

The Presbyterian Guardian

June 25, 1942

VOLUME 11, NO. 12

J. Gresham Machen
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

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The Ninth General Assembly of The Orthodox Presbyterian Church

By THOMAS R. BIRCH

FROM many points of view the Ninth General Assembly of The Orthodox Presbyterian Church was by no means the best assembly that the church has thus far enjoyed. But it was an outstanding assembly in this one particular: It was outstanding in the things that it did not do, in the missteps that it did not take, and in the perils that it effectively sidestepped. A number of commissioners came to Rochester with misgivings as to what course the assembly might follow. Many felt that this was a particularly crucial moment in the history of the denomination and that it would be quite possible for the church to make grave mistakes. And so it is exceedingly heartening to be able to report that the pitfalls were avoided and that the commissioners hewed a straight pathway through the jungle of surrounding dangers.

The Sermon

At eleven o'clock on the morning of Tuesday, June 2nd, the commissioners and other members of The Orthodox Presbyterian Church gathered in the beautiful colonial church building of Rochester's Memorial Orthodox Presbyterian Church on Merchant's Road for the service of worship and the celebration of the sacrament of the Lord's supper.

The sermon was preached by the Rev. Robert Strong, S.T.D., moderator of the Eighth General Assembly and pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pennsylvania, on the text of Revelation

1:4-6: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Dr. Strong expounded his text as a keynote and theme for the approaching deliberations of the assembly. In the opening words of the text, said Dr. Strong, God is presented as absolutely immutable and changeless, and always in covenant relation with His people. The Holy Spirit is offered in all the manifoldness of His grace and power. And the Lord Jesus Christ is the faithful witness—the one who did exactly what He was enjoined to do and therefore is the utterly faithful one. As the firstborn of the dead, Christ established the priority of the resurrection order, and as the ruler of the kings of the earth, His glorious sovereignty is magnified. "Here in these three verses," said Dr. Strong, "the triune God blesses His people. Grace to us as we gather about the Lord's Table! Peace to us as we are about to sit as a court of Jesus Christ! Peace to us as ministers of the gospel in difficult places and perplexing situations! 'Grace to you, and peace!'"

In the celebration of the Lord's supper, Dr. Strong was assisted by the Rev. Clarence W. Duff and the Rev.

Richard B. Gaffin. The elements were served by elder commissioners.

Election of Clerk and Moderator

Promptly at two o'clock the Ninth General Assembly was constituted with prayer by Dr. Strong. Forty-nine ministers and seven elders were registered. The printed form of the minutes was presented by the Rev. Paul Woolley, clerk of the eighth assembly, and approved; the docket was adopted. Two nominees were before the commissioners as candidates for the important office of clerk—the Rev. Robert E. Nicholas of Roscommon, Michigan, and the Rev. Arthur O. Olson of Portland, Maine. Mr. Olson attempted to withdraw his name and, when that proved futile, reminded the assembly that Mr. Nicholas' work as clerk of the Presbytery of Philadelphia had been pronounced flawless by an earlier assembly. After such efficient support from his opponent, Mr. Nicholas was elected.

Five candidates for the office of moderator were nominated: The Rev. John P. Clelland, Ruling Elder Murray Forst Thompson, the Rev. J. Lyle Shaw, the Rev. Robert K. Churchill, and the Rev. Arthur O. Olson. Although Mr. Clelland's name was no novelty on a list of moderatorial candidates, this is the first time, to the best of our knowledge, that such a list has contained the name of a ruling elder. Despite the wide choice presented for the consideration of the commissioners, Mr. Clelland was elected with ease on the first ballot. His first official utterance was the declaration of his relief at knowing that his name would not be on the slate next year. Mr. Clelland, who was nominated by Mr. Thompson, is pastor of Eastlake Church, Wilmington, Delaware, and a member of the editorial council of THE PRESBYTERIAN GUARDIAN.

The report of the Committee on Arrangements, presented by the Rev. Peter Pascoe, pastor of Rochester's Covenant Church, was received and the committee thanked for its fruitful and efficient work on behalf of the assembly.

The Rev. Theodore S. Wray of the Fifth Reformed Presbyterian Church, Philadelphia, was seated as a corre-

sponding member of the assembly. Mr. Wray was the fraternal delegate from the Reformed Presbyterian Church of North America (General Synod) and brought the greetings of his denomination.

Numerous overtures and papers were presented by the clerk of the assembly. These included: (1) Reports on the overture of the eighth assembly to amend the Form of Government, Chapter XVIII; (2) reports on the overture to the eighth assembly from the Presbytery of New York and New England concerning the relationship of presbyteries and the general assembly to ministerial members of the presbytery laboring in churches outside the denomination; (3) the statistical reports of presbyteries; (4) a notice of complaint from the Presbytery of New Jersey; (5) requests on miscellaneous matters from three presbyteries; (6) an invitation to become a constituent member of the American Council of Christian Churches; and (7) an invitation to the Tenth General Assembly from the Calvary Church of Cedar Grove, Wisconsin.

At this point the commissioners began to bog down in the dull morass of unprofitable debate that continued with only brief intermissions throughout the rest of the sessions. The free deliberation enjoyed in assemblies of The Orthodox Presbyterian Church is, of course, something to be cherished, and we are not for a moment suggesting a curtailment of any important debate. But endless debate over non-essentials and unimportant details adds nothing to the worth of the assembly's actions, wastes valuable time, edifies no one, and hinders the attainment of the assembly's real goal—the governing of the church to the glory of God, the church's Head. Two and a half hours were consumed

in accomplishing the business already mentioned, creating the proper committees to handle the papers, and referring those papers to the committees—all of which could have been just as effectively done in half the time had the commissioners distinguished between essential and non-essential differences of opinion.

As usual, there was additional time consumed in argument as to whether a report should be "received" by the assembly or whether the mere reading of it meant that it had been "received", and whether or not a vote to "receive" implied "approval". These discussions should, we feel, be electrically transcribed once and for all, handed down from year to year, and played rapidly on a good phonograph at the beginning of each subsequent assembly. Much valuable time could thereby be saved.

Finally, at 4.30 in the afternoon, all papers requiring further consideration had been referred to one or another of the several committees qualified to consider them and bring in recommendations. The amendment to Chapter XVIII of the Form of Government, having been approved by five of the seven presbyteries, was declared in force; the first part of the third sentence of that chapter now reads: "And the general assembly may, of its own knowledge, in extraordinary circumstances, send missions to any part to plant churches, provided always that such missions be made with the consent of the parties appointed", etc. The invitation from the Calvary Church of Cedar Grove was referred to the Committee on Date and Place of Next Assembly. The request from the Presbytery of California (for further light on the eighth assembly's action in the appeal of Sankey Oren from the decision of the presbytery in the matter of a complaint) and the complaint from the Presbytery of New Jersey were referred to a "Judicial Committee", and the rest of the papers to the Committee on Overtures and Papers.

The personnel of the four standing and special committees was as follows:

COMMITTEE ON OVERTURES AND PAPERS

Ministers: Richard W. Gray, Chairman;
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The Presbyterian Guardian

EDITORIAL

A Dangerous Decision

THE Supreme Court of the United States, by a five to four decision, has upheld three cities in imposing license fees on members of Jehovah's Witnesses who distributed religious literature for which they sought contributions. The court boldly declared that "the exercise of free speech, press and religion may be limited by legislative bodies"; not, mark you, by judicial decisions where the acts of a minority, alleged to infringe upon the rights of society, have been duly weighed, but by municipal ordinances designed beforehand to restrict a minority's freedom of action. Jehovah's Witnesses are, says the public, "nuts". Their hawking of their literature constitutes a public nuisance. So slap a stiff license fee on them to discourage their proselytizing activities.

Does this mean that any legislature—municipal, state or national—can impose barriers to the exercise of free speech and free religion because that speech and religion is unpopular? Does a majority have the right to tell a minority what it cannot do? Many people think that democracy means majority rule in the sense that the will of the majority is supreme, forgetting that a true democracy safeguards the rights of unpopular minorities. This exaltation of majority rule is one of the most dangerous tendencies of our time—one which we regret to see adopted by the highest court of our land. We rejoice that four justices have registered vigorous disapproval, three of them reversing themselves from a previous decision, and we trust that the decision will not lead to further denials of the Bill of Rights. We Bible-believing Christians also are a minority and our gospel is not popular. Our lot will not be a happy one if our freedom to propagate our faith can be limited by city councils.

—J. P. C.

Guileless Lips

LYING has become something of a national sport in the past few weeks. First there was the national registration for sugar cards, in which people were put on their honor to tell how much sugar was in their possession. We have all read of the arrest of hoarders and have heard stories of our neighbors who concealed the amount of sugar they owned. Then came the gasoline registration and it appeared that everybody needed his car for his daily work. This sorry development should not surprise us who have the Christian view of man. If there was ever a time when the national cause required a spirit of sacrifice and honesty it is now, but sinful man is the servant and child of Satan who is "a liar and the father of it", and men have been doing the works of their father. In everyday life we are simply seeing the truth of the Bible displayed.

A far greater disillusionment comes, however, when we discover that some who name the name of Christ have fallen into this same sin. The Psalmist says, "Keep thy tongue from evil and thy lips from speaking guile". The disciple of Jesus is a follower of the Truth and in his lips there must be no guile.

What a commentary it is upon a Christian's character when he lies for a bag of sugar or for a few gallons of gasoline! What shame he brings upon the name of Christ when his lips are full of guile! What damage he does to his own soul! Doubtless the system of rationing will be extended, and we shall be called upon to testify to many other articles in our possession. God grant that all our answers may be given with guileless lips. So shall God be glorified.

—J. P. C.

