C. Vander Woude of the Netherlands spoke first. His address is printed elsewhere in this issue.

The Rev. Jacob Smith of the Christian Reformed Church spoke briefly on the Centennial celebration of his denomination, being held this year, and urged closer relations between the Christian Reformed and Orthodox Presbyterian Churches. They have something to offer the world, he said, and they can do it more effectively together than apart.

The Rev. Jay Adams of the Bible Presbyterian Church, Columbus Synod, spoke of his church group. He said his church desired to be a truly Presbyterian church. He said the church had matured doctrinally, that its men were aware of what the Reformed Faith is—in content as well as form—and that there was strong opposition to Dispensationism. He said the church had matured also in its awareness of its need for fellowship with other churches.

At a later point the Rev. John Cooper, of the Eureka Classis of the Reformed Church in the United States, spoke of the life and work of that church, and of its desire for closer fellowship with our church.

#### **Christian Education Report**

The Committee on Christian Education next presented its report. The substance of this report has also been published in an earlier issue of the *GUARDIAN*, and hence will not be repeated.

Only one question arose regarding this report. The Committee had available two reports from a sub-committee on the matter of pictorial representation. (See "Assembly" p. 12)

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### **Address to the General Assembly by the Delegate From Holland**

Brother President, Esteemed Brethren:

It is a great pleasure for me that I may attend this Synod (Assembly) of your Church and may convey the most hearty greetings of the Gereformeerde Kerken in Nederland, who

has sent me as her delegate.

This is not the first time that I have visited your beautiful and mighty country. Some years ago I attended a conference in Philadelphia, and at that time I was deeply impressed by the arresting beauty of your country. How I did enjoy the lovely hills and woods of Pennsylvania.

I also visited Westminster Seminary

a few times, and enjoyed not only the splendid outlook on the surrounding country, but also looking in the spiritual treasures which are hidden in the library of the Seminary. It must be a delight to study there. Also I shall never forget the fine hours I have spent in the hospitable home of Dr. and Mrs. Stonehouse. They have always received my friends and myself with the most warm-hearted friendship. But this was not my first contact with your Church. My remembrance goes back still further to the Reformed Ecumenical Synod which met in Edinburgh in 1953. There I made my first acquaintance with men of your church—with Professor Murray, Professor Stonehouse, and the Rev. John Betzold. I had not dared to think that I would have the opportunity again to meet you here in New Jersey. Yet such is the case, and now we meet not as particular persons, but as Churches and delegates of Churches. How wonderful and fine is this fraternal contact between Churches of Jesus Christ, this "communion of the saints."

The Church of Jesus Christ on this earth is divided into several parts. It is split through difference in doctrine. It is divided through differences of language and distance in space. But in such a gathering as this we hold out the hand of fellowship to you, with whom we confess the same faith. We agree with you that Jesus Christ, the Son of God, is our Lord and Saviour; and that we want to serve Him according to His Word; and that we understand this Word according to the Reformed Creeds.

Calvin once said that he was willing to cross ten oceans for the sake of the unity of the Church. I crossed the ocean with the same idea. Our Synod delegated me to the Centennial of the Christian Reformed Church. But I rejoice that we also received an invitation from your Assembly. I thank you very much for this friendly invitation. I would not leave America before meeting you and expressing the warm sympathy of our Churches toward you. By that I do not mean that everyone in the Gereformeerde Kerken is acquainted with the life of your Church. Your Church is still young. And the story of the struggle for the faith, which you had to fight twenty years ago, has not yet been heard by all the people in our

**THE REV. C. VAN DER WOUDE of Leeuwarden, the Netherlands, was appointed by the Gereformeerde Kerken as a delegate to the centennial celebration of the Christian Reformed Church in America, and also as a fraternal delegate to the Orthodox Presbyterian General Assembly. He was cordially received by the assembly, faithfully attended all the sessions, and took a lively interest in the proceedings. He kindly made available to us the manuscript of his message of greeting, and we print it herewith.**

Churches.

The Church members in the Netherlands now have a fairly close contact with America and Canada through the emigration of many thousands of our people during the past ten years. But most of these emigrants are joining the Christian Reformed Church. Nevertheless the circle of those in the Netherlands who are acquainted with the life of your Church is increasing.

Now and then we read about your Church in our Church papers. The Reformed Ecumenical Synod, the mutual delegation from one Synod to another—last year your Mr. Betzold addressed our Synod—the personal and written contact between your leaders and ours—all of these have helped widen the knowledge and deepen the bond of fellowship between us. The magnificent biographical memoir of Dr. Machen, written by Dr. Stonehouse, is also read in our country. And the more we take notice of the struggle of your faith, the more our interest in and love for you increases.

We acknowledge in the struggle which you had to fight and in which such a gifted man as Dr. Machen gave his life the same wrestling which our forefathers had to face in the nineteenth century. For the churches which I represent also originated in a struggle against error, which has become supreme in the Established Church.

During the past century they have tried to bring about a reformation in the Established Church, and an obedient life according to the Word of God. But their attempt has not succeeded. They have become a secession church.

Yet God has blessed our Churches. We have our difficulties. We have our tensions and conflicts. We must be on our guard against the decline of our belief, the weakening of our love, and the fading of our hope. We must

be careful not to become fashioned according to this world.

Nevertheless we may be thankful that God gives growth to our Churches from year to year, so that the number of her members has climbed to about 725,000; the number of congregations to 825, and the number of ministers to almost 1,000.

We may say with thankfulness that there is not only interest for the upbuilding of the inner life of the church, but also for the Christian witness outside—for the home mission work among the non-believing part of our people; for missionary work among the Jews in our own country and, soon, in the state of Israel; and for missionary work among the heathen and Moslems on the islands of Java and Soemba in Indonesia.

Much care is also bestowed on the training of ministers. Our churches endeavor to see that this training is bound in all things to the Word of God, and is at the same time according to the principles of Christian theological science. Both at the Free University of Amsterdam and in the Theological Seminary at Kampen there are teachers who obediently bow themselves to the Word of God, and who want to use their scientific gifts in His service.

And so I have told you something of our Churches. We appreciate your prayers and sympathy, as much as we hope you do ours. The Gereformeerde Kerken in Nederland, brethren, give you their greetings. We feel one with you in faith. We want to live with you in your struggles and difficulties. We desire that our knowledge of each other shall increase, and that our mutual love shall grow, in order that our prayers for each other may also become deeper, richer, and more intense.

The Reformed Churches in the world ought to direct their thought to this point. They must look for means of maintaining a more active intercourse between each other. Here lies a task for the Reformed Ecumenical Synod which meets next year in South Africa.

May God bless you and your Churches. May he inspire you and us by His Holy Spirit, that we also may in the future live according to His Word, and that we may proclaim the Name of Jesus Christ, the Saviour of the World.

# "The Pearl of the Red Sea"

*Meditation from Massawa*

BY CLARENCE W. DUFF

THE BIG HORIZONTAL FAN overhead stirs up the humid air, which is beginning, a little before midnight, to cool off just a bit. Sometimes when a breeze comes from across the harbor a strong odor of dried or drying fish from the factory in a nearby suburb blows through the room. Hotel Ghedem, a second class house which we have patronized occasionally a good many years, now has its rooms on the second floor over the Bar Savoia at the point of a triangle where the two main streets of the Island part. The veranda on which my room opens fronts on the main harbor—a pretty sight with its fleet of big sail and motor dhows at anchor, tugs and larger ships further up the dock, the "palace" at the end of the causeway on the next island, and the salt works and the Ethiopian naval base across the water on a point of the mainland.

