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One Dollar a Year

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The Tenth Anniversary of Westminster Theological Seminary 1929-1939

By the REV. EDWIN H. RIAN



Mr. Rian

IN MAY, 1939, Westminster Theological Seminary will celebrate its Tenth Anniversary. When the institution was launched in 1929 to carry on the tradition of Princeton Theological Seminary before its reorganization, many prophesied that the new seminary would close its doors at the end of a year. Every year since then the same wishful thinking has been expressed. Yet, as a decade of scholarly defense and teaching of the Word of God approaches fulfillment, Westminster Seminary is not only in existence, but its position in the Christian world is stronger and higher than ever.

Very few organizations have had their faithfulness to the gospel so severely tested. One doctrinal crisis after another has arisen to tempt the seminary to abandon its allegiance to the Bible and to compromise with Indifferentism and Modernism. This Westminster has not done and will not do. Such unflinching loyalty to the Word of God has caused many to fall by the way. On the other hand, God has strengthened the hands of the faithful; He has provided a beautiful new campus and has given the institution a stability which is much needed in this generation. The seminary has

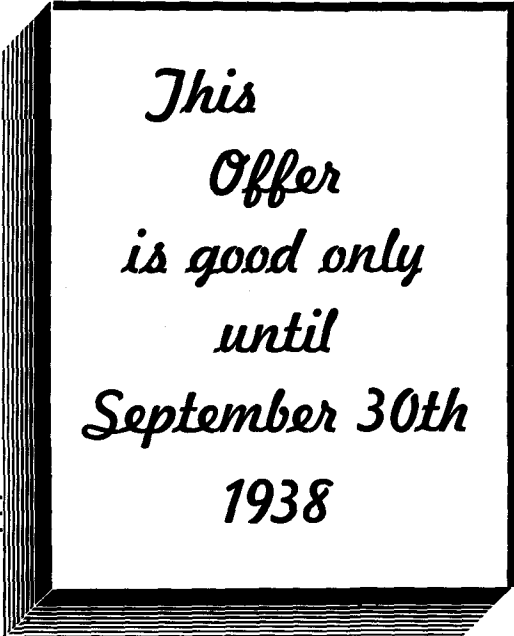
learned by trying experience that the promises of God are sure.

Extensive plans have been laid for the Tenth Anniversary. The Rev. John Macleod, D.D., Principal of the Free Church College, Edinburgh, Scotland, has accepted the invitation of the Faculty to lecture during the month of April, 1939, on "Scottish Theology in Relation to Scottish Church History." He will also give the commencement address on May 9, 1939. The public is cordially invited to attend these exercises.

Dr. Macleod is eminently fitted to present these lectures. His position is an important one in the Free Church of Scotland. Those who know him and have read his writings can testify to his faith in the Bible as the Word of God and his stand for the Reformed Faith as the system of doctrine taught in the Bible. His clear and precise language, his insight into the deep things of the Scriptures and his wonderful heritage of Scottish Presbyterianism make him a worthy exponent of the gospel. Those who listen to him will be enriched spiritually and the students who have the privilege of hearing this man of God will be better equipped for the ministry.

(Please turn to page 130)

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THE PRESBYTERIAN GUARDIAN

1505 RACE STREET

PHILADELPHIA, PENNA.

The Fourth General Assembly of The Presbyterian Church of America

THE first three general assemblies of The Presbyterian Church of America were, to some extent at least, concerned with controversy, with struggle, and with the clash of mutually irreconcilable forces. All of them were held amid the turmoil and confusion of metropolitan Philadelphia. But the church's fourth assembly, unlike the other three, was in the gracious providence of God marked with the calm of a deep unity and the quiet of a holy resolve. Thus it was altogether fitting that its sessions should be held on the beautiful 13-acre grounds of Faith Presbyterian Church of Quarryville, nestling in the peace of Pennsylvania's historic red hills, surrounded by rolling farmland and far from the storm and strife of the city.

Drawn not only by the duty and privilege of transacting the necessary business of the church, but also by the prospect of a refreshing spiritual retreat, the commissioners began to arrive in Quarryville early on the morning of Tuesday, May 31st. At 10.30 the service of worship was held. The sermon was preached by the Rev. John J. De Waard, Moderator of the Third General Assembly and pastor of the Calvary Presbyterian Church of Cedar Grove, Wisconsin. Mr. De Waard spoke on the text, Romans 8: 17, and chose as his subject: "Heirs of God and Joint Heirs with Christ."

"It must ever be a mystery to this world," said Mr. De Waard, "that there can be and is rapture of soul in the midst of suffering—suffering with Christ. And Christ is the man of sorrows. But it is no mystery to those who are in Christ Jesus. For who would not suffer even joyfully if the suffering is the necessary preparation for the full enjoying of God to all eternity. This suffering with Christ being such as it is, and the Christ being such as He is, and our union with the Lord being a vital one, there is a deep and abiding peace in this pain, for it is not a useless endurance of grievous burdens. No suffering of the

Christian, whatever its nature, ever is in vain."

Following the sermon the sacrament of the Lord's Supper was administered by Mr. De Waard, assisted by the Rev. George W. Marston of Kirkwood, Penna., and the Rev. Franklin S. Dyrness, pastor of the host church.

The First Session

At 2 o'clock in the afternoon the assembly was constituted with prayer offered by the Rev. Arthur O. Olson, general secretary of The League of Evangelical Students. The roll call at that time showed somewhat less than 50 commissioners present, but before the end of the first session others arrived, and during the course of the assembly 45 ministers and 17 elders enrolled with the clerk.

As the first items of business the minutes of the third assembly were approved and the docket was adopted in substantially the form in which it was printed in the May number of THE PRESBYTERIAN GUARDIAN. Mr. De Waard, as acting moderator, then entertained nominations for clerk of assembly. Four ministers were named: Robert H. Graham of Middletown, Del., Charles G. Schaufele of Philadelphia, Penna., John H. Skilton of Portland, Maine, and Leslie W. Sloat of Washington, D. C. Inasmuch as Mr. Sloat had already served in the capacity of clerk at the two preceding assemblies, the commissioners, at his request, allowed him to withdraw his name from consideration. Mr. Skilton received the majority vote and became clerk of assembly.

One of the many important differences between the general assemblies of the Presbyterian Church in the U.S.A. and those of The Presbyterian Church of America should here be remembered. In the old denomination moderators held office until the next assembly and stated clerks, like Tennyson's brook, seemed to go on forever. In The Presbyterian Church of America both the moderator and clerk hold office only for the duration

of the assembly, although certain duties are the clerk's during the ensuing year. It was voted, therefore, that the moderator about to be chosen appoint a committee of three to define the duties of clerk during the period between assemblies.

Election of Moderator

No clearer indication of the temper of the assembly can be found than the fact that apparently there had been no pre-assembly discussions of possible candidates for the office of moderator. Since no major crises faced the church and her ranks were not threatened with dissension, there simply was no reason why any commissioner needed to entertain even a shred of fear lest an unwise choice of moderator be made. Since the ship had escaped the shoals and gained the open sea any man who could read the chart and keep his eyes on the north star was an eminently suitable captain.

The Rev. Robert Strong, pastor of the Calvary Church of Willow Grove, Penna., and general secretary of the Home Missions Committee, in a brief but earnest speech nominated for moderator the Rev. Professor R. B. Kuiper, Chairman of the Faculty of Westminster Theological Seminary. He pointed out that Professor Kuiper was a man of established leadership within the church, that his gifts and capabilities had been proven both in the pastorate and in the classroom. In seconding the nomination the Rev. John P. Clelland, pastor of the Eastlake Church of Wilmington, Delaware, said that in his opinion the mantle of Dr. Machen had in certain respects fallen upon Professor Kuiper and that he was viewed by many outside the denomination as one of the foremost leaders in The Presbyterian Church of America.

Dr. Cornelius Van Til, also of Westminster Seminary, was nominated by the Rev. James L. Rohrbaugh, pastor of the Calvary Church of Wildwood, New Jersey. Dr. Van Til's nomination was seconded by Mr. J. R.

Cummings, ruling elder of St. Andrew's Church, Baltimore, Maryland.

Mr. Clelland was himself nominated by the Rev. Samuel J. Allen, pastor of the Bethel Church, Carson, North Dakota, and his nomination was seconded by Mr. Dyrness.

Professor Kuiper proved to be the assembly's choice for moderator. He received 27 votes, Dr. Van Til 17, and Mr. Clelland 9. Escorted to the chair by his nominator and seconder, he was greeted by Mr. De Waard and the office and authority of moderator were placed in his hands.

Overtures and Papers

The next item on the docket was the reading of overtures and papers. These were at this time merely read in order that the assembly might be acquainted with the matters which would face it later in the sessions. Three of these overtures were referred to the Committee on Christian Education with the request that a report be made at a later session of the assembly. The actions of the assembly on all overtures are recounted in a later section of this report.

A letter from the Rev. Henry Beets, LL.D., Stated Clerk of the Christian Reformed Church, expressed that church's appreciation of the greetings sent to its synod by the third assembly, and declared that "we also sincerely rejoice in the fellowship we have with you, as members of the Body of Christ, the Great Head of the Church."

The Committee on Christian Education

The report of the Committee on Christian Education was received and, after a number of relatively minor amendments, its recommendations were adopted in the following form:

The Committee on Christian Education:

1. Recommends and strongly urges Sessions to provide instruction in the Scriptures and the Catechism of our church for the covenant youth and for any who contemplate joining our church.

2. Heartily recommends the formation of Bible Institutes true to the Scriptures and the subordinate standards of our church, and calls attention to the Calvin Institute of the Bible to be located in Philadelphia.

3. Recommends the support of Summer Conferences that are faithful to the Bible and subordinate standards of our church. Attention is called to a) The Young People's Conference at Quarryville, b) the Reformed Young People's Conference

in New England, c) the Reformed Summer Conference for ministers to be held at Westminster Theological Seminary. . . .

4. The General Assembly calls attention to the Summer Bible School Materials prepared by Dr. Lawrence B. Gilmore and made available to the pastors of the denomination.

5. Recommends the formation of local societies for the organization of Christian Day Schools.

6. Suggests to the Sessions of our church the advisability of obtaining the widest possible circulation of THE PRESBYTERIAN GUARDIAN in the homes of our denomination.

7. Recommends to our Sessions and congregations the support of Westminster Theological Seminary.

8. Calls the attention of those desiring Sunday School literature true to the Bible and the subordinate standards of our church to the publications of the Christian Reformed Publishing Company in Grand Rapids, Michigan.

The moderator ruled that the Committee on Christian Education, which has served with few changes since the first assembly in 1936, should continue to function throughout the fourth assembly. It was also determined to elect a new committee of six ministers and three elders, divided into three classes of one, two, and three year terms, to serve after the adjournment of the assembly. Nominations for this committee were made from the floor but the vote was postponed until the afternoon session on Wednesday.

A cordial welcome was extended to the assembly on behalf of Faith Church by the pastor, Mr. Dyrness, and was warmly received by the commissioners.

The evening meeting on Tuesday, held under the auspices of the Committee on Christian Education, was addressed by the Rev. Professor John Murray, who spoke on "The Covenant Implications of Infant Baptism."

WEDNESDAY

The Wednesday morning session was opened with a brief devotional service led by the Rev. Oscar Holkeboer, pastor of Bethel Church, Oostburg, Wisconsin. At its conclusion the assembly was led in prayer by the Rev. Lawrence Jongewaard.

The Home Missions Committee

The first item of business was the consideration of the report of the Committee on Home Missions and Church Extension. The main report

was presented by Mr. Rian, and the financial report by Mr. Strong.

Some discussion centered about the civil suit brought by certain members of the Presbyterian Church in the U.S.A. for the purpose of restraining the denomination from the use of its name. Since the final decree of the judges of the Philadelphia Court of Common Pleas No. 5 would undoubtedly be handed down at a time when a *pro re nata* meeting of the general assembly could not conveniently be called, it was unanimously decided by the fourth assembly that, if the final decree proved to be unfavorable, the Home Missions Committee should appeal the decision to the Supreme Court of the Commonwealth of Pennsylvania.

