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J. Gresham Machen
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One Dollar a Year

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J. GRESHAM MACHEN

ONE year has elapsed since Dr. Machen entered into his reward. On January 1, 1937, the Lord took him and he rests from his labors. As we look back it does not seem possible that twelve months have passed since our beloved leader departed to be with the Lord. Westminster Seminary, The Presbyterian Church of America and THE PRESBYTERIAN GUARDIAN have occupied the time with intense activity in order to entrench the work which Dr. Machen so ably began.

The Lord has honored those labors. Westminster Seminary now has one of the most beautiful campuses in America, made possible by contributions to the Machen Memorial Fund. The Presbyterian Church of America has increased its area of influence. And THE PRESBYTERIAN GUARDIAN is carrying the message of salvation to the far corners of the earth.

Dr. Machen's contributions to Westminster Seminary and to The Presbyterian Church of America, and his hopes for these two institutions, have been much discussed. But very little has been written about his relationship to THE PRESBYTERIAN GUARDIAN and of his aspirations for that journal. It is altogether proper that something be stated about his aims for this paper.

First and foremost Dr. Machen was thoroughly convinced that a Christian cause could not prosper without a religious journal. When Westminster Seminary was founded and Dr. Samuel G. Craig was forced out as editor of *The Presbyterian*, Dr. Machen was insistent that another paper be launched at once. And so *Christianity Today* was begun. When that magazine changed its policies and altered its vigorous attack upon Modernism in the Presbyterian Church in the U.S.A., in fact, when *Christianity Today* fell behind the vanguard of the struggle and began to vacillate, immediately Dr.

Machen urged the issuance of THE PRESBYTERIAN GUARDIAN. How farsighted he was can be appreciated by everyone. Westminster Seminary and The Presbyterian Church of America would be seriously handicapped without THE PRESBYTERIAN GUARDIAN. How could their work be efficiently promoted without it? So with his inspiration and by his generous financial support THE PRESBYTERIAN GUARDIAN was launched.

What were his ideals for THE PRESBYTERIAN GUARDIAN? Above all he wanted it to propagate, state and defend Biblical Christianity, that is, the Reformed Faith, simply because he believed with all his soul that this was and is the most consistent, full and logical exposition of the Bible. It alone will give men that full-orbed gospel of the Word of God.

He desired that the paper exhibit a certain dignity and excellence which would commend it to intelligent readers in all the world. While he asked for dignity he also felt the need of a flare for popular exposition of the truth. He combined these two qualities of dignity and clear, simple statement to a marked degree.

But beyond all of these he had a great ambition for THE PRESBYTERIAN GUARDIAN. He prayed for and dreamed of the time when it would be one of the most, if not the most, influential religious journals in America expounding the Reformed Faith. His eminence as a theological writer helped to speed THE PRESBYTERIAN GUARDIAN toward that goal. Under God we pray that it may be worthy to assume such a position in the future.

We feel, therefore, that THE PRESBYTERIAN GUARDIAN is so unmistakably bound up with Dr. Machen that it is proper for his name to appear on the masthead as long as the paper continues—which we hope will be for many years to come.

—E. H. R.

"Tell It to the Church"

IN THIS issue THE PRESBYTERIAN GUARDIAN is making available for its readers the Book of Discipline of The Presbyterian Church of America, as adopted provisionally by the General Assembly last June. It will come before the next Assembly for final consideration. Officers of the church will find it convenient for reference and study. We believe that our readers generally will also be interested in the document as an important part of the Constitution.

The maintenance of the purity of the church has become in our time more or less of a dead letter. Yet how essential it is to a true church appears from our Lord's teaching as recorded in Matthew 18:15-18. In this passage Jesus expresses strikingly the great responsibility of the church in this matter. "And if he refuse to hear them, tell it to the church, and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." The church may not allow the boundary between it and the world to become obliterated or to fade. The sinner who will not heed the authority which the church properly exercises in this sphere cannot be regarded as belonging to the body of Christ.

There is a very serious implication for the modern church in these words. Any church that is informed as to the presence of sin in its midst, but refuses to assume responsibility for maintaining its purity, is grossly neglectful of its duty. It may well expect to be regarded not as a true church but, like the Gentile and the publican, beyond the pale. Our fathers included the maintenance of discipline among the marks of a true church, and this judgment is clearly in agreement with the teaching of Jesus on this matter.

Judged by this standard, the Presbyterian Church in the U.S.A. is certainly found wanting. For many years it was informed of the open proclamation of error in its midst, but it steadily turned a deaf ear to those who "told it to the church." A truly Christian Church must constantly be undergoing reformation.

—N. B. S.

The Grace of God

THE Scriptures teach that the salvation of an individual soul is the work of God. In Adam "all sinned." "By nature," therefore, men are "children of wrath." And since "the natural man receiveth not the things of the Spirit of God," such a one cannot "see the kingdom of God." He is not merely spiritually sick yet able to do some moral and spiritual good; he is "dead in trespasses and sins" and "must be born again."

This new birth is not controlled or conditioned by the man himself, but is solely the work of God. Christ therefore says that "No man can come unto me, except the Father which sent me draw him." When men do turn to Him it is because of the fact that "when they were dead in trespasses and sins God . . . made

them alive together with Christ." Having been thus "made alive," they were persuaded and enabled to obey "the will of God, that ye believe on him whom he hath sent."

