

General Assembly Number

June 25, 1940

VOLUME 7, NO. 12

The Presbyterian Guardian

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

Published Twice Each Month

Ten Cents a Copy

1505 Race Street
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

EDITORIAL COUNCIL

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Our American Christian Future

By the REV. PROFESSOR PAUL WOOLLEY

An Address, With Slight Alterations, Delivered on June 6th Over Radio Station WCPO, Cincinnati, Ohio

WHY has evangelism lost the influence in American life which it had 20 years ago? Every one, even the most ardent evangelist, will probably agree that the question is proper and pertinent. While an evangelist today can gather an immense audience by a chain broadcast covering the whole continent, he does not awaken the proportionate enthusiasm and public attention in any one place that "Billy" Sunday did 25 years ago. Why?

There is a famous thesis in American history, propounded by the late Professor Frederick J. Turner, concerning the influence of the frontier on the course and development of events in our country. That thesis is by no means of value only in connection with secular history. It has an important bearing likewise upon the story of the church.

The rapidly advancing western frontier set the churches a tremendous task throughout the 19th century. They had to keep up with the pioneer settler as he pushed westward; they had to provide places of worship for him in endless succession as he constantly forged toward the setting sun. In order to do this, men of inadequate training were ordained as ministers and the distinctive testimony of each particular church was subordinated to the great need of getting some type of Christianity preached in the new settlements in the west. As a consequence the doctrinal content of American Christianity became progressively less and less until at the end of the 19th century and the beginning of the

20th the emphasis on doctrine was very slight, and the great concern of the church was increasingly with practical methods.

This tendency was strengthened by two other very different forces. In the first place, the liberal theology of the European continent tended to minimize the importance of doctrine; in the second, the emphasis on practical methods found great scope in the promotion of city-wide union evangelistic campaigns which, because of their union character, also minimized doctrinal systems and emphasized only those fundamentals of the faith upon which all evangelicals, or nearly all, were agreed.

So the great full-orbed systems of doctrine, notably the Reformed system, went into eclipse, and the evangelical portion of this nation began to concentrate on a very brief creed as containing all that was necessary for the Christian faith. The liberal attack seemed to make this all the more inevitable and drove evangelicals together into a common camp. In fighting Modernism they tended to forget everything but what seemed at the time to be the bare essentials.

While this was taking place, the world moved on. A world war was fought, the general relief and exhaustion at its conclusion weakened moral energies, and ethical standards became looser and laxer. The Christian churches were engaged in a great struggle between Fundamentalism and Modernism, and the outside world, in its relieved and lax condition, did not care to hear

the evangelist's gospel nor to take part in the controversy. The battle between Fundamentalism and Modernism continued until the Modernists succeeded in acquiring control of all the major denominations, with the exception of some Lutheran bodies, and then a large section of the Christian public wearied of the fight.

That is the point at which we now stand. It is time to take stock. Let us see exactly what the situation is.

Doctrine has been reduced to the briefer creed of much Fundamentalism, which is most limited in its scope. It does not, for example, exclude the coöperation of man in working out his own salvation. It makes no effort to present a system of doctrine. This is all that the average evangelical has left. He faces, on the one hand, the Modernist, on the other, the secularist, the non-Christian, the man with no functioning religion.

The Modernist is now beginning to realize that his view of ten years ago, that "Christianity is a life, not a doctrine," was absurd. He now knows that everybody has some kind of a creed, some kind of a standard by which he guides himself. So he is beginning once again to use the old evangelical terminology, but without meaning by it what the evangelical means. Fundamentalists in great numbers are being deceived. They are already talking about the return of the Modernists to conservatism. For example, President John R. Mackay of Princeton Theological Seminary has recently been a speaker at the Moody Bible Institute. The fraternizing of the one-time opponents has begun.

On the other hand, the Fundamentalist faces the non-Christian. This non-Christian may be an ignorant man, he may be a man with no scruples; or he may be a man of moral standards, a highly educated man, but an honest skeptic. What kind of Christianity has the Fundamentalist to offer him? All too often only the briefer creed of Fundamentalism plus whatever specialty the particular individual may favor.

This is perhaps the saddest situation in Christendom today. The average non-Christian lives in a secularized world, a world far different from that of a half-century ago or even from that of a quarter-century ago. He lives in a world of ideas

created primarily by the material transmitted by the modern means of communication—the radio, the press, and the moving picture. From the great mass of information transmitted in this way, Christianity is excluded. It has its place, but it is a *separate place*. Its principles are not brought into relation with the great bulk of the facts or opinions presented. *Christianity appears to be something that has nothing to do with the ordinary affairs of life that concern everybody.*

For this situation the non-denominationalism of many Fundamentalists is in large part responsible. They abandoned the doctrinal systems, notably the great Reformed system of doctrine which is based upon the Bible and speaks to *every* department of life. They gave up any great world- and life-view. They shut themselves up, whether consciously or not, in a corner and left the rest of the universe of knowledge and wisdom to secularism. As a result they speak a language that almost no one outside their own circles understands. They have tremendous difficulties in presenting, and making intelligible to the average non-Christian today, the message of the gospel.

This has happened before in history. It happened at the time of the Reformation with the Anabaptists. It happened again in the 17th century, notably in the movement known as Pietism. Pietism had, in many ways, an admirable message, but it decried the great doctrinal systems to such an extent that it prepared the way for the rationalism of the Enlightenment,

the parent of present-day Modernism. It has happened in other instances in history too numerous to mention here.

What can be done? Fundamentalism faces three alternatives.

First, it can increasingly follow the course, upon which it has already entered, of meeting Modernism halfway. Deceived by the piety, morality and familiar terminology of the able Modernists, or simply tired of conflict, it may join hands with them in the supposed defense of Christianity against secularism and anti-Christianity. Some indication of what may be done in this direction is to be seen in the article, "Orthodoxy—A New Phase," in *The Christian Century* for April 17, 1940, pages 509-11, the author of which is the Rev. Hillyer H. Straton, son of the late Rev. John Roach Straton of Calvary Baptist Church, New York.

This is perhaps the course of least resistance and it seems the most likely for the majority of Fundamentalists. Easily deceived by a familiar language, many Fundamentalists will do little thinking and will lend their support to any effort that sounds sufficiently pious. They are already climbing onto the modernist organizational bandwagon in great numbers. Observe the state of affairs in the Presbyterian Church in the U.S.A. as one example.

The second possible course is for Fundamentalism to continue in its present isolation and to develop a peculiar Christianity of its own. Some of its adherents have already made a start in this direction, for there are two great emphases which some Fundamentalists are pushing toward an unbalanced and unbiblical extreme. These emphases are connected with the subject of the divine dispensations and the doctrine of sanctification. It is devoutly to be hoped that these tendencies may be checked before more damage has been done. The danger that interests us at the moment, however, is connected with the fact that these extreme emphases are related to the isolationism to which we have already referred. The Fundamentalist who falls into these errors has no message for the man who is lost in the secularized world and who needs to hear about God. Indeed, such

(Please Turn to Page 188)

TABLE OF CONTENTS

June 25, 1940

Our American Christian Future	177
Paul Woolley	
The Seventh General Assembly of The Orthodox Presbyterian Church ..	179
Editorial	187
The Christian Life	188
Oscar Holkeboer	
Prayer—What Is It?	189
Burton L. Goddard	
A Modernist Blitzkrieg	190

The Seventh General Assembly of The Orthodox Presbyterian Church

A Review by THOMAS R. BIRCH

TUESDAY, June 4th, exactly one week before the fourth anniversary of the founding of The Orthodox Presbyterian Church, saw the beginning of what may properly be described as the largest and finest general assembly that the denomination has yet enjoyed. Previous assemblies have many times been occasions for rejoicing, although frequently their joy has been diluted with a measure of sadness. At the first assembly there was no one who did not feel sadness over the tragic actions of the Presbyterian Church in the U.S.A. At the second assembly, later in the same year, there were many matters over which the commissioners could not rejoice. No one looks back upon the third assembly as a joyful time. The fourth and sixth assemblies, it is true, were times of deep and abiding peace, and a sense of unity that was as welcome as it was unique. Of course, we cannot consider the fifth, for few persons could rejoice at the necessity of changing the denomination's name. But a new element permeated the seventh assembly that even the fourth and sixth did not possess.

This new and pervasive element grew largely out of the hospitality of the host church—Trinity Orthodox Presbyterian Church of Cincinnati. Few assemblies of any denomination have met with a hospitality equal to that which was offered the commissioners in Cincinnati. The thoroughness of the pre-assembly preparations and the extent of the generosity of the host congregation gave to the sessions an even happier spirit of good fellowship and reunion than has been characteristic of previous assemblies. All business sessions were held in the spacious auditorium of the Hotel Alms, a leading Cincinnati hotel. Popular services in the evening were conducted in the Walnut Hills Baptist Church, which was effective in inducing many non-members of the denomination to attend. The commissioners were quartered in attrac-

tive hotels and private homes, where they could enjoy the utmost in comfort and convenience. Prior to the assembly, Trinity Church had conducted such a campaign of publicity for the denomination that the entire city was aware of the fact that here was important news. The inevitable psychological effect of all this upon the commissioner was to make him feel anew that he was a part of an important movement and that The Orthodox Presbyterian Church was at last becoming known, even to the non-Christian world. The resulting spirit of enthusiasm and happiness was apparent.

Sermon

About 100 persons attended the opening service of worship, followed by the celebration of the sacrament of the Lord's Supper. The sermon was preached by the moderator of the sixth assembly and pastor of the host church, the Rev. Everett C. DeVelde, on the subject of "The Glory of God." He called upon the assembly to pause in the midst of its concern over world conditions and to meditate upon the unchanging reality of the glory of God, for life without God is failure. The glory of God, said Mr. DeVelde, springs from His sovereignty as creator and Lord of the universe, His splendor and perfections, the honor of His Name and His infinite merit. The glory of God has been revealed in the world He has created as well as in His Word; it is found in the person of His Son, in the riches of His grace and in the church which is His Bride. That glory is the final cause of all things and it must be made the consuming purpose of the Christian's life. To glorify God must be the Christian's glory. "In The Orthodox Presbyterian Church," concluded Mr. DeVelde, "there has been, in theology and life, a rebirth of the passion for the glory of God."