The recommendations embodied in the report were debated at some length. The Rev. Samuel J. Allen vigorously advocated an extensive readjustment of the activities of the committee. Under his plan each presbytery would have "sole jurisdiction regarding the appointment, dismissal, control and support of missionaries laboring within its bounds." However, if funds for missionary work were needed beyond the ability of the presbytery to supply that need, the presbytery would apply to the church committee for aid. The church committee would have jurisdiction only in areas not within the bounds of any presbytery. Mr. Allen, himself a home missionary of wide experience, contended that the existing policy violated the sovereign rights of presbyteries, tended to a pauperization of mission fields, and militated against any possible future financial independence of such fields.

Those opposing Mr. Allen's motion pointed out the chaos that would almost certainly result from such a plan. The present financial instability of many of the church's presbyteries seemed to preclude any possibility of success for Mr. Allen's proposal. His motion was lost on the floor of the assembly, but at his request it was included in the minutes. It was then decided to appoint a committee of five to "study the particular powers of jurisdiction of the Home Missions Committee and the presbyteries and report to the next assembly."

Mr. Rohrbaugh moved that the Home Missions Committee be instructed to secure a full-time secre-

tary to promote the committee's work. He said that only by such a move could the church hope to gain a balanced budget for home missions. Mr. Woolley presented a substitute motion urging the committees on home and foreign missions to secure a joint full-time secretary to serve both committees. The substitute motion carried.

The report of the committee, in the form in which it was adopted, follows:

The Committee on Home Missions and Church Extension has endeavored to the best of its ability to carry out the instructions of the Third General Assembly.

WORK OF THE GENERAL SECRETARY

Following the resignation of the Rev. Charles J. Woodbridge as general secretary of the committee on August 1, 1937, the duties of general secretary were assumed by the Rev. Robert Strong, who stipulated that he serve without remuneration. Mr. Strong has devoted as much time as has been possible for him as a pastor to give to the advancement of the work of the committee. In addition he has aided in raising funds in order to meet the salaries of the home missionaries and has delivered occasional missionary addresses. The committee wishes to express its deep appreciation to Mr. Strong for his faithful and efficient work as general secretary.

THE CIVIL SUIT

The civil suit of the Presbyterian Church in the U.S.A. versus the officers and members of The Presbyterian Church of America was decided in favor of the former church by the Court of Common Pleas No. 5 of the City of Philadelphia. Objections to the decree were argued by our counsel. The judges' reply to these objections has not yet been made. On the basis of letters from the ministers of the church, the committee voted to appeal the decision in the event that our objections to the decree are overruled.

MISSIONARIES UNDER THE COMMITTEE

Four missionaries, who were serving under the committee, have, during the past year, found it possible to withdraw their request for aid. These ministers whose churches have become self-supporting are:

Carl Ahlfeldt, Indianapolis, Indiana; Donald C. Graham, Westfield, New Jersey; George W. Marston, Kirkwood, Pennsylvania; Leslie W. Sloat, Washington, D. C.

Since the Third General Assembly, the committee has appointed the following additional ministers to labor as full-time missionaries:

Thomas M. Cooper, Lincoln, Nebraska; Leland Jorgensen, Columbus, Ohio; Edward L. Kellogg, New York, New York; William A. Swets, Milwaukee, Wisconsin.

Since the Third General Assembly the following additional ministers have been granted aid according to the ability of the committee:

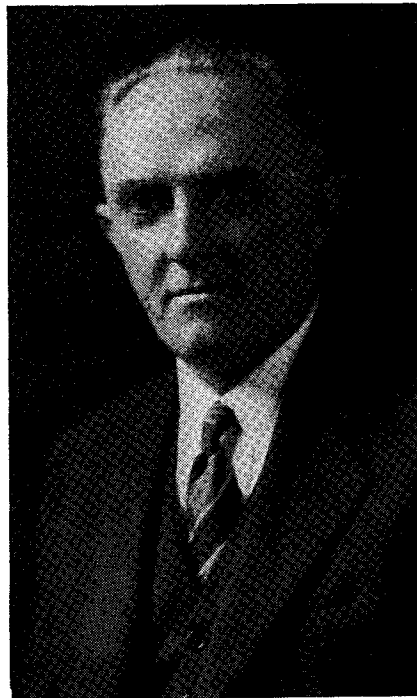
A. Culver Gordon, Bancroft, South

Dakota; Stanley I. Ray, Norristown, Pennsylvania.

The following is a complete list of the full-time ministers and missionaries who are now serving The Presbyterian Church of America in this country:

Thomas M. Cooper, Lincoln, Nebraska; John Davies, Gresham, Wisconsin; Edward L. Kellogg, New York, New York; Leland Jorgensen, Columbus, Ohio; Thomas M. Mitchell, Youngstown, Ohio; William A. Swets, Milwaukee, Wisconsin; Edward Wybenga, Waterloo, Iowa.

The following is a complete list of aid-receiving ministers and missionaries who are now serving The Presbyterian Church of America in this country:



Moderator R. B. Kuiper

Samuel J. Allen, Carson, North Dakota; C. A. Balcom, Wilton, North Dakota; Robert B. Brown, Negro Work in Philadelphia, Pennsylvania; Robert K. Churchill, Berkeley, California; Bruce Coie, Trenton, New Jersey; Edward B. Cooper, Pittsgrove, New Jersey; David Freeman, Philadelphia, Pennsylvania; A. Culver Gordon, Bancroft, South Dakota; Walter J. Magee, Hamill, South Dakota; E. E. Matteson,* Wilton, North Dakota; David K. Myers, Meadow, South Dakota; Stanley I. Ray, Norristown, Pennsylvania; J. Lyle Shaw, Newport, Kentucky; E. Lynne Wade, Los Angeles, California.

The total amount required each month for the salaries of these full and part-time missionaries is \$1275. Overhead expenses make the total budget \$1370. We regret to have to report that the committee was forced to adopt a *pro rata* basis in paying missionary salaries. This was the only

*Mr. Matteson on May 17th requested his presbytery to remove his name from its roll.

way in which the committee could avoid incurring debt. The debt owed to the missionaries for unpaid salaries prior to the Third General Assembly has been reduced in the course of the past year from \$2507.00 to \$1282.70. The committee has received a gift in the form of common stock which it has set aside to pay this back debt. The donor has stipulated that the stock be not sold until it reaches a certain market value.

In spite of the fact that this has been a difficult year financially, the missionaries have remained steadfastly at work without complaint. It has been an inspiring thing to see the way in which they have accepted sacrifice and persisted in the work of the Lord. The committee cannot too strongly urge upon the church the importance of the work of Home Missions. In this work lies the hope and future of The Presbyterian Church of America.

The terms of the following members of the committee expire at this General Assembly:

Ministers: Samuel J. Allen, John Murray, and Leslie W. Sloat; and *Elder:* M. A. Campbell.

There is another vacancy which must be filled in the elder representation due to the resignation of Dr. George R. Hunter.

RECOMMENDATIONS

The committee makes the following recommendations:

1. That the committee be given power to carry on its work and to receive and disburse contributions for the support of home missionaries and pastors who are receiving aid from the committee.

2. That the committee be given power to aid in the support of other ministers and missionaries through and with the cooperation of the presbyteries.

3. It is the expectation of the committee that mission fields shall become self-supporting as soon as possible. Therefore, the committee recommends the adoption of the following policy: That aid granted to mission fields shall be discontinued after two years except where conditions seem to warrant otherwise.

4. That the General Assembly give its earnest consideration to the establishment of special missionary work among the Jews and that the General Assembly instruct The Committee on Home Missions and Church Extension to establish special missionary work among the Jews."

At the opening of the afternoon session nominations were entertained to fill the five vacancies then existing in the Home Missions Committee. Nominations were also re-opened for the Committee on Christian Education, since it was discovered that six of the seven ministers previously nominated were members of the Presbytery of Philadelphia.

The five persons elected to the Class of 1941 of the Home Missions Committee were: *Ministers:* James L. Rohrbaugh; William T. Strong; Arthur O. Olson; *Elders:* Thomas R. Galbraith; William Ferguson.

The Committee on Christian Education chosen by the assembly is as follows:

Class of 1941: (Ministers) Cornelius Van Til; Lawrence B. Gilmore; (elder) H. Percival Allen.

Class of 1940: (Ministers) Calvin K. Cummings; Robert L. Atwell; (elder) Gordon H. Clark.

Class of 1939: (Ministers) Edward J. Young; John H. Skilton; (elder) Charles A. Freytag.

The Book of Discipline

The first part of the report of the Committee on the Constitution then came before the assembly. This involved a recommendation for final adoption, with five changes, of the Book of Discipline prepared by the committee and provisionally adopted by the third assembly to be binding until the present assembly. All five of the committee's recommended alterations were adopted, as well as additional changes proposed from the floor of the assembly. By referring to the Book of Discipline as it was published in the January, 1938, issue of THE PRESBYTERIAN GUARDIAN and noting the following alterations, it will be possible to obtain the Book of Discipline in the form in which it was later provisionally adopted by the fourth assembly:

1. In Chapter III, Sec. 4, the substitution of the following sentence for the second sentence: "A charge of an offense shall be deemed presented only when the charge is read before a regularly constituted meeting of a judicatory."

2. In Chapter III, Sec. 7, the substitution of the words "When a member of the church presents a charge, he" for the words "Every person about to present a charge".

3. In Chapter III, Sec. 8, the modification of the first sentence to read as follows: "If a charge in the form prescribed by Section 4 of this Chapter is presented to the judicatory of jurisdiction, the judicatory shall forthwith conduct a preliminary investigation to determine whether judicial process should be instituted".

4. In Chapter III, Sec. 8, in the third sentence, the insertion of the words "the testimony of witnesses or" after the words "the basis of" and before the words "such papers".

5. In Chapter III, Sec. 8, the substitution in the last sentence of the word "should" for the word "may".

6. In Chapter III, Sec. 8, the insertion in the last sentence of the words ", provided that this has not previously been done," after the word "prepared".

7. In Chapter VI, Sec. 2, the addition of the words "and record the reason in

its minutes" at the end of the second sentence.

8. In Chapter VI, Secs. 2 and 3, the substitution of the word "circumstances" in every case where the word "reason" is used.

9. In Chapter VII, Sec. 10, the modification of the second sentence to read as follows: "It consists in a solemn declaration by an ecclesiastical judicatory that it no longer regards the offender as a member of the body of Christ".

10. In Chapter VII, Sec. 12, the deletion of the word "suspended" and the addition after the word "person" of the words "suspended indefinitely".

The Book of Discipline thus amended was, after considerable discussion, adopted provisionally to be binding until the Fifth General Assembly.

The evening service on Wednesday was in charge of The Committee on Home Missions and Church Extension and was led by the general secretary, the Rev. Robert Strong. Brief but interesting and informative addresses were presented informally by seven home missionaries, giving a vivid picture of their respective fields. Those who took part were: Bruce A. Coie; Edward B. Cooper; J. Lyle Shaw; Edward Wybenga; David Freeman; William A. Swets; and Samuel J. Allen.

THURSDAY

The devotional service on Thursday morning was led by the Rev. John C. Rankin, pastor of the Calvary Church of Worcester, New York.

The Committee on Foreign Missions

The first item of business was the consideration of the report of The Committee on Foreign Missions, which was read by the chairman, the Rev. Franklin S. Dyrness. The report carried no recommendations. It recounted the work, progress, problems and methods of the one-year-old committee.

At the first of this year THE PRESBYTERIAN GUARDIAN, in order to be able to continue publication, found it necessary to call upon the mission committees of the denomination for financial aid. Recognizing the indispensable service which the magazine was able to render to both committees and the church at large, a monthly contribution was voted to the Guardian corporation by each committee. In the case of the Home Missions Committee the amount of this con-

tribution was cut in half in April, but The Committee on Foreign Missions continued the full amount and requested instructions from the assembly as to its future policy in this matter.

To those responsible for the publication of THE PRESBYTERIAN GUARDIAN it was a source of deep joy to witness the wholehearted support accorded the magazine. One voice alone was raised in disapproval of the present content of the paper, whereupon a number of ministers commended THE PRESBYTERIAN GUARDIAN in no uncertain terms. A motion by the Rev. Alexander K. Davison, approving the committee's past contributions and authorizing their continuance, was carried without a dissenting vote.

