

# The Presbyterian Guardian

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## D-Day, 1944!

### AN EDITORIAL

**T**ODAY is D-Day—June 6, 1944. Yesterday there was a remoteness, a vague unreality, in the war news, born perhaps of its unremitting horror and the relentless duplication of its saga of destruction. "FOUR THOUSAND PLANES RAID GERMANY—INVASION COAST POUNDED—THOUSANDS OF TONS OF BOMBS DESTROY WAR FACTORIES—SIXTY-SEVEN PLANES LOST"—these are the headlines that have screamed for months at a weary world. First they were the full-page headlines at the top of page one, then they dropped a little lower to head a single-column report, and eventually many of them, by virtue of their repetition, drifted back to pages two or three. We were used to them. We had built up a small and shameful immunity to them, so that they occupied less place in our thoughts than did our speculation about the approaching day of invasion and our impatience with its seemingly endless postponement.

Today all that is changed. Today is D-Day, and last night, while you and I slept in comfort and peace and security, came H-Hour. Now, suddenly, the vagueness, the unreality, the remoteness of the war is a thing remembered in a dream. Today is D-Day not only on the coast of France but also in the throbbing heart of an awakened and sobered America. There is no fanfare, no regimented exhibitionism, no exultation. Hardly a home that does not have a father or a son or a brother or a loved one or a friend who yesterday was "Somewhere in England" and who today may be already upon a beachhead in France, and tomorrow—. But we can

go no further.

But wait a moment. No further, did we say? It is "no further" only for those who do not know the peace of God that passeth all understanding, that guards our minds and hearts in Christ Jesus. To those who know that peace, who possess that guerdon, there can be no terror. This day, and all the tomorrows to come, are in the keeping of a sovereign God who doeth all things well. These days were not planned in London or Washington, not at Teheran or Casablanca or on the broad waters of the Atlantic. They were planned in the sweet silence and secrecy of eternity, they were born in the all-wise decrees of an all-powerful God, they sprang from His infinite and unchangeable wisdom.

We have no word of comfort for the frightened souls of unbelievers in this solemn hour. We have no message of reassurance for them. Life for them can be but a desolate plain between the cold peaks of two unknown eternities. If, in the night that surrounds them, they cry out in their fear, their only answer can be the echo of their anguished cry. We can say to them only that a gracious and loving Saviour waits for all those who will repent and turn to Him and trust Him. Let them not seek comfort this day in formal piety. The churches of America will be crowded now with those who, like frightened children, will cry out in the bitterness of their anxiety to a God whose holy Name they have profaned, whose commandments they have broken, whose truth they have ridiculed, whose salvation they have

rejected. God has promised to hear the prayers of His children; He has not promised to hear the prayers of those whose hearts are far from Him.

Yet today throughout this tired world will rise a torrent of prayer that will reach the infinite and loving heart of God in a pæan of praise for His grace to the sons of men and in a flood of supplication for His mercy in their hour of need. Those prayers will spring from the hearts of His redeemed, and God will hear them and His Name be glorified.

So to you Christian mothers and fathers of the Christian heroes of D-Day, to you whose loved ones are in the midst of peril and death, we bring a Christian greeting. Great as is your love for them, your concern for their safety, God's love is greater. He gave His only begotten Son that they might have life everlasting. Can they be less than safe in the loving arms of the Saviour who shed His blood for their salvation?

The weeks that lie ahead of us must inevitably bring to some the sorrow of an earthly parting. Many will be the lads whose warm rich blood will stain the sand of some foreign shore, many the brave young hearts that will wing their way into the sky to melt into the blue eternity of a far horizon. We would not minimize the pain of these partings that must come. We would not smugly pass them by. There must be tears, but let there not be despair. In His inscrutable wisdom and for His own glory, God may see fit to take from the field of battle many of His elect. Then at last they will be forever freed from all peril and pain, all hunger and heartache, all sin and suffering. Then at last they will see the many mansions in their Father's house. Then at last will be answered for them that prayer of their Saviour, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me". These are the ultimate triumphs of those whose life is hid with Christ in God. Sorrow we must, but we sorrow not as those who have no hope.

There will be some, too, who will emerge from the carnage with bodies mutilated, torn and broken. High courage will be needed to face a future

## God My Refuge

Wherever I am,  
Wherever I may be,  
God shall be my Refuge  
And I His refugee.

—Phyllis Brown.

(Age, 13 years. A member of Trinity Orthodox Presbyterian Church, Bridgewater, S. D.)

with such handicaps. But high courage is an inevitable by-product of true Christianity, and the Christian need fear no future for he faces it not alone but with His Lord. It has been truly said that God knows no accidents. The future is dependent not upon the whims of fate or the capriciousness of chance, but upon the decrees of God. Every minutest detail of it is in the hands of Him who said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father". D-Day and the weeks that follow may bring wounds to the Christian soldier, but it cannot take from him the assurance of His heavenly Father's loving care.

Mercifully, too, we believe, there will be a vast host of Christian soldiers who, when the bells of peace ring again, will testify that a thousand fell at their side, and ten thousand at their right hand, and it did not come nigh them. Preserved by sovereign love in the midst of death, unscorched in the fires of destruction, this greater part of the invading host will return unharmed to their loved ones. Why

should their lives be spared while others are wounded or killed? And why should Christian soldiers die while the lives of unbelievers are untouched? The answer is hidden in the mystery of divine wisdom, and the only reply we can give to these anguished questions is the reply of God's Word, that "the Lord hath made all things for himself", that in everything He should be glorified. We cannot penetrate the curtain of inscrutability that hangs between our ignorance and God's omniscience, but no matter what He sends, we can thank Him that He doeth all things well. Therein lies the secret of the Christian's peace.

It will be perhaps many months before any words of ours can reach the men who today have so possessed our thoughts. We would that we could tell them of our hopes and prayers for their safety, of our Christian love for every one of them. May God in His mercy give strength to their arms and courage to their hearts and, as they march through the valley of the shadow, peace to their weary souls!

Words, at a time like this, are weak futile things. There is no pattern of rhetoric that will bridge the gap between the men who are accomplishing this bloody task and those of us who sit comfortably at home and read about it. That gap can be bridged only by way of the throne of almighty God, only by the ceaseless intercession of His children.

For you Christian parents and loved ones of those who are embarked on D-Day's solemn mission it is our prayer that you will make God's truth your shield and buckler. Let a clear triumphant song of faith replace the weakness of your tears and sighs. Let the sunshine of your trust in an all-powerful God dispel the shadows of your doubt. And let the warm courage that springs from a faith anchored deep in the mercy of a loving heavenly Father melt the frozen heart of fear. Then, and then only, will you know the blessing of a renewed trust in His all-wise goodness, a new realization of His precious presence with His saints, and a fresh determination to glorify His Name, even in the midst of the seemingly uncertain hours that must follow this D-Day, 1944.

—T. R. B.

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# Early Years of the Federal Council

The Federal Council vs. Orthodox Christianity: PART 1

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

ON February 12, 1900, a group of outstanding clergymen and laymen from many denominations met in New York City in order to organize a church federation. The result was the decision to launch the National Federation of Churches and Christian Workers the following year in Philadelphia. This organization became the forerunner of the Federal Council.

The opening address at the New York meeting was given by William Dodge, Jr., who said among other things, "It may not be that we can agree as to a definition of God, but we all love Jesus Christ, our Lord, and we all love those for whom He died and those two simple truths ought to enable us to work together. . . ." Such a confused statement certainly did not serve to give doctrinal distinctiveness to the proposed federation. In fact, it indicated what the future stand of the federation would be.

It is interesting to note that such prominent laymen as Charles E. Hughes, former supreme court justice and Baptist layman, and John H. Converse, well-known Philadelphia Presbyterian layman of that day, took a leading part in the movement. President Cyrus Northrup of Minnesota University and President Theodore Roosevelt gave their blessing to the enterprise.

The new project did not seek organic church union. On the other hand, J. Cleveland Cady, a New York City Presbyterian layman, called for a moratorium on theology. Dean James Brooks of Syracuse University scoffed at theology and denominational differences and called for emphasis upon "moral issues, such as Sabbath observance, enactment of city ordinances, state laws".

One of the avowed purposes of the National Federation was to work for a more official form of church federation. Accordingly at the annual meeting in 1902 a committee was appointed to correspond with the various Protestant bodies and to ask them to send delegates to a conference to formulate a federation of American Protestant churches. The letter sent

to the churches outlined the scope of the organization as follows:

We believe that the great Christian bodies in our country should stand together and lead in the discussion of and give an impulse to all great movements that "make for righteousness". We believe that all questions like that of the saloon, marriage and divorce, sabbath desecration, the social evil, child labor, relation of capital and labor, the bettering of conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration—indeed all great questions in which the voice of the church should be heard concern Christians of every name and demand their united and concerted actions if the church is to lead effectively in the conquest of the world for Christ.

On November 15-21, 1905, at

## Federal Council

**B**EGINNING in this issue, The Presbyterian Guardian will publish a series of articles, one each month, on the subject of the Federal Council. These will be written by a number of different authors and will include a study of such subjects as the doctrinal complexion of the Federal Council, its radio programs, missions, Christian education, and evangelism, its concept of world brotherhood and its goal of an ecumenical church.

We urge every reader to send as many gift subscriptions as possible to his friends. Only a limited number of extra copies can be printed, so send your list promptly to avoid disappointment. This will be an unusual series of articles on a subject of supreme importance to every Bible-believer, and we trust that our readers will help us to give it the widest possible circulation. The club rate of \$1.25 a year applies on all orders for five or more subscriptions. The individual rate is still only two dollars.

Carnegie Hall, New York City, delegates from thirty denominations assembled and during those few days formed the Federal Council of the Churches of Christ in America. The following Plan was suggested, and ratified as the constitution of the Council in 1908:

For the prosecution of work that can better be done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

The object of this Federal Council of Churches shall be

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or worship or in any way limit the full autonomy of the Christian bodies adhering to it.