Abuse of Prophecy

SOOTHSAYERS and fortune-tellers are living reminders of man's curiosity as to the future. And if this be true in normal times, man's desire to peek into tomorrow is greatly heightened in these days of war and world upheaval. Consequently anyone who claims to have inside knowledge of future events is sure of a hearing from the credulous and the ignorant. A word of warning, we believe, is not amiss to Christians, lest they too be led astray.

In the first place, let us remember that only God knows the future and only God can reveal it. There has been considerable stir over the writings of Nostradamus, but he does not speak by inspiration. He can no more foretell the future than you or I. The same holds true of the markings of the pyramids and all the outpourings of metaphysicians and soothsayers. They are false prophets all, to whom the Christian should give no heed.

Granting then that there is no true prophecy outside the Bible, may we not in the pages of Holy Writ receive light on the future? Our answer is, Yes and no. War always arouses interest in the prophecies of the Bible and many teachers of the Bible attempt to connect Bible prophecies with current personalities and events. So we were told that the Russo-German alliance was prophesied; that Italy would not become an ally of Germany; that England cannot be defeated, and so forth. All this is an abuse of prophecy. Prophecy is not history written in advance. A man from careful study of the Bible cannot foretell the fate of Hitler or the outcome of this war or what will happen in the next five years. God's revelation was not given to satisfy man's curiosity. In this sense, we say No to the question of whether prophecy gives us light on the future.

Yet we assert that God through the prophets has given considerable knowledge of the unfolding of history. He has told us that unbelieving man shall become ever more thoroughgoing in his opposition to God and His truth. We see this fulfilled in the rise of Nazism as an antichristian philosophy and religion. He has told us that a man of sin shall arise who shall receive divine honors. We see what may be the beginnings of this fulfilled in Hitler, who has been called the Holy Ghost of Germany. He has told us that the people of God shall be persecuted; and we see renewed persecution in many lands. He has told us that there shall be great and bloody wars, and many of us are now experiencing our second world war. All these are signs of the times which we should note and study, that we may be ready for Christ when He comes. This is the proper use of prophecy—but to seek specific prophecies in the Scriptures relating to current events is not use, but abuse, of prophecy.

—J. P. C.

Interpreting the Book of Revelation

Amillennialism in the New Testament: Part XII

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

IN recent years there has been a veritable flood of literature dealing with the Book of Revelation. The shattering troubles of our era have been a factor serving to turn again the notice of the church to this closing book of Scripture to see what light it has to cast upon a time when again the judgments of the Almighty seem to be falling upon the earth.

Our own concern with the Book of Revelation is because of the claim made by premillennialists that Chapter 20 can only be understood in a chiliastic sense. It is asserted that here is the great citadel of the premillennial theory. Naturally, therefore, no consideration of that theory can be complete without taking into account Revelation 20.

Let this point be clear, however. The doctrine of the second coming of Christ in its detailed formulation does not rest upon Revelation 20. Nor has our definition of the second advent had to wait until we reached this point in the study. It has been seen that premillennialists themselves have agreed that it is not sound theological procedure to rest a doctrine upon apocalyptic material. The only safe and fair rule is first to work out the doctrine on the basis of the plain, didactic teaching of Scripture, confidently expecting that apocalyptic sections will readily admit of being harmonized with that teaching.

Here, then, is the position which our investigation has reached. It has not merely been shown that the Gospels, the Book of Acts, and the Epistles fail to teach premillennialism; if that were our only conclusion, then the whole discussion would still be unsettled. But also it has been clearly shown that the teaching of our Lord and of His apostles definitely excludes premillennialism as a possible interpretation of the second advent. To anyone who believes in the self-consistency of the Scriptures, it follows that the twentieth chapter of Revelation will by no means have to be interpreted in a premillennial sense. The purpose of the present phase of the

study will be to try to see what is really taught in this most controverted section of the Bible. Our responsibility is not by any means to give an interpretation which will satisfy everyone, but simply to show that Revelation 20 admits of being understood as quite in harmony with the rest of the eschatological teaching of the New Testament. Nor may fault be found with the foregoing statement until the soundness of the conclusion reached in the preceding articles of the series is seriously faced and successfully challenged.

The ablest work which I have ever encountered from the pen of a premillennialist is by all odds Alexander Reese's recently published book, *The Approaching Advent of Christ*. Reese argues very forcefully against the Darby-Scotfield views on the basis of the passages I have previously discussed.

As though realizing the implications of his exegesis against the millennial conception, he advances in a footnote the suggestion that in most places the Scriptures present a "coalescence of the Messianic Reign and the eternal state". He goes on to say: "Only Paul in I Cor. 15:23-28, and John in the Apocalypse 20:1-21:8, distinguish the two eras". This is a tremendously significant admission. In this admission from a learned premillennialist, whose book is the latest and most thoughtful word from the premillennial camp, comes practical endorsement of the conclusion reached in my last preceding article. It is true that Reese sees an intimation of the millennial kingdom in I Corinthians 15; but it is to be observed that everywhere else in the Gospels, Acts, and the Epistles he finds it taught that the eternal state follows the coming of Christ.

Now it has been seen that I Corinthians 15 does not uphold the premillennial position. Mr. Reese is confined to Revelation 20 for any Scriptural support of the millennial idea. This is only to say that he is without adequate support for the premillennialism

he still professes to accept. For, as has been shown, the very passages of Scripture which Reese uses with such effect against the modern dispensationalist bear with equal force on old-fashioned premillennialism. They teach not only that there is no distinction between "the rapture" and "the revelation" but also that there is no possibility of understanding anything as following the return of the Lord Jesus Christ except the judgment of the wicked and the eternal state.

I feel safe in saying that we may come to the Book of Revelation in the certain expectation of finding it ready to give full agreement to the leading conclusions reached in the previous articles.

In order to make a well-oriented approach to the twentieth chapter of Revelation it will be wise first to consider the general principles of interpretation that are to be applied to the book as a whole. Broadly speaking, there are four schools of interpretation: the preterist, the church-historical, the futurist, and the idealist.

The preterist interpretation of the Book of Revelation is based on the assumption that the book is intended to reflect the events of the apostle's own time. Grotius, for example, found references in the Apocalypse to Simon Magus, Bar Cochba, the Persian victories over the Roman arms, and so forth. The preterist approach is frequently found coupled with the higher criticism of the Scriptures. Eichhorn, Volkmar, Gunkel, and Bousset are representative names from this wing of the preterist school. De Wette, on the other hand, would give more significance to Revelation than do these scholars. In De Wette's view the apocalypticist recognized as the chief enemy of the Christian church the idolatry which was supported by the Roman world power and fostered by the tricks and artifices of heathen priests. The hostility of the Jews did not loom nearly so large, seeming to the writer of the book much easier to overcome. Very fresh in the mind of

the apocalyptist were the impressions left by the Neronian persecutions. The author of Revelation shared the popular belief that Nero was still alive and would soon return as the Antichrist, and, says De Wette, this idea became the leading theme in the prophetic presentation of the fortunes of the church.

There has appeared recently a book titled *The Lamb, The Woman, and The Dragon* from the pen of Albertus Pieters; this is a preterist interpretation of the Apocalypse. Dr. Pieters thus states the fundamental principle of the preterist school: "Whenever two interpretations of any passage are possible, so far as the wording itself is concerned, one of which fits the situation in the early church at the time of the book, and uses words in the sense likely to be familiar to Christians then; while the other does not, the former is to be preferred". A reading of Pieters' book reveals, however, that he is by no means consistently preterist, for he finds a large proportion of truly prophetic material in the Book of Revelation. This material he approaches from the standpoint of what he calls the "Philosophy of History school".

The church-historical view of Revelation holds that the course of church history is presented in the complicated symbolism of the Apocalypse. The seals and trumpets are applied to specific events in history. Church-historical interpreters of note were Brown, Elliott, Guinness, Barnes, and Bengel. Barnes, for example, said the seals were fulfilled in the reigns and persecutions of certain Roman emperors. The sixth seal of the first four trumpets foretold the invasions of the barbarians, the Goths, the Vandals, the Huns. The fifth trumpet relates to the Mohammedans, the sixth to the Turks. Chapter 10, with its account of a great angel and a little book, is to be referred to the Protestant Reformation and the restoration of the Bible to general reading.

The church-historical view has ever inclined to see a great deal in the Book of Revelation about the Roman Catholic Church. Alford was one of the most moderate exponents of this view, but he also accepted this idea. He regarded the two beasts described in Revelation as the restored Roman Empire and the Papacy. It has come to be felt, however, that too much importance is by this view attached to

the Roman Catholic Church. Pieters, for example, says:

Far be it from me to shut my eyes to the evils of Romanism; and yet it seems to me absurd to think that the Reformation is the only thing of prime importance that has happened since the time of Constantine the Great; that the Pope is the only enemy of true religion, or that the chief purpose of the Apocalypse is to furnish us with ammunition against the Roman Catholic Church, which is almost what one must think if he accepts the position of Barnes and Elliott.

Fully as damaging to the continuing popularity of the church-historical view is the way in which its interpretations have often become involved in obviously absurd detail. Pieters gives an excellent illustration of this from Carroll, a comparatively recent American writer of this school: "Now we might fairly identify, as the three frogs [of Revelation 16:13], (1) The declaration of the Council of Trent, (2) the declaration of the Vatican Council, (3) the papal encyclicals and syllabuses, particularly those completing the system of Mariolatry".

An interesting eccentricity in church-historical teaching is to be found in Bengel, who held to a kind of double-chiliasm. Bengel taught that the first millennium would be for the purpose of the binding of Satan and would endure from 1836 to 2836. The real millennium would follow, to last from 2836 to 3836.