During the sweet and solemn moments of the communion service, many hearts were lifted in thanksgiving for the blessed privilege of

worshipping God in a church whose chief end was to glorify God and enjoy Him forever.

Election of Clerk and Moderator

The Seventh General Assembly was constituted by prayer, and the roll call showed that more than 60 accredited commissioners had already enrolled. After the approval of the docket and of the printed form of the minutes of the fifth and sixth assemblies, nominations were received for the office of clerk of assembly. The Rev. John P. Galbraith, pastor of Gethsemane Orthodox Presbyterian Church of Philadelphia, received the majority vote, succeeding the other nominee, the Rev. Leslie W. Sloat, who had served four of the six preceding assemblies in that capacity and who, some of the commissioners feared, might conceivably develop a Witherspoon Building complex.

The Rev. Paul Woolley, Professor of Church History at Westminster Theological Seminary, was elected moderator of the assembly on the third ballot. When nominations were called for, the Rev. E. Lynne Wade of Kirkwood, Penna., nominated the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Seminary; the Rev. Lawrence Jongeward of Roslyn, Penna., nominated Dr. Robert Strong of Willow Grove; the Rev. Theodore J. Jansma of Baltimore, Md., nominated Mr. Woolley; and the Rev. Oscar Holkeboer of Oostburg, Wis., nominated the Rev. John P. Clelland of Wilmington, Del. That the commissioners did not allow their votes to be unduly influenced by nominating speeches is shown by the fact that the only man for whom no speech was made was the man who was finally elected. On the third ballot, from which the names of all but two had been eliminated, Mr. Woolley received 34 votes and Dr. Strong 27.

Special Committees

Overtures and papers were then

read by the clerk and referred to a Committee on Overtures and Papers appointed by the moderator and consisting of the following: *Ministers*: Robert Strong, John P. Clelland, R. B. Kuiper, Carl Ahlfeldt, Jack Zandstra; *elders*: Alexander Muir, Bert Roeber. These overtures and papers will be discussed later in this report. Upon motion, the moderator also appointed the following committees (in each case the first-named commissioner was the convener):

Committee on Examination of Minutes of Presbyteries: *Ministers*: Bruce Coie, Peter DeRuiter, Leland Jorgensen; elder J. B. Speer.

Committee on Date and Place of Next Assembly: *Ministers*: Edwin H. Rian, John J. DeWaard, Arthur O. Olson; elder S. F. Brown.

Committee to Define Bounds of Existing Presbyteries: *Ministers*: John H. Skilton, Robert L. Atwell, Richard W. Gray; elder Dirk Heusevelt.

A committee, consisting of the Rev. Robert S. Marsden, the Rev. Everett C. DeVelde, the Rev. Edwin H. Rian and ruling elder J. M. MacDonald, was appointed to secure all proper publicity for the assembly.

Home Missions Report

The report of the Committee on Home Missions and Church Extension was read by the Rev. Edwin H. Rian, chairman of the committee, and the treasurer's report by Dr. Robert Strong. The main report, without the committee's recommendation which was not adopted, is as follows:

The Committee on Home Missions and Church Extension has held nine meetings during the fiscal year just closed and has endeavored to the best of its ability to carry out the instructions of the previous general assemblies. The committee is able to report a much better average attendance than in the two previous years.

WORK OF THE GENERAL SECRETARY

The committee, in conjunction with the Committee on Foreign Missions, employed the Rev. Robert S. Marsden as general secretary, for a term of five years, beginning July 15, 1939, with the provision that his service may be terminated on six months' notice by either party to the agreement. The general secretary has been actively engaged throughout the year in handling the business affairs of the committee and in furthering the work of the committee as opportunity has presented itself. He has been privileged to speak in a large number of the churches of our denomination, as well as in a number of churches not members of The Orthodox Presbyterian Church. In addition to presenting the work of the committee directly, he has been able to hold

several extended series of meetings in both self-supporting churches and in aid-receiving congregations, at the invitation of the sessions. This has been done in the interest of church extension, the self-supporting churches being required to pay the necessary expenses involved in Mr. Marsden's services. The general secretary has made brief trips to the Middle West, through the South and through New York and New England, and has visited a large number of individual donors, as well as churches in these vicinities. He has likewise been active in investigating possible fields for church extension projects that may be opened as funds become available. His writings in THE PRESBYTERIAN GUARDIAN and in informal study material have done much to promote the work of the committee.

INCORPORATION

The committee has become incorporated under the laws of the State of Delaware and has secured a certificate of authority to do business in the Commonwealth of Pennsylvania.

PERSONS SERVING UNDER THE COMMITTEE

The following persons have served under the committee during the past year:

Rev. Samuel J. Allen, Rev. Robert L. Atwell, Rev. C. A. Balcom, Mr. Paul Bohn, Rev. James B. Brown, D.D., Rev. Robert B. Brown, Rev. Robert K. Churchill, Rev. Bruce A. Coie, Rev. Edward B. Cooper, Rev. Thomas M. Cooper, Rev. John Davies, Rev. Marvin L. Derby, Rev. Leslie A. Dunn, Rev. David Freeman, Mrs. David Freeman, Rev. John P. Galbraith, Rev. A. Culver Gordon, Rev. Gerald A. Heersma, Rev. Edward F. Hills, Rev. Robert Moody Holmes, Rev. Leland C. Jorgensen, Rev. Walter J. Magee, Rev. Raymond M. Meiners, Rev. Melvin B. Nonhof, Rev. Russell D. Piper, Rev. J. Lyle Shaw, Rev. E. Lynne Wade, Mr. David Watson, Rev. Edward Wybenga, Rev. Jack Zandstra,

and the following were serving under the committee on March 31, 1940:

Rev. Samuel J. Allen, Rev. Robert L. Atwell, Rev. C. A. Balcom, Mr. Paul Bohn, Rev. James B. Brown, D.D., Rev. Robert B. Brown, Rev. Robert K. Churchill, Rev. Bruce A. Coie, Rev. Edward B. Cooper, Rev. Thomas M. Cooper, Rev. John Davies, Rev. Leslie A. Dunn, Rev. David Freeman, Rev. John P. Galbraith, Rev. A. Culver Gordon, Rev. Leland C. Jorgensen, Rev. Walter J. Magee, Rev. Raymond M. Meiners, Rev. Melvin B. Nonhof, Rev. Russell D. Piper, Rev. J. Lyle Shaw, Rev. Edward Wybenga.

The committee is happy to be able to record that a more equitable salary basis has been established. While the aid which the committee grants to missionaries and aid-receiving pastors has been reduced in a number of cases, the committee is delighted to know that the general salary scale of the missionaries and aid-receiving pastors has been gradually rising and it is now considerably above the average of a year ago. The men serving under the committee still are making great sacrifices, and they and their families are to be commended for their willingness to

suffer hardship as good soldiers of the cross in the cause of Christ.

All back salaries and allowances, including those owed for the period prior to May 31, 1937, have been paid. This was made possible through the receipt of the personal estate of Miss Nellie Pryce Rothwell. The payment of these back salaries and other back obligations has just about exhausted the available funds from the personal estate received under this will. It is the cause of great rejoicing to note that the committee entered upon the present fiscal year with no obligations which it was unable to meet.

CONTRIBUTIONS

The committee is again glad to be able to report that contributions to its work have increased during the past year. While the increase has not been great, it is the source of great satisfaction to note that the income of the committee has come from more sources than during the previous year. In its report to the Sixth General Assembly, the committee reported that its income had come from 170 individuals and 63 churches; this year we are able to report gifts from 189 individuals and 68 churches and church organizations. The contributions came in in the form of 1157 gifts during the past year, compared with 940 gifts the year before, indicating that while the average contribution is of smaller amount, the committee has been less dependent upon large contributions from a few individual donors who graciously helped very generously when the need was most pressing. This spread of the financial responsibility the committee regards as a very healthy sign. Only as pastors and people continue their sacrificial interest in the work can it continue to be carried on, and the committee wishes to commend the pastors and sessions for the encouragement they have given their churches and their individual members to contribute so generously to the work.

ROTHWELL LEGACY

The personal estate of Miss Nellie Pryce Rothwell has been paid to the committee by the executor of the estate. An agreement of sale has been entered into with a prospective purchaser for the Rothwell farm, and it is expected that the sale of the farm may be consummated within a short time.

WORK AMONG JEWS

A subcommittee has been appointed by the committee to supervise the work among Jews. During part of the year Mrs. David Freeman was engaged in this work both in Philadelphia and in Washington, D. C. The work in Washington was discontinued during the past summer and was not resumed in the fall. The committee had contributed to Mrs. Freeman's expenses in this work but was not able to pay her a salary. During the fall and winter the work in Philadelphia expanded greatly with the influx of Jewish refugees into the Philadelphia area. During the winter Mrs. Freeman felt unable to carry on the work in an official capacity and felt compelled to resign, although she is still engaged in it as a volunteer. The Rev. David Freeman has also given part of his time to work among Jews, and a number of volunteer workers have been

generously contributing of their time and energies in this task. The committee has contributed toward the rental of a Jewish center which is likewise occupied by the New Covenant Church of Philadelphia. Upon Mrs. Freeman's resignation, the committee was able to increase its allowance to Mr. Freeman to some extent, and he has continued to give a portion of his time to the work. Funds designated for the carrying on of the work have never kept pace with the demands, and the committee has made contributions from the general fund to the Jewish work.

POSSIBILITIES OF EXPANSION

During the past years the committee has been hard pressed to care for the work to which it was already obligated, with the small means at its disposal. It is hoping that during the next year it will be enabled to expand its work in fields that are truly "white for the harvest," and is counting upon increased income to enable it to engage in judiciously planned extension work.

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the committee expire with this assembly: Ministers—Everett C. DeVelde, Edwin H. Rian, Clifford S. Smith; Elders—John Welsh Dulles, William McCaughey. A member to fill the unexpired term of the Rev. James L. Rohrbach to 1941 should also be elected.