Many daily newspapers as well as religious journals hailed the new council. In fact, one paper proclaimed the Plan of Federation "the morning star of the millennium".

The two outstanding leaders in the formation of the Federal Council indicated rather clearly that sooner or later there would be a clash of opinion in doctrine, with one or the other viewpoint dominating. The temporary chairman, the Rev. William H. Roberts, D.D., for thirty-six years stated clerk of the General Assembly of the

Presbyterian Church in the U.S.A., was, in his own words, "an old fashioned Presbyterian". The men he succeeded in placing in charge of some activities of the Council—such famous evangelicals as J. Wilbur Chapman, W. E. Biederwolf and John Wanamaker—showed that he really was a conservative. For Dr. Roberts the task of evangelism was salvation for the individual soul, which idea was emphasized by the pamphlets issued by the Council: "Win One More Evangelism", "After the Revival" and "A Call to Prayer". Dr. Roberts kept the Council from entering directly into evangelistic work, confining its task to inspiring and guiding the efforts of the different denominations in that field.

In contrast to Dr. Roberts there was the Rev. William Hayes Ward, D.D., self-acknowledged Congregational liberal and editor of *The Independent*. It is very difficult in retrospect to understand how two men of such divergent theological views could cooperate in the Federal Council. We know now that this cooperation was only superficially successful and that today, as will be demonstrated in future articles, the liberalism of Dr. Ward triumphed.

One main reason, no doubt, why Dr. Roberts could take such an active part was the specific statement in the constitution that the Federal Council shall have no authority over constituent bodies and that no common creed, form of government or worship shall be drawn up. But even this proviso has not prevented the Council from making pronouncements on social and moral questions which reflect anti-christian views.

The structure of the Council in its organization emerging from the constitution adopted in 1908 was fairly simple. The Council was to meet every four years, while an Executive Council composed of two delegates from each denomination with one additional delegate for each additional five hundred thousand members would meet annually. From the Executive Council was chosen an Administrative Committee to consult monthly in order to supervise the work. Various commissions were formed by the Executive Committee to carry forward the different fields of activity.

In 1932 the Council's organization was thoroughly reconstructed, primarily to bring the Council into closer

touch with the churches. Biennial instead of quadrennial meetings were instituted. The Administrative Committee was abolished and the Executive Council composed of two delegates appointed by each denomination was ordered to meet monthly. The Council's work was divided into the following departments: Field Work, including the promoting of local federations; Evangelism; Church and Social Service; Race Relations; International Justice and Goodwill; Relations with Churches Abroad; Research and Education; and Religious Radio. It is well to note that city, county and state federations are not organically related to the national body. However, the local organizations usually cooperate in national enterprises like the Preaching Mission, which are sponsored by the parent body.

The growth of the Council can be seen in its financial budget which began with \$14,000 in 1909 and has today reached \$481,600. The depression of the early thirties cut the income in half but today the budget is still very formidable.

The present membership of the Council including affiliate members consists of the following denominations with an aggregate membership of approximately twenty-five million, representing one hundred forty thousand local congregations.

Northern Baptist Convention  
National Baptist Convention  
Church of the Brethren  
Congregational Christian Churches  
Disciples of Christ  
African Methodist Episcopal Zion Church  
Colored Methodist Episcopal Church in America  
Moravian Church  
Presbyterian Church in the U.S.A.  
Presbyterian Church in the U.S.  
Protestant Episcopal Church  
Reformed Church in America  
Reformed Episcopal Church  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
Methodist Church  
African Methodist Episcopal Church  
Seventh Day Baptist Church  
Syrian Antiochian Orthodox Church of North America  
Ukrainian Orthodox Church of America  
United Brethren Church  
United Church of Canada  
United Lutheran Church of America [consultative]  
United Presbyterian Church

The tremendous influence of the Council is not due to specific powers

or authority over its members but to the fact that when it speaks on various themes it presumes to be the voice of American Protestantism. The Federal Council looms large in the eyes of the public and has so impressed the radio industry, for example, that until recently only Council speakers could secure free religious time on the air.

The real tragedy of the Federal Council lies not so much in its claim to speak for American Protestantism as in the fact that, when it speaks, it usually is arrayed against Biblical Christianity.

At the present time the Council has even greater aspirations for American Protestantism. In December, 1940, representatives of the Federal Council, the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, the National Council of Church Women, the United Stewardship Council and the International Council of Religious Education met in Atlantic City. The purpose of the meeting was to consider the world mission of the church, the church and the international crisis, the church and the social change, and Christian union and cooperation. So far nothing definite has come of this conference but it certainly contemplates union on a gigantic scale. The ecumenical church is the real aim of many leaders in the Federal Council. *The Christian Century*, leading liberal journal in America and long an advocate of church union, greeted this conclave with enthusiasm: "Only as the churches think and plan organically with all their resources at their command and with a full sense that what is being done is being done on their initiative and on their responsibility as churches, can they hope to formulate and carry out a competent program of Christian education and missionary expansion".

Such is the earnest expectation of liberal Protestantism in America today, which finds its best expression in the Federal Council. It is to be hoped that the ensuing articles will arouse those who believe in Orthodox Christianity to do something about the real crisis within Protestantism today.

NOTE: For much of the factual data in this and subsequent articles, we are indebted to the book *We Are Not Divided*, by John A. Hutchison, a volume sympathetic to the Federal Council and published by the Round Table Press in 1941.

## The Creed of Islam

### "Faiths Men Die By"—PART 5

By the REV. ROBERT S. MARSDEN

**I**N THE name of the most merciful God. Praise be to Allah, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray" (Koran, S. 1).

"I believe in God, Angels, Books, Prophets, the Last Day, the Predestination by the Most High God of good and evil, and the Resurrection after death".

The first paragraph above is the first surah of the Koran; the second is the most brief expression of what a true Moslem must believe. In dealing with the creed of Islam we are confronted with a far easier task than that which will face us when we consider other faiths that men die by. There is a wealth of material to indicate just what the Mohammedans believe, and how their faith is expressed in life.

The first surah of the Koran is recited at least five times a day by every faithful Moslem. It has been called the "Hail Mary" of Islam. The creed is not regularly recited, but it is regarded as the least a Moslem must confess. It is an expansion of the more basic creed, "There is no God but Allah, and Mohammed is the prophet of God". This creed is recited millions of times each day in the Moslem world. In Arabic it is rather musical—"La-ilaha-il-lal-lahu wa Muhammadur-Rasulullah". (Try reciting it rather rapidly and you will discover that there is a musical quality to it that gives some clue to its tremendous appeal.)

It will not be possible in two brief articles to analyze just what the Moslem believes concerning "God, Angels, Books, Prophets, the Last Day, the Predestination by the Most High God of good and evil, and the Resurrection after death", but we shall attempt to characterize these beliefs briefly in this article and then, in the next article, tell of some of the duties which all faithful Moslems must perform. We can best characterize the beliefs by quoting at some length from a great Mohammedan

theologian who has a comparatively brief passage on each of these seven articles of faith.

"God Most High is alone to be adored. He has neither associate nor equal. He is neither begotten nor does He beget. He is immutable, invisible, without figure, form, color, or parts. . . . If all the infidels became believers, He would gain no advantage; if all believers became infidels, He would suffer no loss".

"God has knowledge of all things hidden or manifest, whether in heaven or on earth. . . . He knows what enters into the heart of man and what he utters with his mouth".

"God is almighty. If He wills, He can raise the dead, make stones talk, trees walk, annihilate the heavens and the earth, and re-create them".

"He can do what He wills, and whatever He wills comes to pass. Everything, good or evil, in this world exists by His will".

"He hears all sounds, whether low or loud".

"He sees all things, even the steps of a black ant on a black stone in a dark night; yet He has no eye as men have".

"He speaks, but not with a tongue as men do. He speaks to some of His servants without the intervention of another, even as He spoke to Moses, and to Mohammed on the night of the ascension to heaven. He speaks to others by the instrumentality of Gabriel. . . . It follows from this that the Koran is the word of God, and is eternal and uncreated".

There is, of course, a great deal of dispute among the sects of Islam concerning the nature of these attributes of God—whether they are internal attributes or external; whether or not the Koran as the word of God is external to Allah or whether it is eternal and uncreated as the theologian quoted above asserts. These disputes gave rise to a great deal of persecution of various sects, but the "orthodox" view, quoted above, has now largely triumphed.

It is not an accident that the belief in "angels" is mentioned second in the Moslem creed, for the Moslem pays a great deal of attention to this

doctrine.

"We must confess that God has angels who act according to His order, and who do not rebel against Him. They neither eat nor drink, nor is there among them any difference of sex. They are on earth, and in heaven, some have charge of men and record all their actions. Some angels are high in stature and are possessed of great power. Such an one is Gabriel who in the space of one hour can descend from heaven to earth, and who with one wing can lift up a mountain".

There is a great deal said about angels in the Koran. For instance, there are eight angels who support the throne of God (S. LXIX:17). Nineteen have charge of hell: "Over it are nineteen. None but angels have we made guardians of the fire", says the Koran (S. LXXIV:30). Since figurative language is unknown to the Koran, these figures are taken quite literally.

Distinct from the angels there is another order of beings made of fire, called Jinn. They are said to have been created thousands of years before Adam: "We created man of dried clay, of dark loam moulded, and the jinn had been before created of subtle fire" (S. XV:26, 27). They eat, drink, propagate their species and die, but they generally live for many centuries. Some of these are believers in Islam and some are reprobate, and some will be in hell (S. XI:120). The belief in these evil spirits has a great hold on the lives of the Moslems and must be taken into account in all dealing with them.

