WOULD THE
APOSTLE PAUL
be
HEAD MASTER
of the
CYPRUS ACADEMIES?
YES! or NO!

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Published by the Congregation.
Price: How Many?
THE SITUATION

Report of action of Synod on findings of Committee which had to do with mission work in Cyprus, Covenanter Witness, July 5th, 1933, made up as stated from notes taken by Rev. C. T. Croston, recorded inferences with which all might not agree. As no article on the nature of work in our Missionaries, Cyprus, had been allotted in the Covenanter Witness since the death of Dr. John H. Pritchard, the undersigned requested opportunity to present his view. Presently he received a letter from the Secretary of Board of Publication, dated August 25th, 1933, in which he stated that the Board had passed a ruling that nothing further on the matter would be admitted in the church paper in the present time—"THE CLOSED SHOP"—and not all are "UNION." The Board defined the matter as "The discussion between the Foreign Board and yourself." The Board has made doubly sure that in the Covenanter Witness no criticism of teaching English, French, Arabic, Turkish, Armenian, Commercial Law, Commercial Correspondence, Eng. Conversation, enabling students proficient in speaking English Geometry, Physics, a full Academic Curriculum and with no small part of the facilities heretofore, WAYS AND MEANS OF MISSION WORK UNKNOW TO CHRIST AND HIS APSTLES—and the work conducted not in the language of the people, but in English, a language unknown to probably 95% of the population, SHALL REACH THE CHURCH THROUGH THE CHURCH PAPER. The Board has mounted guard over the breast of rumination. It seems to be true that said Board refused any discussion which aimed to keep our Cyprus work in line with Covenanter doctrine and on Scriptural basis; and on January 3rd, 1944, published a long article entitled "Covenanter Witness" of six one-half columns which tended to destroy faith in the Standards of the Covenanter Church. In the Cyprus matter it is believed the Board acted on insufficient, biased and misleading information.

Furthermore, to carry out what appears to be a determination to allow no discussion of criticism, the Synod of 1933 seems to have disregarded a Rule of Order which reads—
"Members of the Court have direct and immediate interest; other members of the Church have access to superior courts only through the medium of inferior courts" (B. of D., p. 89).
When a member of the Court, in regular standing, desire to present a matter, the Pet. was "mean-rolled" by a standing vote. No member, no subject under discussion, is safe in a court that disregards its Rules of Order.

To further clarify the situation, THERE IS NO CONTROVERSY BETWEEN THE BOARD OF FOREIGN MISSIONS AND THE UNDERSSIGNED—as those who wish to SIDE TRACT THE ISSUE try to make it appear. The Board is not concerned except as it intervenes as Defense Counsel. Declin-
THE SITUATION IS NOW CLEAR

The act of the Board which seemed to make it inadvisable to lay the matter before the Synod of 1933 was this—Rev. Paul C. Jesimades was called to, and went to our Cyprus Mission September 1932, without appointment by the Board or examination into what he believes.

Mr. Jesimades is teacher of Bible in Larnaca Academy. Report of Board of Foreign Missions, Cyprus, 1933, 323, 323 reads, "The Bible is taught only by evangelicals who are members of our Church."

In a list of teachers and their religions, sent to the Board, July 1933, Mr. Weyer states—Mr. Jesimades, ordained minister in the Presbyterian Church, TEACHES BIBLE QUITE EFFECTIVELY for a First Year Teacher; DOES WELL IN CONDUCTING CHURCH SERVICES" (two sets). Mr. Jesimades, a Presbyterian minister, TEACHES BIBLE in Larnaca Academy and seems to be a

REGULAR PASTOR in our Congregations. He is in our Mission work without appointment by the Board, or examination into what he believes.

Mr. Jesimades, teacher of Bible in the Larnaca Academy, was raised in New York and is a member of the Harlem Presbyterian Church. He graduated from the New York Public Schools; took a College Course at some German Institution; and graduated in Biblical Seminary, New York, Summer of 1912. His first call was to Cyprus and he is a missionary. He was ordained by the most distinguished Presbytery in the Presbyterian Church—the Presbytery of New York. He is now a continuous member of that Presbytery. According to his profession he believes in maintaining allegiance to a Constitution that Rejoices Over and His Law. He believes in Hymn and Instrumental Music in the worship of God. Nor does his profession exclude him from Secret Societies. He also states that the Board have to furnish certificates of health, of character, of soundness in the faith according to Congregational Standards. Mr. Jesimades' beliefs are unknown, except he is a Presbyterian, which, three times, means little.