But even in this faith men do not act independently, for "it is God who worketh in you both to will and to do of his good pleasure." Paul describes the whole program as "the grace of God which bringeth salvation," and declares with evident truth that "by grace are ye saved, through faith, and that not of yourselves it is the gift of God." So that He can ask, "What hast thou that thou hast not received?"

Yet there still are, as there have always been, those who wish man to be credited with some part, at least, of his salvation. Sometimes they say that man can actually accomplish his salvation by good works. Do the best you can, they say, and everything will be all right. More often within evangelical circles they admit man's inability to do anything *except* believe. But he *can* believe, they declare, and it is because he believes that he is saved. Or, as it is sometimes stated: grace is God's part, faith is man's part. God appears to be a huge reservoir of grace. When man turns the faucet of faith, out rushes the grace of God to save him. But when the faucet is shut in unbelief, God is helpless. Such a view may be intended to exalt, in some slight measure, the ability of man. Its real result is to dishonor God. God appears to exist for the benefit of man, rather than man for the glory of God.

But God will not have it so. Instead, "He has mercy on whom he will have mercy, and whom he will, he hardeneth." It is "not of him that willeth, nor of him that runneth, but of God that showeth mercy." "According to the counsel of his will," and "before the foundation of the world," God "foreordained some unto adoption as sons by Jesus Christ to Himself." By the irresistible activity of His Spirit, He inevitably secures the realization of His eternal purpose. "Whom he called, them he also justified; and whom he justified, them he also glorified." Salvation is wholly of God. To Him be the glory.

—L. W. S.

A Harty "Thank You"

THE Committee on Home Missions and Church Extension is deeply appreciative of the ready response to its recent appeal. On December 1st, for the first time since last April, the committee was able to pay 100 per cent. of the missionaries' salaries. Contributions during the early part of December indicate a happy Christmas season for these men who labor against heavy odds that the cause of Christ may go forward.

The new year presents a new challenge. The present missionaries must continue to receive an income sufficient at least for the necessities of life. More missionaries must be added, and new fields opened. The Presbyterian Church of America must go forward in dependence upon God, bearing the light of the gospel to those that sit in darkness. If each member fulfills his share of the church's task that challenge will be gloriously met.

Mormonism: A Counterfeit Gospel

By the REV. WALTER J. MAGEE

Pastor of the Westminster Presbyterian Church of America, Hamill, South Dakota

AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). It is said that this prophecy is being fulfilled today—indeed, has been in process of fulfillment for nearly a century. The mountains are the Rockies, the Lord's house is the great Mormon temple in Salt Lake City, and the nations are the converts to Mormonism. So declare the Mormons, as they are popularly known, or the Church of Jesus Christ of Latter-day Saints, as they prefer to call themselves.

They call themselves Latter-day Saints to distinguish themselves from former-day saints. According to Mormon contention the gospel was taken from the earth at the close of the apostolic age, not to be restored again until the time of Joseph Smith, their Prophet, Seer, and Revelator. Presumably there were no saints on the earth during that period of about seventeen centuries. Then came the reestablishment of the Kingdom of God in this age.

The Birth of Mormonism

According to Joseph Smith's own story, during the course of some union revival meetings he, as a boy of fourteen, became anxious to know which church he should join—Baptist, Methodist, or Presbyterian. Remembering the promise of James 1:5, "If any of you lack wisdom, let him ask of God," he went out into the woods to pray. And as he knelt in prayer, two personages appeared to him. These were God the Father and God the Son. In response to his question about the churches, Smith says, "I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight: that those professors were all corrupt; they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the com-

mandments of men; having a form of godliness but they deny the power thereof" (History of Joseph Smith).

Two years later, still continuing Smith's own story, he was visited by an angel who disclosed the whereabouts in the Hill Cumorah, near Palmyra, New York, of certain golden plates. In this the Mormons see the fulfillment of Rev. 14:6. These plates were written in "Reformed Egyptian" characters, but by "the gift and power of God" Smith was able to translate them. The result was the Book of Mormon. On April 6, 1830, the new church was organized with six members. Thus was the gospel restored. There was a new and true church, a new Bible, and a new prophet.

From New York the Mormons moved to Ohio, thence to Missouri, thence to Illinois where the prophet was "martyred." The sect split into two factions over the choice of his successor. Some wished to have Joseph Smith, Jr., but the majority followed Brigham Young, a few even professing to have seen the prophet's mantle fall upon him. Partly because of popular feeling against the Mormons, partly because it had been Smith's original plan, Young led the Mormon pioneers across the plains, arriving at the Great Salt Lake on July 24, 1847. And there, unhampered for many years by any outside influence (as was the Reorganized, or Josephite, branch, which for the most part remained in Missouri), the Utah branch has developed logically into what might have been expected from the principles that underlay it.

The Menace of Mormonism

Mormonism today is a vast system, political, ecclesiastical and financial, that controls the welfare, both material and spiritual, of approximately a million souls. It is virtually a kingdom within a kingdom. It is a menace to the United States government, not only because of its political powers and ambitions, but also and particularly because of the oath of vengeance imposed upon those wishing to

avail themselves of the privileges of the secret rites of the temple. It has been testified by those who have apostatized from Mormonism that the following, or similar, oath is required: "You and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to avenge the blood of Joseph the martyr and Hyrum, his brother, upon this nation, whose blood has sealed their testimony; you shall teach this to your children and your children's children to the third and fourth generation. You do this in the presence of God, angels, and witnesses present." This testimony is corroborated by the findings of the United States Senate Committee on Privileges and Elections in an investigation covering the years from 1903 to 1906. If this oath is no longer required it would be reassuring to have convincing proof.