The belief in "books" is stated briefly thus:

"It is necessary to believe that the books of God have been sent through the instrumentality of Gabriel to prophets upon the earth. The Koran was sent to Mohammed portion by portion during a space of twenty-three years. The Pentateuch came to Moses, the Injil to Jesus, the Zabur to David, and the other books to other prophets. The whole number of the Divine books is one hundred four. The Koran, the last of all, is to be followed till the day of judgment. It can neither be abrogated nor changed. Some laws of the previous books have been abrogated by the Koran, and ought not to be followed".

As a matter of practice, the Moslems reject the Bible. This is manifestly contrary to the Koran which

commands respect for other "books", but it is explained by the fact that the Bible has been "corrupted". The Moslems do not thus find it necessary to study the previous revelations mentioned so prominently in the Koran. Few Moslems know the first thing about the Scriptures, and they have acquired the habit of treating all revelations save the Koran with utmost contempt.

The belief in "prophets" is stated briefly thus:

"It is necessary to confess that God has sent prophets; that Adam is the first of the prophets and Mohammed the last; that between Adam and Mohammed there were a great number of prophets; that Mohammed is the most excellent of all; that each of the preceding prophets was sent to a special people, some with books, some without, but that Mohammed was sent to all men and also to the genii; that his law will remain until the end of the world. . . ."

This statement speaks for itself, but there has been a great deal of dispute about the sinlessness of the prophets. The orthodox Moslem believes that all prophets are sinless. Yet the Koran clearly speaks of the sinfulness of all the prophets mentioned (twenty-five), including Mohammed, but with the notable exception of Jesus. No sin is mentioned in connection with Him. Mohammed is commanded in the Koran to seek pardon for his sin (S. XL:57). To overcome this difficulty the Moslem has made a distinction between small sins which are just mistakes and large sins which bring with them guilt (cf. the "mortal" and the "venial" sins of the Roman Catholics). Yet, as a matter of fact, exactly the same Arabic word is used in the Koran of the sin of Mohammed as of any other sin! The casuistry necessary to eliminate this difficulty from the Koran is obvious!

The belief in predestination is very important in Moslem theology.

"It is necessary to confess that good and evil take place by the predestination and predetermination of God, that all that has been and all that will be was decreed in eternity and written on the preserved table; that the faith of the believer, the piety of the pious and good actions are foreseen, willed, predestinated, decreed by the writing on the preserved table, produced and approved by God; that the unbelief of the unbeliever, the impiety of the im-

pious and bad actions come to pass with the foreknowledge, will, predestination and decree of God, but not with His satisfaction and approval. Should any ask why God willeth and produceth evil, we can only reply that He may have wise ends in view which we cannot comprehend".

The resemblance of this statement to that of historic Christianity is very startling. Yet the Moslem is a fatalist, and the Christian is not! Why is that? Without attempting anything like a full statement of the matter, it will be observed that Mohammedans, while they deny that Allah approves sin, yet make him the author of it. This Christians carefully avoid doing. Allah's predestination is that of an arbitrary tyrant; Jehovah's is "in love" (Eph. 1:4, 5). Allah's predestination knows no justice. Our God elects according to the sovereign good pleasure of His will, and that will is the will of One whose throne is established on justice. The "grace" of Allah is but an arbitrary whim; the grace of God is an undeserved favor given not for some arbitrary cause but "for His own glory".

On the Mohammedan belief in the resurrection and in the life everlasting, we cannot here dwell, for the Moslem belief in these matters is very complicated. They do not hesitate to go into great detail concerning them, and the sensuousness of the Moslem heaven is well known (cf. S. 78).

But the theological weakness of Mohammedanism cannot adequately be revealed simply by a criticism of this or that doctrine. As will be seen more fully in the concluding article, Mohammedanism is a perfect example of a religion of works; a perfect example of what happens when men consistently substitute the law of man for the law of God. It presupposes that sin is normal in the world; it makes no provision for regeneration. It provides a god who forgives sin, but

who has no real basis for such forgiveness, and there is no atonement for sin. It provides no place for human responsibility, while it fills men's lives with arbitrary commands. It provides no indwelling Holy Spirit, but is a religion thus based upon a false theology of a blank monotheism, a false anthropology which assumes man's natural ability; and beginning with these false premises it builds a religion which is truly one of the greatest curses to mankind. The extent of that curse will be seen when we consider the practical duties of Islam.

## MARYLAND CHURCH CALLS PASTOR, PLANS TO BUILD

**K**NOX Orthodox Presbyterian Church of Silver Spring, Maryland, has made rapid strides within the past month. On May 28th the congregation issued a unanimous and enthusiastic call to the Rev. Glenn R. Coie of Bend, Oregon, to become pastor of the church. Mr. Coie has given informal indication of his intention to accept the call when it is presented through the Presbytery of California. The congregation also voted to erect a building, and an option was taken on three lots for this purpose. The lots are located just two blocks from the present location of the church and are considered to be in a more favorable location than that which the church now occupies. The congregation has been renting a store building, but the lease of the building expires on August 1st. The owner has leased the property to a firm which will conduct a store there. The necessity of building has thus become great, and plans have been set in motion to erect a suitable building in the near future.

Since this congregation moved from the heart of the city of Washington, it has enjoyed almost phenomenal growth. There are somewhat over a hundred children and young people who have attended the Sunday school, and the attendance in the school has been over seventy for four recent Sundays.

Faith Orthodox Presbyterian Church of Quarryville, Pa., has taken a particular interest in this sister church and will assist it in a financial way during the months in which the Knox Church is working toward self-support.

### Change of Address

**N**OTICES of changes of address should reach the Guardian at least three weeks in advance of their effective date. Please be sure to send both old and new addresses.

# The Presbyterian Guardian

## EDITORIAL

### Our Sword

**T**HE one offensive—as contrasted with defensive—weapon in the armament of the Christian is, according to Paul, “the sword of the Spirit, which is the word of God”. It is by means of this sword that sinners come to a saving faith, for “faith cometh by hearing, and hearing by the word of God”. It is by this sword that the enemy within is overcome, for Christ prays to the Father, “Sanctify them by thy truth. Thy word is truth”. And as the sword gains its victories, the soul is loosed from the shackles of bondage, for “ye shall know the truth, and the truth shall make you free”.

That man would be a fool who, going into battle, first dipped his sword into an acid that ate away the edge and dulled the sharpness. In Christian warfare, that man is also characterized by a “zeal not according to knowledge” who thinks that his sword will work better if he breaks off the pointed end, files down the sharp edges, and hollows out the interior so as to make the weapon lighter.

The sword with which we are to fight the enemy is the truth of God. As it has been given to us, it is complete. It is the perfect sword. It is the sword of the only true and living God, the God who alone actually exists. It is to be used upon the earth which God has created, and over which His control is absolute and sovereign. It is to be used by men who were created in the image of God. It is to be used against sin which separates man from God and, because it separates man from God, also separates man from his fellow man.

It is perfectly adapted to the work which it is expected to accomplish. It does not tell men that the God to whom they must be reconciled is a God whose only or chief characteristic is benevolence or love. It does not tell men that God has done all He can in showing His love for them, and so He

is now helpless till they on their part decide that they had better turn to Him. It does not tell men that they can work their own way into the pearly gates, or that they just need to be sincere in trying to keep the Golden Rule in order to be sure of heaven.

No, the sword of the Spirit tells the truth. It tells men that God is as certainly just as He is loving. It tells men that they are dead in trespasses and sins, and utterly helpless except the favor of God and the Spirit of God operate on them. It tells men that redemption is a work of God for man, not a work of man. It tells men that the Son of God took the place of His people and died, undergoing the punishment they should have received. It tells men that on the basis of this fact they are to trust in Jesus Christ as their redeemer. It tells men that every bit of the praise and the glory for man's salvation belongs unto God and God alone.

The church has not always been willing to use the sword as she received it from God. Men have felt it was too heavy, or its sharp edges too dangerous for safety, or its keen point too liable to pierce to the dividing asunder of the wrong soul and spirit. They have often chosen to dull the sword, and hollow out its interior, so it would handle more easily. They have chosen to turn it into a club with which to beat, rather than to use it as a sword with which to cut.

Two woodsmen went into the forest to cut down trees. Had you watched them work, you would have noticed that one of them worked much harder than the other. He swung his axe with great and mighty blows. The blows fell thick and fast. The chips, some small and some larger, flew in various directions. The other didn't seem to be working nearly as hard. He almost seemed to use his axe gently. And yet it was not long before this latter woodsman had felled and trimmed his tree, much before the other. What was the difference? The second man had kept his axe sharp and keen, and he let the axe do the work. The first man had allowed his axe to become dull, and he thought to make up for the dullness of the axe by the diligence with which he laid on the blows.

Too often the church has been content to follow the practice of the first woodsman. It has rebelled when men

came and told it that it needed to sharpen its axe, burnish its sword, or perhaps replace the one it had with a true and strong one. Our Lord knew what it meant to have men turn away from the use of the true keen sword. He turned one day wearily to a little group of Galilean peasants, the only remnants of a once great multitude, and He said to them, “Will ye go away also?” Perhaps it was more boldness than understanding that led Peter to reply, “Lord, to whom shall we go? Thou hast the words of eternal life”. Paul knew the same sad story. And the day came when he had to anathematize those, though they be angels from heaven, who should preach any other gospel. The day came when he had to write: “All they in Asia have turned away from me”. But he kept true to his weapon, and who will say that Paul was any less than the very greatest missionary the world has ever known?

As these words are being written, the radio waves are humming with news of the invasion of the continent. Would we ever forgive our military leaders if it were to be shown that they had been careless about having the arms and instruments of war in a good condition, and that in consequence more lives were lost, more delay caused, than was necessary.

The Orthodox Presbyterian Church is engaged in a great warfare against a mighty foe. It has been given a weapon stronger than any the enemy can produce, sharper, more deadly. To that weapon it must cling. Never will we allow ourselves to be led into the position of those who are content to fight with a dulled or broken sword. There are many such. Often God has been pleased to bless those broken and dulled swords, as they have been swung with vigor by soldiers who knew not enough or cared not enough to exchange them for sharp keen blades. We can and do and must rejoice at the manifestations of these blessings. But we do not follow in their train. We take up the sword of the Spirit, sharp, keen, and with it we strike out boldly.