To fill vacancies created by the expiration of terms, the following ministers and elders were elected to the Class of 1941 of The Committee on Foreign Missions: *Ministers:* Cary N. Weisiger, George W. Marston, John P. Clelland; *Elders:* Murray Forst Thompson, M. A. Campbell.

The full report of the Foreign Missions Committee, as adopted, follows:

The Committee on Foreign Missions has endeavored to discharge its responsibilities, laid upon it by the Third General Assembly of The Presbyterian Church of America, by appointing a general secretary, establishing an office to receive and disburse contributions for the work of foreign missions, and promoting in general the cause of foreign missions in the church.

GENERAL SECRETARY

At a combined meeting of The Committee on Home Missions and Church Extension and The Committee on Foreign Missions, held on June 4, 1937, the Rev. Charles J. Woodbridge was requested to serve as general secretary for both committees. Mr. Woodbridge accepted the responsibility at a monthly salary of \$250.00, half of which amount was to be paid by each committee. Mr. Woodbridge proceeded to establish an office at 1526 Pine Street, Philadelphia, jointly with The Committee on Home Missions and Church Extension and THE PRESBYTERIAN GUARDIAN in order to curtail expenses.

On September 16, 1937, the committee took notice of the resignation of Mr. Woodbridge and terminated his salary, effective August 1, 1937.

On September 16, 1937, the committee invited the Rev. Cary N. Weisiger to become general secretary of the committee without compensation. On September 24, 1937, Mr. Weisiger accepted the responsibility with the understanding that he would not be able to give more than a small part of his time to the work on account of his duties as a pastor.

The joint office was moved to the Schaff

Building, 1505 Race Street, Philadelphia, on October 18, 1937.

Mr. Weisiger has carried on the regular correspondence of the committee, has written a monthly missionary study for the work in THE PRESBYTERIAN GUARDIAN and has made a few journeys to speak for the work in churches in Pennsylvania and New Jersey. The committee is deeply appreciative of the service Mr. Weisiger is rendering.

APPOINTMENT OF MISSIONARIES

On September 16, 1937, the following missionaries were appointed by the committee: Egbert W. Andrews, Mr. and Mrs. Richard B. Gaffin, R. Heber McIlwaine.

The salaries of the missionaries were to begin as of the date on which their salaries from The Independent Board for Presbyterian Foreign Missions ceased.

The committee has voted to reduce the regular monthly salary scale for single men and married couples by 15 per cent., effective June 1, 1938.

On October 29, 1937, the Rev. and Mrs. M. C. Frehn were appointed as missionaries of the committee. The committee noted with gratitude the offer of the Presbytery of California to support fully Mr. and Mrs. Frehn.

On October 17, 1938, the committee appointed the Rev. and Mrs. Henry W. Coray as missionaries, salary and allowances to begin as of January 1, 1938. On January 29, 1938, Mr. Coray sent a cable to the committee requesting that their appointment be cancelled. This was later followed, however, by a letter dated February 15, 1938, in which Mr. Coray authorized the committee to defer action on his cable, if it so desired. On March 28, 1938, the committee voted to defer action on the cable and to suspend Mr. and Mrs. Coray's salary as of February 1, 1938. Mr. and Mrs. Coray thus remain under the appointment of the committee without compensation subsequent to February 1, 1938.

Cause for gratitude to God is to be found in the growth of the work and in the protection God has granted to these faithful missionaries during political disturbances and international upheaval in the Far East. Mr. and Mrs. Gaffin are laboring in Tsingtao, China; Mr. and Mrs. Coray and Mr. Andrews in Harbin, Manchoukuo; and Mr. McIlwaine and Mr. and Mrs. Frehn in Tokyo, Japan.

Eight young people who have prepared themselves thoroughly for missionary service and who are earnestly desirous of serving the Lord on the foreign field have made application to the committee and are eagerly hoping for appointment. The committee hopes that even greater sacrificial giving on the part of our churches will enable it to extend the work in response to urgent appeals for further assistance which have been received from our missionaries. The committee prays that God will lay this need upon the hearts of His people.

CONTRIBUTIONS AND DISBURSEMENTS

The budget of the committee is approximately \$525 per month. But this figure does not include any remittance to Mr. and Mrs. Coray. God has enabled the

committee to meet all obligations throughout the year.

Contributions have been received from many friends and churches in the denomination. The Presbytery of California has been able at great sacrifice to send approximately \$100 per month for the support of Mr. and Mrs. Frehn.

Beginning January 1, 1938, the committee determined to make a monthly contribution of \$50 to THE PRESBYTERIAN GUARDIAN until the time of the next General Assembly. The committee took this action because it was of the conviction that the GUARDIAN was absolutely indispensable to the work of the committee by providing a necessary channel for publicity and missionary education. The continuance of the GUARDIAN seemed to be dependent upon such action by this committee and other organizations.

The committee desires the advice of the assembly with regard to the continuance of the contribution.

MEMBERS OF THE COMMITTEE

On July 9, 1937, the following officers were elected for a term of one year: The Rev. Franklin S. Dyrness, Chairman; the Rev. Paul Woolley, secretary; and Mr. Murray Forst Thompson, treasurer. There is an additional vacancy among the elders to be filled.

The following report of the committee appointed to define the duties of clerk of the assembly between successive assemblies was presented by Mr. Sloat, chairman of the committee, and was adopted:

We recommend that the clerk of the assembly shall be charged until the election of the clerk of the succeeding assembly with the following duties:

1. The preparation for publication of a transcript of the minutes of the assembly.
2. The reception of overtures, papers, requests, and any other communications intended for the next assembly, and their preparation for presentation to the assembly.
3. The collection and compilation of statistical reports from the presbyteries as of the 31st of March following, and of the information required by the Form of Government, 10:8, and their preparation for presentation to the assembly.
4. To advise the stated clerks of presbyteries of the obligations of presbyteries to present their records to the assembly for review as required by Form of Government, 11:4.
5. The preparation and publication of a proposed docket for the next assembly.
6. To act as clerk of the next assembly until a successor is elected.

The Directory for Worship

Next on the docket was the consideration of the third item in the report of the Committee on the Constitution. This concerned the Directory for the Public Worship of God, prepared by the committee and submitted to ministers and sessions early this

spring for their perusal. The committee recommended it for adoption with approximately 30 changes. These alterations were, in some cases, the result of suggestions made to the committee by ministers and elders; in other cases, the committee itself initiated the changes. Since the Directory for Worship was being submitted for the first time to this assembly, the alterations were viewed as part of the document and not as proposed amendments to it.

The length of the proposed Directory for Worship forbids its inclusion in this report, but THE PRESBYTERIAN GUARDIAN hopes to be able to publish it in an early issue.

No matter before the assembly occasioned as much debate as the Directory for Worship. A few commissioners felt that the Directory was so unsatisfactory that its provisional adoption would be a serious misstep. Others maintained that it should be recommitted for further work on the part of the committee. Still others felt that the difficulties could all be surmounted by the deliberations of the assembly. It was voted to proceed to a chapter-by-chapter deliberation. During the remaining hours of the morning the commissioners freely discussed the Directory, and in the afternoon a number of alterations were approved.

A radical difference of opinion became evident in a prolonged debate over the question of including the following sentence, found in Chapter II, Section IV, of the original form of the Directory: "It may be inferred from the example of the high priest and of the apostles that the salutation and the benediction are to be pronounced only by an ordained minister and in a gathering of Christ's church." Some commissioners favored the inclusion of the entire sentence; others wanted the phrase following the word "minister" deleted; and still others wished the whole sentence removed. Continued debate only served to demonstrate more clearly how impossible it would be to satisfy everyone. Finally, after becoming nearly submerged in a sea of proposals and counter-proposals, the consideration of the Directory for Worship was laid on the table "for the present."

Overtures

The only two overtures not re-

ferred to the Committee on Christian Education were brought before the assembly. Both were from the Presbytery of the Dakotas, and the first was a voluble demand that the assembly take a "definite and unequivocal stand for total abstinence." After reading the overture the clerk of assembly also read a letter from the Rev. Walter J. Magee, stated clerk of the presbytery, recounting the peculiar circumstances which permitted "a minority of the presbytery to become a voting majority," thus passing an overture which, in substance, had been voted down at an earlier meeting. At a later meeting of presbytery its stated clerk was instructed to request that no action be taken by the assembly. A motion to concur in that request was passed without a single dissenting vote. The second overture, which was to be considered only if the first were favorably acted upon, concerned a proposed union with the Bible Presbyterian Synod. Since it was not before the assembly no action was taken.

The overtures and other matters which had been referred to the Committee on Christian Education were presented, with recommendations, to the assembly. Two of the three overtures referred to the committee concerned the adoption of a systematized plan of Scripture reading, and the recommendation that the assembly urge the church to an even greater devotion to the Word of God than has characterized the denomination in its formative years. On these two overtures the committee felt that no action by the assembly was needed. Another overture from the Presbytery of New Jersey concerned work among the young people of the denomination. In reply the committee recommended "that the presbyteries be encouraged to organize young people's groups within their bounds." In the matter of the possible preparation of Sunday school material the committee recommended "that the general assembly do not take any definite steps in the direction of planning separate Sunday school literature for The Presbyterian Church of America at this time."

At an earlier session the committee had been instructed to study the matter of providing booklets of instruction for the youth of the denomination. In reply the committee offered four suggestions: (1) The

Shorter Catechism with the comments by the Rev. John Skilton as published in THE PRESBYTERIAN GUARDIAN; (2) *Study Your Bible*, by the Rev. Edward J. Young; (3) *A Brief Bible History*, by Boyd and Machen; and (4) the consecutive study of some book of the Bible. The committee further recommended the establishment of a Young People's Page in THE PRESBYTERIAN GUARDIAN and requested that a sub-committee be appointed to confer with the editorial council of the magazine with a view to inaugurating such a page at the earliest possible time.

In reply to a request of the assembly for a list of recommended tracts which are consistent with the Reformed standards of the denomination, the Committee on Christian Education reported that some of the ministers had found that tracts published by the Bible Truth Depot of Swengel, Penna., and the Faith, Prayer and Tract League of Muskegon, Michigan, were helpful.

The Westminster Theological Seminary banquet was held on Thursday evening. Mr. Rian told of plans for the celebration of the tenth anniversary of the seminary next year, and of the gracious providence of God during the months since Dr. Machen's death. Brief talks were given by the following ministers: Charles G. Schaufele, Calvin K. Cummings, Franklin S. Dyrness, and R. B. Kuiper.

The evening service was under the auspices of The Committee on Foreign Missions and was addressed by the Rev. James L. Rohrbaugh, formerly a missionary to Ethiopia.

FRIDAY

Miscellaneous business occupied most of Friday morning. A petition, signed by 203 members of Philadelphia churches and presented by Dr. John B. Thwing, pastor of the Knox Church, Philadelphia, was read by the clerk. This petition requested that the assembly constitute a presbytery of Philadelphia which should consist only of those churches within a certain restricted portion of Philadelphia county. The remaining ministers and churches in the present Presbytery of Philadelphia would then form one or more additional presbyteries. Dr. Thwing, in a letter accompanying the petition, pointed out the difficulty en-

countered by ministers and sessions within the city of Philadelphia in attending meetings of presbytery held in churches far removed from the metropolitan area. Also he felt that the problems of rural pastorates differed so greatly from those of city churches that the creation of a metropolitan presbytery would be of immense help to both groups. The assembly, feeling that it would like a more complete presentation of the plan and of the opinion of other pastors in the presbytery regarding it, referred the petition to the Presbytery of Philadelphia for its recommendation to be delivered to the Fifth General Assembly.

Other Miscellaneous Business

It was decided that all the reports by the stated clerks for the presbyteries to the general assemblies cover the period from April 1st to March 31st.

Last June the Presbytery of the Chicago Area became smaller than the size prescribed by the Form of Government. Therefore, the Rev. William J. Agnew of Deerfield, Illinois, was, in accordance with Chapter II, Section 4, of the Book of Discipline, assigned by the present assembly to the Presbytery of Wisconsin.