The recommendation which the assembly refused to adopt would have placed the Jewish work upon a volunteer basis under the supervision of a subcommittee on Jewish missions. It seemed the consensus of the majority of the committee that Jewish work would otherwise require a disproportionate amount of funds which could not, in the interests of good stewardship, be spared from the work of establishing new churches and maintaining struggling congregations. Mr. Marsden declared that, in his opinion, the adoption of the recommendation would not substantially alter the existing status of Jewish work, since the sums designated for that purpose during the past year had been approximately equal only to the bare expenses of conducting the work.

The Rev. Calvin K. Cummings of Pittsburgh felt that a false and arbitrary distinction was being made between Jewish work and other home missions enterprises.

Dr. Strong reviewed briefly the history of the problem and attempted to clarify the committee's position. It is the opinion of your observer that, in the discussion which ensued at this point, the assembly allowed itself to indulge in unnecessary probing into the financial needs of Mr. and Mrs. Freeman. The high plane upon which the debate had been held was, in some measure, sacrificed.

Dr. Ned B. Stonehouse opposed the drastic curtailment of Jewish missions work, and said that the assembly should not ignore the providential factor of the special capabilities of Mr. and Mrs. Freeman. He maintained that the local churches had not been adequately informed of the amounts needed for Jewish missions, and that the adoption of the recommendation would force Mr. and Mrs. Freeman out of Jewish work and possibly even out of the movement. An attempt was made to have the assembly fix the sum to be spent for Jewish work, but the motion failed because of a prevailing sentiment that the assembly would thereby usurp the powers of its committee. For the same reason, and because it also violated the expressed preferences of Mr. Freeman to continue also as pastor of his church, a substitute motion that the committee employ a full-time missionary to the Jews was also lost.

Later in the day, the Rev. Professor John Murray moved "that the general assembly authorize the Committee on Home Missions and Church Extension to use the funds of the committee for the conduct of Jewish missions, and that the assembly encourage the committee to make a vigorous effort to stimulate interest in the Jewish work of the denomination." This motion was passed by an overwhelming majority.

The Rev. Arthur Olson of Portland, Maine, moved that the assembly recommend to the churches the work of the Committee for the Propagation of the Reformed Faith in New England for their prayerful interest and support. The motion was carried.

Mr. Marsden reported to the assembly the substance of recent correspondence with a group of ministers in Puerto Rico who, for about ten years, had been banded together under the name, "Iglesia Cristiana Puertorriqueña." Recently the group had entered into correspondence with the committee of The Orthodox Presbyterian Church and expressed its eagerness to become affiliated with that denomination. It was moved and carried "that this assembly elect a commission of three ministerial members and one elder with the following duties and powers: To communicate with the Iglesia Cristiana Puertorriqueña relative to its admission into The Orthodox Presbyterian Church; if such communication seems to war-

rant it, to examine such ministers, ruling elders and church sessions as may seem necessary for reception into The Orthodox Presbyterian Church; to report its findings, and have the power to make recommendations, to the Eighth General Assembly; that since the activities of this commission are definitely related to church extension, the Committee on Home Missions and Church Extension shall pay the necessary expenses of this commission."

New Jersey Memorial

The first portion of the report of the Committee on Overtures and Papers concerned a memorial from the Presbytery of New Jersey which declared that, in the opinion of that body, the Form of Government was ambiguous in the matter of the taking of candidates under care of presbytery. The committee recommended that this portion of the memorial be referred to the Committee on the Constitution. The second section of the memorial asked for the opinion of the assembly regarding the constitutionality of the presbytery's action in taking under care of presbytery a candidate for the ministry who was not a member of The Orthodox Presbyterian Church. The committee's finding was that the presbytery had erred in this action. Both recommendations of the committee were adopted.

Committee on the Constitution

The Committee on the Constitution next reported to the assembly through its chairman, Dr. Ned B. Stonehouse. The commissioners had before them copies of the revised form of the Book of Discipline, which had been submitted to ministers and sessions in April and which was now recommended for final adoption, copies of the "Suggested Forms for Particular Services," which had been revised during the past year, and copies of the "Suggested Forms for use in Connection with the Book of Discipline," which were being submitted for the first time. The suggested forms were presented for approval, not as a part of the constitution of The Orthodox Presbyterian Church but as "Suggested Forms" that are suitable and convenient aids, in the first instance in the conduct of the particular services and in the latter case in connection with certain phases of discipline.

Three amendments to the Book of Discipline were made by the assembly after which it was finally adopted. THE PRESBYTERIAN GUARDIAN expects soon to publish the final form of this portion of the constitution. Both sets of "Suggested Forms" were approved by the assembly with the standing noted above.

An additional recommendation of the committee was also adopted: "That The Form of Government, the Book of Discipline, and the Directory for the Public Worship of God, together with the 'Suggested Forms for Particular Services' and the 'Suggested Forms for use in connection with the Book of Discipline,' be printed in one volume; and that the Committee on the Constitution be continued, and charged with the task of arranging for this publication, and for its sale; and that the committee shall have power to make such purely formal changes, as for example, changes in orthography and capitalization, as may seem necessary."

Later in the sessions Dr. Stonehouse moved that the Committee on the Constitution, in pursuance of this work of publishing the constitution of the church, be authorized to receive funds. The motion was adopted. It was also moved and carried "that as a preliminary step towards the printing of the doctrinal standards, a committee of three ministers be appointed, which shall be charged to study the text and proof texts of the Confession of Faith and Catechisms; that the committee consider the advisability of preparing proof texts for the other constitutional documents; and that it report its recommendations to the Eighth General Assembly." The latter portion of the motion grew out of a request from certain commissioners that proof texts be supplied for the Form of Government, Book of Discipline and Directory for Worship.

The committee appointed by the moderator in accordance with this motion is composed of the following ministers: John Murray, E. Joseph Young and Ned B. Stonehouse.

Foreign Missions Report

The first item of business on Thursday morning was the consideration of the report of the Committee on Foreign Missions. The main report was read by the chairman, the Rev. Franklin S. Dyrness, and the treasurer's report by the Rev. Robert

S. Marsden, general secretary of the committee. The report of the committee, which was approved without alteration, is as follows:

The Committee on Foreign Missions has held six meetings during the fiscal year which ended March 31, 1940, and has endeavored to the best of its ability to carry out the instructions of the previous general assemblies.

INCORPORATION

The committee has become incorporated under the laws of the State of Delaware and has secured a certificate of authority to do business in the Commonwealth of Pennsylvania.

WORK OF THE GENERAL SECRETARY

The committee, in conjunction with the Committee on Home Missions and Church Extension, employed the Rev. Robert S. Marsden as general secretary for a term of five years, beginning July 15, 1939, with the provision that his service may be terminated on six months' notice by either party to the agreement. The general secretary has been actively engaged throughout the year in handling the business affairs of the committee and in furthering the work of the committee as opportunity has presented itself. He has kept in close contact with the missionaries by correspondence and has kept in touch with those local religious developments in the mission fields which are likely to have an effect upon the work of our missionaries.

FURLOUGHS

The presence of the Rev. and Mrs. Henry W. Coray of Harbin, Manchoukuo, in this country on furlough, has done much to stimulate the work of the committee. Mr. Coray has been engaged a large part of the year in promoting the work of foreign missions in local churches, and has been successful in interesting at least several groups from without our denomination in the work of the committee and in his own work in particular. Mrs. Coray has also accepted a number of informal speaking engagements.

The Rev. R. Heber McIlwaine of Tokyo, Japan, began his furlough on May 1st and is expected to be in this country before the opening of the Seventh General Assembly.

Furlough schedules have been set tentatively for all the missionaries now serving under the committee. The term of service for foreign missionaries has been set at five years for the first term, and seven years for each succeeding term. The furloughs have been set to begin on the field on May 1st and to end in eastern United States on July 15th, time spent in itineration on the Pacific Coast after that date not being included in the furlough time. The following tentative schedule of furloughs has been adopted:

The Rev. and Mrs. Henry W.
Coray, Harbin, Manchoukuo. 1939-1940
The Rev. R. Heber McIlwaine,
Tokyo, Japan 1940-1941
Mr. and Mrs. Richard B. Gaffin,
Tsingtao, Shantung, China .. 1941-1942
The Rev. Egbert W. Andrews,
Harbin, Manchoukuo 1942-1943
The Rev. and Mrs. Bruce F.

Hunt, Harbin, Manchoukuo. 1943-1944
The Rev. and Mrs. M. C. Frehn,
Tokyo, Japan 1944-1945

WORK OF THE MISSIONARIES

The work of the missionaries continues to be severely hampered by governmental restrictions and by the Sino-Japanese war. Despite these restrictions, however, they have continued with evangelism in an aggressive manner and, while it has not been possible to organize new churches because the missionaries find themselves unable to conform to certain governmental regulations which are contrary to the Word, yet converts are being made and saints strengthened during a great time of testing. The committee calls upon the church to pray earnestly that the work be not further hindered to the destruction of precious souls. The committee believes that there is ample opportunity for expansion of the work in the Far East while the field is still open for missionary effort, and has a number of missionary applicants who appear to be qualified for this task, but has been hindered through the lack of funds from expanding the work during the past year.

CONTRIBUTIONS

The committee is delighted to be able to report that contributions have again increased over the previous year. While the average monthly contributions for the year 1938-39 amounted to \$890.43, for the past year the average has been \$963.52. Contributions have been received from 74 churches and church organizations and from 167 individuals. The previous year contributions were received from but 54 churches and 140 individuals. The increase in the number of sources of contributions is most encouraging, for it indicates the broadening of interest in our work. Expenses have increased also, however, from an average of approximately \$1000.00 per month at the end of the previous year to an average of \$1110.86 for the last year. The increase of expenditures is accounted for by increases in a number of items—furlough expenses, an increase in the number of children's allowances, an increase in rent allowances due to rising costs, and small amounts additional for promotion and legal expenses. The deficit which averaged \$147.34 per month was cared for temporarily by a loan of \$500.00, by withholding allowances of \$444.26 due the missionaries, and by sharply decreasing the balance on hand. In reporting an increase in contributions, the committee is not unaware of the serious financial difficulties which will be encountered if the present average deficits continue. It is faced with the necessity of cutting the allowances of missionaries, and thus hindering the work, unless new sources of revenue are found. It is the hope and prayer of the committee that the increase in contributions will continue steadily until there is no average deficit, and that previous deficits may soon be wiped out.