In the closing pages of sacred Scripture is a picture of a militant figure. His name is called “The Word of God”. Of Him it is said, “Out of his mouth goeth a sharp sword, that with it he should smite the nations . . .”. It is in His train that we would choose to follow.

—L. W. S.

## General Assembly Reports

### Assembly Procedure

**T**HE committee erected by the Tenth General Assembly to report on matters of assembly procedure presented the following report to this year's assembly. Its recommendations were both adopted after a slight alteration of the wording in Section II, Paragraph D. The report in its final form is as follows:

The committee appointed to study the question of procedure in the reception and consideration of reports and papers brought to this judicatory reports as follows:

The committee has, in seeking to discharge its commission, examined the minutes of previous General Assemblies of The Orthodox Presbyterian Church for precedents in such matters, and has sought to follow precedents where practical. Where no precedents existed it has sought aid from the practices of other church bodies and from Roberts' Rules of Order.

The conclusions to which the committee has come are:

#### I. RECEPTION OF REPORTS AND PAPERS

To "receive" a report or paper means to bring the matter up for consideration and/or adoption. When a report or paper has been read on the floor it is then in that position, and no motion to receive is necessary.

A motion to receive is necessary only if no place has been provided for the matter on the docket and the Assembly desires to consider it at a certain time in the order of business. A motion should then be made to receive, following which the paper is read.

#### II. CONSIDERATION OF REPORTS AND PAPERS

A. If a report or paper contains only a statement of fact or opinion for the information of the Assembly there is no necessity for action upon it. But if the Assembly desires to endorse the statement and thus make itself assume responsibility for it the proper motion is to "adopt" it. The use of the word "accept" may cause confusion and the committee therefore favors the consistent use of the word "adopt".

B. If the report or paper contains a recommendation there should be a motion to adopt the recommendation. If there is more than one recommendation the normal procedure should be to consider the recommendations *seriatim* on motions to adopt them.

C. It is in some cases advisable, after a report or paper has been received, to refer the matter to a special committee of the Assembly which is to report on the matter at a later time in the Assembly. In that event all consideration of the

matter is postponed until the special committee reports.

D. When recommendations of reports or papers are before the Assembly for adoption discussion about the body of the reports or papers should be brought up under the separate recommendations pertaining to those sections. If those sections do not properly pertain to or bear upon any recommendation those parts may be considered after all recommendations have been voted upon. When no recommendations are contained in the report or paper discussion about any part of it is in order as soon as the report or paper has been received.

#### III. RECORDING OF REPORTS AND PAPERS

All reports of committees, and other papers read on the floor of the Assembly, shall be recorded in the minutes as read. If the matters presented in such reports or papers are to become the action of the Assembly any differences between the original form of the paper as read on the floor and the final action of the Assembly shall be recorded as amendments to the motion to adopt the report or paper.

If a paper is not read on the floor of the Assembly it may, on motion, be recorded in the minutes provided that it has been presented to the commissioners in writing at least six weeks prior to the Assembly.

Your committee, in dealing with the matters of its commission, and having only the customs of previous assemblies to go by, has come to feel that the business of the Assembly would be made more expeditious and orderly if Standing Rules were to be adopted. While recognizing that this matter lies beyond the limits of this committee's duty, it nevertheless deems it wise to make recommendation concerning this matter.

Therefore your committee recommends:

1. That sections I, II, III relating respectively to the reception, consideration, and recording of reports and papers be adopted.

2. That the Moderator appoint a committee of three to draw up Standing Rules for adoption by the next General Assembly.

Later in the course of the assembly, the moderator appointed the following ministers to the committee called for by Recommendation 2: John Patton Galbraith, convener; Edward L. Kellogg; Ned B. Stonehouse.

#### Travel Expense

The Tenth General Assembly had erected a committee to consider the entire matter of the traveling expenses of commissioners, and the report of that committee was considered this

year. The original form of its seven recommendations was not immediately adopted *in toto*; but two recommendations were recommitted for further study. The final form of the adopted recommendations is here published:

The Committee recommends:

1. That this General Assembly approve the establishment of a travel fund.

2. That this Assembly elect a travel fund committee of three persons, including at least one elder, and no two of whom shall be members of the same Presbytery, for the purpose of administering the travel fund.

3. That the travel fund committee be authorized to receive money for the establishment of the fund and to disburse the same to delegates applying for aid in meeting their traveling expenses. Such monies shall be disbursed according to the following provision: The committee will undertake to pay the traveling expenses of commissioners to the General Assembly above any contributions made by the local church or presbytery on a pro rata basis according to funds available. In case sufficient funds are not available to meet all applications, preference shall be given to those whose expenses exceed ten dollars. This preferential figure shall be reduced one dollar at a time, as long as funds are available. Commissioners shall present written statements of their expenses to the committee, which statements shall be subject to committee approval.

4. That the travel fund committee prepare a financial report of its operations, which shall be submitted for approval to the next General Assembly.

5. That the travel fund committee elected by this assembly cease to exist upon the final adjournment of the next assembly, and that any monies remaining in the fund at that time be turned over to its successor committee.

6. That it be declared the sense of this Assembly that the same or similar arrangements will be made at succeeding Assemblies, and that churches and presbyteries be asked to bear this in mind in setting up their annual budgets.

FURTHERMORE this Committee recommends that the offering at the popular meeting on Wednesday evening, May 17th, be given to the travel fund committee to be elected by this Assembly and that the funds received be disbursed for the traveling expenses of commissioners to this Assembly.

The committee called for by the second recommendation of this report is as follows: *Elder:* Glenn A. Andreas, convener. *Ministers:* John P. Clelland; Bruce A. Coie.

#### Foreign Missions

The report of the Committee on



Foreign Missions was read to the assembly by its president, the Rev. John P. Clelland.

The Committee on Foreign Missions reports to the Eleventh General Assembly for the period from May 6, 1943, to April 24, 1944, except concerning finances for which the report is for the fiscal year ending March 31, 1944.

The Committee is glad to report that during the year it was possible for the Church to resume its missionary work on the foreign field, and rejoices that the Lord has opened to us at least one field in which work can be carried on with a minimum of restriction.

#### MISSIONARY ROLL OF THE COMMITTEE

The missionary roll remains the same as that reported to the Tenth General Assembly with the following additions:

Rev. and Mrs. Charles E. Stanton—Ethiopia and Eritrea.

Mr. Francis E. Mahaffy—Ethiopia and Eritrea. Mr. Mahaffy's appointment is conditioned upon his being ordained and passing a favorable physical examination.

The Rev. Egbert W. Andrews and the Rev. and Mrs. Bruce F. Hunt who were on furlough at the last report are now on leave, without salary.

#### ACTIVITIES OF THE MISSIONARIES

During the summer the Rev. Egbert W. Andrews continued a program of itineration. He served the Covenant Church of Indianapolis during the time it was without a pastor, and served the Warren Park Chapel in Indianapolis for some time. During the fall of 1943 he entered into the Army Specialized Training Program of teaching Chinese at the University of Pennsylvania and has since been serving part time as supply pastor at the Bethany Church of Passaic, New Jersey.

The Rev. and Mrs. Bruce F. Hunt completed a period of very active itineration early in the winter, and Mr. Hunt has since been acting as part-time field missionary for the Presbytery of California and has been serving as supply pastor at the Westminster Church of Los Angeles. Efforts were made by the Committee and Mr. Hunt to secure the necessary travel arrangements to enable Mr. Hunt to go to Free China where he intended to work among the Korean refugees. These efforts were unavailing, however, but they will be renewed as soon as there is a turn in world conditions which gives us hope that our efforts may then be successful.

During the summer, every effort was made to secure the necessary travel arrangements for the Rev. Clarence W. Duff to go to Ethiopia. After a series of unavoidable delays, Mr. Duff finally was able to sail, on September 3rd, for Portugal. He was delayed for some time in Lisbon and again for a period in Lourenço Marques. Finally he was able to secure passage to Aden in Arabia, and he arrived there during the last few days of 1943. He

then applied for a permit of entry to Ethiopia and toward the end of January he was informed that the permit had been refused. No official explanation was given of the refusal but it was understood that it was because of the policy of the Ethiopian Government not to admit missionaries of societies not already at work in the country.

The background of Mr. Duff's failure to receive permission to enter Ethiopia is as follows:

When Mr. Duff first started his preparations to return to Ethiopia he personally interviewed Mr. Shaw who was at that time acting as Ethiopian Consul General in New York. Mr. Shaw informed him, as he informed other missionaries, that he would be very glad to give Mr. Duff an Ethiopian visa as soon as he had a passport, although he (Mr. Shaw) rather doubted his right to act, since apparently his appointment had expired. He informed Mr. Duff that he knew of no requirement for a permit of entry. By the time the passport was received, however, Mr. Shaw had left New York and there was no representative of Ethiopia in this country. Mr. Duff, along with missionaries of other boards, then departed for Ethiopia without a visa. As a matter of fact, even if a visa had been granted, we are informed by the present Ethiopian Minister, that would not have secured admission to Ethiopia, since a permit of entry is also required, the permit to be secured from the Minister of Education in Addis Ababa before a visa is granted. Neither Mr. Duff nor the other missionaries had any way of knowing this before they departed. A missionary of another board who accompanied Mr. Duff was granted a permit of entry to Ethiopia from Aden, since she was entering the country as a teacher, and her board was established in the country.

There is as yet no documentary evidence in our hands that the regulations governing missionary work in Ethiopia provide that no new missions may enter the country. The regulations as we have them contain no such provision, although they do contain a provision that the country be divided up among the missions which were represented at a conference in July, 1943, and nothing is said about missions which might enter subsequently.