A motion of hearty thanks to the Rev. Franklin S. Dyrness and his church, and to all who had a part in the entertainment of the assembly, was enthusiastically voted.

The Rev. John J. De Waard was appointed to take the greeting of the fourth assembly to the Synod of the Christian Reformed Church soon to meet in Grand Rapids, Michigan.

It was decided to request that offerings be taken in churches of the denomination to defray the expenses of the general assembly. These expenses are not great, and the printing of the minutes is the major item. It was pointed out that a gift of ten cents by each lay member of the church would be sufficient.

The Fifth General Assembly will be convened at Westminster Theological Seminary, Laverock, Penna., on Wednesday, May 10, 1939, or earlier at the call of the moderator of the Fourth General Assembly. This date was chosen because it immediately followed the tenth annual commencement exercises of Westminster Seminary, and would enable many persons, especially those at a distance, to at-

tend both events at only slight additional expense.

The Directory Recommitted

There still remained the question of what disposition the fourth assembly should make of the proposed Directory for Worship. Upon motion its consideration was taken from the table and once more placed before the assembly. By this time all commissioners felt that it would be unwise and unnecessary to adopt even provisionally this portion of the constitution at this time. The assembly recognized the monumental task which had confronted the Committee on the Constitution and was fully appreciative of the work which had been accomplished. The prevailing feeling, however, was that the Directory should be recommitted for further study by the committee, and that the committee should be enlarged by the addition of three new members. Those elected to fill these positions were the Rev. Paul Woolley, Dr. Lawrence B. Gilmore and the Rev. Alexander K. Davison. The enlarged committee was also given power to consider and make further recommendations regarding the Book of Discipline.

Adjournment

At 12:30 on Friday the Fourth General Assembly of The Presbyterian Church of America was adjourned with prayer by the moderator. Many elements present in former general assemblies were notably absent from this assembly. True, there was strenuous debate, but it sprang not from a deep-seated divergence of purpose, not from the clash of Presbyterianism with undenominationalism and the spirit of independentism. Rather, it came from the very unity which bound the members together in a holy zeal to achieve a goal on which they were all agreed. Their differences were in every instance minor—the interpretation of a phrase in the Book of Discipline or the inclusion of a sentence in the Directory for Worship. The essential unity and purity of the church was the very reason why the commissioners could engage in free debate without endangering the peace of the church.

In the truest sense of the word this was a deliberative assembly. No machine dictated the commissioners' votes. Each representative was given the fullest privileges of the floor

Must Missionaries Live?

YES, even during the summer months of July and August when many of us are enjoying a vacation, missionaries have to be supported. Will you not keep this matter on your heart and remember that God does not expect us to take a vacation in the matters of praying and giving?

whenever he wanted them. Major actions were not railroaded through the assembly. Debate was not cut off.

And throughout all the assembly the church was building a solid foundation for the future. That foundation was being laid with care and deliberation, not for a single tomorrow but for all the tomorrows that face the

denomination in the gracious providence of God.

From the viewpoint of the world at large there was unity in the mammoth assembly of the Presbyterian Church in the U.S.A. But that unity was possible only because its commissioners were determined to secure it even with the kiss of Judas. It was a unity in betrayal and denial of our Lord and Saviour Jesus Christ. On the other hand, the unity of The Presbyterian Church of America was that of men who had dedicated themselves to the propagation and defense of the gospel of their Saviour and to the proclamation of the whole counsel of God. They were united in their determination that theirs should be a church in which Christ was honored as the only Head and King, in which the Holy Scriptures were the only infallible rule of faith and conduct, and in which every detail of the church's corporate existence should be true at all costs to the Word of God. In other words, they wanted—and they have obtained—a Presbyterian church.

—THOMAS R. BIRCH

The Church Directory



CALVARY PRESBYTERIAN CHURCH
OF MIDDLETOWN, PENNA.

THE Calvary Presbyterian Church of Middletown, Penna., of which the Rev. Robert S. Marsden is pastor, completed its second year of service on June 24th. On that date in 1936 the congregation was organized and applied for admittance to the Presbytery of Philadelphia of The Presbyterian Church of America. About 65

former members of the Presbyterian Church in the U.S.A. united in the formation of the new church, and the first services were held in the local theatre on June 28th. A post office building which had lately been vacated was rented a few weeks later, and has been leased by the Calvary Church until July, 1940, at which time it is confidently expected the church will be able to undertake a building program. Services under the auspices of the Calvary Church are also held each week at the home of Mrs. A. F. Bedford and Miss Anna Richards in Carlisle, where a small group of about 15 people worships regularly.

The Sunday school of the Calvary Church is one of the greatest encouragements in the work. On the opening Sunday there were 94 in attendance, and on the second anniversary there were 187 present. The second anniversary was celebrated on June 19th, at which time the Rev. Everett C. DeVelde of Cincinnati, Ohio, was the guest preacher.

At the present time there are 89 communicant members, 45 baptized children and 184 Sunday school members.

A New Book on Daniel

A Review by the REV. EDWARD J. YOUNG

STUDIES IN THE BOOK OF DANIEL, Second Series, by Robert Dick Wilson, Ph.D., D.D., LL.D., Fleming H. Revell Company, New York, 1938.

AT THE time of his death in 1931 Dr. Wilson was one of the leading Old Testament scholars in America. For many years he had taught at Princeton Seminary, but when that institution compromised its consistent Presbyterian witness, he came to Westminster.

Dr. Wilson was preëminently a linguist. His writings reveal the fact that he was a master of the Hebrew and Aramaic languages in which the Old Testament was written. But in addition to these he was familiar with most of the languages and dialects of the ancient Biblical lands. In his writings may be found frequent references to Arabic, Assyrian, Syriac, Ethiopic, and others. Coupled to this linguistic knowledge were the patience and ability to do thorough research. One cannot but marvel at the encyclopedic knowledge which is displayed on the pages of Dr. Wilson's works.

These two factors — linguistic ability and thoroughness of research — have characterized Dr. Wilson's writings. Although he was an ardent defender of the supernatural view of the Old Testament as a whole, yet it was the book of Daniel to which much of his attention was devoted.

Toward the end of the third century, A. D., a heathen philosopher, Porphyry, suggested that the book of Daniel might be a fabrication, and that its prophecies were probably written after the predicted events had taken place. This view, however, found no acceptance in the Church.

Today, Porphyry seems to have come into his own. Most contemporary scholars assert that the book of Daniel was written long after the time when Daniel lived. They tell us, for example, that the book contains historical inaccuracies, and that the style and character of its language do not reflect the time of Daniel. Indeed, they heap up objection after objection to this book which our Lord used.

It is these objections to the book of Daniel that Dr. Wilson has been engaged in examining. In an earlier volume he answered many attacks

upon the historical trustworthiness of the book. The present volume is a collection of eight articles which have been edited by Dr. Oswald T. Allis. The book deals with such difficult subjects as Daniel and the Canon, the Influence of Daniel, and the Prophecies of Daniel.

The claims of the destructive critics are subjected to a most thorough investigation, and Dr. Wilson succeeds in showing that, insofar as they impugn the historical character of the book, these claims are without foundation. The work is in no sense a popular one, but all Christians should rejoice to know that this scholarly reply to unfounded attacks upon a book of Scripture has appeared. With regard to the whole question of the book of Daniel, we believe that Dr. Wilson is justified in saying, "Daniel is with us and Christ is with us. *Caveat criticus!*"

TENTH ANNIVERSARY

(Concluded from page 121)

Another Tenth Anniversary activity is the rallies which will be held in behalf of the seminary in many churches during the spring of 1939. They will afford an opportunity to present the seminary's claims, needs and stand for the gospel. The meetings will be announced locally and will be addressed by members of the Faculty and the Board of Trustees. Plan to attend these rallies.

The first Ministerial Institute will be held on the campus this summer, from August 21st to 28th. Ministers of all denominations are urged to attend. Courses in Biblical Exegesis, Apologetics, Church History and Pastoral Problems will be presented by members of the Faculty and others. Popular evening meetings will be held, to which the public is invited. Next year, the Tenth Anniversary year, another Institute will be held on the campus which will be more extensive and for a longer period of time. The exact dates will be announced in the fall. Here is an opportunity for ministers of all denominations to be refreshed spiritually and to become better instructed in the Scriptures. This is not just another conference; it is a period of intensive study of the Word of God.

Certain definite objectives have been set for the Tenth Anniversary. The most important is the determination to secure two thousand new friends for Westminster by May, 1939. The seminary is dependent upon the voluntary contributions of those who believe the Bible to be the Word of God. Every friend of the institution is urged to enlist the support of others who will send a gift each year to this seminary which has been so faithful to the gospel. You who are not donors, will you not consider Westminster Seminary as an object of your missionary giving?

The need for well-trained ministers who will proclaim only the gospel of Jesus Christ was never greater than now. The seminary is equipped both from the standpoint of scholarship and conviction to prepare able and consecrated young men for this noblest task on earth. But, in order to do this, it must have the whole-hearted support of hundreds of Bible-believers. Will you be one of those to aid in this all-important work?

As the Tenth Anniversary is contemplated it is with a note of joy in the Lord and a satisfaction of a task done in accordance with the Word of God. There have been many temptations to waver but the seminary has withstood these temptations and has gone straight on in its determination to remain loyal to the Lord Jesus Christ. When the trying and difficult crises through which the institution has passed are considered and the successful weathering of these storms is realized, there is justification in believing that Westminster Seminary is of God and not of man.

The future seems brighter than the past. The initial stage of testing, which comes to every organization, has left the seminary with its foundation stronger. New recognitions are beginning to come to the institution which make it plain that men have faith in the stability and intrinsic worth of the seminary. There is every reason to believe that the hope of making Westminster Seminary a great center of Christian learning will be realized.

It is with a sense of gratefulness to the Lord that all of those associated with the institution cordially and earnestly invite you to be present at this historic event in the life of Westminster Seminary.

The Presbyterian Guardian

EDITORIALS

The World's Worst Leader

GIDEON, without doubt, was the world's worst leader. To begin with, he started his career by breaking down the altar of Baal. This was a most unwise act, for it antagonized many possible supporters. His speech seems to have lacked persuasion. His call for volunteers to help drive out the marauding Midianites was answered by only thirty-two thousand warriors. And when they had gathered together, over two-thirds of them were so unimpressed by Gideon that they returned home, afraid to go with him. And finally, although he now had only ten thousand, he imposed a test on them which resulted in nine thousand seven hundred more departing, and he was left with but three hundred who would go to war with him. It might be mentioned, however, that the multitudinous enemy left the country in haste, and that none of the three hundred were lost in the battle.

Yes, undoubtedly, Gideon was the world's worst leader. He really had just one thing to his credit. He was doing what God had told him to do. That is always a big advantage. Gideon himself probably thought what he was called upon to do seemed somewhat strange, judged by human standards. But God had told him to do it. So he went ahead, and asked no questions. He left the results in God's hands. His task was to obey orders. And, as a result, things happened. Victory followed. The people were freed. In fact, this was all *God's Work*—and it was all *God's Way*. Whenever God's work is done in God's way, success is certain.

There are plenty of people—Christian people—in our own land who would like to drive out the marauding Modernists. There were plenty of Israelites who wanted to get rid of the people of Midian. But nothing happened until Gideon came along and did what God told him, regardless of consequences. A few people in our own

land are trying to follow Gideon's example. They call themselves The Presbyterian Church of America. Their first leader was Dr. J. Gresham Machen. In trying to do what God told him, Dr. Machen was paid the rare compliment of being called the world's worst leader. Undoubtedly those who are in that church now, and those helping to guide its policies, are among the world's worst leaders. At least, the church is trying to do what God has commanded, without regard for what men may think. And they are leaving the results in His hands.

But remember—God gave victory to Gideon!

—L. W. S.

Three General Assemblies

THE fourth assembly of The Presbyterian Church of America convened in Quarryville, Pennsylvania, on the conference grounds of the Faith Presbyterian Church. It was mainly concerned with the constitution of the church and in particular with the proposed Book of Discipline and the Directory for the Public Worship of God. The spirit of the discussions about the constitution and the spirit of the whole assembly was characterized by a determination to hew to the line, to turn neither to the right nor to the left, but to be true to the Word of God.