When a member of Synod rose to lay the matter, reinforced by related condition before the Court, a Constitutional right, the Court refused by standing vote to listen to the matter; appointed a committee; and intimated to the members of the Court to put off the floor,
that if he had anything to say, he could say it to the Committee, a procedure rarely, if ever, known in a court, maintained in Christ's Name (Rend Acts 35 and see the purpose of a Church Court). When the Committee reported, Synod, according to the published Minutes, "struck out" the whole Report; together with all references in the Minutes to any and every way, so that it may not be known through the Church that anybody, at anytime, ever objected to a Presbyterian Minister entering our Cyprus Mission without appointment by the Board and examination into what he believes. Again—"THE CLOSED SHOP", this time with apparent determination and by the Court of Christ's Name. SYND HAS UNDERWRITTEN THE ACTION—DONE IN CHRIST'S NAME.

Furthermore, such sweeping action seems to serve notice that Synod will tolerate no further question concerning any minister, or anybody, who enters our Cyprus Mission without appointment by the Board, or examination into what we think he believes. The way seems to be open for a Mrs. Pearl S. Bock, "who preaches aализtarian Paganism", and Synod would not allow the matter to come on the floor. So, almost before Synod had reached home, steps were being taken for a Lutheran, a Miss Edna Winter, of Quincy, Ill., to enter our Cyprus Mission without appointment by the Board or examination into what she believes. Yet, according to her profession, she believes in Hymns and Instrumental Music in the worship of God; in swearing Allegiance to a Constitution which rejects Christ and His Law; and holds, "the presence of the body and blood of Christ is in, with, and under the bread and wine" in the sacrament (Hodge)—a doctrine rejected absolutely by the Conventer Church. Miss Winter, a Lutheran, is one of our missionaries in Cyprus. Yet Synod does not seem concerned and calls for larger contributions. But the "windows of heaven" are not being opened.

II

FACULTIES

June 1932, the Foreign Board instructed the Cyprus Academy to furnish each member of the Board, each year, Catalogues, and names of Professors (teachers) and the religion of each. "A Syllabus of the American Academy for Boys", Lynden, 1933, was adopted by Synod. During the summer of 1933 Professor Weir sent to the members of the Board a list of Professors in the American Academy for Boys, Lynden, and gave their religions. Quotations are from this list and the quotations should be carefully noted.

The Lynden Faculty has 21 members, including in the list are the following—Mr. A. F. Hake, a Methodist Turk; Prof. Weir's quotation is "Mr. Hake does nothing to obstruct the missionary work." Synod has brought a Mohammedan into the Lord's mission work and seems to demand that the Holy Spirit shall work through him. "Mr.
Georges—A Gregorian Armenian; brought up in the Academy; a graduate; reads the Bible; takes his turn in holding Sabbath evening meetings; engaged in Church attendance; Gregorians parade up the aisle with the "crucifix"; have Mass at the Russian Cathedrals; and hold many exceedingly heretical doctrines and practices. Miss G. Hourt, a Protestant; No details. Brought into the Lord's mission work, NOT KNOWING WHAT SHE BELIEVES; presumably on the theory that the Holy Spirit is indifferent in the same way.

"Mr. Jaunardus," teacher of French, son of a Protestant preacher in France; is indifferent to other religions as far as outward forms are concerned. In sympathy, but not a positive force. Mr. Jaunardus is one of our missionaries in the Lord's work; with the recommendation—"indifferent to things religious," and "Syrac uses the Holy Spirit to enter in objections. "Mrs. Jaunardus," wife of Mr. Jaunardus. In sympathy, but not a positive force. She is one of our missionaries.

"Mr. Kakoulis, a Greek Orthodox; graduate of the Academy; son of the late Mr. George Christodorus, who taught in the Academy for more than 20 years. It is his first year of teaching. He is strongly in sympathy with the Christian teaching of the Academy, where he acquired most of his Bible knowledge." Mr. Kakoulis is not a convert of Protestant doctrine; but he is one of our Syriac missionaries. "Orthodox" does not mean "Christian," but profession according to the Eastern Catholic Church—its "Mass," its "Blessings," its "Pious," its "Holy Fire," etc.