No official copy of the regulations governing missionary work in Ethiopia has reached us and as late as April 7th, no official copy had been seen by Mr. Duff in Eritrea. The copy which we have was one discussed at the meeting between the Minister of Education and the representatives of the missions on the field in July, 1943. The official regulations, we understand, were put into effect about the end of December, 1943. The regulations as we have them are of a highly restrictive nature, but they are said to be "interpreted" in a liberal manner. Whether effective work can be done under them will have to be determined by Mr. Duff when and

if he can enter the country for missionary work. Mr. Duff has been informed that the Committee will not send missionary reinforcements to Ethiopia until he can assure the Committee positively that effective work can be done.

Following Mr. Duff's failure to secure a residence permit for Ethiopia he applied for a permit to visit that country, in order that he may present his case in person to the proper authorities. To date he has not received even this permit and, if it is not received within a short time, an official protest will be made by the Committee to the proper American and Ethiopian authorities.

When it was discovered that Mr. Duff could not enter Ethiopia, the Committee instructed him to investigate the opening of a field in Eritrea, where he had gone from Aden. He was successful in securing permission to open a field among the Moslem tribes in Eastern Eritrea. The country is under British military occupation, and permission to open a mission was granted by the Chief Administrator. Permission was also granted by the chief of the Assaorta tribe, Nasir Pasha Abu Bakr. In a most providential way Mr. Duff was brought into friendly contact with the Nasir Pasha although everyone predicted that he would be greatly adverse to the opening of a Christian missionary work within his territory.

The permission is now restricted to one additional missionary, and a permit of entry has been assured the Rev. Charles E. Stanton who is now preparing to depart for Eritrea.

The Committee contemplates the opening of a mission within the territory of the Assaorta tribe which dwells along the sea-coast south of Massawa and where the language is Saho. The center of the mission will probably be in either Zula or Arafali. The Committee hopes to extend this mission into the hill-country south of Asmara where the climate is more conducive to an effective work, and it also hopes ultimately to work among the Coptic Christians who, according to reports, are little less fanatical than the Moslems and who need to hear the gospel quite as much as the Moslems. The Committee contemplates a station of at least four male missionaries as soon as that becomes possible, in addition to any women missionaries and missionary wives who may be able to go. The Committee has by no means abandoned its plan for an Ethiopian mission, and it believes that two stations of one mission, one in Ethiopia and the other in Eritrea may be feasible.

The Rev. and Mrs. Charles E. Stanton have moved to Philadelphia and have begun study in descriptive linguistics under the Rev. William E. Welmers, Ph.D. This study is designed to assist them very materially in the acquisition of any language which may prove necessary on the field. Mr. Stanton has applied for a passport to Eritrea and travel arrangements

are being made. Since he is assured a permit of entry to Eritrea, the Committee believes he may be able to depart for Eritrea via Portugal, the Mediterranean and Egypt during the month of June.

#### ACTION REGARDING PERU

The Tenth General Assembly requested the Committee, in connection with its efforts to open a new work in Peru, to conduct a further investigation of the implications of association with missionary work now carried on in that country. Subcommittees were assigned to this task and after consideration of their reports the Committee adopted the following motion regarding this work:

That the Committee do not deem it expedient at the present time to accept the invitation of St. Andrew's College, Lima, that our missionaries in Peru should teach for a year in St. Andrew's College, but that the Committee do its utmost to secure candidates for mission work in Peru and that the Free Church of Scotland Mission in Peru be informed that the Committee is prepared to undertake missionary work in Trujillo in conjunction with the Free Church of Scotland Mission in Peru as soon as proper candidates can be sent out.

The missionaries of the Free Church of Scotland have been unable to assure us that our missionaries can enter Peru under these conditions. Advices from Peru are to the effect that the situation in that country has improved considerably since the Peruvian Congress last fall insisted that the Ministry of the Interior and the Ministry of Foreign Affairs should grant missionaries all the liberties and rights guaranteed by the Constitution and by the national laws.

In order to discover whether a missionary of our church can enter Peru, it will be necessary for us to make formal application in a specific case and then the missionaries of the Free Church will do all they can to assist us. The Committee would remind the church that this may be an excellent opportunity to open a mission in Peru and that candidates are desired to undertake work there.

#### FINANCIAL CONDITION OF THE COMMITTEE

Despite the fact that the Committee has but one missionary on the foreign field, contributions for general purposes have continued to be excellent. The goal for the year of funds to be set aside for future work was \$4,800, and the Committee is glad to report that it received almost exactly this amount above its expenses. The Committee would remind the Church, that there is very considerable expense attendant upon the opening of a new work. The cost of travel to the field has more than doubled in the past few years, due in large measure to the circuitous routes which must be taken and the great delays in transportation. Dwelling places may have to be erected

or bought and the cost of necessary supplies has greatly increased.

The Committee restored the fifteen per cent. reduction in the field salary of the missionaries, on April 1, 1943. The reduction had been in effect since June 1, 1938. The Committee has also given additional allowances to missionaries who are compelled to be separated from their families on account of missionary duties.

#### BUDGET OF THE COMMITTEE

The following budget has been adopted for the current fiscal year:

Missionary Salary and Allowances	\$ 7,200
Office and Administrative Expense	2,250
Promotion and Traveling Expense	600
Contribution to THE PRESBYTERIAN GUARDIAN	500
Contingent Fund for Future Work	4,800
Miscellaneous Expense	100
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	\$15,450

The terms of the following members of the Committee expire with this assembly: Ministers: John P. Clelland, George W. Marston, John Murray; Elders: Dirk Heuseveldt, Murray Forst Thompson, Esquire.

#### Home Missions

The following report of the Committee on Home Missions and Church Extension was read to the assembly by the Rev. John Patton Galbraith:

During the year ending March 31, 1944, the Committee on Home Missions and Church Extension granted aid to the following persons:

Rev. Dean W. Adair; Rev. Carl A. Ahlfeldt; Rev. H. Wilson Albright; Rev. Samuel J. Allen; Rev. Robert L. Atwell; Rev. Curtis A. Balcom; Rev. Martin J. Bohn; Rev. James B. Brown, D.D.; Rev. Robert B. Brown; Rev. Calvin A. Busch; Gordon H. Clark, Ph.D.; Rev. Robert K. Churchill; Rev. Bruce A. Coie; Rev. Edward B. Cooper; Rev. Thomas M. Cooper; Rev. Henry W. Coray; Rev. John Davies; Rev. Edwards E. Elliott; Rev. Lawrence R. Eyres; Rev. David Freeman; Rev. Richard B. Gaffin; Rev. Robert H. Graham; Rev. John Gray; Rev. Lawrence B. Gilmore, Th.D.; Rev. John C. Hills, Jr.; Rev. Theodore J. Jansma; Mr. Louis E. Knowles; Rev. Walter J. Magee; Rev. George W. Marston; Rev. Raymond M. Meiners; Rev. Melvin B. Nonhof; Rev. Herman T. Petersen; Rev. Russell D. Piper; Mr. Bryce T. Senter; Rev. J. Lyle Shaw, D.D., Ph.D.; Mr. C. Alan Tichenor; Mr. Thayer A. Westlake.

Of these, the Rev. Messrs. Ahlfeldt, Albright, Bohn, Eyres, Gaffin, Gray, Jansma, Petersen, and Westlake, and Messrs. Clark, Knowles, Senter, and Tichenor were added to the roll during the year. The Rev. Messrs. Adair, Atwell, Busch, T. Cooper, Gray, Jansma, Piper,

and Westlake, and Messrs. Senter and Tichenor were removed from the roll during the year.

The Committee rejoices that so many of the aid-receiving churches have moved toward self-support during the year. Practically all the aid-receiving work is at least meeting the self-support requirements of the Committee's salary scale, and most of the churches are contributing an amount toward the support of their pastors in excess of the requirements of the scale.

The Committee is assisting in the support of twenty-seven organized churches and eight unorganized groups. Exclusive of the purely home missionary work in which the Committee is engaged (Jewish work, Indian work, etc.) six fields have received aid for seven years, one for six years, six for five years, two for three years, and the remaining seven for less than two years.

#### SALARY SCALE

The reception accorded the salary scale, as reported to the Tenth General Assembly, by the missionaries, pastors and aid-receiving churches was excellent. The favorable reaction to a uniform graduated scale was almost universal.

The Committee again liberalized the scale for the fiscal year beginning April 1, 1944, by increasing eligibility for children allowances and by continuing increases in allowances to pastors up to fifteen years' experience. The Committee thus hopes to attract to aid-receiving churches and particularly to newly established home mission fields men of experience who have been successful in other fields. The Committee would encourage pastors, who have been in their present fields a number of years and who feel that they can be spared from their present work, to apply to the Committee for service in new fields which may be opened.

#### PROMOTIONAL ACTIVITIES

During the year, two unusual promotional activities were engaged in by the Committee. On October 22nd a two-page letter was addressed to each of about 24,000 elders and laymen of the Presbyterian Church in the U. S. A. Over 300 replies were received, many of them highly critical, but about 75 of them were at least mildly favorable. These were followed up with further correspondence and, in some cases, by visits from the general secretary or a near-by minister. Some valuable contacts were made and there is evidence that at least a few individuals have been won for our church through this effort.

Early in the spring about 24,000 evangelistic tracts were supplied to the churches for the purpose of assisting them in making neighborhood canvasses. Since in most cases these canvasses have only begun, the Committee is unable to report the results which have been achieved. The

Committee is looking forward with interest to hearing what has been accomplished through this united intensive effort at house-to-house evangelism.

#### WORK OF THE FIELD MISSIONARY

The Rev. George W. Marston has worked as field missionary during the past year, and the Committee has continued its arrangement with him for the coming year. Testimony concerning his work from fields within which he has labored has been most favorable. While only one new field was opened directly through his efforts during the year, chiefly because of lack of suitable men to send to the new fields, several regions are now under consideration, and the Committee is hoping that work can be undertaken in at least two of them during the current year.