The terms of the following members of the committee expire at this time: Ministers—Franklin S. Dyrness, R. B. Kuiper and Paul Woolley; Elders—J. Enoch Faw and R. R. Stewart. A member to fill the unexpired term of the Rev. Cary N. Weisiger to 1941 should also be elected.

Following the reading of the report, the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary to Tokyo, Japan, who has just returned to the United States on furlough, read a telegram which he had received just before sailing for home, from the Rev. Bruce F. Hunt of the Manchoukuo Mission. Mr. Hunt asked for prayer on behalf of certain native evangelists who had been jailed for their refusal to compromise on the shrine question. Mr. Hunt also greeted the general assembly in the words of Psalm 25:10: "All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies." The assembly was led in prayer by the Rev. Theodore J. Jansma.

Christian Education Report


The report of the Committee on Christian Education was next read by its chairman, the Rev. Calvin K. Cummings. The report, in the form in which it was finally adopted, follows:

The committee, laboring under certain definite handicaps, has endeavored to accomplish the tasks assigned to it by the previous assembly and to fulfill the general purposes for which it exists. The lack of a general secretary, the illness of one of our most capable members, and our very meagre resources retarded the committee's work but did not prevent the accomplishment of the objectives desired for the year.

PUBLICATIONS AND PROPAGANDA


The committee has labored under the conviction that one of the great needs in our denomination is literature for the purposes of reaching the lost, instructing young Christians, and reaching those unfriendly to our witness to the whole counsel of God. To this end articles have been contributed to THE PRESBYTERIAN GUARDIAN to encourage and to assist our constituency in the task of propagating the truths of a consistent and full-orbed Christianity. In addition, the committee has provided publications and mimeographed materials of its own. These publications and materials are as follows:

Short Tracts. Four tracts by Dr. L. B. Gilmore on "Creation," "Divine Providence," "The Precious Blood of Christ" and "The Good Shepherd" were published. A sufficient quantity was printed to meet the orders which we believed would come in over a period of five years. To date, approximately 8,000 copies of these tracts have been purchased. A number of these were purchased by individuals outside of our denomination and hitherto unknown to our constituency. The committee has acted to advertise these tracts in certain of the leading evangelical magazines in America. Our purpose in this is to extend the usefulness of "Reformed" gospel tracts and to



Next Issue

A NUMBER of articles and news reports which we had hoped to be able to include in this number were omitted because of the unusual demands upon space for general assembly news. The next article in the series on "The Bible Doctrine of the Separated Life", the regular news of churches of The Orthodox Presbyterian Church and an account of the concluding sessions of the Southern Church assembly, will all be included in the issue of July 10th.



declare, in circles where unfortunately it is denied, that we have a primary interest in the salvation of lost souls.

In response to the recommendation of the Presbytery of New Jersey the committee sponsored a tract contest. We deeply regret to report that there was no response to this contest. However, the committee has not abandoned the idea of writing additional short tracts.

Long Tracts. A timely tract was published, entitled "A Message from Dr. J. Gresham Machen." Another timely message is due from the printer, "Why the Orthodox Presbyterian Church?" by the Rev. John P. Galbraith. Another tract is in preparation on "The Covenant of Grace," designed as a key to an understanding of the Bible for young Bible students.

Young People's Lessons. We are happy to report that a coordination of the young people's work in New England and the work of the committee has been effected. Through mutual cooperation the com-

mittee will be able to supply splendid mimeographed supplementary material to all the young people's groups of our church and to other interested groups. Thus, the growing demand for material to supplement the Young People's Page in THE PRESBYTERIAN GUARDIAN has been happily met. Plans are now under way for the publication, in 1941, of these young people's materials in the form of a quarterly.

Summer Bible School Material. Through the committee mimeographed material for use in Summer Bible Schools has been provided. To date, approximately 300 mimeographed booklets have been purchased.

RECEIPTS AND EXPENDITURES

The treasurer reports the following receipts and expenditures as of May 25, 1940.

Total receipts	\$297.67
Total expenditures	182.38

Book Balance	\$115.29
Bills payable by the time of the Seventh General Assembly (approximately) .	70.00

Actual Balance	\$ 45.29
----------------------	----------

Because of the small amount involved, the committee audited the treasurer's report rather than employ an auditing firm. The treasurer's books are open for inspection by the assembly.

RECOMMENDATIONS

The Committee on Christian Education recommends to the Seventh General Assembly:

1. That two ministers and one ruling elder be added to the committee, one minister to each of the Classes of 1943 and 1942, and an elder to the Class of 1941.
2. That the following budget be approved for the year 1940-41:

Young People's Lessons ...	\$100.00
Summer Bible School Materials	100.00
Long tracts	300.00
Short tracts	100.00
Advertising and general propaganda	100.00
Stenographic help, postage, and miscellaneous items ..	50.00
	\$750.00

3. That the sessions of our churches be urged to place the Committee on Christian Education on their budget for at least one dollar per month.

4. That Westminster Theological Seminary be recommended to our churches for support in its singular contribution to the cause of Christian education.

5. That the sessions of our churches be urged to place in the home of each new family that comes into the church a copy of THE PRESBYTERIAN GUARDIAN.

6. That sessions be urged to encourage the formation of local Christian Day School Societies for the purpose of disseminating information concerning Christian Day Schools.

The fifth recommendation, which concerned the urging of promotion of THE PRESBYTERIAN GUARDIAN, was the occasion of lengthy debate. When

the recommendation was brought before the assembly, the Rev. Donald C. Graham of Westfield, N. J., spoke in opposition to its adoption because of certain references to Fundamentalism and Fundamentalists in signed articles which, Mr. Graham claimed, unnecessarily alienated persons whom the pastors of the denomination were trying to win. Mr. Graham made it clear that he was not expressing disapproval of THE PRESBYTERIAN GUARDIAN as a whole, but only of what seemed to him a thoughtless, unwise and unnecessary practice. He stressed his approval of the magazine's attack on Modernism and of its program of education in the Reformed Faith.

For obvious reasons it would be both unprofitable and impractical to attempt to report the debate which followed for several hours. Among the ministers who supported Mr. Graham in some measure were Franklin S. Dyrness, Richard W. Gray, Robert L. Atwell and Robert Strong. The Rev. James W. Price and the Rev. Henry W. Coray felt that the GUARDIAN should be careful always to adopt a sympathetic approach in its treatment of Christian brethren with whom it differed. Dr. Ned B. Stonehouse, while not attempting to speak on behalf of the editorial council, declared his sympathy with the problems of pastors. He said that he did not feel that every detail of contributed articles must be brought into line with the personal views of the editors. He felt strongly, however, the compulsion upon the GUARDIAN to set forth as its position the position of the standards of the denomination. This involved, he declared, setting forth the truth in opposition to all the errors of the day, whether they be of Modernism or of popular American Christianity. Among the ministers who supported Dr. Stonehouse with able argument were Cornelius Van Til, John H. Skilton, R. B. Kuiper, E. Joseph Young, E. Lynne Wade and Theodore J. Jansma. When the question was put for adoption, no dissenting vote seemed to have been cast. This was, however, due in some measure to an announcement by the Rev. Clifford S. Smith that he would offer an additional recommendation pertaining to the matter at a later time. Mr. Smith's motion called upon The Presbyterian Guardian Publishing Corporation to place the magazine

voluntarily "under the control of the general assembly and add to their editorial staff two ministerial representatives to be elected by the general assembly." The obvious impracticality of this motion, as well as its implied rebuke to the magazine, prompted Dr. Strong to offer a substitute motion urging the corporation merely to add to its editorial council two ministerial representatives. Since this also seemed to carry an implied rebuke to the magazine, Dr. Strong offered to withdraw his motion. The Rev. David Freeman refused the necessary unanimous consent, but when the question was put to a vote, both Dr. Strong's substitute and Mr. Smith's original motion were overwhelmingly defeated.

Your observer, despite his affiliation with THE PRESBYTERIAN GUARDIAN, welcomed this thorough airing of opinion and feels that the entire debate was most salutary.

Taylor Memorial

A memorial from the Rev. Robert E. Nicholas was presented to the assembly in a form somewhat revised, with the consent of Mr. Nicholas, by the Committee on Overtures and Papers. The memorial was a protest against the recent appointment by President Roosevelt of Myron C. Taylor as his personal representative to the Head of the Roman Catholic Church. There was free but not lengthy debate upon the propriety of adopting the overture which, in its revised form, was recommended by the committee. Principal argument of the protagonists was that God is sovereign in every sphere of existence and that the church need not hesitate to recognize that sovereignty in the sphere of politics. Yielding the chair, the moderator declared that, while he as an individual agreed heartily with the opinions expressed in the memorial, he felt that it was not proper that the assembly declare itself on this matter because of its political nature. The memorial, in the following form, was adopted with only a few dissenting votes:

Whereas the President of the United States has sent Mr. Myron C. Taylor on a mission to Rome as his "personal representative with the rank of ambassador to his holiness Pope Pius XII"; and has assigned to him duties that are virtually the same as those of an ambassador; and

Whereas such an appointment is contrary not only to the American Constitutional principle of the separation of

church and state but also to that same principle as set forth in the Standards of the Orthodox Presbyterian Church; and

Whereas the appointment of Mr. Taylor is to say the least capable of misinterpretation, and has in fact been widely interpreted in Rome and elsewhere as establishing for all practical purposes diplomatic relations between the government of the United States and the Roman Church;

Therefore be it resolved that we do hereby protest the appointment by the president of a personal representative to the Vatican; and

Be it further resolved that we urge the recall of Mr. Taylor as the only effective way to correct a serious departure from American precedent.

Report of Legal Committee

The following report of the Legal Committee was read by the Rev. Paul Woolley, chairman:

The committee has held four meetings since its appointment by the Fifth General Assembly. It has been concerned primarily with two subjects.

On September 7, 1939, it met to consider, at the request of our Kirkwood Church, the situation occasioned by objections raised by representatives of the Presbyterian Church in the U.S.A. to the approval by the Court of Common Pleas of Lancaster County, Pennsylvania, of a proposed charter of incorporation for that congregation.

The committee recommended certain changes in the text of the charter and the incorporation has subsequently been successfully accomplished.

On October 25, 1939, the committee considered matters arising from the following communication from counsel for the Presbyterian Church in the U.S.A.:

October 11, 1939.