Just across a few housetops music blares from the roof-garden cabaret over the Bar Torino, where one sees wandering a number of American Navy men from the P. T. Boat that is anchored in the harbor, waiting to be officially presented by the United States to the Ethiopian Navy next Tuesday. These men and the crew of the *S. S. Steel Worker*, unloading a cargo for the American Army Post in Asmara help keep the bars and coffee shops and brothels thriving for a few days. Yesterday Eritrean boys gleefully pointed out an American sailor dead drunk and thrown in the back of an old truck in a side alley to sleep it off, while others were barely able to navigate. In Eritrea Fascism has disappeared; the "New Colonialism" takes over!

I despair of giving you the full flavor (including the smells) of what the Italians sometimes refer to nostalgically as "La Perla del Mar Rosso." Of course the Red Sea is not red, and the pearl, it is to be feared, is sadly tarnished, though it may appear quite lovely when seen from a distance across the bay, especially at night.

One doesn't go far on this island without running across a bar of some sort, from the more respectable ones where more coffee and soft drinks and ice cream and light wines are consumed, to the lowest and dirtiest grog shops in the narrow dusty alleys where native beer and other strong drinks are manufactured and peddled by women of very doubtful character. One of the great scandals in this mainly Moslem city is that nearly all the proprietors and women who work in such low joints, the harlots, all the hostesses and dancing partners in the night clubs, are "Copts" or "Catholics" or, it is to be feared, a few "Protestants", all lumped together in the minds of the Moslem population as "Christians." What an impression the Moslem must get of the only Christianity he sees in a town such as this! Immorality isn't lacking in Islam, but at least it is not so brazen and open. We must remember, though, that Jesus told the outwardly correct and self-righteous religious leaders of His day that publicans and harlots, because they heard John's preaching and repented, would go into the Kingdom of God before them. This morning as I was displaying my wares to a group of men in a back alley a gaudily dressed young woman at the door of such a drink shop asked to see my books, and when I showed her the Tigrinya New Testament she touched it to her forehead and reverently kissed it. After a good deal of bargaining, another doubtful appearing woman in the establishment bought the Psalms of David, and several took free tracts—Herb Bird's *Zachaeus*, the "Back to God" *Noah* tract, and mine on "*Let God Be True*". Who knows but what one of these women who are sinners may be brought to repentance, and love much because forgiven much, as some in Jesus day. One gets the impression that they are almost totally unaware of their sinfulness now.

If the islands of Massawa sometimes appear in a beautiful light, one would never think of calling the main-

land suburb of Adega Berai a pearl. Brig. Gen. Longrigg, then head of the British Military Administration in Eritrea, told me years ago that whenever he drove out of Massawa through Adega he felt like setting a match to the unsightly jumble of wooden shacks that stretches on either side of the highway.

Yesterday afternoon I found a humble friend from Ghinda in the bazaar at Adega, sat down with him for a cup of tea in a dirty Moslem tearoom, and was soon surrounded by men who suspected that I had books. I sold a few small gospels and booklets, but was mostly kept busy handing out shorter tracts or booklets, mainly in Tigrinya or Amharic to Coptic Church people, but some in Arabic to Moslems. There was such a crowd there and on the street in the bazaar that in the crush several who were looking at gospels and a New Testament for sale walked off with them before I could spot them. I hope the contents of them may convict them of their thievery.

Such a motley crowd! All men and boys—no women! Most of them grimy, some ragged. Many polite, some extremely rude and demanding. Speaking at least six languages. Two or three awful pests, one a boy who knew a smattering of English but wouldn't listen in any language, one a poor scabby faced deaf and almost dumb young boy smoking cigarette butts and pushing himself on me and blathering, and from whom one almost wished he could cast out the evil spirit as Paul did when he was grieved by the damsel with the spirit of divination. Today he followed me again and didn't give up even when cruelly knocked over by another boy, whom I properly shook up.

What a blessing this afternoon to get away from the mob into the courtyard and house of our good friend the Capo Mercato (supervisor of the market), Ahmed Naib. He asked me almost at once what books I had today, and was delighted when I gave him an Arabic New Testament. He sampled it in various places and said enthusiastically, "*This preaches!*" Over cups of tea I tried to match his conversation as he passed back and forth without a break, through Tigre, Amharic and Italian quite impartially. That is typical of so many in this country. He didn't try Arabic on me,

but he read it fluently. He is a very open, likeable man. On my way out little Fatima's mother, who was treated a couple of summers ago in our clinic in Ghinda, came to greet me. Some weeks ago when Francis Mahafy and I stopped to call on the Naib he asked why we didn't get a place to work in Massawa. We told him that was just what we were thinking about and asked if he knew of any rooms we could rent in Adega as a place to which we could periodically come. We told him plainly our work was preaching the Gospel and we believed men must trust in Christ, the Son of God, or be lost, to which he made no objection.

Years ago we asked the British authorities to let us establish mission work in Massawa, but were refused on the grounds that the Moslem chief men said they didn't want to change their religion. (The idea, I am sure, was suggested by the way in which the British official put up the matter to them.) Passing through Massawa from time to time we have left some witness over the years, mainly by means of literature. But we all feel we must do something a little more systematically in Massawa and its suburbs. Just how to do it is a problem, but we are feeling our way, asking God for guidance. Herb Bird is coming tomorrow to look over the possibilities with me. Some rooms owned by Italians have turned up as possibly for rent and Ahmed Naib promises to show us others of a cheaper construction tomorrow.

The "Christians" of various brands, numbers of whom from many different parts of Eritrea and Ethiopia live here because of work in this port city, are for the most part friendly and open, eager for literature and perhaps willing to be taught from the Bible. A good many Moslems ask for Gospels in Arabic, and take them as gifts, though only a few will buy them. We would like to try to reach the Moslems, who make up the largest section of the population, and most of whom have always lived here. Something of the difficulty may be indicated by two conversations I had this morning here on the main island. An ancient Moslem who came by as I was selling some books to a small group asked me to go with him. He took me through a little dusty alley and left me in a small courtyard while he climbed two rickety flights

of stairs and crossed a plank to a room to get a key with which he opened another door into a small room downstairs. He offered me a chair and produced a large, very old, Arabic Bible from a box. He said he had been a sailor and had travelled to many places on ships. He had got this book at Bahrein on the Persian Gulf many years ago. On the fly leaf were several indistinct names, one a Rev. somebody with the name faded out, and in another place an address in New York City.

The old man wanted me to take the book, and when I insisted he keep and read it, for he could read Arabic well, he said quite cordially: "It's your property. Your property is the Gospel. Ours is the Quran. Yours is Jesus, ours is Mohammed. We don't want your property. *You* take the book!"

The second conversation was with the Italian manager of the Bank of Rome in Massawa, who was talking

with me about a house for rent in Adega Berai. He mentioned that the majority of the people would be Moslem. "I've observed them for many years", he said. "They never change. You can't convert them. They hold to their religion fanatically." I had to admit, as I have said to many of you before, that it is impossible to convert a Moslem. But I insisted, as I have done before, that God can and will convert them. "With God all things are possible."

Pray for us! Pray for the conversion of Islam and corrupt Christendom! Pray for the Lord's work among twenty thousand property owners in Massawa and its environs, plus several thousand workmen and others who live here and ply their good or evil trades. And will you help us with the extra funds needed? And please send the missionaries already approved for Eritrea just as soon as they are ready to come. Help us to capture the "Pearl of the Red Sea" for Christ!

## Hamill, S. D. Church Starts Building

WESTMINSTER ORTHODOX PRESBYTERIAN CHURCH of Hamill, S. Dakota on August 11 "broke ground" at a special service, to mark the start of their new church building. The Rev. Donald Stanton is pastor of the Church. The Rev. Reginald Voorhees of Omaha, Nebraska, Moderator of Dakota Presbytery, participated in the ground-breaking service.