#### CONTRIBUTIONS

Contributions to the work of the Committee continue to increase from year to year. The Committee is especially gratified by the contributions which have been received from the churches. Contributions from this source showed an increase of over \$2500 over the previous year, while total cash contributions increased \$4,888 to \$23,412. Seventy-five churches and church groups contributed to this Committee during the year. The work of the Women's Missionary Societies is especially to be commended, for while it is not possible accurately to determine what proportion of the total church contributions they accounted for, there is evidence that a very sizable amount of money was given through these women's groups. The Committee would commend to the churches the formation of men's missionary societies. This has proved successful in a few churches and, aside from the missionary interest which it evokes, these societies have proved to be an excellent force in binding the men into a closer relationship with the whole program of the church.

#### JEWISH MISSIONARY WORK

In accordance with the instructions of the Tenth General Assembly the Committee has sought to carry out a vigorous program of mission work among the Jews and has placed the work under the general direction of a subcommittee. The Rev. David Freeman has been the sole paid worker in this field. Although he has continued as pastor of the New Covenant Church of Philadelphia, his principal activity has been as a missionary to the Jews. As indicative of the extent to which his work falls under the jurisdiction of the Committee, mention may be made of the fact that approximately five-sixths of his salary is derived from this source. The facilities of the New Covenant Church have been made available for Jewish work and the greater portion of Mr. Freeman's activity has been centered in that vicinity. Special services have been conducted there and personal work has been carried on. In a number of other communities also special meetings have been held, and it

is the aim and the desire of the Committee to cooperate with local churches in reaching the Jews in their areas. Definite progress has been made in the preparation of tracts designed to reach the Jews, and one by Mr. Freeman, entitled "Are Christians Antisemitic?", has been in active use for some time.

#### BUDGET OF THE COMMITTEE

Office and Administrative Expense .....	\$ 3,400
Allowances of Missionaries—	
Class A .....	10,500
Allowances of Aid-receiving Churches—Class B .....	20,000
New Work to be Undertaken...	3,000
Promotion Expense .....	2,000
Extension Expense .....	2,000
PRESBYTERIAN GUARDIAN .....	480
Miscellaneous .....	200
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	\$41,580

In meeting this budget the Committee is counting upon the churches to continue their excellent interest in the work of the Committee. The goal set for the Missions Committees of 15c a week per communicant member has not been attained, although the churches did increase their gifts from 9.9c a week last year to 10.3c during the year under review.

#### ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly—Ministers: Samuel J. Allen, John Patton Galbraith, Richard W. Gray. Elders: Cyrus Ferguson, C. Russell Stricker.

#### Ministers in Other Churches

The committee to study the relations to the presbyteries and general assembly of ministers of The Orthodox Presbyterian Church laboring in churches other than those of the denomination presented its report through Elder Murray Forst Thompson.

By amendment of the charge given to the Committee by the Ninth General Assembly the Tenth General Assembly instructed the Committee to study the question of the relations to the respective presbyteries and to the general assembly of The Orthodox Presbyterian Church of ministers of The Orthodox Presbyterian Church who are labouring in churches other than those of our own denomination and to be guided in its study by the material appended to the overture on this question submitted by the Presbytery of New York and New England to the Eighth General Assembly and by the communications of the various presbyteries regarding this overture sent down to them by the Eighth General Assembly (See *Minutes of the Ninth General Assembly*, p. 26; *Minutes of the Tenth General Assembly*, p. 50).

The studies conducted by the Commit-

tee in accordance with the instructions of the Ninth and Tenth General Assemblies have constrained the judgment on the part of the Committee that any conclusions regarding the question submitted to it require as a prerequisite the determination of what constitutes the work of an evangelist.

The Form of Government of The Orthodox Presbyterian Church provides that since "a candidate who has not received a call to be the pastor of a particular congregation may be called to engage in the work of an evangelist . . . it is proper that he should be ordained to the gospel ministry" and, in such a case, Question 8 of the formula required for ordination reads as follows: "Are you now willing to undertake the work of an evangelist, and do you promise to discharge the duties which may be incumbent upon you in this character as God may give you strength?" (Chapter XV, Section 15, pp. 28f.). But the Form of Government nowhere defines the work of an evangelist.

The reason why the Committee found it necessary to determine what constitutes the work of an evangelist is that, within the terms of the Form of Government, the only category in which it is possible to place ministers of The Orthodox Presbyterian Church who are labouring in churches other than those of our own denomination is that of "evangelist". The Committee is well aware that conceivably ministers labouring in churches other than those of our own denomination might be performing in such churches the work of "teacher" in accordance with well-recognized Presbyterian and Reformed provisions of earlier days. But since such practice has fallen into desuetude, at least in our circles, it may be discounted so far as the present question is concerned. In present-day practice "teachers" are associated with colleges and seminaries and not with congregations.

Hence the Committee, in restricting itself to the terms of the instructions given to it, finds that the consideration of the question at issue cannot successfully be advanced without determining what constitutes the work of an evangelist.

The Committee finds that in representative presbyterian churches in this country the following usages have been prevalent.

1. The term "evangelist" is both generic and specific. Any minister of the gospel may be called evangelist as he "bears the glad tidings of salvation to the ignorant and perishing" (Form of Government of the Presbyterian Church in the United States, Section 33). Specifically, the term "evangelist" is used to designate the minister of the Word whose functions are not specifically those of the pastor or of the teacher. It is with this specific use of the word that the Committee is concerned.

2. The evangelist is regularly ordained to preach the Word, administer the sacra-

ments and perform all other functions and acts that properly belong to the sacred office.

3. His office and standing are the same as those of any other minister.

4. The evangelist is not the duly installed pastor of a particular church of the denomination to which he belongs.

5. His function is distinct from that of the minister who is a teacher and who likewise in that capacity is not the duly installed pastor of a particular church.

6. The evangelist (a) ministers the gospel in frontier or destitute settlements, among the masses in large cities or in foreign lands and may also organise churches and ordain elders and deacons; or (b) holds in churches or communities revival services for a longer or shorter time; or (c) ministers the gospel in churches to which he does not sustain the pastoral relation; or (d) ministers the gospel through the press.

7. A candidate who seeks to minister the gospel in one or more of the ways enumerated in the preceding paragraph may be ordained as an evangelist.

8. A minister who has been ordained as a pastor or teacher may become an evangelist if he ceases to perform the function for which he was ordained and undertakes the work of an evangelist, just as a minister ordained as an evangelist may become a pastor or teacher when called to perform such a function.

It is the judgment of the Committee, however, that in view of the exigencies arising from the situation in which our Church is placed and in view of the opportunities with which it is confronted, there are other functions which may be regarded as proper extensions of the foregoing established usages. It appears to the Committee that one such proper extension is labour in churches other than those of our own denomination on the part of ministers of our Church, and that an ordained minister of The Orthodox Presbyterian Church may properly under certain circumstances and conditions perform such labour without prejudice to his ministerial standing in our Church and in a way consistent with his ordination vows. Consequently it is the judgment of the Committee that a candidate for ordination who seeks or intends to labour in churches other than those of our denomination may under certain circumstances and conditions be properly ordained as an evangelist by a presbytery of our Church. The reason for the Committee's judgment is that such labour may be distinctly missionary in its nature and purpose. It may be missionary in that it provides the minister with the opportunity of ministering the gospel to unbelievers and of promoting the cause which The Orthodox Presbyterian Church represents. Such labour may, in certain cases, be "pastoral" in that, though not specifically pastoral within the meaning of our Form of Government, it nevertheless presents The

Orthodox Presbyterian Church with the opportunity of providing churches other than those of our own denomination with pastoral ministrations which otherwise they might not enjoy.

In the opinion of the Committee it is impossible to delineate all the circumstances and conditions under which it may be proper for a minister of our Church to engage in such labour as is contemplated in the question referred to the Committee, because it is impossible to envisage all the cases that in the future might come before the various presbyteries or the general assembly. The presbyteries and the general assembly will have to consider each case in the light of the circumstances and conditions peculiar to it. Nevertheless the Committee believes that, based upon our Standards, certain general principles can be set forth and may with advantage be brought to the attention of the Church. To a large extent these principles are negative in form and preventative in their effect.

(1) Ministers cannot undertake to labour in churches other than those of our own denomination if such labour requires the performance of functions inconsistent with the Standards of our Church and the ordination vows required of our ministers. This principle respects the four chief parts of church life, namely, doctrine, worship, government and discipline.

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

(b) *Worship.* Such work cannot be undertaken if the relationship requires ministers to conduct worship that is not in accord with the Standards of The Orthodox Presbyterian Church or that is contrary to these Standards.

(c) *Government.* Ministers cannot participate in the government of such churches if such government is contrary to the principles of presbyterian government set forth in the Form of Government of The Orthodox Presbyterian Church.

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

(2) Ministers who perform such labour cannot be regarded as in any respect under the jurisdiction of the churches in which they labour. Jurisdiction over them belongs exclusively to The Orthodox Presbyterian Church, and the churches concerned should be fully cognisant of this fact.

(3) Though the churches in which such ministers labour are in no respect under the jurisdiction of The Orthodox Presbyterian Church yet the presbyteries

and the general assembly of The Orthodox Presbyterian Church should always exercise oversight of the work being performed by such ministers and should take due care that the work being performed is consistent with the Standards of The Orthodox Presbyterian Church.

(4) Ministers may become pastors of such churches provided none of the foregoing conditions is violated in the assumption of such a responsibility.

(5) Presbyteries of The Orthodox Presbyterian Church cannot install ministers as pastors of churches other than those of our own denomination.

(6) If installed as pastors under other auspices the installation must not be such as in any way prejudices the jurisdiction of The Orthodox Presbyterian Church over such ministers or such as in any way suggests the subjection of such ministers to the jurisdiction of the churches in which they are being installed. It must be understood that such installation is possible only in unusual cases and cannot take place if the installation formula prescribed by the Standards of the church concerned is of such a character that it implies the subjection of the pastor to the government of the church in which he is being installed or to the government of the denomination to which the church concerned belongs.