By far the greatest menace of Mormonism lies in the soul-destroying doctrines which it holds, and the vigor and persistence with which it propagates those doctrines. Doubtless the most formidable doctrine of all is the doctrine of God. The Mormon god is just a glorified man. "As man is, God once was; as God is, man may become"—this may be said to represent in a nutshell the Mormon doctrine of God. Nor is this a mere speculative theory held only by a few. Many times have I heard it from the rank and file of the people. In fact, Mormonism believes in many gods. "Are there more Gods than one? Yes, many" (Catechism).

These gods have bodies of flesh and bone as tangible as man's, were children of other gods before them, and will themselves continue to have children forever. The glory of each god depends largely on the number of his children, for he rules only over his posterity. Here is where polygamy enters. Each member of the Mormon priesthood, which is the crown and glory of Mormonism, looks forward to the time when he shall be a god and rule over some world, as Adam, being the god of this world,

rules over the earth. Consequently the more wives and children he has here, the greater god he will be hereafter.

Incidentally, polygamy enters in another way. Mormonism believes in the preëxistence of man. Each soul was begotten, not created, in a spirit world before coming into this world. Spirits are constantly awaiting their turns to come to the earth that they may have bodies, go through a period of probation here, and be exalted to one of the three degrees of glory: the celestial, the terrestrial, or the "testial." It is not difficult to see how the early leaders of Mormonism used this doctrine of man's preëxistence as an argument in support of the practice of polygamy. There is a clearly discernible element of phallic worship running all the way through Mormon theology. Polygamy is as much an integral part of the whole system as it ever was, though no longer practised, or at least not practised openly. While in Utah the writer did, however, attend the funeral of a man who had two wives, both of whom were present. But in fairness it should be said that these contracts were entered into before "the crusade," by which the Mormons acknowledged the authority of the United States government in forbidding the further practice of polygamy.

The Doctrines of Mormonism

As to sin Mormonism holds that it was a necessity. "Was it necessary that Adam partake of the forbidden fruit?" asks the Catechism. And the answer is: "Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity. We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom."

Concerning Jesus Christ the Mormons teach that He was the son of Adam and Mary, one of his wives; that He was a polygamist, His wives being Mary and Martha of Bethany; that He atoned only for Adam's sin, and that every man must work out his own salvation. They regard it as foolish that one can be saved by the suffering of another.

Concerning the Bible, the Book of

Mormon, II Nephi 29:6-10 says: "Thou fool, that shall say, A Bible, a Bible, we have got a Bible, and we need no more Bible . . . ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written." While we have only the Bible which belongs to another day, the Mormons have a revelation which belongs to this day. While we have but one, the Mormons boast four sacred books. In addition to the Bible, they have the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. More than that they have a living oracle in the person of the President of the Church, through whom revelation is communicated from time to time.

The Mormons believe in another opportunity for salvation after death. But salvation is impossible without baptism. Hence they are led to the practice of baptism by proxy for the dead. This baptism becomes efficacious for the dead if and when it is accepted by them. Such baptism, together with marriage for eternity, constitute the two major ceremonies of the temple. In the Salt Lake City temple is a baptismal font, patterned after the molten sea of Solomon's temple, and resting on the backs of twelve life-size brass oxen.

Space will not permit further discussion of Mormon doctrine, but this will perhaps serve in some small measure to give the reader an idea of what the system is. This is the system that enslaves a million souls. This is the doctrine that is being taught systematically in many parts of the world by two thousand Mormon missionaries—though not in all its baldness or without doubt the spread of Mormonism would not be great. This is the system that claims about seven thousand converts each year from Protestant churches that have been lax in their emphasis on sound doctrine. This is the system that recently announced the purchase in Los Angeles of a site for a \$350,000 temple, and another at Idaho Falls, Idaho, for a \$250,000 temple, in addition to temples already located at Salt Lake City, St. George, Logan, and Manti, in Utah, and temples in Arizona, Alberta, and Hawaii, and the erection

of a score or more of meeting houses in this and other countries. In the early days Mormon converts were usually persuaded to go to Utah. Today an ever-increasing chain of temples and meeting-houses dot the land.

The Challenge of Mormonism

There are many not too discerning people whose eyes are dazzled by the material glories and splendors of Mormonism and who are deceived into thinking that there is not so very much wrong with it. But many have found out the truth to their sorrow only when it was too late. One example must suffice. She was a woman who had been a Presbyterian but had married a Mormon. At the insistence of her husband and the leaders of her local ward she joined the Mormon church after having been assured that there was no great difference between it and her own. Then came the sad realization of the truth. With tears in her eyes she told the writer: "They take away everything good, they take away everything pure, they take away everything holy, they take away Jesus Christ, and instead give you Joseph Smith."

There is no balm in Mormonism for the healing of a wounded spirit. There is no answer for the cry of a soul in anguish save the hopeless echo of its own cry. There is no God who can say: "Be ye holy for I am holy." There is no Saviour who can promise: "Because I live, ye shall live also." There is only darkness and the shadow of death.

Pride, fanaticism and money are three things that have combined to make Mormonism largely what it is. There are few who have power equal to that of the Mormon hierarchy and derived from the use or abuse of money. And most Mormons are proud of the fact that they are Mormons. There is encouragement, however, for the missionary of the true gospel in the fact that, with the passing of an earlier generation and the rise of popular education, the Mormons of today can be reached more easily with the gospel message, though it is only the Spirit of God that can pierce the armor of their pride, remove the scales from their eyes, and enable them to embrace it.