Murray Forst Thompson, Esq.
Saul, Ewing, Remick & Saul, Esquires,
2301-17 Packard Building,
Philadelphia, Pa.

Re: *Masters et al vs. Machen et al*
Dear Mr. Thompson:

My attention has been called to a considerable body of complaints which have been received at the office of the stated clerk of the General Assembly of the Presbyterian Church in the U.S.A. of the failure of member churches of the Orthodox Presbyterian Church to use the word Orthodox in the names and public advertising under which they are conducting their activities. I presume that this is due to tardiness in putting into effect the change of name that was adopted by the church authorities, but I will appreciate your assurances that the necessary measures are being taken to assure the conformity on the part of all member churches with the changed name.

Very truly yours,

(signed) WALTER LEE SHEPPARD.

The committee replied to this communication and a subsequent one which listed the congregations to whose names objection was offered. The committee stated that it had no jurisdiction over

the names of particular congregations of The Orthodox Presbyterian Church but that, while it did not admit the validity of the position of the Presbyterian Church in the U.S.A., it would inform the congregations concerned of the objections offered.

Since that time a rather extensive correspondence has been carried on by your committee with the pastors of certain particular congregations and with counsel for the Presbyterian Church in the U.S.A.

In the opinion of the committee, the cooperation of the pastors and individual congregations of our church has made it possible to avert, thus far, further court proceedings against the church on the part of the Presbyterian Church in the U.S.A.

It is the hope of the committee that by the continuance of such cooperation between the congregations and the committee, or whatever agency the assembly appoints to undertake the functions of the committee, we may continue to enjoy freedom from persecution by the Presbyterian Church in the U.S.A. through legal proceedings. At the same time, such committee or agency should stand ready to defend, by all the means in its power, the legal and constitutional rights of The Orthodox Presbyterian Church.

The committee recommends:

1. That a legal committee of nine be elected by this general assembly.
2. That this committee have full power to defend any and all litigation which may be instituted against The Orthodox Presbyterian Church and to take any appeal or appeals which it may deem necessary in connection with said litigation, to solicit funds for such purposes, to make expenditures as may be required in connection with such litigation and to advise with local congregations concerning legal matters, when so requested.

Upon motion the names of eight of the former nine members of the committee were renominated in accordance with the first recommendation. Due to ill health, the Rev. Lawrence B. Gilmore had asked to be relieved of his duties on the committee and the name of the Rev. John H. Skilton was therefore added to the list of other nominees. The Legal Committee thus elected is composed of:

Ministers: Paul Woolley, Leslie W. Sloat, John P. Clelland, Everett C. DeVelde, John H. Skilton; *elders:* Matthew McCroddan, Harry W. Frazer, Samuel Iredell.

Elections

Other elections to the assembly's standing committees were:

COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

Class of 1943: *Ministers:* John J. DeWaard, Edwin H. Rian, Clifford S. Smith; *elders:* C. D. Garrard, Bert Roerber.

Class of 1941: The Rev. Richard W. Gray.

COMMITTEE ON FOREIGN MISSIONS

Class of 1943: *Ministers:* Franklin S. Dyrness, Paul Woolley, Edward L. Kellogg; *elders:* Leslie Gibson, H. Percival Allen.

Class of 1941: The Rev. R. B. Kuiper.

Secret Societies

At the end of the afternoon the reports of the Committee to Investigate the Principles and Practices of Oath-bound Secret Societies were read. The majority report was read by Mr. Woolley in the absence of the committee's chairman. A minority report was presented by the Rev. Oscar Holkeboer. After the reading of the reports the assembly adjourned until 10 p. m. The extra session was voted because of the large amount of business still to be transacted during the few remaining hours of the assembly.

Most of the additional session, which lasted until one in the morning, was given over to debate on the matter of the majority and minority reports of the Committee on Investigation of Secret Societies. A motion to elect a committee of five "to investigate further the principles and practices of oath-bound secret societies, to report its findings to the eighth assembly and to offer its report for study to the ministers and sessions of the church at least six weeks before the assembly convenes" was strongly opposed by the few Masons among the commissioners. They claimed that it was useless to attempt such an investigation, since no true information could be obtained, although it is significant to note that in their speeches several of them actually volunteered some pertinent information about Masonry. The motion, after more debate, was adopted.

Other Elections

During the debate on secret societies, members of a number of special committees and one standing committee were elected:

COMMITTEE ON CHRISTIAN EDUCATION

Class of 1943: *Ministers:* Burton L. Goddard, Robert E. Nicholas, Calvin K. Cummings; *elder:* Gordon H. Clark.

Class of 1942: The Rev. Charles G. Schaufele.

Class of 1941: *Elder:* Hillis M. Partington.

COMMISSION ON THE IGLESIA CRISTIANA PUERTORRIQUENA

Ministers: Robert S. Marsden, R. B. Kuiper, Paul Woolley; *elder:* C. D. Garrard.

COMMITTEE TO INVESTIGATE THE PRINCIPLES AND PRACTICES OF OATH-BOUND SECRET SOCIETIES
Ministers: R. B. Kuiper, Paul Woolley, Oscar Holkeboer, Arthur O. Olson; *elder:* Robert Wallace.

Special Committee Reports

As the first item of business on Friday morning, the assembly heard the report of the Committee to Consider the Relation between Presbyteries and the Home Missions Committee. The Rev. Samuel J. Allen of Carson, North Dakota, introduced a minority report and delivered a strong address in its favor. The plans outlined in the minority report were substantially the same as those which Mr. Allen has repeatedly defended and promoted in recent assemblies. Mr. Allen maintained that the adoption of the majority report would violate the sovereign right of the presbytery over work within its bounds, by allowing the Home Missions Committee to function other than through the presbytery. Despite his zeal for the adoption of his report he urged that both reports be not approved, in view of the fact that the commissioners were not yet properly instructed in the inwardness of the whole question nor in the details of the working out of his plan. It was voted that both reports be included in the minutes and the question laid on the table. It was also voted that the committee be instructed to study the question further and to advise churches and sessions of its findings at least six weeks prior to the next assembly. It was moved and carried that the committee be enlarged by the election of two additional members. The Rev. Professor R. B. Kuiper and the Rev. George W. Marston were elected. To this same committee the assembly also referred the overture from the Presbytery of the Dakotas which was published in THE PRESBYTERIAN GUARDIAN of May 10th.

The Committee on the Examination of the Minutes of Presbyteries, in addition to calling attention to several improper methods of procedure, urged that stated clerks take steps to improve the literary quality of their records.

The Committee on Date and Place of Next Assembly moved that the general assembly request the trustees of Westminster Seminary for permission to meet at that place on Tuesday, June 3, 1941, at 11 A. M. The Me-

morial Church of Rochester, New York, had earlier extended an invitation to the general assembly but through its commissioners expressed the feeling that the church would be in a better position to invite the assembly in the following year.

After the transaction of a few minor matters of miscellaneous business, and the approval of the minutes, the assembly was adjourned.

Popular Meetings

All popular evening meetings were held in the auditorium of the Walnut Hills Baptist Church, Kemper Lane and McMillan Street, two blocks from the Alms Hotel. On Tuesday evening Dr. Robert Strong of Willow Grove pointed out the vital character of the doctrine of salvation by the blood of Christ. The Auburn Affirmation declares that doctrine to be only a theory, said Dr. Strong, and the Presbyterian Church in the U.S.A. has recently elected as moderator of its general assembly a signer of that document. But the vicarious sacrifice of the Lord Jesus Christ is still the only means of salvation.

The Rev. R. B. Kuiper, Professor of Practical Theology at Westminster Theological Seminary, entitled his address "The Line of Orthodoxy and The Orthodox Presbyterian Church." As long as time goes on there will always be a line of orthodoxy in the church; likewise there has always been heresy in the church, said Professor Kuiper. The central doctrine of the Scriptures is salvation—salvation by grace. That, in brief, is the Reformed Faith. Orthodoxy is not hide-bound, but progressive. In time sacerdotalism was overthrown; more recently the true doctrine of the relation of church and state has been presented. Evangelism is of the essence of orthodoxy.

On Wednesday evening the meeting, which was presided over by the Rev. Arthur O. Olson, was first addressed by the Rev. R. Heber McIlwaine who has just returned from Japan on furlough. Mr. McIlwaine pointed out the impossibility of regarding with tolerance the practice of worshipping at the shrines. The opportunity of presenting a Christian testimony in Japan through personal work was indicated.

The second speaker, the Rev. Cornelius Van Til, Professor of Apologetics at Westminster Theological Seminary, thrilled the audience with

a masterly address upon the opportunity and responsibility of educating the covenant youth of our churches upon the basis of a genuine recognition of God as creator and preserver of the universe.

The popular service of Thursday evening was presided over by the Rev. J. Lyle Shaw of Newport, Kentucky. The first speaker, the Rev. George W. Marston of Philadelphia, spoke on the question, "What Think Ye of Christ?" He refuted the liberal view of Jesus, that he was the flower of humanity, and the radical view of Jesus that he was an impostor, insane, or perhaps had never existed. Then he proceeded to substantiate with abundant evidence from the New Testament the orthodox view, that Jesus is the Christ, the Son of the living God.

The second speaker, the Rev. Henry W. Coray of Harbin, Manchoukuo, analyzed the decadence of the once flourishing Nestorian missionary enterprise. It suffered from two serious defects. Doctrinally it was weak and even faulty. And it compromised with false religion. With these defects he contrasted the wealth of Christian doctrine which we possess and the refusal of the missionaries of The Orthodox Presbyterian Church in the Orient to compromise with paganism under government coercion.

Other Assembly Events

On Wednesday evening the assembly gathered for the Westminster Seminary Banquet in the Alms Hotel. Approximately 150 persons enjoyed a time of rich fellowship and reviewed the many evidences of the blessing of God upon that institution. The Hon. James Garfield Stewart, Mayor of Cincinnati, attended the banquet and spoke a brief word of welcome to the representatives of the denomination. The Rev. John H. Skilton spoke of the value of the consistently Reformed training which he had received at Westminster Seminary and of the solid defense which it had provided for him against Modernism, even when it assumes the subtle guise of Barthianism. The Rev. Professor Paul Woolley spoke of the imperative of bringing home to all Christian young men in the colleges of the nation a picture of the true basis and goal of the work of the ministry.