Even more than with the church-historical view, premillennialism has come to be associated with the futurist view of the Book of Revelation. This view maintains that practically all of the Apocalypse refers to a time that is yet in the future. Several variations in the application of the futurist view are to be noted. Although most futurists are premillennialists, there are some who are non-millennarian, as, for example, Abraham Kuyper. Among premillennial futurists are to be distinguished those who hold the Darby-Scofield dispensational views in their entirety and those who do not. The dispensationalist view of Revelation is much as follows: The letters to the seven churches are prophetic of the course of church history, Sardis, for example, representing the age of the Protestant Reformation, Philadelphia and Laodicea representing respectively that which is good and that which is bad in the closing days of the age. (The question whether there is actual

correspondence between the seven churches and the history of Christendom, imposes, as might be expected, a severe tax on the ingenuity of these interpreters.) The rapture of the church is typified in Revelation 4:1, and after this point the church does not again appear on earth in the scenes described by John. To use the words of Dr. Donald G. Barnhouse in his exposition of the Apocalypse: "The one principle of study . . . is that the major portion of this Book belongs entirely outside of the age of the Church and that re-gathered Israel is the center of the scene, and that the Church does not even appear in the discussion". From the fourth chapter on, then, are presented, according to the dispensational view, the events of the Seventieth Week of Daniel, also called "the time of Jacob's trouble" and "the Great Tribulation". It is then that Israel is to endure persecution at the hands of Antichrist, upon whom in turn are to be poured out the judgments of God's wrath. Prominent names associated with this view are Scofield, Seiss, A. C. Gaebelein, Scott, Gray, and L. S. Chafer.

Differing from these in an important particular are such futurists as H. W. Frost, who holds that it cannot be said that the church is anywhere but on earth at the time of the events predicted in Revelation, Chapters 4 to 19. He makes a trenchant criticism of the common dispensationalist view, saying in part:

The main reason for this conclusion [that the church has been raptured before the events of Chapters 4 to 19] is, first, because the word "church" is not used by the Spirit in the Revelation from the third chapter onward, except once in Rev. 22:16, and second, because most persons find it impossible to believe that God will allow the members of Christ's body to be exposed to Antichrist's persecutions, this seeming to impugn the divine compassion and mercy. As to the word "church" not being mentioned, this seems of little account as a sufficient cause for rejecting the church character of the central part of Revelation, for to adopt this principle of judging Scripture would mean the rejecting of the church character of 2 Timothy, Titus, 2 Peter, and 1 and 2 John, which is impossible; and as to God not allowing His chosen people to suffer the persecutions of the Antichrist it is to be recalled that the church . . . has been definitely appointed to tribulation and suffering.

After surveying the contents of the

controverted central section of the book and showing its indisputable reference to the church on earth, Dr. Frost says: "There are two important conclusions to be deduced from these facts; the first one is that Christ, even toward the close of Antichrist's reign, has not yet come for His saints; and the second one is that, at that late time, the sleeping saints have not yet been resurrected and the living ones not yet translated".

Dr. Frost's criticism of commonly accepted dispensational teaching is given at such length in order to show the wide divergence of interpretation that is to be found among futurists and, moreover, because his argument against the exclusively Jewish reference of Revelation 4 to 19 has never been answered by the extreme dispensationalists.

A. A. Reese, in his criticism of the Darbyist view of the rapture of the church, fully supports the argument of Dr. Frost that Revelation 4 to 19 regards the saints of the Lord as still upon the earth in the time of the Antichrist. If futurism is to become the prevailing interpretation of the Book of Revelation, it will certainly, I think, be the kind of futurism represented by Dr. Frost and A. A. Reese. As has been observed before, Reese's recent book seems destined to do a great deal toward recalling premillennialists from the strange interpretations into which the Darby-Scofield methods have led them.

The fourth school of interpretation of the Book of Revelation has been named the idealist view. By this designation I mean to convey that the Book of Revelation presents by the use of symbolical episodes the great drama which is the conflict between Christ and His church, on the one hand, and Satan and his followers, on the other. It is the interpretation referred to by Dr. Pieters as the Philosophy of History school. It is the interpretation which Dr. Pieters represents much more than he does the preterist view.

The idealist view has had for its ablest representative William Milligan. In our own day the Dutch scholar Greijdanus has revealed that general standpoint in his treatment of Revelation. The approach made by Dr. N. B. Stonehouse in his ably conducted course of lectures on the Exegesis of the Book of Revelation, which the writer had the privilege of attending, may be characterized as

idealist.

In my next article I shall attempt to define the idealist view more fully and make a beginning in the study of Revelation 20.

The Ninth General Assembly

(Concluded from Page 178)

Edward Heerema; R. B. Kuiper; Arthur O. Olson. Ruling Elder: C. D. Garrard.

JUDICIAL COMMITTEE

Ruling Elder: Murray Forst Thompson, Chairman. Ministers: Edward L. Kellogg; Clarence W. Duff; James W. Price; Robert Strong.

COMMITTEE ON THE EXAMINATION OF PRESBYTERIAL RECORDS

Ministers: Theodore J. Jansma, Chairman; Edward J. Young; George J. Willis.

COMMITTEE ON DATE AND PLACE OF NEXT ASSEMBLY

Ministers: Marvin L. Derby, Chairman; Robert Graham.

Foreign Missions

The next item on the docket was the report of the Committee on Foreign Missions. The main report was presented by the Rev. Robert S. Marsden, general secretary, and the financial report (not here published) by Ruling Elder Murray Forst Thompson, treasurer.

The Committee on Foreign Missions reports to the Ninth General Assembly for the period from April 1, 1941, to May 26, 1942, except concerning finances, for which report is for the fiscal year ending March 31, 1942.

ACTIVITIES OF THE MISSIONARIES

Rev. Egbert W. Andrews

Following the enforced closing of the Newchwang Bible Seminary in Yingkow, Manchoukuo, in the winter of 1941, the Rev. Egbert W. Andrews returned to Harbin and continued his work among the Chinese in that city. On July 1, 1941, he reported to the Harbin Mission that during the year two catechumens had been baptized and five new catechumens had been received. He reported that there were then five communicant members, two baptized children and five catechumens on the roll, as compared with three communicant members, two baptized children and three catechumens the year before.

No word has been received directly from Mr. Andrews since a letter dated August 2, 1941, from Chefoo, China, where he was spending a vacation with

his parents, and a cablegram on November 6th indicating that he had returned to Harbin. Attempts have been made by cable, through the Department of State, through the Swiss government via the United States Department of State and through the American Red Cross, to establish contact with Mr. Andrews, but as yet they have proved unavailing.

Rev. and Mrs. Henry W. Coray

On October 1, 1941, the Rev. and Mrs. Henry W. Coray were granted a leave of absence from missionary service under the Committee, without salary, for a period of one year.

Rev. Malcolm C. Frehn

"A missionary's work these days is personal work. Outside of this, there is little that is allowed." This sentence from the last letter of Mr. Frehn, a letter written on September 27, 1941, and received on November 12, 1941, sums up very succinctly his activities for the months prior to the entrance of the United States into the War. Opportunities for personal evangelism were quite abundant, and Mr. Frehn found opportunity to present Christ to a number of young men, especially to university students.

Since that letter, no direct word has been received from Mr. Frehn. Indirectly, the Committee has heard that he and his family were aboard a ship bound for the United States when the declaration of war came. A message received through the United States Department of State from Mr. Frehn, seeking permission from the Committee to go to Africa, has recently been received. The general secretary, in the name of the Committee, granted the permission by cable through the American Red Cross. It is impossible now to discover whether the cable message was received by Mr. Frehn. It is hoped that the cabled message from Mr. Frehn was an indication that he and his family will be among the Americans who will be exchanged at a Portuguese East African port in the near future.

Rev. and Mrs. Richard B. Gaffin

The Rev. and Mrs. Richard B. Gaffin are now in this country on furlough from China. They have been engaged in itineration in the interests of the Committee during the past year. Mr. Gaffin was ordained by the Presbytery of Philadelphia and has attended Westminster Theological Seminary as a special student throughout the year.

Rev. and Mrs. Bruce F. Hunt

"Harbin is left with ten Protestant missionaries representing five denominations. Our mission with three workers shares with the Danish Lutherans the honor of having the largest force on the field," (April 27, 1941).

"Legally speaking, we have been working under the possibility of fine or im-

prisonment for two and a half years," (July 1, 1941).

"... 18 different ones of our Korean communion have been in prison during the past year," (July 1, 1941).

These few excerpts from the correspondence of the Rev. and Mrs. Bruce F. Hunt tell of the tremendous handicaps under which they were laboring. Yet, in spite of these difficulties, great gains were made in the work, as is evidenced by the following excerpts from the report of the Harbin Mission, (July 1, 1941).

"Mr. Hunt was enabled to spend 107 full days in the country, spread over 17 trips of from one day to two weeks' duration each, stopping in some 36 towns or villages with the express purpose of building up churches, besides preaching in not a few other communities while passing through.

"The 16 live groups, in which an ecclesiastical start had been made last year, have grown to 23 this year. In these are enrolled some 777 adults and children (about half and half, adults slightly predominating) with an average Sunday attendance of 509.

"The communicant membership of 250 represents a net gain of 162 over the 88 reported at the end of last year, or 184 per cent. increase.

"The baptized infants, numbering 64, show a net gain of 38 over the 26 reported at the end of last year, or a 146 per cent. gain.

"The roll of catechumens shows 117, a net increase of 60 over last year's 57, or a gain of 105 per cent.

"The total of baptized members and catechumens on the rolls today is 431, a net gain of 260 over last year, or a 152 per cent. increase."