Moses' Gospel of the Blood

By the REV. RICHARD W. GRAY

Pastor of the Covenant Presbyterian Church, Orange, N. J.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life" (Lev. 17: 11).



Mr. Gray

IN THE church of our day there are two distinct attitudes toward the blood atonement. To the Modernist it is repulsive, nauseating, shocking to the sensibilities of his cultured mind, and therefore a taboo. It is a vestige of the ancient slaughter-house religion, a remnant of savage paganism. On the other hand, to the Bible-believing Christian it is precious, indispensable, necessary to salvation, and therefore a touchstone. This latter is the attitude of The Presbyterian Church of America. To us if a minister does not preach the blood he is anathema.

Can you sympathize with the Modernist in his attitude toward the blood atonement? I can! Blood makes us think of death, of war, of murder. Blood is gory, horrible, awful, obnoxious. Yes! It really is unpleasant to the cultured mind. Why then do we retain it in our preaching?

Why is it necessary to preach the blood in order to preach the gospel? Is "the blood" just a meaningless stock expression that we have picked up from the current parlance of the Christian world? Shall we not drop this offensive word for one which is more becoming to the dignity of the gospel of Christ?

But, in order to act with due forethought, let us make one final investigation to see whether or not the Bible makes the blood indispensable to the gospel of Christ. Since the heart of the gospel, the atonement of Christ, is described in terms of the sacrificial atonement of the Old Testament, it is there that we can look most profitably for the answer to our question. Perhaps the best concise statement is

Moses' gospel of the blood set forth in our text.

Its Dire Necessity

The English word "atonement" means the state of being at one. That suggests that before atonement is made, the two parties concerned are not at one, but at odds. When Moses speaks of making atonement, therefore, he is mindful that God and man are at odds. He recalls how God at first walked with Adam in the cool of the day in the Garden of Eden, but later drove man out of the garden. This breach came about because Adam sinned. Sin always causes a breach between God and man because it is an assault on the law of God, the expression of His very nature.

It is because sin is so serious that God does not merely turn His face away from the sinner, but He also sentences him to death. So man is in dire need of someone to intervene and cause God to be at one with him. Without such an atonement man is doomed to destruction.

Its Essential Nature

The good news of such an atonement Moses announces and defines in our text. "I have given the blood upon the altar to make atonement for your souls." The English word "to make atonement" literally means, as we have suggested, "to cause to be at one"; the Hebrew word literally means "to cover." Rather than seek to describe the essential nature of this atonement or covering, let me direct your attention to the actual enactment of it in the drama of the great day of atonement.

Here is the most important religious day of the year, Yom Kippur, the Day of Atonement. All the people of Israel are solemnly gathered at the door of the tabernacle. The high priest has laid aside his official ornaments and is simply clad in white linen. The climax of this day of many ceremonies is reached when two goats are brought to the high priest. Slaying one of the

goats, he takes his blood into the Holy of Holies, and sprinkles it upon the mercy seat. Taking the other goat, he places his hands upon his head and confesses all the iniquities of the children of Israel. This goat he sends into the wilderness. The second animal pictures to the people with remarkable vividness just what happened when the blood of the first was sprinkled on the mercy seat as a covering for the sins of the people. For with the laying of the hands of the high priest on the goat and the subsequent confession of the sins of the people, the guilt of their sins was transferred to their substitute. As the goat went off into the wilderness never to return, so the sins of the Israelites were removed never to be remembered again. This phase of atonement is sometimes called expiation.

That is not all there is to atonement. Nor is that all that happened on the Day of Atonement. When the sins of Israel were removed by the sprinkling of the blood on the mercy seat, God's displeasure toward Israel was turned away and He communed with Israel through their high priest in the Holy of Holies. This turning aside of the wrath of God is called propitiation.

Atonement, therefore, in the gospel of Moses is the covering of man's sin and the turning aside of God's wrath, thus causing God to be at one with man.

Its Indispensable Means

Moses not only proclaims the necessity and the nature of atonement, but he also describes how atonement is accomplished. It is by means of the shedding of blood. "It is the blood that maketh atonement." Just how the blood accomplishes this will be seen if we notice just what happens when an Israelite brings his offering to the priest. As we see the Israelite approach at a distance we note that his shoulders are drooping from the weight upon his back. The weight is a bleating little lamb with not a spot nor a blemish on his fleecy coat. That

burden on his shoulders is not half as heavy as the burden on his heart. There reclines the heavy load of sin, made heavier by the fact that the law requires the death of the sinner. There is a connection between the weight on his back and the burden on his heart. As he enters the court of the tabernacle, he hands the lamb to the priest. He turns his head aside as the priest raises the axe to slay the helpless little animal. The life of his lamb is poured out in blood upon the altar. This done, the Israelite turns about and leaves for home. This time he walks upright for the burden is gone from both his shoulders and his heart. What, his heart also? Yes! For the burden of sin and its sentence of death was rolled away at the altar. Does that mean that the death penalty which was held against that Israelite has been *suspended*? Most assuredly not! The death penalty was *enacted*. That man died! He died through his substitute. Instead of the blood of that Israelite being poured out on the altar, the blood of the lamb was substituted. And the blood made atonement by reason of the fact that it was life poured out in death. That is the significance of the blood: it makes atonement by reason of the fact that it is life. It is death through the shedding of the blood of a substitute that removes sin and turns aside the wrath of God. My friends, if you have sinned the death sentence abides on you. The only way you can escape is through a substitute.