On Thursday evening all the com-

missioners and their friends were the guests of Mrs. Harry A. Worcester and Mrs. Frank H. Stevenson at a buffet supper in the home of Mrs. Stevenson. This oasis of relaxation from the tension of the assembly, and the refreshing time of Christian fellowship, was the high point in the social life of the assembly.

Several radio periods were secured for the commissioners by Miss Beatrice Shillito of the host church. Those who in this way furthered the publicity that had already been given to the assembly by the Trinity Church were the Rev. Edwin H. Rian, the Rev. Robert S. Marsden, Dr. Ned B. Stonehouse and the moderator, the Rev. Paul Woolley. On Saturday afternoon a résumé of the entire assembly and a declaration of its doctrinal position was broadcast by electrical transcription over radio station WLW, the powerful Crosley station in Cincinnati.

An Appreciation

The four days of the Seventh General Assembly were in many ways more strenuous than those of any recent assembly. A tremendous volume of business was transacted and deliberation was, in most cases, extremely thorough. It is worthy of special note that the denomination now has finally adopted its constitution. The Committee on the Constitution has labored diligently and faithfully for many months, and the result of its painstaking efforts is that the church now has a constitution in which it can place the utmost confidence. The important work of Jewish missions will be an integral part of the missionary program of the church. And the assembly is to be complimented upon its refusal hastily to adopt reports on the matters of secret societies and of the relation between presbyteries and the Home Missions Committee. Large credit is due the Rev. Professor Paul Woolley, as moderator, for the efficiency with which he expedited the business of the assembly without at any time limiting debate or attempting to impress his personal views from the chair. It may be many years before another general assembly will enjoy such extensive hospitality as was offered to the commissioners this year, and all members and friends will long recall with pleasure the hours of Christian fellowship enjoyed in Cincinnati.

The Presbyterian Guardian

EDITORIAL

A Bad Assembly

THE 1940 General Assembly of the Presbyterian Church in the U.S.A. has demonstrated conclusively that the signers of the Auburn Affirmation and their followers now control the church and can direct the affairs of the denomination at their will.

The moderator of the 1940 General Assembly, the Rev. William Lindsay Young, D.D., is an Auburn Affirmationist. The runner-up for that office, the Rev. Joseph B. C. Mackie, D.D., is also a signer of that document, and it was he who was appointed chairman of the most influential committee of the assembly—the Committee on Bills and Overtures. When the overture from the Presbytery of Arkansas was presented, urging the assembly to reaffirm its faith in the infallibility of the Bible, the virgin birth, the bodily resurrection, the miracles and the atoning sacrifice of Jesus Christ to satisfy divine justice, the Auburn Affirmationists so dominated the situation that the overture was turned down by *unanimous* vote. Could there be any clearer evidence of the doctrinal decadence in the Presbyterian Church in the U.S.A. than that?

In the 1923 General Assembly, the group in the church which supported Dr. Harry Emerson Fosdick's presence in the pulpit of the First Presbyterian Church of New York City was comparatively small. But it gradually increased in power, overcame opposition, forced out Dr. Machen and those who fought with him, until today it stands supreme in the church, with the flag of unbelief waving over the citadel. The Auburn Affirmationists stormed the ramparts and after many years of untiring attack have captured the last fort.

Where are the men who pledged themselves to reform the church from within, when Dr. Machen and others were put out of the church? No mass meetings of indignation have been

called. No loud protests are heard. Instead, there is silent acquiescence on the part of the conservatives in the church.

The Presbyterian, which was scripted to be an organ for the League of Faith in its program of reform, contains descriptions of the assembly which gloss over entirely the appointment of an Auburn Affirmationist as moderator of the assembly. One would receive the impression from reading these articles in *The Presbyterian* that all was sweetness and light and that no doctrinal heresy was even present in the church, much less controlling it.

The once great fortress of historic Christianity which the Presbyterian Church in the U.S.A. represented has fallen into the hands of the enemy and the soldiers of the Lord are routed or taken prisoner.

—E. H. R.

A Good Assembly

THE annual assembly of a church should be a time of three things, at least: It should be a time of good and happy Christian fellowship; it should be a time of active evangelistic effort; and it should be a time of serious and careful consideration of the church's problems. The Seventh General Assembly of The Orthodox Presbyterian Church, which recently met in Cincinnati, was characterized by all three.

There was good fellowship. Delegates were present from churches as far away as Maine and California. Two missionaries from the Orient were able to attend. Commissioners were provided with comfortable rooms, close to the place of meeting. Meals were served in a special dining room where all were seated together about small tables. Wednesday evening nearly 150 persons attended the Westminster Seminary dinner. Thursday evening the commissioners and out of town friends were guests of Mrs. Frank H. Stevenson and Mrs. Harry A. Worcester at a buffet supper

at Mrs. Stevenson's home, where tables were set in groups about the delightful lawn. The constant association with one another which these arrangements made possible encouraged an informal Christian fellowship that will not soon be forgotten. We walked and talked together, always remembering that it was the grace of God in Christ which provided the basis for our fellowship.

There was also active evangelistic effort. Popular services were held each evening, at which two speakers delivered addresses setting forth the faith and labor of the church. Home missions, foreign missions, education, history, doctrine, and life—all received attention at these meetings, and always at the center of our thought was the sacrifice of Him who came to be the Saviour of the world. The church was on the air. Through the efforts of the local congregation and the courtesy of the radio stations, a number of 15-minute broadcasts were presented by members of the assembly. Thus the message and work of the church was carried to those who had no personal contact with the denomination.

Finally, there was discussion and debate, for this was the primary reason for our meeting. The problems of the church were presented and considered, and decisions were reached concerning many of them. Of course there were differences of opinion. But these were aired on the floor of the assembly, and there was no overruling "machine." Some of the debate was especially wholesome. A notable element was the repeatedly expressed desire on the part of many that the church make even more clear than it had in the past, the differences that exist not only between ourselves and Modernism but also between ourselves and those who, while believing much of the Bible, yet entertain subtle and dangerous errors. The witness of the church must be clear, positive, unflinching, for the whole truth.

In the opening devotional service the Rev. Everett C. DeVelde, the former moderator, spoke on "The Glory of God" and asserted among other things that we must have God's glory as the end and aim of all our endeavor. This formed a fitting keynote for the assembly. It is our hope that it may likewise be the central note throughout another year of the church's life.

—L. W. S.

Change of Address

IF YOU change your address this summer, be sure to send us both your old and new addresses.

The Christian Life

A Series of Studies for Young People
By the REV. OSCAR HOLKEBOER

July 7th Christian Fellowship

HOW cold and comfortless would be the Christian religion without fellowship! One of the saddest consequences of sin is separation from God or a loss of communion with Him. That is just what Christ had to endure on Calvary for our sins and as our substitute, when He cried, "My God, my God, why hast thou forsaken me?" Not only does sin cut men off from fellowship with God, but it also seriously hinders fellowship with our fellowmen. It creates distrust, antagonism, hatred, malice, envying, strife, contention, war.

It is one of the chief glories of the gospel of grace in Christ Jesus that fellowship with God is restored to those who by faith accept it. The barrier that separates man from God, namely the barrier of sin, is removed and man can again hold sweet communion with God. Now he can sing with his whole heart:

"Nearer, still nearer, close to Thy heart,
Draw me, my Saviour, so precious Thou art;
Fold me, O fold me, close to Thy breast
Shelter me safe in that haven of rest."

Likewise, a change results in man's relation to man. Redeemed man learns to love his fellowman, yes, even his enemies. Of course, he cannot hold fellowship with unbelievers in the same sense that he can with believers. In fact, we are told to be not unequally yoked together with unbelievers and that is made a necessary condition of brotherhood in Christ (II Cor. 6:14, 18).

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of *kindred* minds
Is like to that above."

In other words, the fellowship of the children of God is a foretaste of heaven. How the child of God longs to realize that fellowship that will be experienced when the last vestige of

sin—of suspicion, envy, misunderstanding and every other hindrance—shall have disappeared!

Jesus, in His intercessory prayer, prayed that all His disciples might be one. That unity can be effected only by faith in our crucified Lord and only Saviour. Church union and the "unity of the Spirit in the bond of peace" are by no means synonymous terms. Members of two different denominations may or may not experience the "unity of the Spirit" but it is quite certain that church union alone will not bring it about.

Christian fellowship is exhibited particularly in the worship of the church. The apostle Paul urges us not to neglect the assembling of ourselves together "as the manner of some is." As members of the body of Christ we need the fellowship of the Lord's Supper, of prayer, and of united praise.

July 14th Christian Consecration

The church today needs consecrated souls—souls set apart to God's service, souls whose chief end is the glory of God in every realm of life and with all the powers God has given them. There are altogether too many church members trying to do the impossible—to serve God and Mammon.

God says, "My son, give me thine heart." He desires the heart for "out of the heart are the issues of life." "As a man thinketh in his heart, so is he." If God possesses the heart he controls our life; our will, our emotions, our thinking—all are then His.

The apostle Paul was a consecrated man. When converted he said, "Lord, what will thou have me to do," and from that day forward it was his ruling passion to do the will of Christ. He counted all things but loss, counted not his life dear unto himself, because of the excellency of the knowledge of the Lord Jesus Christ and for the purpose of bringing that knowledge to others.

To the Corinthians he wrote that he determined to know nothing among them "save Jesus Christ and him crucified." It was Paul's con-

secration to his apostolic mission that cost him great sacrifice and caused him to endure intense persecution.

It goes without saying that, if we are consecrated Christians, we are going to be hated by the world. If we are not ashamed of the gospel and prove it by a bold testimony to its power we are going to be met by opposition. The cross of Christ is still an offense to many and will be until the end of time.

The man who loves Christ sincerely will, of course, be a consecrated servant of Christ. He will earnestly endeavor to bring every thought "into captivity" to the Lord Jesus. He will count the cost of being a Christian, yet he will count no cost too great. He will be a "living sacrifice, holy, acceptable unto God."