The last direct word which was received from Mr. Hunt was a letter dated September 23, 1941, which was received by the Committee on November 4th. Letters dated August 14th and September 11th were received on November 10th. In his last letters, Mr. Hunt indicated that there was a growing possibility of his being arrested and imprisoned. He enclosed newspaper clippings concerning the accusation of sedition which was made against certain Koreans, some of whom were members of Mr. Hunt's groups. The newspaper account indicated that certain foreigners were suspected also in the matter, the reference presumably being to Mr. Hunt who was alleged to have encouraged the "sedition" which seems to have consisted in declaring that Christ the King will one day overthrow the "eternal" ruling house of Japan. On October 31st word was received, indirectly, from the Far Eastern Bureau of the Department of State informing us that on October 22nd Mr. Hunt had been arrested, had been held incommunicado and had been transported to some distant point. The Department professed ignorance of the charges which

Hunts and Andrews to Sail for Home!

ALL members and friends of The Orthodox Presbyterian Church will rejoice in the news received on June 9th from the War Department in Washington that the Rev. and Mrs. Bruce F. Hunt and their family and the Rev. Egbert W. Andrews are on the list of those who are to sail on the first exchange ship which may leave Japan early in June.

The prayers of members of the denomination are asked for the safe voyage of these faithful missionaries, and for their protection in the midst of peril.

were lodged against him. Conflicting reports were received concerning the release of Mr. Hunt and, on December 5th, the United States Department of State advised the Committee, in response to telephone inquiry, that word had been received from the Japanese embassy to the effect that Mr. Hunt was released from prison that day and was returning to Harbin. No further word has been received. Attempts have been made by cable, through the Department of State, through the Swiss government via the United States Department of State and through the American Red Cross to establish contact with these missionaries, but as yet they have proved unavailing.

Rev. R. Heber McIlwaine

Following the Eighth General Assembly unsuccessful attempts were made by the Committee to return the Rev. R. Heber McIlwaine to his field in Japan. When it became evident that these attempts would be fruitless, Mr. McIlwaine was granted a leave of absence from missionary service, for one year, without salary.

SALARY AND ALLOWANCES OF MISSIONARIES IN THE ORIENT

While it is impossible for the Committee to know of a certainty whether certain moneys forwarded to the missionaries on the field have been received by them, the Committee has endeavored to make remittances to the missionaries whenever possible. Word was received from the Department of State that the Swiss consuls in the Far East would endeavor to transmit funds for the use of American na-

tionals in Japanese occupied territories. Accordingly, \$500. was deposited with the Department of State to cover such payments as can be made, but no word has yet been received to indicate whether it was possible to deliver any part of this amount to the missionaries. Salaries and all other allowances totaling \$1,336.06, owed to the missionaries, have been segregated in the accounts of the Committee, and that segregation will continue from month to month. In the case of Mr. Frehn, certain sums have been paid to his sister, in accordance with his latest instructions.

CONTRIBUTIONS

Normal contributions to the work of the Committee suffered a reduction during the fiscal year. This is partially to be accounted for by the fact that no extensive drive was made for a special "furlough fund" as in the previous year, partially from the fact that this Committee's reduced expenditures entitled it to a smaller share in the proration of undesignated funds shared by it and the Committee on Home Missions and Church Extension, and partially from the decreased interest on the part of individuals, since the work of the Committee may have appeared to them slowly to be contracting. The Committee is pleased to report that the reduction in contributions is smaller than might have been feared under the circumstances. It is a source of real gratification to the Committee to note that contributions from churches and church organizations showed an increase over the previous year. The Committee appreciates greatly this evidence of the confidence of the church, and is pleased to record that all but three of the local congregations of The Orthodox Presbyterian Church contributed to the work.

The Committee attributes the increase in gifts from the churches largely to the hearty coöperation on the part of the sessions in promoting the campaign of the Missions Committees to have each member of the church contribute regularly to the cause of missions. The Committee believes that the measure of success which this campaign has achieved is evidence of the consecration of the members of our denomination to the cause of missions as represented by the Committees both at home and abroad.

EFFORTS TOWARD EXPANSION

Following the reference of the matter to it by the Eighth General Assembly, the Committee engaged in negotiations with the Iglesia Cristiana Puertorriqueña. A representative of this church who was in the United States was interviewed by the Committee and some plans for entering Puerto Rico as a foreign missions field were discussed. After rather extensive correspondence, which followed this interview, the Committee, however, determined to terminate the negotiations. It

appeared to the Committee that the representative of this church did not desire that type of foreign missions effort which the Committee was prepared to supply, and the Committee did not feel that that church could be prepared for organic union with The Orthodox Presbyterian Church through the type of missions work which the representative of the Iglesia Cristiana Puertorriqueña seemed to desire.

Negotiations have also been conducted with the Peruvian mission of the Free Church of Scotland, through a member of that mission. Negotiations were entered into by the Committee with the Peruvian authorities directly and an opening to that country was sought. It appeared from the meagre information which correspondence brought forth that it would be impossible for a new Protestant mission to enter that country. Negotiations are being continued with the mission of the Free Church, looking to the Committee's entering that country, perhaps in some sort of loose cooperation with that mission. Negotiations are of necessity slow, but the Committee hopes to have some definite word within the next six months.

The Committee has likewise sought preliminary information concerning other suggested fields.

PLANS FOR THE FUTURE

The Committee plans to do all in its power to secure the safe evacuation of its missionaries from Japanese occupied territories. It will, of course, plan to enter the Far Eastern field again as soon as the international situation will permit.

In the meantime, the Committee has determined, if at all possible, to open a mission station in Ethiopia. The Rev. and Mrs. Clarence W. Duff have applied for appointment to this field and the Committee is now seriously considering this application. The Committee also hopes to secure at least one other missionary to go to this field, as soon as possible. Pending the actual opening of Ethiopia, which is now almost inaccessible from this country, the Committee intends to set aside an amount of \$400 per month above its present expenses, for the current fiscal year, as a contingent fund to be used for equipment, transportation and missionary salaries in this new field and/or any other field which may, in the meantime, be made available.

BUDGET OF THE COMMITTEE

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

Missionary Salaries and Allowances	\$6,840.00
Office and Administrative Expense	1,850.00
Promotion Expense	500.00
Contribution to THE PRESBYTERIAN GUARDIAN	500.00
Contingent Fund for Future Work	4,800.00

Miscellaneous Expenses	100.00
	<hr/>
	\$14,590.00

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the Committee expire with this Assembly: Ministers, Lawrence Jongewaard, James W. Price, Leslie W. Sloat; Elders, Matthew McCroddan, A. D. Stultz.

The main report was received and the financial report approved.

Three ministers and two elders were elected to the Class of 1945: Ministers: James W. Price; Leslie W. Sloat; John H. Skilton. Elders: Matthew McCroddan; Arthur Armour.

Before recessing for the day, brief reports were received from two minor committees. The Legal Committee reported that no business had come before it and that it had held no meetings. The Committee on the Promotion of the Sale of the Standards reported that the cost of printing the standards had been defrayed by contributions and sales and that a cash balance was on hand. More than three hundred copies are still available. Both committees were continued until the next assembly.

The morning devotional service on Wednesday was conducted by the Rev. Marvin L. Derby, pastor of the First Church of Cincinnati.

The assembly was informed by the Rev. Theodore S. Wray that a committee has been erected by the Reformed Presbyterian Church of North America (General Synod) to confer with like committees of sister denominations on the possibilities of a federation of Reformed churches. Consideration of the matter was deferred until time for the report of the Committee of Nine.

Home Missions

The report of the Committee on Home Missions and Church Extension was read by the Rev. Clifford S. Smith, vice-president, and the financial report (not here published) by the treasurer, Dr. Robert Strong.

The Committee on Home Missions and Church Extension is glad to report to the Ninth General Assembly that it has completed one of its most useful years of service. It is now assisting a larger number of missionaries and aid-receiving pastors than at any previous time. During the year for which the Committee reports it has granted aid to the following persons:

Rev. Samuel J. Allen

Rev. Robert L. Atwell
 Rev. C. A. Balcom
 Rev. James B. Brown, D.D.
 Rev. Robert B. Brown
 Rev. Calvin A. Busch
 Rev. Robert K. Churchill
 Rev. Bruce A. Coie
 Rev. Edward B. Cooper
 Rev. Thomas M. Cooper
 Rev. Henry W. Coray
 Rev. John Davies
 Rev. Clarence W. Duff
 Rev. David Freeman
 Mrs. David Freeman
 Rev. Lawrence B. Gilmore, Th.D.
 Rev. A. Culver Gordon
 Rev. John Gray
 Rev. Floyd E. Hamilton
 Rev. John C. Hills
 Rev. Walter C. Jent
 Rev. Leland C. Jorgensen
 Rev. Walter J. Magee
 Rev. Raymond M. Meiners
 Rev. Melvin B. Nonhof
 Mr. Le Roy Bender Oliver
 Rev. Russell D. Piper
 Rev. J. Lyle Shaw
 Rev. Daniel van Houte, Ph.D.
 Mr. Thayer A. Westlake
 Rev. Edward Wybenga
 Rev. Jack Zandstra

Of these, all except the Rev. Messrs. Gordon, Jorgensen and Zandstra, and Mr. Westlake were under appointment on March 31, 1942. Mr. Freeman is now on leave of absence. The Committee by aiding these workers is assisting in the work of twenty-eight organized churches and at least ten mission stations which have not yet been organized.

The Committee is glad to report that its financial condition has been such as to enable it to pay the missionaries and aid-receiving pastors all the amounts which were promised them. It is glad to note that the average total salary of those receiving aid shows an increase of no less than fifteen per cent. over the average total salary of aid-receiving pastors and missionaries a year ago, and an increase of no less than thirty-five per cent. over the 1938-39 average. The Committee believes that its present scale of allowances has done much to reduce the unfavorable salary differential under which aid-receiving pastors formerly labored. The present total salary of these pastors compares favorably with that of many pastors of self-supporting churches.