Its Gracious Character

In conclusion, let us note the character of the atonement that Moses preached. It was a gospel of grace. The word "atonement" tends to be misleading because it suggests the idea of a peace treaty between two equal parties. Further, it suggests that the offending party must give or do something in order to repair the breach. In the Versailles Treaty, Germany paid money, land and privileges in order to heal the rupture she had caused with the Allies. Not so with the treaty that heals the breach between God and man. Even before the breach, man was subordinate. How much more after! Consequently there is nothing he can do to reconcile God. Any atonement which is possible, therefore, is possible only by virtue of the free and sovereign grace of God.

Right here is the immense gulf be-

tween Christianity and all other religions. In pagan religions man appeases the wrath of the gods by his gifts and sacrifices. But in Christianity God, and God alone, provides that which will satisfy His justice and appease His wrath. So the fact that God has deigned to provide a substitute to suffer that death which His justice demands of the offender is ample evidence of the gracious character of the blood atonement. Another evidence is that under the old dispensation God allowed the death of an animal to be substituted for the death of a man. Would it not be strange if a certain state would allow a lamb to be strapped to the electric chair in the place of a murderer? That would be grace to the *n*th degree. That is just what God did in the time of Moses. But, you say, is that not grace at the expense of justice? But let us look further. The life of a lamb is a mere irrational, physical life, whereas the life of a man is a rational existence of a person capable of fellowship with God. Further, the wages of sin is not merely physical death but it is also spiritual death and eternal separation from God.

How, then, could God in Old Testament times accept the mere physical death of a dumb animal for such a death? There is one reason, and that reason plunges us into the fathomless depths of the mystery of the grace of God. It is that God in His eternal plan

had provided an adequate, a suitable, yea, an infinite sacrifice in Jesus Christ, the Lamb of God, slain from the foundation of the world. Though it is impossible that the blood of bulls and goats should take away sin, their blood was accepted in the Mosaic dispensation because the blood of the Lord Jesus Christ was to be shed on Calvary's cross. And so, my friends, without the shedding of blood there is no removal of sin, there is no turning aside of the wrath of God, there is no "at-one-ment" between God and man. Therefore, it is necessary that we preach the gospel of the blood! Therefore, it is indispensable that sinners in all ages sing:

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that
flood,
Lose all their guilty stains."

A Christian Sanitarium

IS IT not a pity when Christian people who are suffering from nervous or mental diseases do not receive Christian care? Think of the sorry plight of one who suffers from a mental disease. If anyone needs Christian mercy it is he. Yet in a public institution this is not and cannot be given him. And think of the wonderful curative results that have come to patients who were treated in a Christian sanitarium.

But is there such a sanitarium where Protestant people may send their patients? Happily there is such an institution at Goffle Hill, New Jersey. Goffle Hill is beautifully located just outside of Paterson. It is far enough from the main highway to provide rest for the patients. It overlooks miles of rolling country that stretch to the Palisades and the Ramapo mountains.

The institution is sponsored by a group of Christian people of Reformed persuasion, on a non-profit basis. Full information may be obtained from Mr. Richard De See, 75 North 16th Street, Prospect Park, New Jersey.

For those living in mid-western territory there is a similar institution at Cutlerville, Michigan. Information concerning it may be had by addressing the Christian Psychopathic Hospital Association, R. R. 1, Grand Rapids, Michigan.

—C. VAN TIL.

Your Subscriptions in Memory of Dr. Machen

LAST year at this time many subscribers sent gift subscriptions to The Presbyterian Guardian in loving memory of Dr. J. Gresham Machen. Those subscriptions are now renewable, and we earnestly urge all who so generously and willingly cooperated with us last year not to allow their Machen Memorial subscriptions to expire. Your renewal of these gifts at this time will be of vital assistance in helping us to fulfill the hope of Dr. Machen for The Presbyterian Guardian. In addition, you will be giving a full year of encouragement, blessing, interest and information.

Marble Amongst the Granite

By BURTON L. GODDARD

Westminster Seminary, Class of 1937

ONLY the Word of God, which is "quick, and powerful, and sharper than any two-edged sword," can split New England Granite.¹ Eyes which have been opened to spiritual understanding cannot fail to behold on every hand, in this rugged place which became the adopted home of the Pilgrim fathers, an abundance of this hard, unyielding rock. On every side noble edifices, with magnificent pillared porticos and slender spires reaching upward into the heavens, mark the meeting spots of Unitarian and Universalist worshippers. The great Hub City shelters the "Mother Church" of Christian Science.

There is more to the picture than this. The Unitarian label often represents a consummated union between Congregational and Unitarian churches. In some instances the united congregations have retained the designation: Congregational - Unitarian. We turn to communities here and there and find the doors of evangelical churches closed and their members worshipping with the Unitarians. Especially during the summer months is this practice common.

All this is the natural result of conditions in many of the supposedly evangelical churches throughout New England. The son of a leading religious education representative of the Presbyterian Church in the U.S.A. recently stated that his own religious beliefs are so divergent from the tenets of historical Christianity that he could not conscientiously enter even the ultra-liberal wing of the Presbyterian ministry. Yet he finds himself perfectly at home in a New England Congregational Church whose creed is so modernist that it makes no reference to the deity of Jesus Christ. The pastor of another of these churches, but a few miles from Boston, characterized Unitarianism as deadening and entirely negative, then confessed that he himself had yielded in large degree to its penetrating influence.