The congregation was first organized in 1910. The first meetings were held in a hayloft at the McEachron farm, 18 miles northeast of Winner, S. D. The congregation was formally recognized as a church on April 2, 1911, with 29 charter members. In 1916 a church building in Winner was purchased and moved to a location on the farm. In 1936 the Rev. Walter Magee became pastor of the congregation, and it was at this time that the congregation affiliated with the Orthodox Presbyterian denomination. Since that time services have been held in Hamill, in a former bank building.

The new structure will thus be the first time the Orthodox Presbyterian Church of Hamill has had a building of its own. The church will be 30 x 64 feet, made of thermoflector block with a full basement. The plans include a kitchen, Sunday school rooms, a social

area and washroom facilities. Construction is expected to be completed about April 1. Members of the building committee are Blain Fenenga, Vernon Hossle and Glen Carlson of Hamill and Leo and Garrett DeJong of Kennebec. Others who took part in the ceremonies were Mr. H. E. Covey, a charter member of the church, and Mr. Leroy Hodge.

## Letter from Japan

A CIRCULAR LETTER from the Rev. and Mrs. George Uomoto, under date of August 1, tells of the work they have been doing in Sendai. We quote briefly:

"Our Mission Station has come under Presbytery care with an independent status, just after a year. There will be five members to start with and five other Christians who are members of some other church, and about 12-15 inquirers, three of whom have just completed a six weeks' study course. We are holding two Sunday services, Sunday school averaging 40-50 attendance, English Bible class, Prayer meeting weekly, and Women's Bible class and Young Ladies' Society bi-monthly. There are also six Sunday school children who take weekly organ lessons here. . . .

"We sail August 28 for Seattle. Lois and Calvin are eagerly waiting to do

some roller skating and to eat ice cream sodas . . . We are already looking forward to seeing many of our congregations and friends. Pray for Mr. Nakajima who will fill in during our absence. He is so young and inexperienced, being just out of Seminary in Kobe . . . We are glad that one of the elders and his family of six children in the Sendai church will transfer their membership here as it means so much to have staunch Christians shoulder the burden too."

The Uomotos' home address will be 951 Davis Place, Seattle, Washington.

### **Eastlake Church to Erect New Building**

**M**EMBERS of the congregation of Eastlake Orthodox Presbyterian Church, Wilmington, Delaware joined on September 1 in a "ground breaking" ceremony preparatory to the erection of their new church structure. The new building is being erected in a suburb of Wilmington, on Wilson Road in a section known as Brandywine Hundred. The building now owned by the church, located at 27th and Market streets, will continue to be used until the new structure is finished. After that it will be occupied by the First Independent Church of Wilmington. In deciding on the new location, Eastlake also sold a plot of ground it owned at 29th and Van Buren streets. This location will be the site of a new building of the Christian and Missionary Alliance.

Eastlake Congregation voted unanimously to enter the Orthodox Presbyterian Church, and to withdraw from the Presbyterian Church in the U.S.A. when the former group was organized in 1936. The Presbyterian U.S.A. Church then went into civil court to regain custody of the 27th and Market property, and was awarded the property by the court. However, there was no individual member of the congregation who sided with the U.S.A. church, and presently the building was "sold" to the congregation which had occupied it for many years. The Rev. John P. Clelland was pastor of the church at that time. He continued as pastor until 1954, when he went to Westminster Church of Valdosta, Georgia. He was succeeded by the present pastor, the Rev. Robert W. Eckardt.

Mr. Clelland and Mr. Eckardt both

took part in the ground breaking ceremonies. Others who turned ground were Harry C. Watson, William A. Haldeman, John E. Perkins, Robert H. Peoples, Harry E. Harting, Mrs. Robert Peoples, Frank Alexander, Thomas Barr, Gilbert Bird, William Devenney Jr., Edward Harting, Charles Harvey, E. A. Hayman Jr., A. Le Gro, A. Marconi and Warren. Also Mrs. Devona Mundorf, John Peoples, and John W. Watson, the three eldest members of the congregation present, took the final three shovels full of earth. Earlier some children had also wielded the shovel.

Construction of the \$160,000 colonial type structure, designed by W. Ellis Preston, will be carried out by Harry S. Lynch Co., contractors. Completion is set for next May.

### **Church News Items**

#### **Morristown, N. J.:**

The Rev. Calvin A. Busch has started a College Age Youth Fellowship and Discussion group which meets Sunday evenings at 5 p.m. This is followed by Machen leagues which meet at 6 p.m. The ladies of the church will have their first all-day sewing meeting at the church September 10th. The church children are looking forward to the Annual Junior Missionary rally, to be held Friday evening, September 27.

#### **Crescent Park, N. J.:**

Men of Immanuel Church have completed the job of redecorating the manse interior, painting the walls and varnishing the floors. The building fund campaign is progressing very well. The architect is completing the plans, and a construction contract may be negotiated this fall.

#### **Wildwood, N. J.:**

During the absence of the pastor on vacation, the pulpit of Calvary church was supplied by ministers Robert Thoburn, Bruce Hunt, and Lester Bachman. Seven children from the church attended the Junior French Creek Conference, and others were present for the Senior conference.

#### **Valdosta, Ga.:**

Westminster Church has purchased a new manse in a new section of the city. The members of the congregation have looked forward to this step for some time, and they with the pastor and his family are rejoicing in the new

home. The pastor, the Rev. John Clelland, was on the faculty of the French Creek conference. Two young people from the church attended. The well-attended prayer meeting on Wednesday evenings continues to be one of the bright spots in the life of the congregation.

#### **Middletown, Pa.:**

The vacation Bible school of Calvary church had an average attendance of 140. One of the pulpit supplies during the pastor's vacation was the Rev. Cornelius Timmers from the Netherlands. Mr. Timmers attended Westminster Seminary several years ago. The Rev. Kenneth Meilahn is directing the branch work in the Oak Hill section. The Sunday school there has an attendance of about 30.

#### **Evergreen Park, Ill.:**

Two teen-agers from Westminster church, and two of their friends, went to Camp Calvin, a summer Bible camp conducted by the Presbytery. Of the friends one was an Episcopalian and one a Roman Catholic. One of the church families, the Russell Laubaughs, has moved to Detroit, a real loss to Westminster Church.

#### **Sunnyvale, Calif.:**

The foundation for the first unit of the First Church of Sunnyvale has been laid, and the unit is expected to be ready by Thanksgiving. The churches of the San Francisco Bay area conducted a Labor Day Weekend family conference at Happy Valley, Santa Cruz. Over one hundred persons attended. Dr. C. Van Til of Westminster Seminary was on the faculty, along with the Rev. Louis Knowles, and Dr. William Sherman, M.D., of the Modesto Christian Reformed Church.

#### **Garden Grove, Calif.:**

Sunday school attendance at the Garden Grove Chapel has remained at the spring level, of over one hundred, during the summer. Attendance on a recent Sunday was 130, with several classes meeting on the lawn. The pastor, the Rev. Edwards Elliott, was dean of a Junior High Bible Conference, held in the mountains near San Bernardino, August 19-23.

#### **Smyrna, Maine:**

The fall meeting of the New York-New England Presbytery was held at Bethel Church, September 10-11. Six young people from Bethel attended the Deerwander Bible conference in Waterboro Center.



# The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Robley J. Johnston  
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### CIRCULATION MANAGER

Albert G. Edwards, III

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Edwards E. Elliott  
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Edward L. Kellogg  
LeRoy B. Oliver

All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

## The Twenty-fourth General Assembly

WE SHARE THE OPINION, which appears to be widely held, that the last General Assembly of the Orthodox Presbyterian Church was one of the finest ever held. The characteristic earnestness of these assemblies was as evident as ever. And while a fine spirit has generally prevailed in the past, in this instance good will and congeniality were especially conspicuous. A generally delightful atmosphere prevailed as the program and work of the Church were under consideration.