The Committee is glad to be able to report that its percentage of overhead expense is less than at any time, for the Committee has reduced the overhead from about twenty per cent. of its expenses of the previous year to about seventeen per cent. of its expenses in the year under review. The Committee reports with gratitude that many of the churches served by aid-receiving ministers have been able to assume a larger percentage of the total salary which their pastors receive. The

Committee is delighted also to note the increase in attendance and membership in many of the missions and aid-receiving churches, and it has good reason to believe that many of the ministers in whose work it assists have witnessed numerous souls brought to a saving knowledge of Christ.

CONTRIBUTIONS

The Committee is glad to report that its normal contributions have shown an increase of about thirteen per cent. over the previous year. This increase has been noted especially in receipts from the churches. Sixty-nine churches and missions contributed to the work of the Committee, and their contributions totaled nearly thirty-three per cent. more than the contributions from these sources in the previous year. This very remarkable increase the Committee attributes largely to the coöperation of pastors and sessions in the campaign of the Missions Committees to have each member of the church contribute regularly to the work of the Committees. While the goal of an average of fifteen cents a week per communicant member was not reached, this material gain in contributions from the churches brought the average contribution for these Committees to eight cents a week per communicant member.

The Committee appreciates greatly this evidence of the confidence of the people and sessions of the churches. It would remind the sessions of the availability of the general secretary to present the work in the churches. It would seem to be significant that the twenty-two congregations (in which comparisons with former years are possible) to which the general secretary was privileged to present the work of the Committee increased their contributions to this Committee fifty-seven per cent. over the previous year, compared with the denominational average of thirty-three per cent. gain.

JEWISH WORK

At his own request, the Rev. David Freeman was granted a leave of absence from Jewish missionary work for one year, effective September 11, 1941. Mrs. Freeman was engaged to carry on the work, full time, for two months and, at her own request, part time since December, 1941.

EXPANSION OF THE WORK

During the year under review, the Committee, with the advice and consent of the presbyteries involved, began work in six new fields, granted aid to the pastors of two churches which had not formerly received aid, and suspended aid to one home missionary and one aid-receiving pastor. The Committee stands ready to undertake sound expansion work which may be proposed to it, especially that work which may be recommended by the several presbyteries. The Committee welcomes suggestions concerning fields that might prof-

itably be entered, and it will be glad to undertake an investigation of the possibilities of such fields.

BUDGET

The Committee would remind the General Assembly that despite the gain in contributions it has constantly been faced with large monthly deficits in normal receipts. These deficits have been made up by the use of the remainder of the Rothwell estate and by the expenditure of a portion of a special gift. Consequently, the Committee has maintained its debt-free position for the third successive year. The Committee adopted the following budget in the confidence that the sessions will continue to promote the endeavor to have each member contribute regularly to the work of the Committee so that the churches will continue to increase their contributions. The following budget has been adopted for the current fiscal year:

Missionary Salaries and Aid . . .	\$20,200
Office and Administrative Ex-	
pense	2,800
Promotion and Survey Ex-	

pense	1,600
Audit and Miscellaneous Ex-	
pense	200
Total	\$24,800

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the Committee expire with this assembly—Ministers: Peter De Ruitter, Ned B. Stonchouse, Th.D., Robert Strong, S.T.D.; Elders: Rene D. Grove, J. H. McClay.

REQUEST

Inasmuch as the Committee has become increasingly troubled over the problems of the Jewish Work, the Committee requests the General Assembly to consider the subject of Jewish Work and to advise the Committee as to its future policy with reference to the conduct of this enterprise.

RECOMMENDATION

The Committee recommends that the General Assembly consider the establish-

**A Testimony to
THE CHRISTIAN WORLD ORDER**

AFFIRM my agreement with and support of the Christian World Order inherent in historic, orthodox Christianity, which recognizes the sovereignty of the Lord God of the Bible and acknowledges Jesus Christ the Son as supreme in every sphere of life and as King of Nations and of the Church.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psalm 145:13).

Check here if you favor conferences on the Christian World Order in key cities of the nation.

Name.....

Address.....

Please sign and return to

WESTMINSTER THEOLOGICAL SEMINARY

Chestnut Hill, Philadelphia, Pa.

Readers of The Presbyterian Guardian are urged to use the above form to indicate their agreement with the theme of the recent conference in Philadelphia on the Christian world order and their interest in the holding of similar conferences elsewhere in the future. It is suggested that, before signing, you reread pages 135-137 of the May 10th Guardian.

ment of a corporation for the purpose of securing funds to lend to church organizations in order that church buildings may be procured.

This report was the occasion for a great deal of lively discussion, some of it profitable. The Rev. Samuel J. Allen, a member of the committee, objected to the salary arrangements of the committee and to the extent of the power in the hands of the committee. He requested that the scale used as a basis for the determination of salaries be read to the assembly. While no one wished to suppress pertinent information, it was felt that to attempt to review the salary scale of the committee on the floor of the assembly would at best be of little value and at worst hopelessly confusing. The Rev. Robert S. Marsden, general secretary, maintained that Mr. Allen, as a committee member, was entirely free to bring in a minority report, but that in the absence of such a report or any evidence that the committee had failed to fulfill its obligations faithfully, Mr. Allen's request was quite irregular. After extended discussion the salary scale was read, and Mr. Allen abandoned the debate.

In connection with the request of the committee for consideration of the subject of Jewish missionary work, the Rev. Professor John Murray moved the election of a committee of five to direct the Jewish work of the denomination until the next assembly. He informed the commissioners of a state of incompatibility existing between the Rev. David Freeman and the Home Missions Committee, and declared that Mr. Freeman had refused to continue to serve under the committee but was quite willing to serve under the general assembly. Mr. Freeman, an army chaplain, has been ill and will probably be retired from the army this summer.

Plentiful airing was given to every conceivable viewpoint on the Jewish work, the Freemans, and the Home Missions Committee. A great deal of it was, we suppose, necessary if the assembly were to accede to the request of the committee, but in our opinion the high plane on which assembly debate should be held was here largely abandoned by some of the debaters.

It was finally moved and carried that the assembly elect a committee of five to study the relationship between the Rev. David Freeman and the Home Missions Committee and to

study the feasibility of erecting a separate committee to carry on Jewish missionary work. Two further motions, both designed to urge the continuance of the working relationship between Mr. Freeman and the committee, were defeated on the ground that they involved a prejudging of the matter which had been referred to the new committee. The personnel of the committee to study the question of Jewish missionary work is as follows: *Ministers:* Edward L. Kellogg; Donald C. Graham; R. B. Kuiper. *Elders:* William Kingma; Walter P. Smyth.

The recommendation contained in the report of the Home Missions Committee was referred back to the committee for further study, with instructions to bring recommendations on the subject to the Tenth General Assembly.

Three ministers and two elders were elected to the Class of 1945 of the committee: *Ministers:* Robert Strong; Ned B. Stonehouse; James B. Brown. *Elders:* J. H. McClay; Samuel Iredell.

Dr. Ernest B. McClellan, pastor of the United Presbyterian Church of Rochester, was introduced by the Rev. Peter Pascoe and seated as a corresponding member.

A partial report was made for the Committee on Overtures and Papers. The assembly adopted its recommendation that a committee of three be elected "to study the question of the relations to the respective presbyteries and to the general assembly of ministers of The Orthodox Presbyterian Church who are laboring in churches of other denominations". This was in reply to presbyterial reports on the overture to the eighth assembly from the Presbytery of New York and New England.

The personnel of the committee to study that question is: *Ministers:* John Murray; Eugene Bradford. *Elder:* Murray Forst Thompson.

A recommendation of the Committee on Overtures and Papers, looking to an amendment to the Form of Government, was also adopted by the assembly after slight alteration. The amendment would change the wording of the first sentence of Chapter XIV, Section 3, to read as follows: "It is proper and requisite that a candidate applying to come under the care of a presbytery with a view to licensure be a communicant member of a particular church of the presbytery, and come with a written recom-

mendation from the session of the church of which he is a member". This was in reply to a request for clarification from the Presbytery of California, and is, of course, not yet a part of the Form of Government. It will be sent down to the presbyteries for their approval and, if favorably received, will be declared an amendment at the Tenth General Assembly.

The clerk briefly presented the statistical report of the presbyteries and the clerk of the eighth assembly offered a carefully compiled and valuable summary of the statistical records.

The Committee of Nine

The majority report of the Committee of Nine was read by Dr. Robert Strong, secretary of the committee, in the absence of the chairman, the Rev. Edwin H. Rian, who was prevented by illness from attending the assembly.

A minority report, signed by Dr. Cornelius Van Til and Ruling Elder Murray Forst Thompson, was read by Dr. Van Til. During the distribution of the mimeographed copies of the minority report, permission also was granted for the distribution of a substitute recommendation by the Rev. Clifford S. Smith for Recommendation 4 of the majority report, and a reply to the minority report, signed by the Rev. Burton L. Goddard, entitled "An informal communication to commissioners in attendance at the Ninth General Assembly". No official standing was sought for the latter communication.

Devotions on Thursday morning were conducted by the Rev. Professor John Murray. Sessions of the assembly began at eight o'clock in the morning and continued throughout the entire day, reconvening at ten o'clock in the evening.

Consideration of the report of the Committee of Nine occupied almost all of the daylight hours of Thursday's sessions. It is manifestly impossible to attempt a digest of all the debate on the important subjects treated in the report; to do so would be certain to work an injustice on some one. It is safe to say, however, that on the whole the character of debate was here far higher than it had been during the first two days of the assembly. There was, it is true, a regrettable tendency on each side to indulge in mind-reading. Those favoring the adoption of a given recommendation

were certain that they could guess the hidden motives of the opposition, and the spokesmen for the opposition were equally sure that they knew the secret thoughts of the protagonists. The pendulum of the debate swung through a wide arc from one extreme to the other, but on the whole we believe it was salutary.