Let no one, therefore, think that the task which faces the Committee for the Propagation of the Reformed Faith in New England, that of split-

ting granite, is unnecessary or to be minimized in any way. The challenge comes with compelling force to those who believe in the sovereign God to use the "sword of the Spirit" unto this end. The committee has used and is using the only efficient instrument with which to cut this obdurate rock. Surely this work is most worthy of our prayers and support in every way!

Years ago in these same granite beds our Calvinistic forefathers employed the same instrument to cut and polish beautiful blocks from the strata of marble found in close proximity to the layers of granite. They then erected enduring monuments to Him whose mighty power laid the deposits of material granite and marble in New England's green-clad bosom.

One of these monuments still stands in the picturesque town of Carlisle, in the state of Massachusetts. It is now known as the Carlisle Congregational Church. It looks out upon wooded slopes and green pastures and trim white houses with green shutters. Soft breezes from the Atlantic whisper among the nearby virgin pines. Not far away are Hawthorne's Old Manse, the home of Emerson, Thoreau's lovely Walden, the Merrimac and Concord, the statue of the Minute Man, and the Old North Bridge.

One decade more than a century ago the Calvinistic pastor of the parish for forty-six years was taken home to be with the Lord. The parish church voted to call a Unitarian minister, whereupon the true believers separated themselves from the established church and formed the Union Calvinistic Society of Carlisle, which was incorporated two generations later as the Carlisle Congregational Church. God blessed this new body, and has preserved it down through the years. For the last fifteen years the pastor of the church has been unable to lead or attend the midweek prayer meetings, but a faithful group has assembled regularly and carried on this most important work of thanksgiving, petition, intercession, adoration and request for forgiveness.

At the close of the past summer the pastor finally retired, and the church

began to look about for someone to fill his place. The first candidate was a young married man who indicated that he was willing to assume the pastoral duties and settle down in the parsonage. That was what the people desired. But how different was their attitude at the close of the trial sermon! His message consisted of nothing more than the contention that impacts of one kind will form a Christian personality, while opposite impacts will produce a non-Christian one. The sermon was nothing more than psychology dressed up in pious robes, and the one who delivered it was likewise garbed in a pretentious robe as though he thought himself "to be somewhat." Another candidate read his sermons and gave the impression that he was as much bored with his own preaching as was the audience.

Small wonder then that the church which still had the conviction that a minister ought to bring his messages from the Bible asked a graduate of Westminster Seminary to supply the pulpit and then called him to the pastorate despite the fact that he had not asked for the privilege of candidating, was unmarried, could not live in the community, and could not undertake the regular pastoral responsibilities while giving attention to graduate theological studies.²

There is more such New England marble. Some of it needs to be cleaned and polished and treated with potent chemicals to remove defacements it has suffered. It is imperative that this marble be cared for and preserved, for even marble, seemingly imperishable, has been known to crumble and fall into decay.

The story of splitting granite, recently published in THE PRESBYTERIAN GUARDIAN, has already brought requests for laborers in new fields. Others are asking for men to help preserve the New England marble. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

¹See the article, "Splitting New England Granite," in the November, 1937, issue of THE PRESBYTERIAN GUARDIAN.

²EDITOR'S NOTE: The Westminster graduate mentioned here is the author of this article.

The Stated Clerkship of the Presbyterian Church in the U. S. A.

By the REV. EDWIN H. RIAN



Mr. Rian

DR. LEWIS S. MUDGE, who has been Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A. for many years, is about to retire and a successor is to be named by the General Assembly at its next meeting. Many candidates are already in the field.

The Presbyterian has named a few men whom it considers able and fitted for the position. Among those mentioned by *The Presbyterian* appears the name of the Rev. Herbert K. England, D.D., pastor of the Presbyterian church in Roselle, New Jersey. The mention of Dr. England for this important and influential office seems in order until the full situation is known; then it becomes evident that the Presbyterian Church in the U.S.A. is indeed in a sad plight. In fact, it becomes abundantly clear that its witness to the truth of the gospel has not only faded, but that even some of its so-called conservative leaders are championing those who espouse Modernist doctrine.

In the first place, what does the position of Stated Clerk of the General Assembly mean in the Presbyterian Church in the U.S.A.? Without the slightest hesitation it can be asserted that it is the denomination's most important office, as the Stated Clerk practically coördinates the work of the entire church. Every minister in the church is aware of the tremendous power which Dr. Mudge has wielded in the affairs of the denomination. Apparently Dr. Mudge himself is impressed with the importance of his position for, in the recent court case of the Presbyterian Church in the U.S.A. vs. The Presbyterian Church of America, he called himself "the chief executive officer of the church." The supreme importance of the office is perfectly obvious to anyone who is acquainted with the facts.

In the second place, what are the qualifications of the Rev. Herbert K. England? Right here we wish to state

that we have no personal grievance against Dr. England. No doubt, from the standpoint of personality, intelligence and experience he is fitted to be Stated Clerk, but it is our contention that theologically he is far from qualified. You ask, "How is that? Is he not a minister in good and regular standing?" Our answer is, "Yes, technically he is in good and regular standing, but he has signed a document which is a positive denial of historic Christianity and of the Westminster Confession of Faith. That document is the Auburn Affirmation." The 1923 General Assembly of the Presbyterian Church in the U.S.A. declared that the infallibility of Holy Scripture, the Virgin Birth, the Substitutionary Atonement, the Bodily Resurrection of our Lord, and the Miracles of Christ are essential doctrines of our faith and that every minister in the church should believe in them. In protest a document was issued by some Presbyterian ministers of Auburn, New York, stating that the General Assembly had no right to elevate these five doctrines as a test for ordination, and further stating that these doctrines are not essential to the Christian faith, but are merely theories, implying that there are other equally acceptable theories. And what is more, the Affirmation attacked directly the inerrancy and full truthfulness of Holy Scripture.