(7) The ultimate objective of all such labour cannot be anything less than the formation of churches of presbyterian persuasion, constitution and testimony, provided the churches concerned are not already such. To make the objective less than this would be inconsistent with the profession and vows made in ordination.

#### RECOMMENDATION

However valuable may be the presbyterian usages and however valid the principles set forth in this report, the Committee is of the opinion that the solution of the question referred to it cannot be reached without a determination of what constitutes the work of an evangelist. Since the Form of Government does not define the work of an evangelist, the Committee recommends that this General Assembly elect a committee with power to prepare for the consideration of the Twelfth General Assembly recommendations regarding such amendments to the Form of Government, the Book of Discipline and the Directory for Worship as such committee may deem necessary with respect to the question.

The last sentence of the above recommendation was amended so as to continue the present committee for the purpose of achieving the ends outlined, and Dr. Ned B. Stonehouse was added to the committee. In addition to Dr. Stonehouse and Elder Thompson, the Rev. Eugene Bradford and the Rev. John Murray are members of the committee.

## Orthodox Presbyterian Church News

### Presbytery of California

**F**IRST Church, Long Beach: Three new communicant members, two of whom are service men, were received at the most recent communion service. . . . A gospel team from the local Christian Service Organization has given a program of music and testimony at the Grace Community Chapel.

**F**irst Church, San Francisco: On May 20th the Machen League held a banquet to launch a contest within the group. . . . Beginning on June 4th, the church occupied its new quarters at 364 Divisadero Street. For some time the congregation has been meeting in a property belonging to the Old Westminster Church, Independent, but was requested to secure its own quarters. It is hoped that soon a permanent property may be purchased.

### Presbytery of the Dakotas

**T**HE churches at Bancroft and Manchester, S. D., have both voted a fifty per cent. increase in their contributions for church support. At Manchester, Mr. and Mrs. George Larson were received into communicant church membership and their two children baptized. Another covenant child was also baptized. Mr. Larson is a convert from Roman Catholicism. . . . At Bancroft, Ruling Elder Russell M. Ohmsted entered the Navy on May 16th and a farewell party was held in his honor. . . . Bible schools have been planned by the pastor, the Rev. Melvin B. Nonhof, at all three churches—Bancroft, Manchester, and Yale.

The Rev. C. A. Balcom of Bismarck, N. D., is conducting a month of vacation Bible school work, aided by two trained teachers. One week of school will be held at each of the following four fields: Wilton, Baldwin, Rock Hill and Bismarck. Announcement of the schools will be made each morning over radio station KGCU when Mr. Balcom broadcasts his half hour of Bible exposition. It is expected that the four schools will meet in Bismarck on the Fourth of July for closing programs, fun and fellowship.

### Presbytery of Ohio

**C**OVENANT Church, Indianapolis, Ind.: On the Sunday preceding Memorial Day, the young people's so-

ciety presented to the church a service flag, together with an honor roll containing the names of the eight men of the church family now in the armed forces. There is one gold star on the flag in memory of Harold J. Strait who gave his life in the service of his country a year ago.

### Presbytery of New Jersey

**B**ETHANY Church, Passaic: Mr. J. Harold Adams was elected ruling elder at the annual congregational meeting.

**C**alvary Church, Bridgeton: Letters of appreciation continue to be received from hometown service men to whom the church sends each month the *Soldier's and Sailor's Evangel* and a news digest called *Hometown Chatter*.

**G**race Church, Trenton: A recent Saturday evening gathering of the Machen League welcomed the Rev. Egbert W. Andrews of Passaic as a guest speaker. The Rev. John C. Hills, Jr., of Fort Lauderdale, Fla., occupied the pulpit on Sunday morning, May 19th. During May two adults were baptized and received into communicant church membership.

**F**aith Church, Pittsgrove: Miss Edna Beekman, a missionary to Amoy under the Reformed Church in America, who recently returned from an internment camp, addressed a large audience early last month. Miss Beekman is a cousin of the pastor, the Rev. Edward B. Cooper. The Rev. John Davies of Gresham, Wis., was guest preacher on the following Sunday, and on that evening Friendship Night was celebrated, with a special message by the pastor and music supplied by a mixed quartet from Covenant Church, Vineland. On the first Sunday in June four communicant members were received. . . . The church anticipates the early completion of its basement.

**C**ovenant Church, Vineland: The church is encouraged by a ten per cent. increase over the preceding year in Sunday school attendance. During the past six weeks the average attendance has been twenty per cent. higher than the year before. Superintendent of the school is Ruling Elder I. T. Mullen. . . . On May 28th large audiences at both services heard Captain Lardner W. Moore of Washington. Captain Moore is the brother of Chaplain James E. Moore.

### Presbytery of New York and New England

**C**OVENANT Church, Rochester: At the farewell party extended by the congregation to the Rev. and Mrs. Peter Pascoe, who have left for Belle Center, Ohio, several unusual gifts were presented in token of the members' affection. These included a check for one hundred forty dollars handed to the pastor, and silverware presented to Mrs. Pascoe. . . . Mr. David Muir, Westminster Seminary Middle, is supplying the pulpit during the summer months.

**C**ornville Church, Cornville, Me.: On Friday evening, May 19th, the Rev. Kelly G. Tucker, formerly of Norristown, Pa., was installed by the presbytery as pastor of Cornville Church. The Rev. Arthur O. Olson of Portland, Me., presided and preached the installation sermon. He also delivered the charges to the pastor and the congregation. Three elders of the Second Parish Church, Portland, Me., also took part in the service. Elder John M. MacDonald pronounced the invocation, Scripture was read by Elder P. E. Winslow, and prayer was offered by Elder Lenville Hawkes. Following the service, the congregation extended a warm welcome to its new pastor. Mr. Tucker will preach also in Canaan and East Madison, Me. He succeeds the Rev. Charles E. Stanton, who is now en route to the foreign mission field of Eritrea.

**S**econd Parish Church, Portland, Me.: The Rev. Arthur O. Olson celebrated last month the completion of the fifth year of his pastorate of the church. At that time five new communicant members were received. . . . Youth Night was observed on May 14th with members of the young people's society participating. The offering will be used to send delegates to this year's Deerwander Conference. . . . A special offering is being received on the first Sunday of each month for the repair and redecoration fund. . . . The Ivy Club recently sent three barrels of clothing and other gifts to the mission work of the Rev. and Mrs. J. Lyle Shaw of Newport, Ky. . . . On Friday, May 26th, a Fellowship Supper was held in the vestry. One hundred forty persons were present to hear their former pastor, the Rev. John H. Skilton, and a gift of money was presented by Mr. Edward F. Hayden to Mr. and Mrs. Olson in observ-

ance of their five years at Second Parish Church. Mr. Skilton preached at all services on the following Sunday. . . . Mr. and Mrs. Olson are receiving congratulations on the safe arrival of their son, Philip Kruse Olson, who was born on May 29th.

### Presbytery of Philadelphia

**C**OVENANT Church, Pittsburgh: On May 28th the Rev. Edwin H. Rian of Philadelphia spoke on "Orthodox Christianity vs. Presbyterian Unbelief". Through special advertising and house-to-house visitation, forty-two strangers, most of whom were members of the Presbyterian Church in the U.S.A., were attracted to the service. As a result, the members of the church were edified and the visitors became acquainted with the great issues involved in the stand of the denomination.

**Gethsemane Church, Philadelphia:** Guest preachers during May were the Rev. John Wistar Betzold, the Rev. John Davies and the Rev. James W. Price. Mr. Samuel Simpson and Mr. George McAllister were ordained and installed as ruling elders at a recent service, and one communicant member was received upon confession of faith.

**Bethany Church, Nottingham:** On the Sunday before Memorial Day, the parents of boys in the service pinned American flags on a map to show the present location of each, and prayer for each boy was then offered. . . . Vacation Bible school is being held from June 12th to 23rd. . . . Winter cottage prayer meetings proved helpful to the members in the material studied and the fellowship enjoyed. The missionary offering amounted to fifty dollars.

**Grace Church, Middletown, Del.:** The Rev. Robert H. Graham of Los Angeles, former pastor of Grace Church, was guest preacher on May 14th. . . . Vacation Bible school will be held from June 12th to 25th.

### Presbytery of Wisconsin

**B**ETHEL Church, Oostburg: Five young people made confession of faith on June 4th, and one covenant child was baptized. . . . The pastor, the Rev. Oscar Holkeboer, has accepted an appointment as instructor in Bible at Eastern Academy, a Christian school at Paterson, N. J. He expects to leave for his new position about the middle of August.

**Grace Church, Milwaukee:** The church reports an increase in attendance at all Sunday services. The Sunday school membership contest just completed brought the membership to thirty-five, a gain of seven new members. The need for a larger place of worship is becoming increasingly apparent and the building fund has already received six hundred dollars. Therefore, the congregation expects to take definite steps toward purchasing a property which will serve as both church and manse, and has already found a building in excellent condition and well adapted for immediate use.

**Calvary Church, Cedar Grove:** The Rev. George J. Willis, formerly pastor of Calvary Church, is now a chaplain in the U. S. Navy and is at present studying at the training school at Williamsburg, Va.

## Questions From Guardian Readers

**A**RE we justified, from Scripture, in saying that all covenant children dying in infancy are regenerated? I know that we may not say that all children dying in infancy are among the elect, but I have heard several Orthodox Presbyterian ministers declare that the children of believing parents, if such children die in infancy, are unquestionably saved. On what basis can such a statement be made?

C. C. B.

There is no explicit answer to this question in the Scripture. Consequently it is easily understandable that devout and reverent students of the Bible should differ among themselves as to the manner of dealing with this problem. Charles Hodge, the great Re-

formed theologian of the nineteenth century, goes so far as to say that not only all covenant children but also all who die in infancy, whether "baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents", are the subjects of redemption (*Systematic Theology*, I, 26).