We print first the introduction to the report of the committee.

The Committee of Nine was elected by the Eighth General Assembly and instructed "to study the relationship of The Orthodox Presbyterian Church to society in general and to other ecclesiastical bodies in particular, with a view to bringing in to the next Assembly recommendations suggesting ways and means whereby the message and methods of our Church may be better implemented to meet the needs of this generation and The Orthodox Presbyterian Church may have an increasing area of influence and make a greater impact on life today."

The Committee has met nine times and has spent many long hours in trying to carry out the Assembly's mandate.

The first work undertaken by the Committee was one of analysis of (1) the present state of our denomination's work, (2) the principles that govern the program of our church, (3) the emphasis we make in the presentation of our message, (4) the factors which were at work in the past when the Holy Spirit gave special blessing, (5) our relation to other denominations, and (6) the American scene. Various ministers and members of the Church were asked to help in this tremendous task which by no means has been completed.

The Committee, however, is prepared to make the following recommendations to the Ninth General Assembly.

Here followed six recommendations, which received various treatment by the assembly. Recommendation 1, slightly amended, was adopted:

1. The Committee recommends that (a) a committee of five be elected by the General Assembly to meet with committees of other Presbyterian and Reformed churches to discuss the formation of a federation of Presbyterian and Reformed churches; (b) the following churches, viz., The Christian Reformed Church, The Associate Reformed Presbyterian Church of North America, The Reformed Presbyterian Church in North America, General Synod, The Synod of the Reformed Presbyterian Church of North America, and The Associate Presbyterian Church of North America be informed of this action and be invited to appoint committees to confer concerning this matter with the committee of the General Assembly of

July-August Book List

MEMBERS of the Christian Book-of-the-Month Club are offered their choice of five more worth-while books at special discounts during July and August. Membership in the club is open to any reader of the GUARDIAN, and involves only the promise either to buy four listed books during the next twelve months or to remit the difference between the special price and the list price, if fewer than four books a year are purchased.

THE WESTMINSTER ASSEMBLY AND ITS WORKS, by B. B. Warfield. An invaluable source-book for all who are interested in the fascinating story of the Westminster Assembly. Price to members, \$2.40 (retail list price, \$3; members save 20%).

CALVINISM, by Abraham Kuyper. The Stone Lectures, delivered by the celebrated theologian at Princeton Seminary, showing Calvinism as a life system, in relation to religion, politics, science, art, and the future. Price to members, \$2 (retail list price, \$2.50; members save 20%).

THE REFORMED DOCTRINE OF PRE-DESTINATION, by Loraine Boettner. A classic in the exposition of this central doctrine of Reformed theology, and an answer to all Arminian opposition. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

AFTER ITS KIND, by Byron C. Nelson. A series of convincing arguments against the fallacies of the evolution theory, written in popular style. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

STUDY YOUR BIBLE, by Edward J. Young. Thorough-going expositions of the opening chapters of the Bible, by the Assistant Professor of Old Testament at Westminster Seminary. Price to members, 60c (retail list price, 75c; members save 20%).

The Orthodox Presbyterian Church; (c) the General Assembly's committee of five report back to the Tenth General Assembly.

The next two recommendations of the committee were voted down—the first without much opposition, but the second, after vigorous debate, by a narrow margin. The defeated recommendations were:

2. In view of the fact that there is a

lack of uniformity among the presbyteries and churches in dismissing ministers and members to other churches, and in view of the fact that there is disagreement as to what churches ministers and members may properly be dismissed to, the Committee of Nine recommends that a special committee of three be elected by the General Assembly to study the relationship of The Orthodox Presbyterian Church to other churches as it applies to the dismissal of ministers and members.

3. The Committee of Nine recommends that the General Assembly elect a committee of five to study the matter of cooperation with evangelical churches. The Committee of Nine believes that (a) some measure of cooperation is possible with evangelical bodies; (b) such cooperation should be with churches that are truly evangelical; and (c) cooperation must not obscure any of our distinctive principles.

The fourth recommendation of the Committee of Nine was concerned with an exposition of the Scriptural principle of Christian liberty and its expedient use. The committee's recommendation was amended by the alteration of the phrasing of Paragraph 3 of Section I, and by the addition of Paragraphs 7 and 8 of the same section. Paragraphs 7 and 8 were originally a part of the defeated substitute recommendation submitted by the Rev. Clifford S. Smith. The adopted form of this recommendation follows:

4. Whereas there is both within and without The Orthodox Presbyterian Church a lack of full understanding, and even some misunderstanding, of Christian liberty and its proper use,

1. The Committee recommends to the Ninth General Assembly of The Orthodox Presbyterian Church that it adopt the following statement regarding the teaching of the Word of God on that subject:

(1) The moral law of God is as binding upon the church of the new dispensation as it was upon the church of the old dispensation. As an expression of the nature of God Himself it has abiding validity.

(2) "The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind. All which were common also to believers under the law: but under the New Testa-

ment, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of." Chapter XX, section 1, *Confession of Faith*.

(3) From the sufficiency and completeness of Holy Scripture it follows that the law of God contained in Holy Scripture is perfect. Therefore "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word; or beside it, if matters of faith or worship." To obey such commandments out of conscience is to fail to stand fast in the liberty wherewith Christ has made us free and to be entangled again with the yoke of bondage (Psalm 19:7-9; Mark 7:13; Acts 4:19; Romans 14:4, 10; Galatians 5:1; James 4:12).

(4) Those who use their liberty as an occasion to the flesh or as a cloak of maliciousness destroy the very end of Christian liberty which is that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him all the days of our life (Galatians 5:13; I Peter 2:16; Luke 1:74, 75).

(5) In determining what is the expedient use of his Christian liberty the Christian should ask and answer honestly, God being his judge, what course of action will the better promote the glory of God, the advancement of His kingdom and the salvation of men. The Christian should bear in mind the example of the apostle Paul, who became all things to all men that he might by all means save some (I Corinthians 9:19-22).

(6) It is the duty of every Christian who is strong in faith to remember the infirmities of those who are weak or whose understanding of the Word of God is inadequate, to refrain from despising or grieving such, and to take care lest the use of Christian liberty may become an occasion of stumbling to them. In determining what is the expedient use of Christian liberty the strong in faith must ask and answer honestly, God being their judge, what course is dictated by love for and sympathetic understanding of those who are weak in faith, what course will the better promote peace and harmony within the church of Christ, what course will contribute most to the edification of their Christian brethren, and above all what course will the most effectively promote the understanding and application of the Word of God (Romans 14:13-21; I Corinthians 8:9-13).

(7) The Christian should not exercise his Christian liberty if, by so doing, the cause of Christ is injured—"For meat destroy not the work of God." Rom. 14:20.

(8) It is the duty of the Christian to cherish and hold fast his Christian liberty and use it in a manner acceptable to God; therefore it is to be used piously, and not ostentatiously or injuriously paraded in order to show that one possesses superior understanding of the Word of God, and is therefore above the scruples of his brethren. Rom. 14:22.

(9) It is the duty of the weak to bear in mind that until they grow in knowledge and are strengthened in faith they may not, without detriment to their growth in grace, exercise liberties which are really theirs but which they do not have the faith and knowledge to exercise without scruples of conscience (Romans 14:14, 23; I Corinthians 8:7).

(10) It is the duty of Christians who are weak in the faith to refrain from sitting in judgment upon those who, being strong in faith, exercise the liberties that are theirs in Christ, and it is their duty to recognize that the believer who exercises such Christian liberty exercises it unto the Lord (Romans 14:3-9, 13; I Corinthians 8:4-6; I Corinthians 10:25, 26, 29).

II. The Committee further recommends that the Ninth General Assembly of The Orthodox Presbyterian Church enjoin her officebearers and other members to study these teachings of the Word of God and apply them to their personal lives, and that the Assembly enjoin the ministers to inculcate them in their preaching and teaching.

Consideration of the fifth recommendation was deferred until the hearing of the report of the Committee on Christian Education, and was never again brought before the assembly for any action whatsoever, since a similar recommendation was contained in that committee's report.

5. The Committee recommends that the General Assembly empower the Christian Education Committee to employ a full-time secretary.

The sixth recommendation of the majority was that the Committee of Nine be continued. This was not adopted by the assembly. Instead, the recommendation of the minority (that the Committee of Nine be not continued) was substituted, and to that substitute was added the matter of the election of a new committee to study the question of local evangelism. The adopted form of the recommendation follows:

6. We recommend that the Committee of Nine be not continued and that the General Assembly elect a committee of five (four ministers and one elder) to study the question of local evangelism and present to the Tenth Assembly recommen-

dations for its aggressive pursuit.

The report of the minority of the committee contended that the Committee of Nine was a step in the direction of centralized authority by virtue of the broad charge given to it by the eighth assembly. "The general assembly", declared the report, "has created a sort of 'super committee' with power to make *ex parte* investigations of, and if necessary to criticize, the work of any agency or part of our church, including the operations of the standing committees.

"No doubt the Eighth General Assembly was not aware of the full implications of the charge which it gave the Committee of Nine. This is not surprising in view of the fact that the erection of the committee was proposed in a resolution offered in the first instance on the floor of the assembly without the benefit of consideration by any of the presbyteries".

Secondly, the minority objected strenuously to "one of the main emphases of the majority report—the emphasis upon coöperation with other churches not holding the Reformed Faith". In support of this objection, the minority declared that such coöperation "would almost inevitably lead to the impairment of our unique witness", and that the denomination had not yet traveled far enough along the road of the Reformed Faith to permit it, with impunity, to explore by-paths.