"Mr. E. Mattias—New—No details. His beliefs unknown; but brought into the Lord's mission work. ("Try the spirits whether they be of God" seems to be no longer required by Syriac in the Lord's Mission work)."

"Mr. E. Ploppett—Protestant; Fogelmann arrived in Church work; a positive force; for things upright." Personnel of the Anglican Church; in this country he would probably be an Episcopalian. Mr. Ploppett is one of our missionaries.

"Mr. Timbahn-Greek Protestant takes his turn in leading school and chapel exercises; formerly a member of the Mission Council." His Church is in the process of being incorporated. He is one of the missionaries. Syriac should carefully watch into the letter, the confession and character of these men; not a property indifferent.

"Mr. K. Miss многих—A Greek Orthodox: graduate of the Academy; class in prayer and Bible reading before the students. He knows, by the help of the Bible, was received in the Academy." (Mr. Miss alguns, alleged to hold "Free Church," in the Professor, the Educational Committee of the "Mission Council" refused to recommend for appointment; for re-appointment.) He was voted against by seven of the members of the Council; Ann entering his protest. These statements were not accepted by Syriac's committee, claiming they lacked foundations. They too were signed by four people. Mr. Miss alguns was put on the Fac-
ity anywhere, and is one of Symond’s missionaries. It seems to matter little what one believes to be correct on the faculties of Cyprus Academy. A silent influence radiates from the Greek Catholic, the Presbyterian, the Moravian, the Protestant, or Jewish sources, all of which are absorbed by the community and which please well because these people are ‘in the house of the faith.’ Of the 21 Professors, eleven are in the list. Mr. Jessen and Miss Winter are on the list. The number of Professors in the American Academy for Girls, Pinorne, and the religious education of each have not been furnished the Board. The following requirements are for the year ending June 30, 1922. They are not official, but they were probably approximately correct at the time. Of the fifteen students who were members of the Covenant Assembly, the others were Presbyterian, Greek Catholic, Russian Catholic, Geographical, Maslem. Of the 21 students 17 attended the Church service on Saturday. Eight of the 17 were children of Presbyterian parents. The other 9 attended when the Church was in session. The past year may have changed these figures; but probably not very much. The criticism that the families in our Academy, and the missionaries, are not acquainted with the Lord’s mission work, is a mixed aggregation of various religious opinions to be justified; and which may be defined as MODERNISM IN OPERATION IN THE COVENANT.
PEOPLE TO REPENTANCE. After 32 years we have only one Foreign Missionary, a
Minister, who has learned the Language and
teach the Gospel to the people—JUST
ONE! And be notice the Board he has
been directed so教你 in the American
Mission, part time.
Furthermore, the work in the Academic is
not conducted in the language of the people,
but in English. "Come to our academies if
you want to learn English." Miss McRae,
Head of the American Agency for Girls,
Nicaragua, recently published: "Our work is not
in native languages of the people; but in Eng-
lish." (Circumvent Mirrors, Feb. 28, 1934).
It is remarkable that after 23 years of school
work but few, very few Greek students
have turned Protestant, and united with the
Protestant Church! Of the thousands who have
attended in the 23 years how many? And we
have almost 40 mini-matric working in the
Academies. (The membership in the two
congregations about one hundred and twenty
40 old, now divided because the Greeks and
Armenians could not agree, is made up in no
small measure of Protestants who had to the
Island during the War.)

III

Again, while EVERY ONE in the House
Church is suffering through financial condi-
tions, and missionaries cannot be returned;
and some come home; and no money to send
prety needed new ones; yet, FOUR NEW