The 78th general assembly of the Presbyterian Church in the U. S. met in Meridian, Mississippi. The leading issue before that assembly was a proposed change in its Confession of Faith. It voted to change the Confession so as to weaken the Biblical and Calvinistic statement on election. Even the liberal journal, *The Christian Century*, recognized this in a recent issue: "Yet the fact that the General Assembly has deemed it wise to recommend changes to soften, if not to weaken the predestinarian doctrine and to obscure the inhumanity of it, shows that its face is forward." Another very important action by which the assembly demonstrated its downward trend was its treatment of the appeal of Mr. Arthur W. Machen and his family against verdicts of two lower judicatories of the church. The complainants had protested against the continuance of union services between a northern and a southern church in Baltimore, but had been refused by the Presbytery

of Potomac and the Synod of Virginia. Their reasons for the protest were: the prevailing Modernism in the northern church, its corporate apostasy in the rulings of the general assemblies of 1934 and 1936, the Auburn Affirmationist pastor of the Baltimore church of the northern denomination, and the preaching of an unconverted Jewish rabbi in the pulpit of that church. In spite of the grave implications of this case, the commission of the general assembly unanimously turned down Mr. Machen's appeal. On the other hand, the assembly did vote to stay out of the Federal Council of Churches and to dissolve its present committee on church union. The assembly vacillated between the good and the bad. It might well be asked the question, "How long halt ye between two opinions?"

The general assembly of the Presbyterian Church in the U.S.A. convened in Philadelphia to celebrate its 150th anniversary amid much ceremony. In spite of the anniversary this was just another assembly. Its rank Modernism and doctrinal indifference can be seen in at least two ways. All four candidates for moderator were lauded as evangelicals, even though one was an Auburn Affirmationist. Dr. Charles W. Welch, who was finally elected moderator, appointed an Auburn Affirmationist as vice-moderator. The nominating speeches which helped to elect Dr. Welch were an appeal for a union of Presbyterian churches and, in fact, of all Protestant bodies. The assembly voted almost unanimously to enter the World Council of Churches to which Dr. Lewis S. Mudge, retiring stated clerk, was a delegate. The creedal differences of the churches in this Council were given no consideration. What a catastrophe to witness the downfall of loyalty to the system of doctrine taught in the Bible by a church which formerly was a citadel of historic Christianity.

These three general assemblies reflect three different attitudes toward the Bible. The Presbyterian Church in the U.S.A., by its actions, is not true to it. The Presbyterian Church in the U.S. is neither hot nor cold. But The Presbyterian Church of America, by the grace of God, is convinced that the Bible is the very Word of God.

—E. H. R.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 60

The Eighth Commandment

QUESTION 73. *What is the eighth commandment?*

ANSWER. *The eighth commandment is, Thou shalt not steal.*

QUESTION 74. *What is required in the eighth commandment?*

ANSWER. *The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.*

QUESTION 75. *What is forbidden in the eighth commandment?*

ANSWER. *The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth or outward estate.*

What Is Required



Mr. Skilton

THE Bible makes it clear to us, in several ways, that God, who owns all things (Ps. 89:11; 8:6; 115:11; Gen. 1:28, 29; I Chron. 29:11-14; Matt. 6:11; Rom. 11:36), has granted to man the right to receive, procure, hold, and develop property. If no one justly possesses anything, God would never have commanded, "Thou shalt not steal." God granted to man Eden and its fruits and dominion over the whole earth (Gen. 1:26-28; 2:8-17; Ps. 115:16). He established the borders and divisions of Israel (Gen. 13:14-18; Josh. 14-21); and fixed the boundaries of all nations (Acts 17:26). He rules over men's possessions, increasing or reducing them according to His will (Gen. 31:16; I Sam. 2:7; Matt. 6:32; Lk. 1:53), and judges men's stewardship (Matt. 25:19-46). The Scriptures justify due rewards for labor (I Thess. 4:11, 12; II Thess. 3:8, 10-12; Matt. 10:10; II Tim. 2:6; Deut. 24:14, 15; Prov. 6:6-8; 10:4; 18:9; 19:15), the transfer or transmission of property from one generation to another (Num. 36:7-9; II Cor. 12:14; Eph. 4:28; Phil. 4:18); and the seizure of goods in a just and necessary war (Deut. 20:14; I Sam. 30:22). Our Lord would have us make to ourselves friends with property (Lk. 16:9, 11).

The fact of man's need of property has been brought out by Dr. Cornelius Van Til in his lecture on the eighth commandment: "Since man is created soul and body he needs an external sphere in which he can act freely. He needs this sphere in connection . . . with others since together they form a unity, but he also needs a sphere for himself where he can develop himself in relative independence. Property gives freedom for rational and moral activity."

Recognizing his responsibility to God, the owner of all, man should fulfill the various duties required in the eighth commandment. The Larger Catechism, Q. 141, lists them as "truth, faithfulness, and justice in contracts and commerce between man and man [Ps. 15:2, 4; Mic. 6:8; Zech. 8:16]; rendering to every one his due [Rom. 13:7]; restitution of goods unlawfully detained from the right owners thereof [Lev. 6:4, 5; Lk. 19:8]; giving and lending freely, according to our abilities, and the necessities of others [Deut. 15:7, 8, 10; Gal. 6:10; Lk. 6:30, 38]; moderation of our judgments, wills, and affections, concerning worldly goods [I Tim. 6:6-9]; a provident care and study to get [I Tim. 5:8], keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition [Prov. 27:23-27; I Tim. 6:17, 18]; a lawful calling [I Cor. 7:20; Eph. 4:28], and diligence in it [Prov. 10:4; Rom. 12:11]; frugality [Prov. 12:27; 21:20; John 6:12]; avoiding unnecessary lawsuits [I Cor. 6:1-9], and suretyship, or other like engagements [Prov. 11:15; 6:1-5]; and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own [Lev. 25:35; Phil. 2:4; Deut. 22:1-4; Ex. 23:4, 5]."

The Sins Forbidden

In addition to the neglect of the duties required, the eighth commandment forbids pursuing unlawful callings (Acts 19:19, 24, 25); doing no work or neglecting our work (II Thess. 3:11; Prov. 20:4; 13:4; 14:33; 15:19; 18:9; 20:13; 10:4;

22:26, 27); wastefulness (Prov. 21:17; 23:20, 21); miserliness; covetousness (Lk. 12:15); making worldly goods an object of inordinate prizing and affection (I John 2:15, 16; Prov. 23:5; Ps. 62:10), and, as the Larger Catechism, Q. 142, says, "distrustful and distracting cares and studies in getting, keeping, and using" those worldly goods (Matt. 6:24, 25); envy (Ps. 73:3); and not rendering unto God that which He desires and thereby losing for ourselves His promised favors (Mal. 3:9, 10; Prov. 22:9; 11:24, 25; 22:9).

Also forbidden in the eighth commandment are theft (Eph. 4:28), robbery (Ps. 62:10), man-stealing (I Tim. 1:10; Ex. 21:16), receiving goods we know to be stolen (Prov. 29:24); fraud in its every form; misrepresentation in trade (Prov. 20:14); adulteration of goods; faulty weighing and measuring (Prov. 20:10, 23; Lev. 19:35, 36; Prov. 16:11; 11:1); extortion (Matt. 23:25; Ezek. 22:12); usury (Ps. 15:5); bribery (Job 15:34; Isa. 33:15); vexatious lawsuits (Prov. 3:30; I Cor. 6:7); taking unfair advantage of the needs of men and of their ignorance; "unjust enclosures and depredation [Isa. 5:8]; engrossing commodities to enhance the price [Prov. 11:26]" (Larger Catechism, Q. 142), failure to give due reward for labor, and gambling.

SUBJECTS FOR STUDY AND DISCUSSION

1. What does the Bible teach with regard to property rights?
2. Does the Bible ever encourage communism? socialism? the principle that "might makes right"?
3. Does the eighth commandment apply to governments as well as to individuals?
4. What bearing has this commandment on recent disputes between labor and capital?
5. What does the New Testament teach regarding money? Study all the passages dealing directly with the subject.

LESSON 61

The Ninth Commandment

QUESTION 76. *Which is the ninth commandment?*

ANSWER. *The ninth commandment is, Thou shalt not bear false witness against thy neighbor.*

QUESTION 77. *What is required in the ninth commandment?*

ANSWER. *The ninth commandment requireth the maintaining and promoting of truth between man and*

man, and of our own, and our neighbor's good name, especially in witness-bearing.

QUESTION 78. *What is forbidden in the ninth commandment?*

ANSWER. *The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.*

What Is Required

ALTHOUGH the ninth commandment may make special reference to false witness-bearing in a court of law, it is not to be confined to that one sin. Like other commandments which mention specifically the most grievous manifestation of a certain type of evil, it prohibits far more than the sin explicitly condemned and implies many positive requirements.

The sum of the positive demands of the ninth commandment is that we "respect, maintain and develop the good name of ourselves and our neighbors."

When man rebelled against God he attempted to make himself the determiner of truth. Not in God, not in the revelation of the Most High, did he think to find the standard of judgment, the truth, but in his own reason. Man accordingly became the slave of deception, of the lie. His progress in the scientific sphere has been thwarted and impoverished by his separation from the Source of all truth. And then, being opposed to God, he could have regard for none, not even for himself, for his Creator's sake. False to his Maker, he felt no true obligation to be other than false to himself and to all others. Of course, God has restrained man's evil to a degree by His common grace and has not delivered man completely to the logical consequences of his sin: but all unregenerate men are on the side of the father of lies.

The redeemed of the Lord are able to see that God is the Source of truth, that no interpretation of anything, except God's interpretation, is correct; and they are freed from their bondage to the lie in all fields of endeavor. Loving God, the child of God loves truth and seeks to serve its interests (Ps. 31:5; 57:10; John 14:6; Rom. 3:4; I John 2:22; 5:10; Prov. 26:24, 25; Col. 3:9; I Cor. 13:6, 7). The regenerate realize their obligation to have a fitting regard for themselves and others for

God's sake, and seek to be truthful in thought, word, and action. They endeavor to maintain and promote truth between man and man and their own and their neighbors' good name.

The believer is to have a truthful conception of himself. He should measure himself by the Word of God. Awareness of his shortcomings should prevent his becoming vain-glorious; but a knowledge of the gift of God's grace to him and of the promise of God that one day he will be made perfect in holiness will prevent his losing heart. He will look to his Redeemer, who is the Truth, for development, and will be "transformed into the same image from glory to glory" (II Cor. 3:18). He should not portray himself as better or worse than he is. At times he may be called upon to defend his name against the attacks of Satan and his servants. In all things regarding himself he will try to be honest.

Not only will the believer strive to think correctly about himself, but he will also strive to think truthfully about his neighbor. He should, of course, rejoice in the work of grace that God has performed in those of the household of faith; but he should also be cognizant of the work of God's common grace for the unregenerate. He should wish to utter truth to and about others. He should be careful to respect, defend, and develop the good name of office-bearers in the church and state; and be ready to speak to any man, however high his position, about his responsibility in respect to truth. He should be zealous to defeat the attacks of the enemies of truth on the good name of others.

The duties required in the ninth commandment are listed in the Larger Catechism, Q. 144, with more definiteness than we have stated them above. They are there said to be "the preserving and promoting of truth between man and man [Eph. 4:25], and the good name of our neighbor, as well as our own [III John 12]: appearing and standing for the truth [Prov. 31:9]; and from the heart [Ps. 15:2], sincerely [II Chron. 19:9], freely [Jer. 9:3; I Sam. 19:4, 5], clearly [Jer. 42:4; Josh. 7:19], and fully [Acts 20:27; II Sam. 14:17-20], speaking the truth, and only the truth, in matters of judgment and justice [Lev. 19:15; Prov. 14:5],

and in all other things whatsoever [Col. 3:9; II Cor. 1:17, 18]: a charitable esteem of our neighbors [Heb. 6:9; I Cor. 13:7]; loving, desiring, and rejoicing in their good name [Rom. 1:8; III John 4]; sorrowing for [II Cor. 12:21; Ps. 119:158], and covering of their infirmities [Prov. 17:9; I Pet. 4:8]; freely acknowledging of their gifts and graces [I Cor. 1:4, 5; II Tim. 1:4, 5]; defending their innocence [I Sam. 22:14]; a ready receiving of a good report [I Cor. 13:6, 7], and unwillingness to admit of an evil report concerning them [Ps. 15:3]; discouraging talebearers [Prov. 11:13], flatterers [Prov. 26:24, 25], and slanderers [Ps. 101:5]; love and care of our own good name, and defending it when need requireth [Prov. 22:1; John 8:49; II Cor. 11:1-33; 12:1-13]; keeping of lawful promises [Ps. 15:4]; studying and practicing of whatsoever things are true, honest, lovely, and of good report [Phil. 4:8]."