The personnel of the two committees called for by the adopted recommendations is as follows:

COMMITTEE ON FEDERATION OF REFORMED CHURCHES

Ministers: Edwin H. Rian; R. B. Kuiper; John P. Clelland; Robert S. Marsden. Elder: C. D. Garrard.

COMMITTEE ON LOCAL EVANGELISM

Ministers: George W. Marston; J. Lyle Shaw; John Murray; Calvin K. Cummings. Elder: Bert Roeber.

Christian Education

The report of the Committee on Christian Education was read by the chairman, the Rev. Calvin K. Cummings. It is here printed, with the omission of the financial report. The recommendations are in their adopted form.

The work of the Committee during the past year has been carried on by members of the Committee together with such paid stenographical and editorial assistance as was found necessary. This arrangement was found necessary when the Covenant

Church of Orange, N. J., deemed it wise not to release the Rev. Richard W. Gray to serve the Committee as its part-time Secretary. Although greatly hindered by being unable to procure the services of a part-time Secretary, we are grateful to be able to report that in each department of the Committee's activities definite progress has been made.

I. PUBLICATIONS AND PROPAGANDA

Young People's Lessons. The Committee has faithfully provided improved young people's lessons to some sixty young people's societies. This represents an increase of fifteen in the number of groups now using the Committee's lessons. The services of Mr. Gray were procured for the editing and distributing of the lessons. Writers and subjects have been assigned sufficiently far in advance to enable the Committee to consider the publication of the lessons in quarterly form. The Committee hopes to advertise these lessons more widely as soon as they can be published in the form of an attractive quarterly.

Summer Bible School Lessons. Dr. Lawrence Gilmore has labored long and hard to produce for the Committee improved Summer Bible School materials. Two thousand copies of the booklet for Primary-Junior age have been published and 600 copies for the Intermediate-Senior age. A separate manual for the teachers has been published. This work constitutes one of the most gigantic and sacrificial labors ever undertaken by a full-time pastor in our denomination.

TRACTS PUBLISHED BY THE COMMITTEE

A. Long Tracts:

- Why the Orthodox Presbyterian Church 1000 copies
- The Covenant of Grace 1000 copies
- The Auburn Betrayal 3000 copies
- The Sovereignty of God 1000 copies

B. Books:

Six hundred copies of "The Basis of Evolutionary Faith" by the Rev. Floyd E. Hamilton were purchased and advertised in THE PRESBYTERIAN GUARDIAN and in the Wheaton Record.

C. Short Tracts:

- The Rich Young Ruler 5000 copies
- The Orthodox Presbyterian Church in Action 2000 copies
- Death in the Market Place 3000 copies
- Awake Thou That Sleepest 3000 copies
- The Grace of God 3000 copies
- The Privilege and Duties of Communicant Church Members 3000 copies
- Life's Greatest Question 3000 copies
- Lest We Forget 3000 copies
- Arminianism in the Pilgrimage of a Soul 3000 copies
- What About the Bible? 3000 copies
- The Auburn Heresy 3000 copies
- From Dr. John Owen 1000 copies

D. Distribution of Tracts:

1. Copies of "Why the O.P.C.?" were mailed to all the juniors in all the Theological Seminaries of the Presbyterian Church U.S.A.
2. Copies of the "Auburn Betrayal", "Choose Ye This Day" and the "O.P.C. in Action" were mailed to the middle and seniors in the above Theological Seminaries.
3. Copies of "Is the Bible Right About Jesus?" and "The Rich Young Ruler" were mailed to all the students in The Union Seminary, New York.
4. Copies of "The Rich Young Ruler", "Life's Greatest Question", "The Good Shepherd", "Death in the Market Place", "The Grace of God", "Awake Thou That Sleepest", "What About the Bible?" were mailed to each member of the graduating class at Wheaton College, Wheaton, Ill.
5. At the request of a minister of the Presbyterian Church in the U.S. about 300 copies of "The Auburn Betrayal" are in process of being mailed to ministers of that denomination.
6. Copies of the "O.P.C. in Action" were mailed to all who are not members of the O.P.C. with whom the Committee has been in correspondence.

II

THE QUESTIONNAIRE ON SUNDAY SCHOOL MATERIALS

In response to numerous inquiries and expressions of dissatisfaction with available Sunday School materials the Committee addressed a questionnaire to the Sessions of our churches. From the following 42 churches which responded to this questionnaire the following helpful facts were revealed:

1. Of the 30 churches using Christian Reformed lesson materials 28 were satisfied with the doctrinal content
- 19 were dissatisfied with the pedagogy of the Beginner-Primary age
- 12 were dissatisfied with the pedagogy of the Junior age
- 9 were dissatisfied with the pedagogy of the Intermediate age
- 6 were dissatisfied with the pedagogy of the Senior age
- 4 were dissatisfied with the pedagogy of the Adult age
2. Of the 10 churches using Scripture Press Materials 7 use for Beginner-Primary only
- 3 use for all ages
- 9 were satisfied with the pedagogy
- 6 were dissatisfied with the doctrinal contents.

It is the opinion of the Committee that these facts reveal one of the most fundamental needs of our church. There is a need for Sunday School material that is at once theologically sound and pedagogically correct. The souls of some 5000

children, many of them covenant children, are involved.

The Committee has selected a subcommittee with two advisory members—Mr. deWaard and Mrs. Richard Gray—to consider the possibility of supplying mimeographed lesson helps for Junior age children.

IV. RECOMMENDATIONS

The Committee recommends to the General Assembly:

1. That one minister and two elders be added to the membership of the Committee.
2. That the Committee on Christian Education be and it is hereby authorized to employ counsel and to incorporate the said Committee under the laws of any state, if, as and when the Committee concludes that it has sufficient funds to proceed with such incorporation. In the event that the said Committee shall be incorporated, its charter shall include a provision that the members of the incorporated body and/or its board of trustees or its board of directors shall be the members of the Committee on Christian Education, as elected from time to time by the General Assembly; and any charter acquired by the said Committee or any by-laws adopted by it in connection therewith shall be subject to the review of the General Assembly, which reserves to itself the power to direct at any time the dissolution of the said corporation and/or any amendment of the said charter or by-laws.

3. (a) That the Committee be authorized to employ the full-time services of a General Secretary.

(b) That the General Assembly go on record as encouraging the churches to assist the Committee to attain the following goal:

5 churches to contribute \$5.00 per month	\$300.00
10 churches to contribute \$3.00 per month	360.00
30 churches to contribute \$2.00 per month	720.00
10 churches to contribute \$1.00 per month	120.00
	<hr/>
	\$1,500.00

4. That the following budget be approved for the ensuing year:

Incorporation fee	\$125.00
Young People's Lessons	160.00
Summer Bible School Materials	300.00
Tracts, Literature, Propaganda	1400.00
Stenographical help	300.00
Postage and Miscellaneous	200.00
Salary of General Secretary	600.00
Traveling Expenses	100.00

Gross Total	3185.00
Income from sales	1200.00

Net Total 1985.00

5. That sessions and church organizations be advised of the importance of each

church contributing regularly to Westminster Seminary if that institution's current expenses are to be met.

6. That the ministry of THE PRESBYTERIAN GUARDIAN be sustained by gift subscriptions and contributions from local churches.

Mr. Cummings also submitted an additional recommendation as a minority report signed by him. The recommendation was defeated.

The assembly reconvened at 10 P.M. on Thursday in order to avoid, if possible, the holding of additional sessions on Friday. At that time elections to the Committee on Christian Education were held, with the following ministers and elders chosen:

CLASS OF 1945: Ministers: Edward J. Young; Donald Graham; William T. Strong. Elders: Charles A. Freytag; Ralph Ellis.

CLASS OF 1944: Minister: Charles G. Schaufele.

CLASS OF 1943: Elder: H. Evan Runner.

Miscellaneous Reports

The Rev. Theodore J. Jansma reported for the Committee on Examination of Presbyterian Records, and the recommendations, with minor amendments, were adopted.

Ruling Elder Murray Forst Thompson reported for the special committee appointed by the moderator to deal with the two judicial cases brought before the assembly by the Presbyteries of California and New Jersey. The request of the Presbytery of California was that the assembly "reconsider and/or clarify the action of the eighth assembly in its reply to the complaint of Sankey Oren against the presbytery". Boiled down, the issue is whether or not a member of a session may appeal to the session from a ruling of the moderator of session when he is a minister. The Presbytery of California believed that appeal could be brought only to the presbytery, and cited two recognized experts in the field of church government in support of its contention. The committee of the ninth assembly said that it was not prepared to say that the eighth assembly either was or was not in error, and recommended no action on the request of the Presbytery of California. The Rev. Robert K. Churchill, one of the parties in the original complaint, dissented vigorously from the opinion of the committee, declaring that any decision which

would give the session authority over its moderator was both unpresbyterian and impractical. Ministers, he said, are on an equality with members in every respect except that of knowledge. In spite of Mr. Churchill's dissent, the recommendation of no action was adopted by the assembly.

The complaint of the Presbytery of New Jersey was against an action of the Presbytery of New York and New England in taking Mr. William Young under care for licensure without having received the required written recommendation from the session of the church of which he was a member, and in failing to require him to unite with some other particular church within the presbytery before licensing him. Mr. Young had been a member of Trinity Church, New Haven, which church was dissolved at the time of his oral application to be taken under care for licensure. Thus, the Presbytery of New York and New England licensed Mr. Young when he was no longer a member of a particular church within the presbytery. The assembly adopted the recommendation of its committee that the Presbytery of New York and New England "require that Mr. Young unite with the church of his choice forthwith".

Final report of the Committee on Overtures and Papers was next before the assembly. The invitation of the American Council of Christian Churches had been referred to the committee, and the committee's recommendation of no action was adopted without dissent. Also, on recommendation of the committee, the bounds of the Presbytery of the Dakotas were enlarged to include the State of Colorado.