In our judgment a signer of the Auburn Affirmation is not only disqualified for the position of Stated Clerk, but he should be disciplined for bearing testimony against the gospel of the Lord Jesus Christ. The signers of the Auburn Affirmation—there are 1292 in number—are not only welcome in the Presbyterian Church in the U.S.A., but now one of them is actually being groomed for its most important office.

Dr. England is not only a signer of the Auburn Affirmation, but he is also a member of the Judicial Commission of the General Assembly, which commission upheld the iniquitous decision against the members of The Independent Board for Presbyterian For-

eign Missions. That decision upheld the declaration of the 1934 General Assembly which stated that a man who refuses to support the Boards and agencies of the Presbyterian Church in the U.S.A. is as guilty as one who refuses to partake of the Lord's Supper. That is the quintessence of Modernism: the elevation of the word of man above the Word of God. It is simply the issue of the Protestant Reformation enacted all over again. Certainly such a condition graphically reveals how apostate is that denomination.

Now we come to the saddest fact of all. Dr. Stewart M. Robinson, editor of *The Presbyterian*, claims to be a conservative and is a vice-president of the League of Faith which is committed to the task of reforming the Presbyterian Church in the U.S.A. from within. Dr. Robinson's commendation of Dr. England shows either a lack of theological perspective or an indifference to the great conflict between Christianity and that other religion, Modernism. What hope then can Christians place in the program of the League of Faith?

It has been our contention for some time that the Presbyterian Church in the U.S.A. in its corporate witness is not committed to the gospel of the Lord Jesus Christ. Here is testimony to the fact that even so-called conservatives within that organization are unaware or indifferent to the issues of the day. We believe that this is further proof that the chances of genuine reform from within the Presbyterian Church in the U.S.A. are hopeless. More and more we are convinced that the decisions of the Permanent Judicial Commission against the members of the Independent Board, which were approved by the General Assembly at Syracuse on June 1, 1936, wrote Ichabod over the door of that church.

This brings sadness and heaviness of heart, especially when one contemplates the tremendous investments of time, energy and funds which have been contributed to that church organization by God-fearing people. What is more, we shudder to think of the men and women who will be blinded to the truth as they come under the influence of the Modernism of the Presbyterian Church in the U.S.A.

The Book of Discipline

Proposed by The Committee on the Constitution and
Provisionally Adopted by the Third General Assembly of
The Presbyterian Church of America

I. THE NATURE AND PURPOSES OF DISCIPLINE

1. Ecclesiastical discipline is the exercise of that authority which the Lord Jesus Christ has committed to the visible church for the preservation of its purity and good order.

2. Judicial discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church which is contrary to the Word of God. The purpose of judicial discipline is to vindicate the honor of Christ, to promote the purity of His church, and to reclaim the offender.

3. Administrative discipline is concerned with the maintenance of good order in the government of the church in other than judicial cases. The purpose of its exercise is that all rights may be preserved and all obligations faithfully discharged.

4. All members of the church, both communicants and those who are members by virtue of baptism only, are under the care of the church, and subject to both administrative and judicial discipline. When those who have been baptized in infancy arrive at the years of discretion, they are bound to discharge all the obligations of church members.

II. JURISDICTION

1. Original jurisdiction over an individual belongs to the judicatory of which the individual is a member. Original jurisdiction over judicatories belongs to the next higher judicatory.

2. If a church member has been dismissed to another particular church, or a minister to another presbytery, he shall be considered subject to the jurisdiction of the judicatory which dismissed him until the time when he actually is received by the body to which he has been dismissed. Such retention of jurisdiction by the dismissing judicatory shall not be construed, however, as continuing the rights and privileges of membership in that particular church or presbytery. The receiving body shall acquire jurisdiction over him by virtue of its vote of reception, and at that time he shall become invested with all the rights and privileges of membership therein, which rights and privileges shall not be impaired by the filing of a complaint, unless and until such complaint shall be sustained by the highest judicatory to which complaint is made.

3. All certificates of dismissal shall specify the particular body to which the person is dismissed, and shall be sent

directly to that body by the dismissing judicatory. The receiving body shall notify the dismissing judicatory of the fact of reception when accomplished.

4. If a church ceases to exist, the presbytery of jurisdiction shall secure its records, exercise care over its members, and issue certificates of dismission to churches of their choice. If a presbytery ceases to exist, the General Assembly shall assign each church and minister to some other presbytery. The higher judicatory in each instance shall conclude any incompleting case of discipline begun by the lower judicatory.

III. STEPS IN THE INSTITUTION OF JUDICIAL PROCESS

1. Judicial process shall not be deemed to have been instituted unless and until a judicatory of the Presbyterian Church of America, after a preliminary investigation, has directed that formal charges and specifications be prepared.

2. No charge of an offense shall be admitted if it is brought more than two years after the commission of the alleged offense, unless it appear that unavoidable impediments have prevented an earlier presentation of the charge.