The Sins Forbidden

The ninth commandment most obviously forbids bearing false witness against our neighbor in court. But it also condemns bearing false witness at any time, in any place and in any manner. It prohibits slander, tale-carrying, silence when others are unjustly attacked; envy; and evil suspicions. It rules also against falsehoods, whether in word, tone of voice, sign, or gesture, and even if designed to bring about what may be thought a good end; mental reservations; breaking lawful promises; pious frauds; forgeries; falsified miracles; flattery; deceit about oneself, whether by unjustified laudation or detraction; hypocrisy; flattery; rash, harsh, and partial censuring; exaggeration; and other similar sins. (See also the Larger Catechism, Q. 145.)

SUBJECTS FOR STUDY AND DISCUSSION

1. Is it right to deceive a dying man as to his condition?
2. Is it wrong to tell lies in jest? Is the writing of fiction a violation of this commandment?
3. Is it ever right to do "a little evil that good may come"?
4. What do the Scriptures teach as to the use of the tongue?
5. Why is it incumbent upon us to be honest?
6. Is it wrong in warfare to attempt to deceive the enemy as to our movements?

Obstacles on the Foreign Field

A Mission Study by the REV. CARY N. WEISIGER

General Secretary of The Committee on Foreign Missions



Mr. Weisiger

MANY people think that there is something romantic and glamorous about foreign missionary work. In thinking this they are to some extent right. The very mention of Africa, India, China, and Japan gives wings to the imagination and conjures up thoughts of peoples and customs which are both strange and fascinating.

Doubtless many a missionary candidate has offered his services for foreign work largely because of the appeal of visiting exotic lands. But it is quite likely that such a candidate, when appointed, has received a rude jolt after he has settled down into routine missionary work. For while there are so many things in foreign countries, especially in the Orient, that are new and different, there are many things that are humdrum and monotonous.

In other words, life is no primrose path for a foreign missionary. On the contrary, life is just as exacting abroad as it is at home, and the missionary soon discovers that there are many obstacles which lie in the way of a successful work. Some of these obstacles will now be noted.

Language

It is no easy thing for a missionary to master a tongue that has no affinity to his own. Therefore, soon after his arrival, he must plunge himself into the intricacies of a new language with all of its difficult sounds and peculiar idioms and grammatical constructions.

In this regard it has always been interesting to the writer to note that missionaries of certain groups and sects which believe in the gift of tongues have to labor just as hard as other missionaries in learning a new language. Those who mistakenly believe that the phenomena which accompanied the outpouring of the Holy Ghost at Pentecost are to be experienced by Christians of today

must admit that there is no supernatural short-cut to the mastery of a strange tongue.

Sometimes the language obstacle is insurmountable for those who have no linguistic gifts, and they are forced on that account to leave the foreign field. Ordinarily, it takes a missionary from two to five years of hard study to acquire sufficient fluency to preach a simple sermon.

Climate

Fields and countries vary with regard to the rigors of climate. Some places are noted for mild and temperate weather, while others are so severe that they have been termed the "white man's graveyard."

In many places the body of a missionary is called upon to make stupendous adjustments. It may be extreme heat and humidity which take a heavy toll in health and efficiency. Added to this are the dangers of malaria and other fevers along with dysentery, cholera, typhus and plague, to name only a few diseases. Not infrequently missionaries find that they lack sufficient strength ever to live in certain climates, and they have to change their fields or come home.

Customs and Attitudes

Rudyard Kipling is supposed to have said: "East is East, and West is West; and never the twain shall meet." There is much truth in that statement. A missionary soon learns that the people among whom he lives think in ways entirely different from his own. And because of that he is apt to be impatient and to commit that unpardonable of Oriental sins — to lose his temper.

In the matter of customs the little item of failing to take off one's shoes in certain places may offend Orientals. Or, Hindu students once told the writer that the Western practice of using a handkerchief and then putting it back in one's pocket was exceedingly offensive to them. Again, Westerners are very matter-of-fact and direct when they have business to transact, but Easterners will take an

hour or two to come to the point and quite often will send some intermediary in place of themselves.

Once in an Oriental country a young male missionary so far forgot himself as to express appreciation of the beauty of a cultured young lady of that country. The missionary did not mean to do more than admire in Western fashion pulchritude where he saw it. But much to his chagrin he learned that in a short time it was generally rumored among the nationals that he wanted to elope with this young lady!

Often enough, missionaries find that their standard of living is considered to be luxurious, and that nationals question their sincerity in the matter of Christian self-denial when they are surrounded by such abject poverty. As a matter of fact the missionaries may be depriving themselves of many home comforts which are considered necessities in this country, and to accept the common Oriental standard of living would seriously jeopardize health and efficiency. Thus it is that differences in customs and attitudes hamper missionary activity and call for great tact and patience and understanding on the part of missionaries.

Nationalism

In recent years, especially, intense nationalistic feeling has constituted a serious obstacle on foreign fields. This is obvious to anyone who is at all acquainted with the situation in both the Far East and the Near East. Missionaries are looked upon with suspicion and often enough are regarded as advance agents of western governments which are seeking to gain a foothold by missionaries in order to carry out imperialistic aims.

Some countries, of course, have never been opened to the gospel, at least partly because of nationalistic feeling. Such countries are Tibet, Nepal, and Afghanistan.

Teaching of the Bible is forbidden in mission schools in Iran, formerly called Persia, and the shrine question in Korea has made it necessary for many mission schools to be closed so that Christians may not be forced to compromise with Shinto belief. In Manchoukuo and Mexico missionaries enjoy very restricted liberty in their evangelistic efforts. To some the world outlook in this respect may seem to be particularly gloomy in our day, but it must be remembered that

the obstacle of nationalism has always existed from the first century down to the twentieth.

Anti-Christian Forces

The most serious obstacle on the foreign field may be termed that of anti-Christian forces. These are the forces of pagan religions, superstition, atheism, and Satan-inspired antagonism. Ultimately, these forces all have their origin in the corrupt heart of fallen man and the presence and activity of Satan in the world. Without a doubt these forces constitute the most serious obstacle to the propagation of the gospel and they must be reckoned with as such.

These obstacles can only be overcome by the Word of God and prayer on the part of the whole church. How futile and foolish it is, then, for missionaries to go out to foreign fields when they do not believe in and do not employ these means of grace. How can they hope to receive the blessing of God on their work?

The Bible reveals to us that fallen man and the Prince of darkness hate the Lord Jesus Christ and His gospel. They are implacable enemies and can never be regarded in any other way. Ambassadors of Christ can never join hands with those of other faiths in seeking ultimate truth, in spite of what Modernists tell them. On the contrary, they must use diligently and constantly every spiritual weapon in combating the foes of Christ. They must ever keep in mind that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places" (Eph. 6:12).

It ought to be apparent by the listing of all of these obstacles that the missionary is not called to a life of romance and glamour but to a life of grim and intense reality. The missionary, as every true Christian, is engaged in a constant warfare. The difficulties which beset the Christian at home are usually magnified abroad. But after all this has been said it must be added that where difficulties abound God's grace abounds, and great and precious promises belong peculiarly to those who have ventured forth into heathen darkness to carry "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

News From the Orient

THE Rev. and Mrs. Henry W. Coray are now without any reservations full-fledged missionaries of The Committee on Foreign Missions of The Presbyterian Church of America. Since their first appointment in January they have remained under appointment, but until recently that appointment was subject to cancellation. A recent letter from Mr. Coray, dated May 7th, from Harbin, Manchoukuo, reveals their deep conviction:

The past half year has, as you know, been a trying one for us. I want to say that whereas a few months ago I was with you in mind, now I am with you in mind, heart, and soul. . . .

I have been struck recently with Luke 10:1—"The Lord appointed seventy also and sent them two by two before His face into every city and place whither he himself would come." What an example for His followers on the field! In the years before me I shall be sending workers out into places of difficulty and danger, perhaps to hazard their lives for the name of the Lord Jesus. This question plays like a searchlight upon my heart: am I willing personally to go to these same places? Not only am I willing, but *will* I go myself?

One of the maxims of the late Dr. Goforth was that "the path of duty is the safest path." I believe it. I remember reading the story of William III of Orange, how during one of his engagements he placed himself in the thick of the battle in order to direct operations. A lieutenant-governor, seeing him exposed to danger, quite needlessly followed him. Said the king: "You have no right here, for this is a place of peculiar peril." He replied: "Sire, I can risk my life wherever my sovereign can risk his life." "Not so," said William, "for duty calls me here and I am safe. Duty does not call you and you are not safe." No sooner had he spoken than a shell swept by and took off the lieutenant-governor's head, while the king stood unharmed. . . .

One of the saddest faces I have seen is Sun's, a fortune teller whom we met on the street yesterday. We handed him a tract exhorting him to believe in Christ. To our astonishment he replied, "I am a great sinner." "Well," we said, "then there is hope for you. Jesus Christ came to call sinners to repentance."

We invited him to the house of Wang, a local believer, and talked with him at length about his soul. He readily admitted his guilt, told us his business required that he deceive the public, but argued that he could not give up his only means of livelihood.

The ravages of iniquity have left their indelible marks upon him. He is a morphine addict and tubercular. Beholding him one would never say, "Thou art not yet fifty years old." Youth has been swallowed up in sin and he is old at thirty-four. God pity the wretch. We

prayed with him. He was manifestly under conviction.

Last evening he came to our little service in the Wang house, listening intently as I spoke on I Cor. 5:17 and Chao on Luke 14. Our Roman Catholic innkeeper and two police officers also attended. We had real liberty expounding the Word.

This morning we said "goodbye" to him. He shouldered his pack, which strikes me as symbolic of the heavy burden of sin he carries, bowed to us and walked away. Probably we shall see him no more. May the Spirit of God lead him through the little wicket gate that leads to the Cross and the Empty Tomb.

Members and friends of The Presbyterian Church of America will rejoice that the Corays are now in the fullest sense missionaries of the church. Remember them, the Frehns, the Gaffins, the Rev. R. Heber McIlwaine, and the Rev. Egbert W. Andrews in prayer as they seek to surmount the obstacles which confront them in the preaching of the gospel and the saving of lost souls.

Suggested Study Material

THE OBSTACLE OF ANTI-CHRISTIAN

FORCES: What do the following references reveal in this matter? Acts 9:1, 2; 13:8, 45, 50; 14:2-5, 19; 16:16; 17:5-9, 32; 18:6; 19:23-41; I Cor. 1:23. Also, Acts 26:18; II Cor. 4:3; Eph. 6:11; I Pet. 5:8, 9; Jas. 4:7.

"CHINA CALLING": Chapter Seven: *The Chinese Church—Is It Indigenous?*

NEW CHURCH TO BE ADDED TO PRESBYTERY OF PHILADELPHIA

THE congregation of the former Susquehanna Avenue Presbyterian Church, Philadelphia, Penna., which withdrew from the Presbyterian Church in the U.S.A. on March 27th, voted 55 to 6 at a recent congregational meeting to apply for admission as a particular church of the Presbytery of Philadelphia of The Presbyterian Church of America. The name chosen by the church was "Mediator Presbyterian Church." The congregation, having abandoned its property, is meeting at 2328 Germantown Avenue, Philadelphia. Seventy-five persons have joined as charter members. The pastor, the Rev. James W. Price, is already a member of the Presbytery of Philadelphia.

News from the Presbyteries

Philadelphia

REDEEMER CHURCH, Philadelphia: On the third Wednesday of the month the Women's Missionary Society combines its service with that of the congregational prayer meeting. In June the Rev. Edwin H. Rian spoke of the work of the Home Missions Committee. In the Sunday school the missionary emphasis is on the labors of the representatives of The Presbyterian Church of America in this country.