In assessing this General Assembly in such favorable terms one must not overlook the consideration that the issues before this Assembly were not of a highly controversial character. Moreover, due to various practical reasons, discussion of the form of government was postponed. Future assemblies may well be much more controversial, accordingly, than the present one. Nevertheless, we agree with various observers that the Orthodox Presbyterian Church manifested various signs of maturity. To the extent that the General Assembly is representative of the denomination it may well be that after twenty-one years it has come of age.

One gratifying feature was the attention that was given to the primary tasks of the Church in the sphere of missions and education. In this connection there was a marked concern to press forward with the great work of the Church in all fidelity, commitment and zeal. In our judgment, the years have brought no diminution of our first love, no weakening of commitment and devotion to the Reformed Faith and the great cause which brought the denomination into being.

This approach and spirit came to expression also in connection with the consideration of an overture that the standing committee should take under advisement the publication of a church magazine or paper. In taking favorable action on this overture the Assembly was far from making a definite decision as to the advisability and practicability of such a church magazine. We ourselves have grave doubts, to put it mildly, with regard to both, and in due time it may be necessary to expound our position on the matter. Regardless of one's viewpoint on this important issue, however, it is encouraging that one of the principal motives behind the agitation for an official church paper is that the denomination itself may do everything possible to gain the widest possible and the most effective hearing for its message.

There seemed to us also to be evidences of maturity in dealing with questions of our relationship to other bodies and movements. Two delegates, rather than one or none at all, were elected to attend the next Reformed Ecumenical Synod which is to convene in South Africa in 1958, and thus the Church gave clear evidence of its determination to participate significantly in this movement. Discussions with representatives of the Christian Reformed Church are to go forward during the coming year. The Committee on Correspondence with other Churches was enlarged and its work considerably expanded. It has been charged to carry on discussions with representatives of the Eureka Classis of the German Reformed Church and the Bible Presbyterian Church (Columbus Synod). All of these actions indicate a growing concern in the denomination to maintain and develop true ecumenicity. There seemed to be on all sides an earnest concern to avoid sectarianism.

It is true that there was some dissatisfaction with one of the decisions relating to the Bible Presbyterian Church. No one doubted that it was right to make provision for contact and exchange of views, but there was some real fear that, in deciding to send a fraternal delegate to the next Synod of the Bible Presbyterian Church in Lakeland, Florida, we were going too far. It was felt by some that this action meant that the Orthodox Presbyterian Church had virtually determined to forget about the issues raised by the origin of that denomination in 1937 and that the appointment of a fraternal delegate would signify a completely favorable estimate of its status as a church. Most of the commissioners appeared to be of the opinion, however, that the establishment of fraternal relationships by no means was the equivalent of full approval of the origin and history of this denomination. It meant indeed, that even an erring brother should be recognized as a brother and that if a brother regards himself as sinned against it is his particular responsibility to seek reconciliation. It was also recalled that although the origin of the Bible Presbyterian Church might be judged to be schismatic that action could not be fairly isolated from the total situation in which other sinful acts were committed. In brief, there was a deep concern that in our relationships with those who separated from us we should not adopt an aloof position but rather should use every means to bring to light what the will of Christ may be for all concerned.

Another issue on which there was some difference of opinion in the Assembly concerned the question whether the stand of the church with regard to masonry taken at the 17th General Assembly should be reiterated. No action was taken but it is by no means clear that the General Assembly disclosed a relaxation of the position previously taken. It appeared that many voted against the proposal simply because they did not think it necessary to repeat the former action. It is true, however, that some of the debate turned about the basic question of standards of membership, a question of great complexity and which is crying out these days for clarification. There is no doubt an element of plausibility and truth in the contention that babes in Christ may not have imposed

upon them burdens which will deny them the right of church membership. On the other hand there are the considerations that require, on the part of those who seek communicant membership, a genuine understanding of the meaning of faith in Christ and which demand that the church provide there be an initial instruction of those who contemplate public profession of faith as well as later instruction.

It must not be overlooked in this connection that the Orthodox Presbyterian Church is a Presbyterian Church because it believes that Presbyterianism is the teaching of Scripture. It is not merely Presbyterian in name and general structure but it takes pains to give assurance that the preaching and teaching in the church is distinctively Presbyterian. Moreover, it requires parents to instruct their children in the Presbyterian principles of doctrine and life, and thus assumes on their part a knowledge and commitment beyond the barest expression of what the Christian faith is. The ultimate standard and touchstone must be the Scripture, and in applying Scripture to this important matter as much pains must be taken to see that we shall not fall short of what the Scripture requires as that we shall not go beyond its mandate.

We hope that this great question of what the church is and the meaning of church membership may be more fully discussed among us and that we may come to a mature clarification of our calling as a denomination with regard both to those who are members or are seeking membership in our congregations and our responsibility to individuals and churches beyond our immediate borders and horizons. If we can make progress with regard to these, and other equally important questions, we may anticipate a significant strengthening of our witness.

N. B. S.

### Infiltration—(Continued)

THE ARTICLE published in the Presbyterian *Outlook* for June 17, which charged or implied among other things that the Orthodox Presbyterian Church was seeking to "infiltrate" the Southern Presbyterian denomination with a view to "drawing off" churches and individuals resulted in various developments and comments reaching

#### Two New Books

John Murray — *Principles of Conduct, Aspects of Biblical Ethics*; Eerdmans; \$3.50. An enlargement of lectures delivered at Fuller Seminary in 1955. The Biblical teaching on such matters as marriage, labor, the sanctity of life, and the sanctity of truth, also law and grace.

Edward J. Young — *Thy Word Is Truth. Thoughts on the Biblical Doctrine of Inspiration*; Eerdmans; \$3.50. The orthodox doctrine of the inspiration of Scripture viewed in the light of modern criticism.

These books may be ordered through The Presbyterian Guardian, 1505 Race, Phila. 2, Pa.

from the sublime to the ridiculous.

The Southern Presbyterian *Journal* for July 3 carried an editorial under the title, "Who is being infiltrated by whom?" and noted that the rate of "infiltration" from the Presbyterian Church in the U.S.A. was 20 times that from the Orthodox Presbyterian Church. The editor commented, "The danger of any church is not 'infiltration' by people. Rather the real danger is to be infiltrated by unbelief."

The Presbyterian *Outlook* for July 8 carried in the "Letters" column an unsigned letter from someone in Philadelphia charging that the Orthodox Presbyterian ministers are trying to deceive Presbyterian U.S.A. members moving into a new community "into thinking they are a regular Presbyterian church . . ."

This issue of the *Outlook* also carried a news report of a meeting of the Southern Presbyterian Synod of Mississippi which decided to appoint a committee to investigate the charges of "infiltration." The height of the ridiculous appeared in this news report in a quotation from J. Moody McDill, a Southern Presbyterian pastor in Jackson, Miss., who reportedly said, "I would not be surprised if the Orthodox people are not using the race question to try to get the Mississippi Synod to break away from the Presbyterian Church, U.S., and join them." This issue of the *Outlook* also reported that at a meeting of a Southern Presbytery to which it had referred in another part of the original article, someone had rifled the briefcase of a member

of the Presbytery, and had stolen photostatic copies of letters purporting to show efforts of the Orthodox Presbyterian Church to infiltrate the Southern Church, and had also stolen an advance copy of the original *Outlook* article.

In the *Outlook* for July 22 there are a number of letters, some expressing disgust with the original article, some expressing support for its charges. A letter from the Rev. John Galbraith suggests that the original article may even be libelous, and asks for a retraction of certain untrue statements contained in the original. (An editorial reply refuses to make such a retraction, saying that the editors await the facts! But what "facts" can one produce to prove something did not happen which actually did not happen?)

The height of the ridiculous is again reached in this editorial in the July 22 issue, when the editors write, "We have even heard the suggestion that 'there is some talk of closing Westminster Seminary out in Philadelphia and moving it lock, stock and barrel into the South.'"