Our American Christian Future

(Concluded From Page 178)

a Fundamentalist has really worked out a religion of his own which is beginning to get so far away from the Biblical faith that it is difficult for the man in the street to do anything other than pass it by with a feeling of hopelessness. He hears about ideas which seem to be utterly unconnected with reality; there is nothing which appears to have any message for him. He concludes that Christianity is absurd.

In the third possibility lies the real hope for the future of Fundamentalism. It is the possibility that some Fundamentalists will realize that if they are going to enjoy all of the riches of grace and if they are really to have a message for the lost man of the world, they must grow. They must not remain content with never having anything but the foundations of Christianity, with always staying in the lowest story of the house. They must *build* on those foundations. They must present a gospel which says something about every sphere of human activity, that has bearing upon all of life, that comes to the secularized man where he now is and says, "Look what can be done with politics, with science, with art, with business, with philosophy when you find out what Christianity has to say about them!" And he will say, "Let me see!"

The Fundamentalists are at the

forks, and they are milling about. Some have started down one road and some down another, but most of them have not yet really made up their minds as to where they are going. They are waiting for something to happen.

A fully-rounded Christianity is available. Unionism, even among Fundamentalists, is not enough to meet the demand of today, Modernism will lead to a dead-end again, but Reformed Christianity has a message for the world. Let us sound it forth!

Prayer—What Is It?

The First in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

I HAVE just returned from a fascinating journey through a beautiful country. There I saw a glorious King, robed in garments of loveliness, fairer than the dew-kissed lilies as they catch the first light of the morning sun. I saw the subjects of that matchless monarch prostrate before His throne in worship and adoration. I glimpsed the indescribable beauties and surpassing delights of that land, and the undimmed happiness of its people.

But I surveyed the borders of that spacious kingdom only to find everywhere great, forbidding, insurmountable walls, walls built not by the King and His subjects but by the alien race which dwells round about on every side. I likewise passed through the length and breadth of the alien territory. Everywhere, I was horrified and cast down by the utter misery and degradation of its inhabitants. There were no lasting joys. Toil and labor were oppressive and productive of little real fruit. Countenances were sad. Hearts were without hope.

"Oh," thought I, "that these unhappy people might cross over into the beautiful land, look up into the kindly face of the all-glorious King, live in His presence!" But no, had they not themselves erected those ugly walls, the effectual barrier to their entrance?

In the course of my travels, however, I saw, chiseled into monuments here and there, notices which perplexed me greatly. They had been inscribed by authority of the great King; they told of a gate which could be opened only from within His kingdom, and offered both entrance and citizenship to as many of the aliens as should be changed into the likeness of those who dwell therein. How like mockery it seemed! The difference was too great for such a change to be

effected! Surely there was no means by which such a miracle might be wrought.

Yet I continued to watch, hopeful that before my journey's end I might be further enlightened as to this unfathomable puzzle, and have the assurance that that which appeared beyond the bounds of possibility might actually be true. Nor was I disappointed. I had almost given up hope when I found the inscription for which I had been seeking. At the top were these words: THE MEANS OF PREPARATION FOR ENTRANCE.

The inscription proper told of *inward* means, faith and repentance. It told of *outward* means, the Word, sacraments and *prayer*. It told of One known as the Spirit who freely gives these wondrous gifts to undeserving aliens, and by their instrumentality not only kindles within their formerly resentful hearts a love for the King, but gradually effects a marvelous change in their lives until they resemble the King's own subjects—yea, are like unto the King Himself!

Content, I have returned. But for the last-gained knowledge I should be troubled in heart. Now I may rest in peace.

Would you like to consult the guide-book I used on my journey? It was prepared by learned and pious men, and bears the title, "The Westminster Shorter Catechism." You, also, may have the privilege of finding it a magic carpet with power to convey you over the route I was allowed to travel. But come, I will go with you, and together we will stand before that last inscription of promise and meditate upon a portion of the truth contained therein.

* * *

We have been speaking by way of allegory. Let it emphasize one simple truth, however, the importance of the

WHITFIELD HOTEL

Surf, Beach and Bath Aves.

OCEAN GROVE, N. J.

One Block to Ocean

A Christian Hotel away from home. Clean, cool and comfortable rooms with or without private bath. A cheerful lobby. Cool, light dining-room, where plenty of good wholesome food is nicely served, hot American or European Plan. Phone A-P 1981. Why not make the Whitfield your home while visiting the Fair?

Charles M. Herman, Owner

SUNDAY SCHOOL HELPS

Bible Lessons in Bible Order

Orthodox explanations and interpretations by Reformed Bible Scholars

- THE KEY
- THE INSTRUCTOR
- CHILDREN'S COMRADE
- BIBLE PICTURE ROLL

Christian Reformed Publishing House
GRAND RAPIDS, MICH.

EVERY CHURCH MEMBER

**AMERICAN
CHRISTIAN BENEVOLENT
SOCIETY**
RUSHFORD, MINN.

... Should Join With Us!

A Christian Society for Christian people . . . organized not for profit but to assist those who have been bereft of loved ones.

Death benefits, according to ages, from \$100.00 to \$1000.00. Average cost only \$13.00 per year. Ministers and others write for territory.

Songs You Love

**"HYMNS
THAT LIVE"**

A low-priced song book specially prepared for conventions, union evangelistic campaigns, church, mission and young people's meetings, open-air services, and Sunday School gatherings, where favorite and familiar hymns are desired. A choice selection!

Send for Sample

See this book when you plan meetings. 72 hymns, words and music; 64 pages, good paper, attractive cover, clear printing.

15c postpaid; 25 copies or more at the rate of \$10.00 per 100, NOT prepaid.

Bible Institute Colportage Ass'n
850 North Wells Street Chicago, Ill.



Have Both MONEY and TIME to do the Things You've Always Longed to do

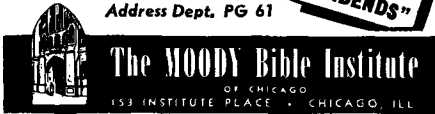
Do you know that you can make investments in MOODY ANNUITIES of \$100 and up, that will pay you a LIFE RETURN of from 3¼% to 8½%?

Thus you are assured a DEPENDABLE regular INCOME which will enable you to live a richer, fuller life.

For 33 years thousands of happy annuitants have enjoyed the blessings of MOODY ANNUITIES—receiving their checks even during depression years—IN FULL and ON TIME.

Write for our FREE Booklet—**"DOUBLE DIVIDENDS"**

Address Dept. PG 61



means by which preparation is made for Kingdom entrance—*means of grace*, as theologians are wont to call them. Without them, the sinner might know of the excellencies of God and the glories of heaven, but would be entirely without ability to partake of them.

Prayer is one of these means of grace. In attempted prayer, an *unsaved* sinner becomes conscious of his own pride, his undone condition, the dimensionless gap between himself and the holy God, his utter inability to save himself, his great need for mercy and forgiveness. In prayer he casts himself upon the Lord of mercy, and receives within his heart the assurance of salvation.

In prayer a *saved* sinner is brought face to face with God, is touched by the wonders of His person and His providence, is reassured of the veracity of his own faith and the reality of the objects of that faith, is quickened in conscience, and is stirred to new desire for holiness of life. In prayer his soul is directed toward its God and Saviour. Fellowship and converse ensue. He not only glorifies, but also enjoys his Maker. Through prayer is imparted to him newness of spiritual life. The peace of God which passes all understanding fills his heart.

But prayer is more. God has ordained it as a means of special grace unto salvation and sanctification, but also, for those who are His sons by adoption, as a means of communicating unto them the ordinary gifts of life. If there is one thing the Bible teaches, it is that God hears and answers the prayers of His children when they pray for food and clothing, shelter and protection, and thousands of specific needs which arise in the course of life and yet which have little or no definite relation to the spiritual life within. Others, whose lips never open in prayer, often receive similar gifts, but very plainly through a different instrumentality. Yet, though the material blessing be often the same, the Christian can be satisfied that the means he has employed is a far more excellent way.

How shall we further describe prayer? It seems to evade exact definition. Its minimum essential is the *direction of the soul toward God*. It is that aspect of worship in which the

worshipper is active. It may consist of either spoken or unvoiced petition, confession, thanksgiving and praise. It may go no further than groanings which cannot be uttered. It may be detected in the heart resting on the promises of God, but housed in a body too sorely beset, too racked with pain, too wearied and sick to manifest greater spiritual activity than simple trust.

Do you pray? Has prayer ever proved a means of grace in your own life? Have you learned its secrets? Its blessings? Or have you long neglected this wondrous provision of the eternal God for the well-being of both body and soul? Is prayer really worth while? How should you pray? How can you learn? We invite you to join us for a series of heart-talks on this soul-searching theme during the weeks which lie ahead. We should love to have you as a member of our devotional circle as we gather about the Word. Come! Won't you accept our invitation?

A Modernist Blitzkrieg

A Review of the 152nd General Assembly of the Presbyterian Church in the U.S.A.

By THOMAS R. BIRCH

THE Auburn Affirmation, which Modernists and Indifferentists have so long termed a "dead issue," was obviously the overtone of the 152nd General Assembly of the Presbyterian Church in the U.S.A., meeting in Rochester, N. Y., from May 23rd to 29th. For the first time in the history of the denomination, a signer of the Auburn Affirmation was elected moderator; the assembly refused to reaffirm the deliverance of 1923, against which the Auburn Affirmation had been issued as an attack; and Auburn Affirmationists were featured at the assembly as chairmen of exactly half of the significant standing committees of the assembly.

Moderator

Auburn Affirmationist William Lindsay Young, President of Park College, Parkville, Mo., and one-time appointee under the Board of Christian Education of his denomination, was elected moderator on the fourth ballot with a vote of 475 out of a

total of 861 votes cast. His nearest opponent was another Auburn Affirmationist, Dr. Joseph B. C. Mackie of Philadelphia, who, after receiving 230 votes, moved that the election of his fellow-Affirmationist be made unanimous. The motion was carried, and by this means a man who had publicly denied his belief in the inerrancy of Scripture and declared cardinal doctrines of Christianity to be mere theories was, by acclamation, unanimously given the highest honor in the church.