Livingstone Memorial Church, Philadelphia: Mr. Charles E. Stanton, a student at Westminster Seminary, supplied the pulpit during the month of June.

Calvary Church, Willow Grove: The church looks forward to the annual Daily Vacation Bible School, to be held for three weeks beginning July 5th. The summer communion service will be celebrated on July 10th. Several delegates from Calvary Church have attended the Quarryville Bible Conference.

Grace Church, Middletown, Delaware: Over 100 persons enrolled during the first week of the summer Bible School. . . . All plans have been made for the new church building, and the actual work of construction has been begun. . . . Several delegates among the young people attended the second week of the Quarryville conference.

Eastlake Church, Wilmington, Delaware: Guest preacher on May 29th was the Rev. Samuel J. Allen of Carson, N. D., in whom the Eastlake congregation has a special missionary interest. . . . In conjunction with the Eastlake Methodist Church a summer Bible school is being conducted from June 20th to July 8th. The curriculum will be Bible-centered and a definite attempt will be made to reach the hundreds of children in the vicinity of the churches.

New Hope Church, Branchton, and Faith Church, Harrisville: The recently adopted budget of the New Hope Church provides that 50 per cent. of all church funds be devoted to missions. . . . The New Hope Daily Vacation Bible School opened on June 6th, and attendance remained consistently above 50. . . . The school

at Faith Church, Harrisville, began on June 20th.

Gethsemane Church, Philadelphia: This year's Bible school will begin on July 5th and last four weeks. . . . During July a young people's group will begin a series of street meetings every Saturday evening in Connell Park, 64th Street and Elmwood Avenue. . . . On June 23rd, 24th and 26th special meetings were held for members of the Presbyterian Church in the U.S.A. Good publicity was given to the series. Subjects were: "Unbelief in All Your Boards," by the Rev. Edward J. Young; "The General Assembly—Controlled by Unbelief," by the Rev. Edwin H. Rian; and "Why Christians Should Not Belong to the Presbyterian Church in the U.S.A.," by the pastor, the Rev. John P. Galbraith.

The Dakotas

THE high point in this presbytery was the Elim Camp and Bible Conference held June 4th to 11th at Camp Judson in the Black Hills. Eighty delegates were present, nearly all of whom were young people. It was a great camp for several reasons:

(1) Location was in a beauty spot of the northwest, made naturally exclusive by mountains on all sides. It was a setting for the sweet singer of Israel when he wrote, "Unto the hills around do I lift up my longing eyes."

(2) It was a thoroughly Reformed conference. "It is the only Reformed conference I attended, and a conference with such marked zeal and evangelistic fervor," said Dr. James B. Brown. Because it was refreshingly Calvinistic the Spirit of God worked mightily. Most of the delegates confessed their Saviour, and several for the first time.

(3) The spirit of Christian fellowship and Christian joy was high. Personal evangelism was going on nearly all the time. Hungry souls were asking for the Bread of Life.

(4) The courses were solid food, and were taught by able teachers.

The newcomers were Dr. Brown, the Rev. A. C. Gordon and the Rev. Thomas M. Cooper. Delegates came from 200 to 550 miles away. And in

spite of distances a larger camp is expected next year.

Beginning June 20th the churches of Volga, Bancroft, Manchester, and Bridgewater will conduct Daily Vacation Bible Schools. This work is of great importance for the instruction of youth. And to instruct the youth in the Word of God is the only guarantee for the future of a strong and unified church.

Radio services conducted by the Rev. Jack Zandstra continue over WNAX, Yankton, S. D., from 5:30 to 6 P. M. (C.S.T.) every Sunday afternoon.

The Rev. James B. Brown, D.D., has resigned the pastorate of the Aurora (Nebraska) Church in order to accept the appointment of The Committee on Home Missions and Church Extension as field worker for the State of Nebraska. Dr. Brown, who organized the Aurora Church on August 1, 1937, as the first church of the denomination in Nebraska, will continue to supply the pulpit until his successor has been chosen. In the nine and a half months of his pastorate the church has more than quadrupled its membership. "In Nebraska there are thousands of earnest Bible-believers," said Dr. Brown, "who are hampered by the modernist spirit in the old denomination where they have belonged for years. More and more are getting their eyes open to the situation and are taking their stand in these days for the full truthfulness of the Bible and for the fundamentals of our faith."

New York and New England

THE Presbyterian Church of America in New York, whose pastor is the Rev. Edward L. Kellogg, entertained about 50 delegates at a recent Saturday afternoon Bible conference. Three churches in New Jersey—Covenant Church of Orange, Grace Church of Westfield and Emanuel Church (Independent) of Morristown—sent groups of young people to the services. The addresses were delivered by the Rev. Edwin H. Rian and the Rev. Professor R. B. Kuiper.

On Friday, June 10th, the presbytery met at Calvin Church, New Haven, for the ordination and instal-

lation of Mr. Marvin L. Derby, recent graduate of Westminster Seminary who had been called to the pastorate of the church. About 80 persons attended this important service. The ordination sermon was preached by Professor Kuiper on the subject: "Thy Word Is Truth," and the ordination prayer was offered by the Rev. John C. Rankin, moderator of the presbytery, who also presided. The charge to the pastor was delivered by Mr. Kellogg, and the charge to the congregation by the Rev. Richard W. Gray of Orange, New Jersey.

New Jersey

COVENANT CHURCH, *East Orange*: During the winter a Young People's Club was organized to meet every Monday night at the pastor's home for purposes of Bible study, games, and refreshments. This group has been the means of acquainting a number of people with the testimony of the Covenant Church. These young people of high school age attended the recent conference of the presbytery at Vineland, and several of them made decisions for Christ. A delegation plans also to attend the Quarryville conference.

With the coming of summer the evangelistic program of the Covenant Church will become more extensive. On Thursday evenings the young people will conduct services in Military Park in Newark under the auspices of the Evangelistic Committee of Newark. Every Saturday morning the pastor, with the aid of a layman, will bring gospel messages to the caddies of the Essex County and Montclair Country Clubs. About 200 caddies hear the gospel every week through these messages. Two other golf clubs in the vicinity are reached by two of the men in the church.

Faith Church, Trenton: At the special missionary services held on May 22nd, with the Rev. Johannes Vos as guest speaker, there was an attendance of 24 in the morning and 53 at night. An illustrated message was given in the evening. At least 50 per cent. of those who were present at this last service were from various congregations of the Presbyterian Church in the U.S.A. On the evening of May 29th there were over 30 in attendance, with no special advertising.

John C. Hills, Jr., a member of the church and a student at Westminster Seminary, has been doing some splendid work in calling on various members of the old denomination whom he knows in Trenton. Results are expected from the visits.

Calvary Church, Ringoes: The first Sunday night in June the Rev. Robert Strong of Willow Grove, Penna., occupied the pulpit. The work at Flemington is progressing nicely. Starting June 12th, the work there was taken over, for at least part of the summer, by the Rev. Arthur O. Olson. With a nucleus of about 18 people, the prospects for a congregation of The Presbyterian Church of America are good.

Faith Church, Pittsgrove: Six new members were received on Sunday, June 12th. A delegation of young people will be sent to the Quarryville Bible Conference.

At a special meeting of the presbytery, held Tuesday evening, June 28th, in the new building of Immanuel Presbyterian Church, West Collingswood, Mr. Peter Pascoe was ordained to the gospel ministry by the laying on of hands. The moderator of the presbytery, the Rev. James L. Rohrbach, presided. The sermon was preached by the Rev. Professor R. B. Kuiper, and the Rev. William T. Strong, pastor of the host church, gave the charge to the newly-ordained minister. Mr. Pascoe was graduated this year from Westminster Theological Seminary, and is at present minister of the Grace Presbyterian Church, Barrington, N. J.

Ohio

TRINITY CHAPEL, *Newport, Kentucky*: Open air evangelistic meetings have been started in the Municipal Park in Newport in connection with the work centering in the Trinity Chapel. The Rev. J. Lyle Shaw, in charge of this mission work, is conducting these services. The park, which is some four squares from the chapel, was under 30 feet of water during the 1937 flood. Mr. Shaw is using in the services a chorus of children, trained in connection with the educational program of the mission last winter. The children sing from memory. Prayer is requested on the part of the church for these special meetings, that real evidences of grace may bless them

and prolong them well through this season.

Covenant Church, Marion, Ohio: Since the Rev. Leland Jorgensen recently came to minister in this field, a regular schedule of preaching services for each Sunday evening has been followed. Regular mid-week, as well as Sabbath services, are now conducted under the auspices of the Covenant Church. Mr. Jorgensen has also been conducting preaching services each Sabbath in Columbus.

California

BEVERLY CHURCH, *359 South Woods Avenue, East Los Angeles*: News in this church and the Westminster Church confines itself to the rising generation this month. On the afternoon of June 14th, the Rev. and Mrs. Donald K. Blackie entertained a number of ministers and their families. It was Rhoda Grace's first anniversary. Birthday remembrances were in cash for the three Frehn children in Japan.

Covenant Church, Addison and Grove Streets, Berkeley: Four new members have lately been added to the testimony of this church, one of whom travels 80 miles round trip to attend all services each Sunday. On the last Sunday in May "The Calvin Hour" brought to a close a very successful season of broadcasting. There was a balance left in the treasury. Plans are under way to start again next winter on a larger station.

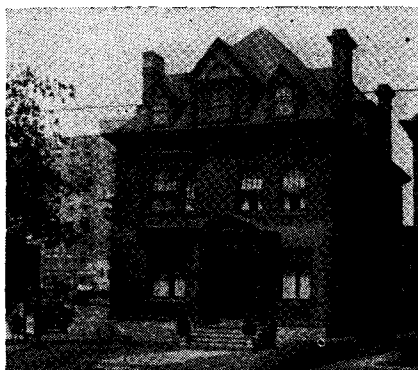
Westminster Church, 5638 York Boulevard, Los Angeles: The most important event in this church family during the month was the arrival of a covenant son, Uel Gresham Wade, on May 20th. Rev. W. H. Nowack, founder of the Ebenezer Mission in China and for 33 years a missionary there, has been guest-preacher on two occasions at Westminster Church.

The Rev. William Harlee Bordeaux, former stated clerk of the presbytery, has been guest-preacher in the Hope Reformed Church (a congregation of the Dutch Reformed Church) of Los Angeles on nine occasions during the past two months. In the mornings he has been delivering a series on "Calvinism's Famous Five Points, or, The Heart of the Plan of Salvation." In the evening messages from Hebrews 11, the series has been, "Heroes of Faith, and Their Message for Men Today."

NEW BUILDING DEDICATED BY PITTSBURGH CHURCH

THE new church home of the Covenant Presbyterian Church of America, Center Avenue and Neville Street, Pittsburgh, Penna., was dedicated on the evening of June 12th.

A year and a half ago five humble Christians met in a Pittsburgh home to organize a local church that would be true to the gospel. Not one minister in the city would lead them, and few laymen were interested. No church property could be obtained, and opposition and misrepresentation met their every effort.



Covenant Church, Pittsburgh

In spite of all obstacles the group went courageously ahead with its plans. Today there are 30 members under the leadership of the pastor, the Rev. Calvin Knox Cummings, who are thanking God for His rich blessing upon them.

More than 100 persons attended the dedicatory service, many of them from the immediate neighborhood. The subject of the pastor's sermon was "The Witness of Historic Christianity." The Rev. Robert L. Atwell of Harrisville, Penna., assisted in the service. The thank offering amounted to more than \$150.

The property, shown above, is a remodelled 14-room house, beautifully appointed, and situated in the geographical centre of the city, adjacent to the residential sections of Shady-side and Schenley Farms. It is conveniently near to the 17,000 students of the University of Pittsburgh, Carnegie Institute and the Pennsylvania College for Women. Three car lines, connecting with every main section of Pittsburgh, stop at the church door.

150TH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U.S.A. MEETS IN PHILADELPHIA

By **THOMAS R. BIRCH**

DRUNK with the heady wine of church unionism, entirely ignoring all doctrinal questions and functioning with the smoothness of a streamlined juggernaut, the 150th General Assembly of the Presbyterian Church in the U.S.A. swung into action on Thursday, May 26th, in Philadelphia's Convention Hall.