The *Outlook* for August 5 reports the personnel of the investigating Committee of the Synod of Mississippi. Chairman is G. T. Gillespie, former president of Belhaven College. Others are E. G. Boyce and H. S. Henderson, ministers, and C. R. Bolton, W. B. Ludlam and W. C. Stinson, laymen.

The *Journal* for August 7 reports that Meridian Presbytery in the Synod of Mississippi had passed a resolution stating that accusations made by the *Outlook* against certain men in Mississippi were "without foundation."

And finally the *Outlook* for August 19 comments editorially that it has been requested to turn over to the Chairman of the Mississippi investigating committee all documents and information relating to the charges of infiltration, but has refused to do so. The editors contend that the paper may not reveal the sources of its information. They also state that their original declaration that "photostatic copies" of letters were "available" meant only that the copies were available to them — the editors of the *Outlook*, not that they were to be made available to any one else.

All of which may be terribly important to someone, but what that importance is "deponent knoweth not."

L. W. S.

## Assembly

(Continued from p. 116)

tions of Christ. Both of these reports were distributed among the commissioners. Dr. W. Young proposed a motion that the Committee be instructed to be studious to avoid the use of pictorial representations of Christ in its materials. Members of the Committee stated that no such representations had been used, or were planned. After a brief discussion the motion was put and defeated.

Ministers L. J. Grotenhuis, E. J. Young and H. DuMont and Ruling Elders W. C. Colsman and A. E. Hayman Jr. were elected to the Committee in the class of 1960.

### Other Churches

The Rev. Calvin Cummings reported for the Committee appointed to confer with a Committee of the Reformed Presbyterian Church. Copies of our Constitution and of our reports concerning a hymnal were sent to the other group, but nothing further had been accomplished. The Committee was continued.

The Rev. John DeWaard reported on his visit as fraternal delegate to the Synod of the Christian Reformed Church in Grand Rapids. He had found as of particular interest the discussion held by that Synod on the question of whether Calvin College should be under control of the Church or of a Society distinct from the Church. The discussion included questions as to the proper responsibility for education (e.g., parents or the church) and the proper work of the Church as such. Synod had decided, apparently for reasons that were of a practical rather than principial nature, that control of the College should remain officially in the hands of the Church.

### Home Mission Report

The Committee on Home Missions reported that during the previous fiscal year it had assisted work in 21 fields in 11 states. Some of this work was financial aid to small but organized churches, other was aid to men working in new fields where congregations had not yet been organized. During the year the Committee undertook to assist two new fields—Chula Vista, Calif., and Hatboro, Pennsylvania.

The report noted that the Committee had constructed a chapel for the work in Hialeah, Florida; that the National

City, Calif. church has raised funds through loans and gifts for church construction; that the Crescent Park, N. J. congregation is planning an addition to their present building; that the site in Thornton, Colo., has been completely paid for; and that the Whittier, Calif., group has purchased a property in neighboring La Mirada.

The report noted further that membership in Home Mission churches had increased by 17 per cent during the year, but that the morning worship service attendance figures had declined slightly during the year.

In subsequent discussion of Committee work the question was raised as to the policy of the Committee in starting or supporting new work. In particular, it was asked whether the Committee had a policy of promoting new work in areas adjacent to established churches, or in areas distant from such churches. Thus the Committee had granted help to a work in Stratford, N. J. sponsored by the West Collingswood and Crescent Park churches, and to a work in Wheaton, Ill., not far from the Westchester church, but had not seen its way clear to help in certain other areas at a considerable distance from established churches.

The discussion of this matter was interesting but inconclusive. Three chief factors are involved. First is an evaluation of the possibilities of the field, secondly an evaluation of the suitability and availability of a man for the field, and thirdly the matter of needed finances. Mr. Hunt suggested the possibility of a sort of roving missionary worker, who could make occasional visits to small groups where there seemed no reason to undertake a full scale program. But it appeared that for some time at least the Committee will operate on the basis of an analysis of particular opportunities that open to it, rather than in terms of well-outlined policy.

The Rev. Robert L. Atwell announced his resignation from the Committee, due to the pressure of other work. Elected to the Committee were Ministers Paul Woolley, John C. Hills and George Marston, and Ralph Clough in place of Atwell, and Ruling Elders Bert Roeber and Richard Zebley.

A Committee on Necrology, consisting of Ministers Clelland, Eyres and Dunn, was appointed to prepare

appropriate memorial resolutions concerning the Rev. James Price and the Rev. Oscar Holkeboer, who died during the past year. The resolutions were later approved and spread on the Minutes.

The Committee on General Benevolence reported on its activities. The Assembly approved a recommendation that the churches be asked to contribute to the Committee on the basis of 50 cents per communicant member. A further recommendation that local Boards of Deacons be asked to forward to the denominational Committee funds they might have over and above reserves for normal local needs was rejected by the Assembly. There seemed to be a feeling on the part of some that the local diaconates could make a more effective use of their office and should be encouraged to do so.

The Rev. Lester Bachman and Deacon Ross Noblett were elected to the Committee.

### Interchurch Relations

The Committee on Correspondence with Other Churches reported the appointment of Mr. DeWaard as fraternal delegate to the Christian Reformed Synod, and noted certain other activities. The Committee stated that it had been unable to make progress in the matter of considering Reformed Churches throughout the world with which the Orthodox Presbyterian Church might seek correspondence. The press of other work had prevented the Committee from fulfilling this particular assignment.

The Committee noted that the Reformed Ecumenical Synod was to meet in South Africa in May, 1958, and recommended that the Assembly take action to assure representation by at least one delegate. Later on the Assembly decided to send two delegates to this meeting, and chose Dr. Ned B. Stonehouse and the Rev. John P. Clelland, with the Rev. Clarence Duff of Eritrea as an alternate. There was some difference of opinion on the wisdom of spending the funds of the Assembly in this way, but the majority of commissioners finally indicated their conviction that participation in this Synod was perhaps as fruitful as any single action the church could take.

In other actions the Assembly instructed this Committee to convey the greetings of the Assembly to the next Synod of the Korea Presbyterian Church; charged it with undertaking

correspondence with a committee of the Eureka Classis of the Reformed Church in the U. S. with a view to closer relations between the two bodies; and instructed it to seek to engage in discussion with a similar committee of the Bible Presbyterian Church, Columbus Synod, concerning relations between the two groups.

At a later point the Assembly also instructed the Committee to send a fraternal delegate to the Synod of the Bible Presbyterian Church (Columbus Synod) meeting in Lakeland, Florida next year. This question caused some debate, as there were those present who felt that such a step involved too great a degree of fellowship with the Bible Presbyterian group, in the light of all the history involved, and who felt that the discussions with a committee of that church should be allowed to produce positive results before actual ecclesiastical relations were established. When the Assembly finally acted, a protest against its action was entered, carrying a number of signatures. It is printed elsewhere.

The Committee on Correspondence is newly elected each year, and this year Messrs. Stonehouse, Woolley, Cummings and Clelland were chosen to serve along with the Clerk, Mr. Marsden.

### **Christian Reformed Church**

Dr. Stonehouse reported for the special committee appointed to confer with a committee of the Christian Reformed Church. The substance of this report was printed in our July issue. It declared that the ultimate objective could be only organic union of the two churches, but recognized differences which exist between them and the need for exploring these problems. The only motion the committee offered was that it be continued, in order that further conferences might be held, but an amendment was offered from the floor calling also for the approval of the report.

This amendment caused a short but sharp debate. Mr. Kuschke said we should not speak of an obligation for organic union. The unity of the church might be helped by remaining organically separate. Mr. Marsden objected on the technical ground that it is not the practice of the Assembly to "approve" reports. Mr. Atwell felt that the report was good, in that it called for legitimate efforts toward union, and should be approved. Mr. Clowney

held that we should express our attitude toward the activity of the committee. Mr. Reitsma maintained that organic union is the ultimate goal, that while the pluriformity of the church is a fact of experience, it is not valid as a principle. Dr. William Young expressed the view that there are serious issues involved between the two communions, and that the report should not be approved. The amendment was finally defeated by a narrow margin. It was reported that the Christian Reformed Synod had approved the same report "as a basis for conversations." The Committee itself was continued.