Dr. Young was ordained to the ministry of the Presbyterian Church in the U.S.A. in 1918 and, for four years, served as a pastor. From 1922 to 1923 he was a secretary of the Young Men's Christian Association at the University of Wisconsin. From that time until 1928 he served as student pastor at the University of Montana, and was a professor in and director of the School of Religion at that institution. During the succeeding five years he was general director of the Department of Colleges, The-

ological Seminaries and Training Schools. Later he was also general director of the Department of Religion in Higher Education, and chairman of the division of university work of the Council of Church Boards of Education. Since 1936 he has been President of Park College. Dr. Young is a member of the Masonic lodge.

At the 1940 commencement exercises of the Presbyterian Theological Seminary of Omaha, Nebraska, Dr. Young pleaded for the reestablishment of Christian Day Schools and Christian academies and colleges to stem the rising tide of secularism in educational circles. Dr. Young did not attempt to explain just what kind of "Christianity" would be taught in a Christian Day School acceptable to an Auburn Affirmationist.

Dr. Young was the author of a most revealing article, entitled "The Second Coming of Paul," published in *The Presbyterian Advance* for March 22, 1933. Paul, in this story, returns to earth and is greatly shocked to discover that the church reverences his epistles. The apostle himself is pictured as an ardent exponent of the social gospel. The total impact of the article is shocking to any Bible-believing Christian. We quote significant excerpts:

"What's that?" [Paul speaking.]

"That's the Bible."

"The what?"

"The Bible. The New Testament."

"How strange. We had no New Testament in my time. What is it for?"

"Why, it is the Word of God. By this Testament we are guided. It tells us what to believe and how to live."

"We had no New Testament in my time," said the odd looking man, "all we had to guide us was a living Lord. We were a spirit-led people. You are fortunate indeed in having this record of spiritual experience." . . .

"The trouble is in your sadly divided church. What has happened? The church has succumbed to a new Judaism. In my conference with religious leaders, both Catholic and Protestant, I find that the religion of the Spirit has been crushed to death in the ecclesiastical machinery of the church. Much that you concern yourselves with is not so much wrong in itself but that it is irrelevant. Jesus came to redeem us from the law, from systems, and to make us free spirits. But you have reduced this abundant life to a series of theological formulas. I am astounded to see that no modern church has caught the import of my letter to the Galatians." . . .

"I am very much aware of the fact that my world of the ancient East is so different from the world of the modern

West that I prefer not to take much time in talking in any formal manner. Your language is so different from mine and my mind-set must be viewed against a vastly different background." . . .

"Paul, I am the teacher of the Men's Bible Class in this church and in this morning's session the men raised a question concerning the inspiration of the Bible. Would you give us the benefit of your views on this important issue?"

"I am sorry, my brother, I fear I cannot help you on that question. I never saw the book in my day, and in my short visit with you I have had little time to look into it. I see you have some of my writings included in the Testament. I am glad if these ancient documents, arising out of conditions peculiar to another time and world, have been of some help to you. You should be on your guard, however. Remember that your membership in the Kingdom movement is not conditioned by your relationship to a body of literature, but to God as revealed in Jesus. I repeat, I am sorry I know so little about your Bible."

A high school girl stood up. "Paul, in my high school course in biology we are taught that man came to be what he is by evolutionary processes. My Sunday School teacher says that this isn't so and the Bible, she says, proves it. What is your viewpoint?"

"Young lady, I do not know what you mean by evolutionary processes. I would like to say, however, that from my contacts with your educational life the devil has been having a merry time of it. You have been dissipating so much energy trying to adjust your religious ideas to the latest in science. Of course you must



SENSIBLE HOTEL RATES

SINGLE ROOMS \$2.25 to \$5
DOUBLE ROOMS \$4.50 to \$7

Breakfast 25c to 75c
 Luncheon . . . 60c
 Dinner . . . \$1.00

These rates include the FREE use of our famous swimming pool, gymnasium, solarium and open air terrace

18 minutes from The Shelton to the Fair Grounds

SHELTON HOTEL
 LEXINGTON AVE., at 49th ST.
 NEW YORK
 Under KNOTT Management
 A. R. WALTY, Manager

The Presbyterian Conflict

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

WHAT is the "Auburn Affirmation"? Why was Westminster Seminary established? What was the "1934 Mandate"? What happened at the trial of Dr. Machen? Why was the Syracuse assembly the signal for the formation of The Orthodox Presbyterian Church? By what means has the Presbyterian Church in the U.S.A. continued to persecute congregations that have withdrawn from it? Is that denomination returning to Christianity? What has the "reform from within" movement accomplished?

These and hundreds of other questions in the field of American Presbyterian history are clearly and concisely answered in "The Presbyterian Conflict," by the Rev. Edwin H. Rian. Written in plain, non-technical language, and thoroughly documented by means of nearly 400 footnotes and about 50 pages of appended source material, "The Presbyterian Conflict" presents a complete and dispassionate history of the recent doctrinal declension in the Presbyterian Church in the U.S.A.

Everyone interested in learning the unvarnished truth about conditions within the Presbyterian Church in the U.S.A. will welcome this new volume. It is indispensable to every member of The Orthodox Presbyterian Church, and to all who are interested in the maintenance of Biblical Christianity.

Order your copy today. Please send your remittance with your order.

THE PRESBYTERIAN GUARDIAN

1505 RACE STREET

PHILADELPHIA, PENNA.

\$2

Postpaid in the United States

be honest and you want to be intelligent, which is commendable. But the danger is that you shall think that holding perfectly tenable views in themselves will get you anywhere. That you are correct in your religious theory is no guarantee that you are morally and spiritually triumphant. There is no necessary correlation between the amount of religious information one holds and the character he develops. Make your intellectual adjustments by all means. But never stray from the fact that the real adjustments to be made in this world are ethical. If

the cause of Christ fails it will not be because it didn't have nice ideas but because it failed to regenerate men and society."

The Arkansas Overture

We quote in full an overture to the general assembly from the Presbytery of Arkansas requesting that the five points of doctrine which the general assemblies of 1910, 1916, and 1923 had affirmed as essential doctrines of the standards of the church, be reaffirmed by the 1940 assembly. These famous "five points" were the specific object of attack by the Auburn Affirmation in 1924.

When the Christian world today is tossed about by every wind of doctrine, would it not be well as already suggested by one of our Presbyterian publications, "to fortify the hearts of believers and proclaim a testimony before the world in the matter of Christian doctrine?"

Since the Presbyterian Church has been the chief exponent and guardian of the Calvinistic system of doctrine from the days of the Reformation, and since some word from our Church will create confidence and assurance among the saints in the Church universal, and since too our General Assembly has testified in noble utterance in the matters of life and service,—let us speak again concerning the theme of faith and doctrine.

Therefore be it resolved that the Presbytery of Arkansas in session April 9, 1940, in Fayetteville, Arkansas overture the General Assembly in its meeting of 1940 to affirm inter alia the deliverances of 1910, 1916 and 1923, declaring again for the benefit of the ministry, the membership of the Church, and the world plunged in doubt and confusion, that:

1. "It is an essential doctrine of the Word of God and our Standards that the Holy Spirit did so inspire, guide and move the writers of the Holy Scripture as to keep them from error."

2. "It is an essential doctrine of the Word of God and our Standards that our Lord Jesus Christ was born of the Virgin Mary."

3. "It is an essential doctrine of the Word of God and our Standards that Jesus Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God."

4. "It is an essential doctrine of the Word of God and our Standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession."

5. "It is an essential doctrine of the Word of God as the supreme Standard of our faith that our Lord Jesus showed His power and love working mighty miracles. This work was not contrary to nature, but superior to it."

This overture appeared on page 78 of the assembly's "White Book" and

its contents should have been understood by every commissioner. Yet upon the recommendation of Auburn Affirmationist Mackie it was unanimously rejected by the assembly. Dr. Mackie was chairman of the important Committee on Bills and Overtures.

Committee Chairmen

It is interesting to note that, while Auburn Affirmationists now comprise only about five per cent. of the church's membership (due to deaths and to the constant influx of new ministers from the seminaries) they nevertheless controlled, as chairmen, 50 per cent. of the important standing committees of the assembly. These five committees, and their Auburn Affirmationist chairmen are as follows:

BILLS AND OVERTURES: J. B. C. Mackie
NATIONAL MISSIONS: Robert B.

Beattie

POLITY: Jesse Baird

NOMINATION OF MEMBERS OF GENERAL

COUNCIL: William Lindsay Young

SOCIAL EDUCATION AND ACTION: Ilion T. Jones

In addition to these chairmen, there were at least 18 Auburn Affirmationists serving on the 15 standing committees.

Auburn Seminary

Of outstanding importance among the many miscellaneous pieces of business transacted by the assembly was the permission granted to Auburn Theological Seminary to remove its assets, valued at more than \$1,500,000, from the jurisdiction of the assembly by joining its resources with those of Union Seminary, New York. The Special Committee on Legal Procedure announced that it had been defeated in its court battle to hold Auburn Seminary, and that it would not appeal to the higher courts.

From the evidence here presented it seems apparent that Auburn Affirmationism, far from being the dead issue that its signers claim, is actually the most alive issue in the Presbyterian Church in the U.S.A. today. Competent observers predict that Christians who found it comparatively easy to turn a deaf ear four years ago to the arguments of the founders of The Orthodox Presbyterian Church will find it much more difficult to reconcile their presence in the denomination with the plain facts of the personnel and *Leitmotiv* of the Rochester Assembly.

UNION LESSON HELPS

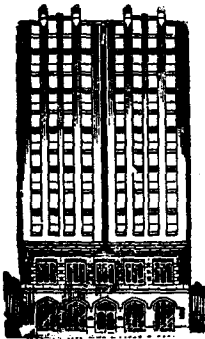
on the International Uniform Lessons

stand for and proclaim
the heart of the Gospel

One hundred and twenty-two years of experience are back of these true-to-the-Bible periodicals. Can be used with confidence by Christian teachers and pupils.

Write for free specimen copies

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. Philadelphia, Pa.



Living Made Wholesome
at the Ocean's Edge

ATLANTIC CITY, N. J.

Just the hotel you want in Atlantic City—so cozy, so home-like, with meals that cannot be surpassed. Best location on Park Place—near Boardwalk. Many new rooms just completed—with lobby, sun parlor and solarium overlooking the ocean. Attractive Rates.

EVERETT J. HIGBEE
Manager

The
Rummey