TEACHERS, missionaries, have gone from
the House Land to Cyprus Mission since the
Summer of 1932—AND NOT BY THE AP-
POINTMENT OF THE BOARD. Two
of these are mentioned above. Further-
more, board-appointed teachers-missionaries
working in the Academies do not receive their
salaries from money collected by the Acad-
emies. (See Minute 1933.) "Tuition are
used to hire teachers. The House Church in
STRATEGIES pays the Board-appointed
teachers, and $1,073 BILLS as "SCHOOL
EXPENSES" in addition. (See minutes
1931.) While tuition—which must be a large
sum—are used to add to facilities and en-
large curriculum. This last year because of
financial conditions in the Island some cur-
riculum has been necessary; but not because
of changed view. The small beginning with
probably a faculty of three or four 23 years
ago, has been added to, and added to, until the
facilities in the two Academies and America
number well up to 40; and curriculum has
been enlarged and reangled until they include
nearly everything (United students could
ask. There are Co-ordinators and Co-ordinators
who cannot give their children education such
as the Church is adding Greeks, Gregorians,
and others in Cyprus, to receive; and with
some exceptions, they remain Greeks and
Gregorians still; but educated by the Co-
ordinator Church. Our Church has money for
Typewriting, Bookkeeping, shorthand, Geom-
etry, Physics, Chemistry, English (The Acad-
—12—
IV
HONORING GREEK CHURCH

The "DAYS" on which our Cyprus Academies "CLOSE" are not Government appointed "HOLIDAYS"; but "DAYS" set apart by the Greek Catholic Church. So far as is known there is no Established Church on the Island. If there were, it would be THE GREEK CATHOLIC (The Island is about four-fifths Greek) with its "THREE"; its "PICTURES" its "INCENSE" its "HOLY FIRE COMING DOWN DIRECT FROM GOD"—an incalculable gift; and practiced through the Island every year! The "DAYS" are appointed by the Greek Catholic Church. One of the "DAYS" is celebrating "THE ANNUNCIATION OF THE VIRGIN MARY" and our Academies "CLOSE" on "KATARAKMOS DAY—A PAGAN FEAST"! The Larissa Academy "CLOSES" on "SAINT GEORGE'S DAY—THE PATRON SAINT OF LARIIKA."

V
CONSTRUCTIVE

Would the reader carefully and prayerfully consider the following suggestions—
I—That all teachers and Professors, not members of the Governor Church shall be retained at the end of the present school year; and the Governor teachers be carefully examined by the Board of Foreign Missions as to their soundness in the faith; their interest in mission work; their ability to learn a foreign language at the outset.
II—That schools and Academies shall make the teaching of the Bible, its correlation of sin; its Cross of Christ; its doctrines, ordinances and laws; its sanctified life, their chief work; Otherwise they should be closed. The Church is an mission field to make known salvation through Christ, "Whom to know is life eternal," I determined not to know anything among you save Jesus Christ and him crucified." "I count all things but loss for the exc—

14—

15—
cellent of the knowledge of Christ Jesus our Lord.”

IV.—That attempting to do mission work in a language foreign to the people, as in English in Cyprus, Academia, shall be discontinued; as it shuts out nearly all the people from hearing the Gospel, unless they learn the language of the missionary first. Missionaries should learn the language of the people at the outset. Giving the Descrip- tion power to speak with images shows that people are to be reached in their own language.

V.—That all moneys collected through tithes shall go into the Mission Treasury; the salaries of all Board-appointed missionaries (all are to be Board-appointed) to have preferred claim on said Treasury; and these paid. Second shall direct how the surplus, if any, is to be used.

VI.—That schools and Academies shall not “CLOSE” on “DAYS” appointed by the Greek Catholic Church; or on “DAYS” appointed for “Truce,” or on “LENT” or “Lent.” Non-Catholics, or Protestant; or on “DAYS” in recognition of “Saints”; and public testimony against all such shall be maintained by our schools and Academies continuing their usual sessions; as well as for holding forth publicly God’s abhorrence of such idolatry. “Ye are my witnesses, saith the Lord.” You shall students be required to attend irreligion services; but instead, shall be earnestly entrusted to attend ordinances as set forth in the Word of God.

Also would the reader, with a roster of the Lavrent missionaries in his hand, observe that the “School-method” of mission work tends to eliminate; and almost eliminates, the Missionary Ordained and sent by the Head of the Church TO PREACH THE GOSPEL. After seven years, in the Levant, where we have quite a few missionaries, we have but two foreign Ordained missionaries sent to preach the Gospel—one in Latakia and one in Cyprus. The foreign ordained missionary is almost eliminated. “They had eaten, and prayed, and laid their hands on them, they sent them away.” (Acts 13:2-3) God in this is not recording an unimportant incident. He is giving direction. “Bring forth his works in the Holy Ghost.”