In more general terms, the Committee on Correspondence was instructed to bring to the next Assembly a series of definitions which would indicate just what is involved in such terms as "sisterly," "fraternal" and the like when applied to inter-church relations. These terms apparently have different meanings in different circumstances, and it will be hard to determine their precise significance in every case, but some standard for the use of the terms will be valuable.

### **Pension**

The Rev. E. C. DeVelde reported for the Committee on Pensions. He indicated that the work of the Committee had been greatly simplified as a result of the Social Security program being opened to ministers. The task of the Committee is now to work out some form of pension aid to serve as a supplement to the Social Security aid. A study of this problem is under way. The Committee was continued, and at its own request three additional members appointed. These are John Galbraith and Edward Haug, and Robert Marsden. Later Mr. Marsden informed the Assembly he wished to withdraw, and his request was granted.

### **Secret Societies**

The Rev. Henry Coray reported for the Committee on Overtures and papers. After a few "Coray stories" which brought a short interim of humor to the gathering, Mr. Coray reported concerning the first overture, from Wisconsin, which asked the Assembly to inquire of presbyteries and sessions what steps were being taken to apply with regard to members of the Masonic Order and other similar organizations the procedures recommended by previous Assemblies. The Committee recommendation was

simply that Presbyteries and sessions be reminded of actions on this subject by previous Assemblies. This was clearly less specific than the request of the overture, and a number of amendments were proposed, some to clarify just what previous decisions were being referred to, and others to make the wording more emphatic.

The discussion of this question was one of the most vigorous of the Assembly. Some commissioners felt plainly that the Church should be very specific in excluding from membership Masons and those in other similar organizations, as long as they maintained such relationships. Such applicants should be instructed, and dealt with as kindly and sympathetically as possible, but not received until they renounced the other association. Other commissioners as plainly felt that the Church should not set up such a standard *per se* regarding membership. It also became clear that some commissioners did not appreciate the specific character of the action of the 17th General Assembly, which had actually approved a strict procedure in dealing with applicants for church membership. One speaker who supported a strict position against Masonry revealed that he himself has renounced the Masonic order within the past couple of years. Others noted that he had been an ardent member of the church since the beginning, and would never have been in the church had such a position as he advocated been insisted on earlier. Another speaker maintained that the Assembly was being called on to exercise "government by Assembly decree" rather than by the Constitution. Applicants would be asked whether they submitted to certain decisions recorded in the "blue book" (i. e. the Assembly Minutes) rather than to the requirements set out in the "black book" (The Standards of the church).

Finally the vote was taken and the proposal failed to carry. Our count indicated about 25 votes in favor, and over 40 opposed. Mr. Atwell announced he planned to enter a protest. He and others recorded their affirmative votes on the proposal, and the protest was entered in due course, carrying thirteen signatures.

With regard to the second overture (that the Assembly meet every other year) the Committee proposed a modification to the Form of Government which would make this possible. On

motion this was referred to the Committee on Revisions to the Form of Government.

### Church Paper

The third overture, from Ohio, was that the standing committees of the church be asked to investigate the possibility of publishing an official church paper. The Committee recommended no action. Mr. Cummings proposed as a substitute the adoption of the overture. In a brief speech, he maintained that an official church paper was scriptural, that it was desirable, and that it was possible. He did not deny the right of an independent paper, however. Mr. Clowney supported the substitute motion. He expressed the thought that three papers now circulating in the church might be combined into or replaced by one, and that this would be better.

This question has been before the Assembly in previous years, in one form or another, and has been rather thoroughly debated. Apparently most of the commissioners felt nothing would be gained by extensive discussion, and there were few speeches against the motion. But on the vote the substitute motion, that the Standing Committees investigate the publishing of a church paper, was carried. The report of the Committees on the matter will be brought in next year.

Concerning the fourth overture, that some form of psychological examination be given candidates for the ministry before they reach a crucial point in their preparation, the Committee recommended no action, and the recommendation carried. It was noted that a national organization is currently attempting to develop some sort of examination along this line. It was also noted that some responsibility for "failures" in the ministry must be laid at the door of overzealous ministers who advise and urge almost every young person they meet to enter the ministry.

Concerning the fifth overture, that a directory of Sunday school officers be included in the Assembly Minutes, no action was taken.

### Philadelphia Request

The Rev. Edward L. Kellogg reported for the Committee which had been considering the request of Philadelphia Presbytery for advice regarding waiving the requirements of He-

brew and Greek for the Rev. Arthur A. Froehlich of Maitland, Florida, who had applied to be received into the ministry of the Church. The Committee had consulted various members of the Presbytery who had examined Mr. Froehlich, and had reviewed the situation quite carefully. It expressed the conviction that Mr. Froehlich possessed certain exceptional qualifications, recognized that in his case the study of Hebrew and Greek might be most difficult (he is past middle age), noted that he had been a minister of a relatively conservative Presbyterian Church for 21 years, and reported that letters recommending him had been received from Dr. William Childs Robinson of Columbia Seminary, Decatur, Georgia; from Dr. John R. Richardson of Atlanta, Georgia, and from Dr. Henry B. Dendy, editor of the Southern Presbyterian *Journal*.

In the light of these considerations, the Committee recommended that the Assembly advise the Presbytery that it approves the omission of the requirements regarding Hebrew and Greek in the case of Mr. Froehlich, *"but that it would also remind the Presbytery of its duty to be well assured that he possesses such exceptional qualifications as would warrant such omission, and would urge that no action be taken which would hinder the maintenance of the peace and purity of the Orthodox Presbyterian Church."*

After some discussion, and after some amendments suggesting that Mr. Froehlich be urged to engage in private study of these languages had been rejected, the recommendation was adopted by an overwhelming majority. Philadelphia Presbytery will ordinarily continue its consideration of this matter at its meeting in September.

### Other Actions

Here is a brief review of other actions of the Assembly:—

Appointed the Rev. Robert D. Knudsen fraternal delegate to the next Synod of the Gereformeerde Kerken in Nederland, if he plans to be in Europe at that time.

Continued the Committee on Revisions to the Form of Government, but did not discuss the proposed revised Form.

Heard the report of the Committee on the Hymnal, and continued the

Committee; also approved a committee recommendation noting the importance of early publication, and the necessity of having funds for this purpose available. The Committee plans to begin publication when about \$20,000 has been received. It now has something over \$8,000 on hand. The Assembly rejected a motion which would have required the Committee to include the Confession of Faith and other Standards in the Hymnal.

Heard the report of the liaison representatives to the World Home Bible League, and continued them in that relationship.

Heard a lengthy report on the Scouting movement, which concluded that certain religious implications of that movement are contrary to the Christian faith; also heard a short report on the same subject which indicated that scouting might be integrated into the church program. These reports were referred to church sessions for study.

Heard the report of the Travel Fund Committee. The Committee was able to pay two cents per mile for travel over 200 miles, with an additional one cent per mile for each mile travelled over 2,400 miles. Mr. Snyder was appointed to this committee in place of Mr. Eckardt.

Approved the report of the committee which had examined the Presbyterian records.

Adopted a resolution of appreciation for the hospitality extended by the West Collingswood Church.

Decided, after considering and rejecting two other possibilities, that the next Assembly would meet in Oostburg, Wisc., on June 3, 1958.

Approved its own Minutes and, at 4.35 p.m. Saturday afternoon adjourned.