The report of the Committee on Secret Societies was presented to the assembly by the chairman, the Rev. Professor R. B. Kuiper. The report, which covered sixteen closely mimeographed pages, was not read to the assembly and is not here printed because of the limits of available space. It carried no recommendations. Upon motion, the report was received and ordered sent down to ministers and sessions for study. It will, of course, appear in full in the printed form of the minutes of the assembly.

The Committee on Time and Place of Next Assembly recommended, with regret, that the invitation of the Calvary Church of Cedar Grove, Wiscon-

sin, be declined because of the difficulties of transportation in time of war. The committee recommended the acceptance of the invitation of the Calvary Church of Willow Grove, Pennsylvania, that the Tenth Assembly be held there, beginning on Tuesday, June 1, 1943, at 11 A.M.

The Rev. Professor John Murray reported the progress of the Committee on Texts and Proof Texts. That committee has continued the revision of proof texts for the Confession of Faith and has reached Chapter XVI. A mimeographed sample of the work of the committee, in the form of text and proof texts for Chapter VIII, was submitted.

The assembly thanked the host churches for the exceptionally fine arrangements that had been made and for the hospitality that had been extended to it. Particular mention was made of the choir and the director of music who had added so much to the beauty and worth of the evening services.

After approval of the minutes, the assembly was, upon motion, dissolved by the moderator, prayer was offered and the benediction pronounced. That was at 3:30 A.M. on Friday! Thus ended the Ninth General Assembly of The Orthodox Presbyterian Church.

Evening Meetings

On each of the three evenings of the assembly, popular services were held in the auditorium of Memorial Church. The host churches are to be congratulated upon the splendid dignity and painstaking preparation that was evident on all three evenings. Particular praise is due to the work of the fifty-voice choir which beautifully and effectively contributed to the excellence of the meetings. This was the choir which sings each week on the radio hour conducted by the Memorial and Covenant Churches.

On Tuesday evening the meeting was in the interests of the work of home missions and church extension, and was in charge of the Rev. Robert S. Marsden, general secretary of the committee, in the absence of the Rev. Edward H. Rian. Mr. Marsden gave a brief summary of the committee's work during the past year—a year which he considered the best in the history of the church. The Rev. Robert K. Churchill of Berkeley, California, delivered an inspiring and

timely address on the question, "What Can God Do Through The Orthodox Presbyterian Church?" Taking as his text the words of Jesus to the blind men, "According to your faith, be it unto you", he challenged the church to a greater faith in God who is able to do exceedingly abundantly above all that we ask or think. Mr. Churchill reminded his listeners that their faith in believing and asking can never exceed God's ability to accomplish.

On Wednesday evening the service was in the interests of foreign missions and the Rev. John P. Clelland, chairman of the Committee on Foreign Missions, presided. Mr. Clelland gave a brief résumé of the work of the committee during the past year. The address of the evening was delivered by the Rev. Theodore S. Wray, pastor of the Fifth Reformed Presbyterian Church of Philadelphia, and fraternal delegate to the assembly from the Reformed Presbyterian Church of North America (General Synod). The subject of his address was "Christ in you, the hope of glory", and his text was Colossians 1:27.

On Thursday evening the work of Christian education was featured in the meeting. The Rev. Calvin K. Cummings, chairman of the Committee on Christian Education, presided and gave a summary of the work being carried on by The Orthodox Presbyterian Church. "I Am Not Ashamed of the Gospel" was the subject of the address of the evening by the Rev. Professor Edward J. Young of Westminster Theological Seminary. The text of Mr. Young's sermon was taken from Romans 1:16, 17. At this service the choir repeated, by special request, two numbers that had been featured in an earlier meeting.

At 6:30 on Thursday the Westminster Seminary Banquet was held in the basement of the church. About a hundred and seventy-five persons were in attendance, and the Rev. Professor R. B. Kuiper was the master of ceremonies. Two brief talks were given in the short time that was available for the meeting. The Rev. Professor Paul Woolley told of the work being done by this year's graduates and announced that seven young men have already registered for the junior class this fall. The Rev. Theodore J. Jansma spoke on the subject of the dignity, character and conduct of the ministry of those whose lives were

controlled and gripped by the full-orbed gospel of the Reformed Faith. The Reformed Faith, he declared, is the only basis of a true reverence.

The Ninth General Assembly was not an outstandingly good assembly, but it did show that the church knew in what direction it wanted to go and that it was determined to press forward toward the attainment of that goal. We believe that in the actions of this assembly the church has made progress, that there is a better understanding of individual points of view, and that the character of the denomination is even better integrated this year than last. There is still a great deal of room for improvement in many matters connected with the conduct of the assembly's business. We believe that the nature of the debate could be elevated without any sacrifice of free and full deliberation. It should be possible, also, to expedite the business of the assembly in such a way that no all-night sessions are needed. But these complaints are relatively insignificant in view of the excellent progress shown by the entire denomination since the last assembly.

There is one goal before the church: To glorify God and to enjoy Him forever. The Ninth Assembly, like the eight that have preceded it, showed that, in spite of differences of opinion, it was determined to keep its eye on that goal and to "press toward the mark for the prize of the high calling of God in Christ Jesus".

"We Should Consider . . ."

By the REV. SAMUEL J. ALLEN

Opinions expressed in this column are those of the writer, and are not necessarily those of the editors nor representative of the editorial policy of The Presbyterian Guardian. Correspondence on the subjects discussed is invited.

The Folly of the Nations

WHEN Saul was actually beginning his reign over the kingdom of Israel, Samuel called the people together and told them that they must fear God, serve Him, and hearken to His voice if they were to live. He warned them that, if they rebelled against His commandments, destruction awaited them (I Sam. 12:14, 15). This proved to be the case for the kingdom of Israel.

It has proven to be the law of life and death for all nations. Nations that

will not fear God, serve Him and hearken to His voice are destroyed.

Let us glance at the nations which have enjoyed western civilization. Which ones have been wonderfully blessed, given great power, and have led the world in the attainment of liberty and wealth for all the people?

The Roman Empire sank through corruption. There was no fear of God. The people wanted rights and privileges, but would not assume responsibilities.

After a long conflict between the church and the state, the church gained supremacy and ruled for close to a thousand years. The church and state were, in the main, corrupt. There was no fear of God and the way of peace they did not know. The people were puppets in the hands of the mighty rulers of church and state. There was no sign of liberty or attainment of material progress in this period.

There were two groups of nations which rebelled against the tyrants in church and state. France and Russia have seen bloody revolutions against the church and the state. Their aim was to obtain more of the material

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blessings of life. Both are immoral and corrupt. France, contrary to popular opinion, has not been a leader in the attainment of liberty and progress. Rather, it has illustrated the fact that an ungodly people, interested chiefly in material blessings, cannot long remain free. Russia, despite its wonderful industrial advance, has experienced neither freedom nor moral progress.

The northern nations of Europe, Great Britain and the United States have been in the past the nations which took the Bible as the Word of God and sought to love Him and keep His commandments. To these nations, God gave the greatest measure of human freedom and material progress yet attained by the world. They were morally strong because they worshiped the living God, Father, Son and Holy Spirit.

Today there does not appear to be a nation on the earth, unless it be the Scandinavian countries and Holland, which really fears God, serves Him and keeps His commandments.

Their failure in this respect is the supreme folly of the nations. Our leaders appear to have accepted the godless French and Russian idea of revolution based on desire for material blessings rather than the ideals of our forefathers which were based on obedience to the living God.

Despite all our high-sounding talk of a new order where all the people shall be free and blessed, destruction awaits us unless we fear God, serve Him and keep all of His commandments.

CONSERVATIVE GROUP ISSUES SOUTHERN CHURCH MAGAZINE

CONSERVATIVES in the Presbyterian Church in the U.S. are to be congratulated upon the first issue of a new monthly magazine, *The Southern Presbyterian Journal*, edited by Dr. Henry B. Dendy and six contributing editors. The May issue contains twenty-four pages of articles and features, most of which are well-chosen and well-written, and is announced as "a Presbyterian monthly magazine devoted to the statement, defense and propagation of the gospel, the faith which was once for all

delivered unto the saints".

The Southern Presbyterian Journal has adopted a commendable attitude of militancy against the two issues agitating the Southern Church at this time: membership in the Federal Council and union with the Northern Church. It is hoped that the new magazine may be effective in stemming the tide of enthusiasm for such misalliances, and in calling the church away from the liberalizing tendencies that have become increasingly apparent in recent years.

The yearly subscription price of *The Southern Presbyterian Journal* is one dollar, and subscriptions may be sent to Dr. Henry B. Dendy, Weaver-ville, North Carolina.

COMMITTEE APPOINTS DUFFS TO NEW FIELD IN ETHIOPIA

THE Committee on Foreign Missions of The Orthodox Presbyterian Church, meeting in Rochester on June 2nd, appointed the Rev. and Mrs. Clarence W. Duff as missionaries to Ethiopia. Mr. and Mrs. Duff are the first appointees of the church to any field outside the Far East, and their appointment is in line with the policy of the committee to open up new fields wherever practicable.

Mr. Duff served in Ethiopia for more than ten years, under the Sudan Interior Mission. Mrs. Duff was with him there for about five years. They returned to the United States when the Italian invaders expropriated all of their mission's property. Mr. Duff became a minister of The Orthodox Presbyterian Church in June, 1939. For a number of months he has been laboring as a home missionary in Colorado.

Mr. Duff hopes that in the fall or early winter the way will be clear for their return. At the present time passports are not available, but the board of the United Presbyterian Church and the Sudan Interior Mission both hope to be able to send missionaries to the Ethiopian field in the very near future.

Churches and members are urged to send their gifts now, in order that funds may be on hand when the way is finally opened for the Duffs to be sent to their field.