Only the wilder, almost disinterested, outspoken heathen missionaries would claim that Greek Catholic; Gregorian; Mohammedan and Protestant of unknown beliefs, are “sent forth by the Holy Ghost.” But quite a few of them are in our Cyprus Academies and one time Foreign-Ordained Missionary to preach the Gospel to the 350,000 who “sit in darkness” if they do not “sit in darkness” WHY ARE WE THERE?

VI

A CALL TO PRAYER

In these days, when Modernism is making such inroads in many mission fields; when inroads are made .
by turning attention to EDUCATION AND SOCIAL UPLIFT; when conditions have reached SUCH MISSION-WRECKING, GOD-DISHONORING PROPORTIONS that earnest, God-fearing ministers, elders and members of the Presbyterian Church have felt it imperative to organize "The Independent Board for Presbyterian Foreign Missions" TO RE-CARRY the Gospel to mission fields; (The Moderator and others of the General Assembly proclaim that they are able to ensure. Yes? A proposition for a Judicial Commission, not so distinctly related, was put before last Synod by our Foreign Mission Board; for things seriously concerned Prayer—

I.—Pray that God would awaken His church to see: and those who go as missionaries to see: that God does not see shorthand; Typing; Geometry; Physics; Bookkeeping: Chemistry; English; French; Armenian; Turkish; Academic Curricula: culture, etc., etc., TO SAVE MEN—MODERNISTS KIND OF MISSION WORK, BUT THE GOSPEL ONLY. The Church is on mission fields for the purpose of making known Christ: of calling men to repentance and offering them, by God's commandment, salvation through the blood of the crucified Son of God. "The word is the word," and this is the word which the Gospel is preached unto you: "Do men gather grapes of thorns, or figs of thistles?"

II.—Pray that mission work everywhere may be delivered from the great load of secular education—except such as would teach parents and children TO READ THE BIBLE—always and everywhere a duty. God has not given the first intimation that His messengers to the last should prepare the way for regeneration by setting up great Educational Institutions. One does not have to know Chemistry; or Geology, or Physics, or Commercial Law, or be cultured or even to know Latin, to understand forgiveness through the blood of the Lamb of God. Once, "Born again" they become enlightened, and soon learn to read THE BIBLE.

III.—Pray that God will pour out His Spirit and make the GOSPEL the "Power of God unto salvation"; that conviction of sin may lead many to seek forgiveness through the blood of the cross. Regeneration is not in the hands of men, God quickeneth whom He will. He uses the Word to do this. "Born again, not of corruptible seed, but of incorruptible, by the word of God."—The words, that I speak unto you, they are Spirit and they are life." And when they were at Siloam, they preached the word. "When the Jews of Theocritus heard knowledge that the word of God was preached at Paul; Paul spent two full years in Rome, "PREACHING THE KINGDOM OF GOD, AND TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST."
NO ONE NEED HAVE THE LEAST DOUBT how God directed the Apostles and the Apostolic Church to do mission work. It was not by establishing EDUCATIONAL INSTITUTIONS and ERECTING GREAT SCHOOL BUILDINGS the astonishment of poverty-stricken people; and which make them feel the missionaries represent great wealth), BUT BY PREACHING THE GOSPEL.

An editorial in the S. S. Times, sometime back, says: "The curse of present-day Christianity is looking away from Christ in hearts of learning of our own make." The continual drift, in educational institutions, from the Gospel, the ever increasing list to more heterodox teachers which often includes those who deny Christ, as demonstrated in Beirut, Istanbul, Baku, Academies in Cyprus, China, Japan, seems to increase the seriousness of the question: "Should the devolution be shared the property sold and the interest from the proceeds be used for direct evangelization of the Island by the Gospel? the voices of God into education."