The League of Faith

On the evening before, the "Presbyterian League of Faith" met in the Arch Street Presbyterian Church. The league is composed of those still in the old denomination who are attempting to maintain their "conservative" position and who still believe that it is possible to "reform the church from within." Presiding over the meeting was the Rev. David DeForest Burrell. Highpoint of the evening was an address by the Rev. Clarence Edward Macartney, D.D., on the subject of Princeton Seminary. Dr. Macartney's principal protest was directed against the recent election of Dr. E. G. Homrighausen to the faculty. Readers of THE PRESBYTERIAN GUARDIAN are fully acquainted with the type of pseudo-Christianity which Dr. Homrighausen believes and teaches. Dr. Macartney felt that a grave situation had now arisen at Princeton. But the solution which he offered is a sad commentary on the inadequacy of the position of those who would "reform from within." He suggested that it might be necessary for "conservatives" to found another seminary. But this new seminary, he insisted, would not be outside the church; it would be within the church, authorized by and responsible to the general assembly. Dr. Macartney could apparently see no absurdity in asking a modernist assembly to direct and sanction a conservative seminary. He was apparently willing to tolerate Modernism within the denomination, and for this toleration he asked only that the Modernists tolerate orthodoxy. Far from fighting the inclusivism of the denomination he thus yielded to it utterly. Such surrender has characterized the futile actions of the League of Faith since June 1936.

Electing a Moderator

On Thursday afternoon the assembly chose Dr. Charles W. Welch as moderator. The rival candidates were: Auburn Affirmationist Dr. Robert Freeman of California; Dr. W. Willis McKelvey of Missouri; and Dr. Ezra Allen Van Nuys of California. Considered by many as the "dark horse" candidate in the field of four, Dr. Welch's election was secured on a platform of union between the northern and southern churches. Dr. Joseph A. Broady, who nominated Dr. Welch, told the assembly that "there is but one great question in the Presbyterian church today and this is united Presbyterianism in America. We want a united Presbyterianism in this 75th year of our separation." Hinting darkly that "something is happening in Protestantism in this country," Dr. Broady declared that the election of Dr. Welch would hasten union with the Presbyterian Church in the U. S. Since the assembly shared the modern frenzy for union with almost anything that even remotely resembled a church, Dr. Welch's platform secured his election on the second ballot. Although an Auburn Affirmationist had been defeated, Dr. Welch, a self-acclaimed "conservative," promptly appointed Auburn Affirmationist Robert Brewster Beattie as vice-moderator.

Church Union

The Department of Church Coöperation and Union presented a lengthy report. A portion of it concerned a proposed "World Council of Churches" which grew out of two recent modernist conferences: that on "Life and Work" in Oxford, England, and that on "Faith and Order" in Edinburgh, Scotland. By a standing vote the assembly became the first charter member of this super-union. This was done at the instance of Dr. Lewis S. Mudge, retiring stated clerk, who had been one of the two delegates from the denomination at the first meeting of the council in Utrecht this May. The vote for charter membership was taken without any reading of the constitution and it is doubtful that more than a

handful of commissioners knew what the vote involved.

The other two major matters presented by the Department concerned union with the southern church and union with the Protestant Episcopal Church. The assembly was not informed that the southern church's committee on union had been discharged because of prevailing dissatisfaction with its work and a general sentiment against union with the northern church. The assembly was only told that a new and larger committee had been elected. In the matter of the Protestant Episcopal Church the assembly almost unanimously accepted an invitation to join with that church in declaring "their purpose to achieve organic union." Informed Episcopalians do not expect this movement to prosper in their denomination.

Changing the Confession

By a large majority the assembly voted to adopt a new text for Chapter XXIII of the Confession of Faith, which would alter the Scriptural testimony of the present Confession in the matter of the church's attitude toward war and the relation of the Christian to the state. If two-thirds of the presbyteries approve this change during the next year, "lawful war" will no longer be recognized in the Confession of the denomination. A minority report, signed only by Dr. Macartney, presented the Scriptural view of war and was consequently defeated by the commissioners.

The Committee on Legal Procedure presented its report. In effect it approved all actions against those churches which have attempted to preserve their properties for the use to which they were dedicated, and assumed that the denomination is the unquestioned custodian of both the property and the historic faith. The ethics of this section of the report are on a plane equal to that of the theology of the church as a whole.

The Stated Clerk

Perhaps the most momentous event of the entire assembly was the election of a stated clerk to succeed Dr. Lewis S. Mudge, who has reached the retirement age. The special committee chosen last year to nominate a successor confessed that its task had been extremely difficult. To most observers it seemed that the Rev. William Bar-

row Pugh, D.D., was the obvious choice. Dr. Pugh has been Dr. Mudge's chief assistant and yes-man for a number of years, and is the author of the notorious "mandate" against members of the Independent Board. He shares Dr. Mudge's view of a totalitarian church and sees eye to eye with the bigwigs of the denomination. Lacking the smooth and unctuous personality of Dr. Mudge he nevertheless would fit admirably into the role of dictator.

But apparently the committee did not want Dr. Pugh. It seemed generally understood that Dr. William Hiram Foulkes, retiring moderator and chairman of the committee, would himself welcome appointment to the position. On Monday afternoon a "dark horse" candidate was nominated: Auburn Affirmationist Dr. Paul C. Johnston of Rochester, N. Y., formerly of Lincoln, Nebraska. His chief recommendation, according to the committee, was that he "bore no party or theological label." So quietly was this done that Dr. Johnston, who had left the assembly, arrived at his home without being aware of his nomination. When informed, he telegraphed a withdrawal of his nomination, leaving Dr. Pugh the sole candidate. Thus the earlier predictions of Dr. Pugh's friends—that they had the election "in the bag"—was justified.

Other actions, too numerous for inclusion in this report, nevertheless give clear indication of the spirit that now dominates this once-great church. The dictatorial control exercised over churches of the Board of National Missions, the consistent prominence accorded to signers of the Auburn Affirmation, and the un- Presbyterian and undemocratic conduct of all the business of the assembly are just a few additional indications of how far the denomination has surrendered its historic position. What the future holds for the church God alone knows. But from the human viewpoint, at least, the snowball is rolling so fast down such a steep incline, gathering momentum and mass so rapidly, that no merely human intervention (not even a League of Faith) can stop it. Without a miracle it must crash against the rocks of frank and acknowledged Unitarianism or be swallowed up in a sea of nondescript inclusivism.

YOUNG PEOPLE HOLD RALLY OF PHILADELPHIA PRESBYTERY

OVER 200 young people of the Philadelphia and New Jersey presbyteries convened at a rally held Memorial Day on the campus of Westminster Seminary in Laverock, Pennsylvania.

Outdoor games were played from 12 until 4 o'clock when the group met together for the afternoon service. An address on the "Five Points of Calvinism" was delivered by the Rev. William T. Strong of West Collingswood, New Jersey. Immediately following this service a business meeting was held under the direction of



Officers of The Machen League: (Left to right) Ward Heckler, president; Thelma Ferrier, vice-president; Virginia Norton, secretary; Ruth Conner, treasurer.

the officers of the young people of the Philadelphia presbytery. Ward Heckler, president, presided over the session.

The "Machen League" was adopted as the name of the young people's organization, and a constitution was presented and accepted with minor changes. The name, "Machen League," was recommended because it stood so unequivocally for the Reformed Faith which Dr. Machen believed and preached. The constitution of the league provides that the organization shall be composed of the young people of the Philadelphia Presbytery of The Presbyterian Church of America, and that it shall be in accordance with the doctrinal position of that denomination. It provides for a cabinet to be composed of the committee on young people's work, the officers, and one representative from each individual society; this cabinet will direct the activities of the league.

Following the business meeting a picnic dinner was held, after which many of the group were directed through the seminary. The Rev. R. B. Kuiper was the speaker at the evening meeting held at 7 o'clock; this service concluded the day's program.

The young people of Philadelphia Presbytery sponsor three rallies a year and are the first group within the denomination to organize into a league. It is hoped that other presbyteries will take similar steps, and that eventually the "Machen League" will be a strong group in the denomination.

SOUTHERN CHURCH ASSEMBLY REFUSES MACHEN APPEAL, ALTERS CONFESSION, AND OPPOSES FEDERAL COUNCIL

IN A Laodicean mixture of fairly good and very bad actions the 78th General Assembly of the Presbyterian Church in the U. S., commonly called the Southern Presbyterian Church, met from May 20th to 24th in Meridian, Mississippi, under the moderatorship of a ruling elder, Willis M. Everett, an attorney of Atlanta, Georgia.

The Committee on Church Coöperation and Union recommended that negotiations be continued toward eventual reunion with the Presbyterian Church in the U.S.A. Although the denomination was quite ready to join the newly-established "world council of churches" it frankly balked at organic union with the northern church. Debate on this point raged furiously. Elder Thomas Glasgow of Charlotte, N. C., charged that members of the Committee on Coöperation and Union had held secret meetings with an "unofficial" committee of the northern church. Finally the committee, which had recommended "further explorations" for reunion, was discharged by the close vote of 128 to 115, and the entire matter of reunion was placed squarely before the state judicatories by the creation of a new and larger committee composed of one member from each synod. W. Calvin Wells, a Jackson (Miss.) attorney, was one of the chief opponents of union with the northern church, declaring that it would cause "internal dissension."

A matter of major importance which had direct bearing on this question was the appeal of Arthur W. Machen and the members of his family against the verdicts of the Presbytery of Potomac and the Synod of Virginia. The complaint brought by them was directed against the continuance of union services between a

southern and a northern church in Baltimore. This case was discussed in an editorial in the February, 1938, issue of THE PRESBYTERIAN GUARDIAN. The commission reviewing the case for the general assembly by a vote of 20 to 0 approved the actions of both the presbytery and the synod and denied Mr. Machen's appeal.

Unlike the General Assembly of the Presbyterian Church in the U.S.A., the southern assembly by votes of 164 to 138 and 234 to 75, continued the sanction of its Confession of Faith to "wage war upon just and necessary occasions." The *ad interim* committee on proposed changes in the Confession suggested altering these words to: "use such measures of public order and defense as are just and necessary." In supporting these proposed alterations, Dr. R. C. Grady of Greenville, N. C., said that the change was based on the fact that "the Bible is a progressive revelation, modified by Jesus." Other proposed changes to the Confession are too numerous for the scope of this report.

The question of re-entry into the Modernist-dominated Federal Council

of the Churches of Christ in America was another major issue before the assembly. The following paragraph from the committee's report was ordered stricken out by the assembly: "Whereas the Federal Council continues to approve policies which do violence to the conscience and the standards of the Presbyterian Church in the United States; and whereas, this question has vexed the assembly and the church at large for some decades; has been answered in the negative repeatedly by our assembly during the past seven years and has now been disapproved by a substantial majority of our Presbyteries. . . ."

In opposing this paragraph the Rev. J. A. MacLean of Richmond, Va., said that "it does not represent the feeling of many of us toward the great evangelical work of the council. Under the action taken by our presbyteries we cannot rejoin the council, though I sincerely wish we could. But there is no excuse for going out of the way to offend our brethren of other denominations."

Dr. R. A. White of Mooresville, N. C., charged the Federal Council with flagrant departure from orthodoxy to the espousal of radicalism and Modernism. He denounced the council's social welfare program and the political controversies in which it engaged. "We do not take a holier-than-thou attitude," he declared, "in our Southern Presbyterian churches, in opposing union with the council. But the council does not truly represent evangelical Protestantism in America."

The assembly placed its stamp of approval upon the establishment of the "world council of churches," and elected two delegates to the next conference. Just what this endorsement involved is not quite clear since part of the action declared: "it is to be understood that this endorsement of a world council of churches does not commit the general assembly to any definite actions, but that its acceptance of membership is to depend on the detailed plans which are to be submitted to the assembly for approval."

The next assembly will be held at Montreat, N. C., where most of the recent assemblies have been held. Conservatives in the south are hoping that the 1939 assembly will take a positive stand against all proposals of compromise or inroads of Modernism.

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