### Protests

#### Protest No. 1

**WE** THE FOLLOWING MEMBERS of the Twenty-fourth General Assembly of the Orthodox Presbyterian Church, respectfully protest the action of this Assembly in refusing to pass the following motion:

"That the Twenty-fourth General Assembly of the Orthodox Presbyterian Church urges the Presbyteries to remind the various sessions of the past actions of General Assemblies in regard to the Masonic order and other similar organizations, and that this General Assembly urge the sessions and Presbyteries to apply in their instruction

and discipline the approach recommended by the report submitted to the Seventeenth General Assembly."

We protest this refusal for two reasons:

1. Such action as the motion contemplated is necessary. Despite the motion passed by the Seventeenth General Assembly several Masons have been admitted to membership of The Orthodox Presbyterian Church since that time, namely 1950. We also regret that efforts made to deal with Masons and those belonging to other similar organizations who belong to the Orthodox Presbyterian Church have not been uniform.

2. The action urged by the above motion is proper. We recognize that judicial discipline is also in order. No doubt the time has arrived for such action. It may be observed, however, that if those who believe that this is the only mode of procedure had taken such action, the overture from Wisconsin Presbytery might not have been necessary.

We maintain, however, that the Standards of the Orthodox Presbyterian Church give this Assembly the right to give such a directive to presbyteries and sessions. Chapter XI Section 5 of the Form of Government lists among the duties of the General Assembly that of "bearing testimony against errors in doctrine . . . in any church or presbytery." Chapter XXXI Section II of the Confession of Faith contains this statement, "It belongeth to Synods and councils ministerially to . . . set down . . . directions for the better ordering . . . of the government of the church . . . not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word."

The attention of the Assembly is called particularly to the truth that Synods and councils not only have the power to set down rules but also *directions*. Respectfully submitted, Robert L. Atwell, Lester R. Bachman, Calvin K. Cummings, Wilfred Gesch, Sr., Arthur W. Kuschke, Jr., George W. Marston, Wilfred R. Moses, John Murray, C. Herbert Oliver, Carl J. Reitsma, Harold Roskamp, Henry P. Tavares, John Verhage.

## Protest No. 2

The undersigned hereby respectfully protest the action of the General Assembly in directing its Committee on Correspondence with other churches to appoint a fraternal delegate to the Synod of the Bible Presbyterian Church, Columbus Synod, meeting in Lakeland, Florida in 1958.

In 1937 the General Assembly of the Presbyterian Church of America (later the Orthodox Presbyterian Church), confronted with certain questions concerning doctrine and practice, adopted a declaration of adherence to the Westminster Confession of Faith and Catechisms, as they related to these matters.

In direct consequence of the action of that Assembly, and its refusal to go beyond the teaching of Scripture and the subordinate standards in these matters, as well as for other published reasons, certain members of that Assembly felt themselves in conscience bound to break the unity of

that body and to establish a separate ecclesiastical organization which was called the Bible Presbyterian Synod.

We can only judge that by this action these ministers and others had arrived at the conclusion that the Presbyterian Church of America was no longer a Church in which they could have communion.

Subsequently these same ministers and others on numerous occasions circulated false reports and misleading statements concerning the Orthodox Presbyterian Church which were calculated to, and which did in fact, hinder the work and witness of the Orthodox Presbyterian Church to the Gospel of Jesus Christ in this world.

In 1956 certain divisions took place in the Bible Presbyterian Church, and one of the sections of this church, identified as the Columbus Synod, made certain statements regretting the bitterness of the developments of 1937, though not regretting or disavowing the stand taken on the issues involved in the division of that year. This Columbus Synod body also through action of a later Synod sent a fraternal delegate to the 1957 Assembly of the Orthodox Presbyterian Church, who was received, seated as a corresponding member, and given the privilege of addressing the Assembly.

The Columbus Synod also directed its committee on fraternal relations to seek closer relations between the Bible Presbyterian Church and, among others, the Orthodox Presbyterian Church. To this the Orthodox Presbyterian Assembly of 1957 responded by directing its Committee on Correspondence with other Churches to engage in discussion with the Committee of the Columbus Synod concerning differences between the two churches.

However, in going beyond these very proper steps, and determining to appoint a fraternal delegate to the 1958 Synod of the Bible Presbyterian Church (Columbus Synod) the Assembly has acted as though there was in fact ecclesiastical communion between these two bodies. On the contrary, the very existence of the Bible Presbyterian Church, in the light of its origin, is a continuing declaration that their judgment is that such ecclesiastical communion is not proper. Moreover, the address of their fraternal delegate to our Assembly gave no indication of a change of heart on the part of the Columbus Synod regarding the issues which from their viewpoint had originally compelled a disruption in the unity of the Body of Christ.

It is the view of the undersigned that conferences between the Committees of this Assembly and of the Columbus Synod should be considered as the proper and adequate method of approaching the problems which exist between the two organizations, but that the action of sending a fraternal delegate to the Bible Presbyterian Church (Columbus Synod) goes so far beyond these proper and adequate methods as to suggest that the disruption of the Body of Christ, and the issues involved in that disruption, are no longer considered as matters of substance. Such a position on the part of this Assembly constitutes in the judgment of the undersigned a failure to show adequate concern for the importance of the purity, unity and peace of the

Church. (Signed) Leslie W. Sloat, Harvie M. Conn, Elmer M. Dortzbach, Robert H. Graham, Wilfred R. Moses, Jack J. Peterson, Carl J. Reitsma.

## Missionary Travel

MRS. CLARENCE W. DUFF left New York on July 26, on the SS *Concordia Capo*. After stops at several Mediterranean ports she arrived in Massawa, Eritrea, on the 20th of August.

The Rev. and Mrs. George Y. Uomoto and their children are scheduled to arrive in Seattle, Washington, from Japan about the 15th of September, for their year of furlough.

## Pastoral Changes

THE REV. HENRY P. TAVARES, of Carson, N. Dakota, has accepted the call of the Fort Lauderdale Church, and planned to begin his work in that field on September 15.

Licentiate George E. Haney, of Bridgeton, N. J., has been called to the First Orthodox Presbyterian Church of Waterloo, Iowa, and is now on the field.

The Rev. Melvin B. Nonhof, for about 15 years pastor in Bancroft, So. Dakota, has accepted a call from a Free German Reformed Church in Shafter, California, and has begun his pastorate there. The church, while officially independent, is closely associated with the Eureka Classis of the Reformed Church in the U. S. Mr. Nonhof will continue as a minister of the Orthodox Presbyterian Church.

Second Parish Church of Portland, Me., has called the Rev. Herbert Du Mont of Rochester, N. Y., to be its pastor.

## H. McAlister Griffiths Dead

DR. H. McALISTER GRIFFITHS, formerly a clergyman, and more recently a public relations consultant in New York, died on August 17 in Horace Harding Hospital, Elmhurst, Queens, of a heart attack. He was 57 years of age.

Dr. Griffiths was the ecclesiastical counsel for Dr. J. Gresham Machen, when Machen was tried by the Presbyterian Church in the U. S. A. in 1935 on account of his participation in the Independent Board for Presbyterian Foreign Missions. He was the

first editor of THE PRESBYTERIAN GUARDIAN when it was started in 1935. He preached the sermon at the meeting of the Presbyterian Constitutional Covenant Union in Philadelphia in 1936, and served as presiding officer of the gathering when it turned into the First General Assembly of the Presbyterian Church of America (later called the Orthodox Presbyterian Church). He presided until Dr. Machen was elected Moderator and assumed the chair.

In the next year, Dr. Griffiths became a co-founder of the Bible Presbyterian Synod, a group which withdrew from the Presbyterian Church of America. He became the first general secretary of the American Council of Christian Churches, organized in 1941. He withdrew from the Bible Presbyterian Church in 1946, and in 1949 joined the Protestant Episcopal Church. From 1947 to 1949 he was public relations director of the National Economic Council. He was the author of several books and has written for religious, economic and general publications.