VII FOR THOUGHTFUL AND PRAYERFUL CONSIDERATION

a) The battle with heathenism is gradually DYING DOWN because TESTIMONY IS DYING DOWN. Idolatry has received to be an abomination. It is now REGARDED AS HAVING MANY GOOD

POUNTS. This view became articulate in "The Jerusalem Conference." It was thinned forth in "RETHINKING MISSIONS." As a result, testimony to the Divinity of Christ and His sacrificial blood is being gradually given up for EDUCATION AND SOCIAL UPLIFT. "Collaborate with non-Christian religions" is now affirmed to be the duty of missions. Discord God's word "Heresies" for they are not so bad. Romans—"I is an unjustified condemnation of good people." Recently Professor Dr. Duncan B. McDonald, of Harford Theological Seminary, published an article in THE MOLESM WORLD. Dr. Zwemer, Editor, in which he urged missionaries, in dealing with Moslems, to avoid "ARID AND USELESS DISCUSSIONS OF THE NATURE OF THE TRINITY." "IF YOU WOULD WIN THEM! (Win them to what?) Instead, says Dr. McDonald, "Seek and emphasize the points in common held by Christians and Moslems." Yield up the Divinity of Christ and His sacrificial blood, and the battle immediately stops; and the so-called missionary will be writing home of wonderful success in "Reaching Moslems" And the same is true of all other religions. Such missionaries pretend to go out to preach forgiveness through Christ's blood, and then deliver Him up to be crucified!

b) The battle against Rome is gradually dying down because TESTIMONY IS
DYING DOWN. Her idolatry; her unorthodoxy; her prayers to the Virgin Mary and to saints; her Purgatory, are regarded with comparative complacency. She is now called "A Sister Church." The Pope's claim that Christ has appointed him His special representative, to speak and command and judge for Him, has ceased to be seriously offensive to the Protestant world.

c) The Battle against the Greek Catholic Church is gradually DYING DOWN, because TESTIMONY IS DYING DOWN. Greek Catholics are NOW brought over into our Convention Mission work in Cyprus; so are Greekos and Macedos. Taking experience of many years and in many countries as a guide, testimony in Educational Institutions against heresy and sin is SOFTLY SPOKEN; because professors and students would leave. There are the least educational institutions which do not die or compromise, and presently the Christian religion is just and among others. Vincent Bryan in his book on South America, speaks of Mission Schools in LA PAZ as being popular and successful. (1) "BECAUSE THEY TREAT ALL RELIGIONS ON EQUALITY." Successful in what? A Publishing House in U.S. advertises that its Sabbath School Helps "afford nobody." Nobody ... but—Christ.

4) "Contending for the faith" has so far DIED DOWN IN THE CHURCH that an "APOSTASY COMMION" dared to publish "RETHINKING MISSIONS," and it declared that the time has come to put missions on a new basis; i.e., "On the basis that Christ is not the son of God, God lied about Him being His Son, and we know it; that Christ did not die to save sinners; that there is no such thing as salvation—we don't need any. THERE IS NO HELL! Christ lied about the Right man going to such a place.

THE HEAVENLY ARE NOT LOST! Everybody is going to heaven, and God can't keep us out—all of which sound much like the Devil's words to Eve—"Yea, hath God said—?

If mission had been true to the Gospel, instead of turning to Education which is nearly everywhere brings in heterodox teachers, "Rehasing Missions" HAD NOT BEEN POSSIBLE. The book breaks out the unbelievableness and shame of the church of God, and calls in trumpet tones to RE-TURN TO THE GOSPEL! "Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (REV. 2:5). When Christ as the Divine Son of God and the sacrificial blood are rejected the Spiritual candlestick has already been removed, and the devil's emissaries occupy the place; however pompous the service and tall the songs.
VIII

Would the Apostle Paul become Head-Master of our Cyprus Academy? Well, if he did, some of the teachers would leave and leave quickly. Others would have to step up to the high standard of the Word of God, "without hypocrisy." The curriculum would suffer such radical change that they would not be recognized. They would be in full of salvation through the crucified Son of God; of what is sin; of call to repentance; of Christian Life and service; of Divine worship; that the schools, if continued at all, would become great centres of evangelization. But it is more than probable that he would immediately remove the school-board with its accumulated and its accomplishing property; and would go through the island as he and Barnabas did when "went forth by the Holy Ghost"—more than 1900 years ago, preaching the pure Gospel, "the power of God unto salvation..."

As Seyoum refused to hear these seriously important matters; as to allow them to be so much as mentioned in the Minutes, "writing off" everything, even the oppositions of the Committee; presuming to "strike out" on Tuesday, June 13th, action taken by the Court on the preceding Thursday, June 8th, regulating Rules of Order which require reconsideration; and at the Board of Publication ruled that nothing on the matter would be allowed in the Church Paper; no apology is offered for this effort to reach ministers, officers and members of the Church in this way.