To support this conclusion Hodge appeals to the analogy between Adam and Christ. All descendants of Adam, he maintains, are saved, unless there is an express Scriptural revelation to the contrary. There is no express Scriptural revelation to the effect that any who die in infancy are to be excluded from heaven as there is, for example, regarding adulterers or drunkards. Hence, Hodge concludes that all such children are saved. He further appeals to the nature of God. God would rather bless than curse, save than destroy. Lastly, our Lord's attitude toward little children is mentioned as supporting this proposition.

Is this reasoning of Hodge, however, conclusive? There is always a temptation to go beyond the plain teaching of the Bible. Such a procedure can sometimes lead to harm, as for example, when men try to explain the trinity or to reconcile predestination with man's free agency. The Scripture itself speaks upon this subject, "The secret things belong unto the Lord our God, but those things that are revealed are for us and our children for ever that we may do all the words of this law" (Deut. 29:29).

In the light of this passage it appears to the writer to be unwise to make dogmatic pronouncements upon a subject concerning which the Bible is silent. At the same time, there seems to be every presumption in favor of the view that the children of Christian parents, should they die in infancy, are truly saved. This presumption is to be found in the nature of the covenant of grace. When, therefore, God in His infinite wisdom sees fit to take one of these little ones, may not these parents who truly and sincerely plead the promises of God have every reason to believe that God has taken that little one to Himself?

This consideration, together with the thought of God's great love for His people in their sorrows, may be used to bring comfort to Christian parents who have lost an infant by death.

—EDWARD J. YOUNG

## Questions

**H**AVE you a question that you would like Dr. Young to answer in this department? If so, and if it is of general interest to a large number of readers, we hope that you will submit it for a future column.

## Denver Mission Work

**M**ISS Harriet Z. Teal, well known to GUARDIAN readers as the author of numerous stories for children, has for many months conducted numerous small Bible classes and mission groups in the Denver, Colorado, area. In a recent letter she gives an intimate picture of the work, modestly underestimating it but summarizing its varied aspects.

"I felt rather ashamed when I was east", writes Miss Teal, "to find that people thought that great things were being done by us here, when really they are quite small and unimportant-looking (at least to the human eye). I will not take time to go into much detail at present, but will just give a summary and another time tell more about it—just so there be no false impression.

"First I will tell you of the work outside of the Second Congregational Church of Denver, whose pastor, the Rev. W. Benson Male, is an Orthodox Presbyterian minister well known to most readers of the GUARDIAN. The work among the colored children was taken up again in December, as I did not return from Philadelphia until after the middle of November. This class meets once a week for Bible study, and is quite small. Since the first of the year I have also had a class of colored women. It took quite a while to get this under way—in fact, they had asked to have such a class a couple of years ago but never could seem to get together—but now at last I have a group of five or six women who are really interested and are coming regularly, even several times on stormy nights. It is a joy to teach them.

"The work on the west side at the housing project had dropped off, leaving nothing but the weekly after-school Bible class for children. After we had to give up quarters in the Methodist church building, and meet in a home, people did not care to come. Then a mission with a bus, from some distance away, came every Sunday and gathered up what children we had left and took them to their Baptist mission hall. Just try to compete with a bus ride!

"However, just lately there has been encouragement in increased attendance, due to some visiting I did. There were twenty-five at my Friday class. Also, one mother told me of an

idea she had of opening her home for a Sunday school, as she felt the need of one for her own little boy. She lives outside the project.

"The work in the Second Congregational Church is much more active lately, and I am giving more time there. We have our weekly Bible school for the children every Wednesday after school, and I have also a junior young people's meeting on Sunday evening and help with the older young people's work. We are also about to institute the Covenant Children's Course in the homes of our congregation. In addition, I am striving to gather together, more or less from scratch, a class of young women, of which I am teacher, in our Sunday school".

For some time Miss Teal had attempted to carry on the mission work at Oak Creek and Haybro, Colorado, which had formerly been conducted by the Rev. Clarence W. Duff. She has been forced to discontinue her work there, due to the fact that those fields are two hundred miles from Denver and require a seven-hour train ride each time they are visited. Despite Miss Teal's own minimizing of the work she is conducting, THE PRESBYTERIAN GUARDIAN believes that it merits the prayers and interest of every member of The Orthodox Presbyterian Church.

## MIDDLETOWN, PA., TO HAVE CHRISTIAN SCHOOL IN FALL

**T**HE second Christian school in Orthodox Presbyterian circles is expected to open its doors in Middletown, Pa., next September. It will be under the direction of the Christian School Association of Middletown, and will start with the first four grades. It is hoped that at least one additional grade can be added each year until all eight grades are in operation. Enrollment during the first school year will be limited to twenty-five pupils, and more than half of that quota has already been enrolled.

Mrs. James E. Menaugh, a successful teacher in public schools for a number of years, has been chosen to serve as the school's first teacher. It is planned to have at least one teacher for each twenty-five pupils. The

trustees of Calvary Orthodox Presbyterian Church, Middletown, have offered the church building for the use of the school.

Parents desiring further information concerning the school should communicate with Miss Gloria Grove, secretary of the association, 526 East Main Street, Middletown, Pa.

## SUPPLY PREACHER WANTED

The Memorial O. P. Church, Rochester, N. Y., desires to correspond with ministers who may be available to supply our church during the month of August. Communicate with Frank U. Remein, Clerk, 288 Wisconsin St., Rochester 9, N. Y.

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Write or call the pastor, Rev. John J. DeWaard, 54 Macbeth St. (Phone: Culver 906-W); or J. W. Schumacher, 79 Presque St. (Phone: Culver 5183-R)

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**THE PRESBYTERIAN GUARDIAN**  
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**Stanton Sails!**

**T**HE Rev. Charles E. Stanton, under  
appointment by the Committee on  
Foreign Missions of The Orthodox  
Presbyterian Church, has sailed from  
an east coast port, bound for Eritrea.  
Due to war conditions, detailed in-  
formation about his departure cannot  
yet be released.

Mr. Stanton will join the Rev. Clar-  
ence W. Duff in Eritrea and aid in  
the establishment of an Orthodox  
Presbyterian mission in that Moslem  
land.

A recent cablegram from Mr. Duff  
has informed the committee that he  
expects soon to secure a permit for  
Mrs. Duff and the children to enter  
the country, but that he has been un-  
able to secure a similar permit for the  
Rev. Francis E. Mahaffy, also under  
appointment by the committee. Mr.  
Duff adds that there is a probability  
that the terms of the Ethiopian gov-  
ernment's policy concerning missions  
may soon be favorably altered.

**Seminary Auxiliary**

**T**HROUGH an oversight, the report  
of the Fifteenth Anniversary Exer-  
cises of Westminster Theological  
Seminary (THE PRESBYTERIAN GUAR-  
DIAN, May 25, 1944, Page 152) omitted  
an account of the meeting of the  
Women's Auxiliary of the seminary.  
The GUARDIAN offers its sincere apolo-  
gies to the members of the auxiliary.

One hundred fourteen members  
were present at the luncheon meeting  
preceding the commencement exer-  
cises. Mrs. Frank H. Stevenson, presi-  
dent of the auxiliary, presided and  
extended a cordial welcome to the  
delegates, mentioning especially those  
who had traveled great distances to be  
present.

Mrs. R. R. Stuart, treasurer, an-  
nounced that during the year the  
Women's Auxiliary had contributed  
\$19,346.33 to Westminster Seminary.  
Although this fell somewhat short of  
the goal of \$25,000 which had been  
set for the year, it was felt that the  
total was still most gratifying. Many  
of the local branches of the auxiliary  
had exceeded their quotas, but indi-  
vidual gifts were for the most part  
smaller this year than in preceding  
years.

The Rev. Edwin H. Rian, president  
of the board of trustees of the semi-

nary, gave additional encouragement  
to the members by announcing that  
six hundred new friends had been  
added as donors to the seminary.

**MACHEN LEAGUE CONDUCTS  
MEMORIAL DAY CONFERENCE**

**T**HE Machen League of Philadel-  
phia Presbytery of The Orthodox  
Presbyterian Church held its first over-  
night conference on Monday and  
Tuesday, May 29th and 30th, at  
Westminster Theological Seminary,  
Philadelphia. Forty-seven delegates  
stayed overnight at the seminary, and  
a total of approximately one hundred,  
including eight from the Presbytery of  
New Jersey, were registered during the  
two-day session.

The theme of the conference was  
"The Witness We Bear". The open-  
ing and closing addresses were de-  
livered by the Rev. Edward L. Kellogg  
of Middletown, Pa., and the morning  
Bible study hour was conducted by  
the Rev. Professor John H. Skilton. A  
special feature of the conference was  
a "Town Meeting" led by Dr. Robert  
Strong of Willow Grove, Pa., and  
centering about a discussion of "Meth-  
ods of Witnessing".

**FRANCIS MAHAFFY ORDAINED  
AT WILLOW GROVE CHURCH**

**O**N Sunday, May 7th, Francis E.  
Mahaffy, who was graduated  
this year from Westminster Theologi-  
cal Seminary, was ordained by the  
Presbytery of Philadelphia of The Or-  
thodox Presbyterian Church. The  
service was held in Calvary Orthodox  
Presbyterian Church of Willow Grove.

Dr. Robert Strong, pastor of the  
church, moderated the meeting of  
presbytery, and the ordination sermon  
was preached by the Rev. Professor  
John H. Skilton of Westminster Sem-  
inary. The charge to the new minister  
was delivered by the Rev. Robert S.  
Marsden of Philadelphia.

Mr. Mahaffy is under appointment  
by the Committee on Foreign Mis-  
sions of the denomination, and ex-  
pects to leave for Eritrea or Ethiopia  
as soon as the necessary permits can  
be secured.