He is survived by his widow, by a son, Jeremy, by his mother and by a brother, Dr. Walter G. Griffiths.

### President Sets Day of Prayer

PRESIDENT EISENHOWER has proclaimed Wednesday, October 2, as a national day of prayer. His official proclamation reads:

"Whereas we are grateful for the faith in which our fathers found their strength, and for the hope which has guided our nation from the earliest days; and

"Whereas it is a good thing for a people unitedly to remember their heritage of spirit, and to refresh themselves daily in the divine truth which is their most precious inheritance; and

"Whereas in our steady drive for enduring peace among men we must always seek the aid of the Father of mankind; and

"Whereas the Congress, by a Joint Resolution approved April 17, 1952 has provided that the President 'shall set aside and proclaim a suitable day each year, other than Sunday, as a national day of prayer, on which the people of the United States may turn to God in prayer,'

"Now therefore I, Dwight D. Eisenhower, President of the United

States of America, do hereby set aside Wednesday, the second day of October 1957, as a national day of prayer; and I call upon our citizens, each according to his own faith, to unite in prayer and meditation on that day.

"In constant dependence upon our Creator for the spiritual gifts required in the conduct of our affairs as individuals and as a nation, let us now ask for wisdom and strength to fulfill the high purpose for which we are called, seeking the welfare of all peoples through a just and lasting peace across the face of the earth, bringing happiness to the home of the humblest family and to the courts of the Almighty. Let us pray with eager expectation that we may be inspired to sacrifice, at home and abroad, to achieve a life worthy of the children of God, for all men, everywhere.

"In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed . . . Dwight D. Eisenhower."

### Negro Pastor Called To White Congregation

THE REV. DR. IRVIN W. UNDERHILL, Negro pastor who has been a consultant on migratory labor and housing with the Pennsylvania State Department of Labor and Industry, has accepted a call to become pastor of the all-white Presbyterian congregation in Nunda, N. Y. This is reported as the first case of a Negro pastor being called to a white congregation in the Presbyterian Church in the U.S.A., though there have been instances of the reverse procedure. Dr. Underhill graduated from Princeton Seminary and was ordained in 1928. He served for a number of years as a missionary among pigmy tribes in the Cameroons, W. Africa.

### Rules Grace Before School Lunch Illegal

ATTORNEY GENERAL GROVER C. RICHMAN, JR. of New Jersey has ruled that "grace" invoking divine blessing before meals is barred in the state's public schools under the state law. The law forbids religious exercises other than the reading of a few verses of the Old Testament and the use of the Lord's Prayer.

The ruling came in response to a request from the school board of Edgewater Park, N. J. The practice of

saying grace before lunch in the classrooms had been in effect, but early in the year some citizens protested. The practice was abandoned for a short time, but resumed after the Board received a petition with over 600 names on it.

Mr. Richman held that a period of silence before the meal understood by the children as a time for the private saying of grace, was also illegal. But a period of silence could be observed if it was understood that grace was not to be said, even silently, by the children. The supervising principal of the school described the ruling as "ridiculous."

Later Mr. Richman said he was personally in favor of the practice of saying grace before meals, but had to abide by the law. He drafted an amendment to the state law, which would permit grace, and the amendment was submitted to the legislature on August 20.

Meanwhile the Edgewater Park board of education voted to continue the practice of having the children say grace before meals in the schools, during the coming year.

### Christian Day Schools Continue Growth

ENROLLMENT IN CHRISTIAN DAY SCHOOLS affiliated with the National Union of Christian Schools is increasing by about 2,000 students a year, according to John A. Vander Ark, director of the union. Ten new schools were opened during each of the past three years. These facts were reported to the annual convention of the National Union, held at Lake Geneva, Wisconsin, in August. There are now some 37,000 pupils in 137 schools. In order to recruit instructors for the schools, over \$13,000 in grants was given to 50 students last year, who were preparing to teach. The education committee reported that it has published the first in a series of three literature books for grades 7-9. The other two books in the series are to be published at one year intervals. The convention adopted a budget of some \$60,000 for the coming year.

### "In God We Trust" Added to Dollar Bills

THE TREASURY DEPARTMENT has announced that production of a new series of one-dollar bills bearing the inscription "In God We Trust"

has started. The notes should be in circulation about October 1. The expression is now the official national motto. It has been incorporated on the design of regular three cent stamps. It will also appear on bills of other denominations, but not until certain new printing machinery has been installed by the bureau of engraving and printing.

### **Church Membership At Record Level**

ACCORDING TO FIGURES published in the *Yearbook* of American Churches, church membership in the United States reached a new high of 103,224,954 last year, a gain of over 3 million from the previous year. This averages out to 62 out of every 100 Americans holding membership in a church or synagogue. The term "church membership" should be understood as affiliation with a religious organization, since non-Christian as well as Christian organizations are included.

The published figures indicate 60 million Protestants, 34 million Roman Catholics, 5 million Jews, 2 million Eastern Orthodox and some 500,000 others. The Christian Science group is the only major religious body which does not report statistics.

The report covers 258 separate church bodies. However over 98 per cent of the membership is in 82 of these. The Methodist Church is the largest Protestant body, followed by the Southern Baptist and National Baptist Conventions.

There are 308,647 places of worship, served by 235,100 clergymen, with 114,000 clergymen either retired or employed in non-pastoral work.

### **Presbyterians to Dominate Moslem Missions**

ONE OF THE RESULTS of the merger of the Presbyterian U.S.A. and the United Presbyterian denominations is that this united Presbyterian church will have the dominant protestant voice in the Moslem world. The United Presbyterians are already dominant in Moslem areas of Africa, and with the fields now manned by Presbyterian U.S.A. missionaries will have this mission activity greatly increased.

It is expected that the two mission agencies will work together and will be under one administration within a

year after the merger of the churches next May.

### **Southern Baptists Seek 475,000 Converts**

THE SOUTHERN BAPTIST CONVENTION has set its goal for next year at 475,000 converts. The Convention also has set January 5 as a day of commitment to soul winning, on which members of local churches will be asked to pledge themselves to a personal attempt at winning non-Christians to Christ. Last year the Church claimed 384,000 baptisms.

### **Missouri Synod Appoints Missionaries to Korea**

THE LUTHERAN CHURCH-MISSOURI SYNOD has appointed three missionaries to serve in Korea, the first missionaries of this denomination to be sent to this land. One of them is the Rev. Kurt Voss, a veteran missionary who served in China 1939-46. The others are recent seminary graduates.

### **Graham Campaign Sets Records**

THE GRAHAM CRUSADE in New York came to an end, after two extensions, on Sunday evening, September 1, when the evangelist addressed a crowd estimated at 125,000 gathered in Times Square. The Crusade lasted for sixteen weeks, included 100

regularly scheduled meetings, and drew a total attendance of over 2 million persons. Three of the meetings were held out of doors, one in Yankee Stadium, one at Forest Hills Tennis Stadium, and the final one at Times Square.

The Crusade headquarters reported that the number of recorded decisions for Christ arising out of the regular evening meetings was 56,767.

In addition to the regular meetings, there were several associated features. The Saturday night meetings from Madison Square Garden were televised coast-to-coast, and it is estimated they were watched on TV by some ten million persons each week. By the end of the Crusade more than 35,000 persons had indicated acceptance of Christ as a result of the TV programs.

Also, each night an additional TV program was presented over a local New York station. Viewers were invited to phone the Crusade office for spiritual help. Thousands of calls were received by the 14 counsellors on duty at the headquarters.

Among those making decisions for Christ were some 200 professional actors and actresses, who have formed a continuing Bible study group, with Metropolitan Opera bass Jerome Hines as president.

Various forms of follow-up work are planned for New York during the fall. The next city-wide campaign will be in San Francisco, in April.

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