3. A charge of an offense may be brought by an injured party, by a person not an injured party, or by a judicatory.

4. Every charge of an offense must be presented to the judicatory in writing. Its presentation to the clerk or to the moderator of the judicatory shall be deemed presentation to the judicatory. Every charge must set forth the alleged offense together with the specifications of the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place and circumstances of the alleged offense, and shall be accompanied with the names of any witnesses and the titles of any documents to be produced.

5. Offenses are either private or public. Private offenses are those known to an individual only, or, at most, to a very few persons. Public offenses are those which are notorious and scandalous.

6. No charge of a private offense shall be admitted unless the judicatory has assured itself that the course set forth by our Lord in Matthew 18:15-17 has been faithfully followed.

7. Every person about to present a charge shall be solemnly warned by the judicatory that he may be censured if the charge is not substantiated by such evidence as will establish a *prima facie* case.

8. If a charge is properly presented to

the judicatory of jurisdiction, the judicatory shall conduct a preliminary investigation to determine whether judicial process may be instituted. If the preliminary investigation is conducted by a committee appointed for that purpose, its findings shall be reviewed by the judicatory. The judicatory or committee, as the case may be, shall consider the respectability and presumptive credibility of the witnesses to be produced, and shall examine the papers submitted to it to determine whether, if charges and specifications were prepared on the basis of such papers, their proof would show the commission of an offense. If, after a consideration of all of the foregoing factors, the judicatory decides that judicial process may be instituted, it shall cause formal charges and specifications to be prepared and shall fix a time for the trial of the case.

IV. THE TRIAL OF JUDICIAL CASES

1. At the beginning of every trial, the moderator shall announce that the body is about to sit in a judicial capacity and shall exhort the members to bear in mind their solemn duty faithfully to minister and declare the Word of God, the only infallible rule of faith and practice, and to subordinate all human judgments to that infallible rule. The announcement and the exhortation shall be made at the opening of each session of the trial judicatory.

2. The judicatories of the church shall ordinarily sit with open doors. In every case involving a charge of heresy, the judicatory shall be without power to sit with closed doors. In other cases, where the ends of discipline seem to require it, the trial judicatory at any stage of the trial may determine by a vote of three-fourths of the members present to sit with closed doors.

3. At the first meeting of the trial judicatory only the following things may be done: (a) the charges and specifications shall be read and formally presented to the accused together with the names of any witnesses and copies of any documents which may be presented against him; (b) the trial judicatory shall fix the time for the next session of the trial, which shall not be less than ten days later, and shall issue citations directing all persons concerned to appear at that time; and (c) the accused shall be granted citations in which he may insert the names of the witnesses whom he wishes the trial judicatory to summon.

4. If it becomes necessary to summon witnesses who are subject to the juris-

diction of another judicatory of the church, such judicatory, at the request of the trial judicatory, shall issue citations directing such persons to appear and testify before the trial judicatory.

5. The testimony of witnesses living at a distance from the place of trial may be taken by a commission appointed by the trial judicatory whenever such course seems advisable, provided, however, that in such case the accused may appear personally before such commission or be represented by counsel. The commissioners must be communicant members of the Presbyterian Church of America. They shall take such testimony as may be offered and transmit the testimony to the trial judicatory.

6. Ordinarily all citations should be served personally, but in case this is not possible, citations shall be sent by registered mail to the last known address of the person cited.

7. If the accused or a witness who is a member of the church fails to obey a lawful citation, he shall again be cited with the warning that, if he does not appear or give a satisfactory reason for his absence, he may be disciplined. If he fails to appear after the second citation, the trial judicatory shall issue a third citation warning him that, if he does not appear, it will proceed with the trial in his absence. Time allowed on citations shall be determined by the issuing judicatory with due consideration for the circumstances.

8. If the trial judicatory summons as a witness a member of the church under the jurisdiction of another judicatory, and such person refuses to appear, or, having appeared, refuses to testify, the trial judicatory shall communicate the facts to the judicatory having jurisdiction over the person concerned.

9. The accused shall be entitled to the assistance of counsel. No person shall be eligible to act as counsel who is not a member in good standing of the Presbyterian Church of America. No person who is counsel in a judicial case may sit in judgment on the same case at any stage thereof.

10. At the second meeting of the trial judicatory the accused may interpose objections concerning (a) the regularity of the proceedings up to this point and (b) the legal sufficiency of the charges and specifications. The trial judicatory shall decide on the validity of such objections. It may dismiss the case forthwith, or permit such amendments of the charges and specifications as do not alter their essential nature. If the trial judicatory decides that the trial should proceed, the accused shall be called upon to plead "guilty" or "not guilty" and his plea shall be entered upon the record. If the accused pleads "guilty", the trial judicatory shall retire to determine the censure. If the accused pleads "not guilty", or refuses to plead, the trial shall proceed.

11. No person shall be deprived of the right to set forth, plead, or offer in evidence in any judicatory of the church the provisions of the Word of God or of the subordinate standards.

12. Witnesses shall testify in the presence of the accused unless the accused has failed to present himself after citation as provided in Section 7 of this Chapter. When all of the testimony has been taken, the accused may present argument as to the law of the church and the facts. The trial judicatory shall then retire and, after deliberation, shall vote on each charge and specification separately. If the trial judicatory decides that the accused is guilty, it shall then determine the censure.

13. Only members of the trial judicatory who have been present during the whole of the trial shall be allowed to vote therein, nor may any member who has been absent be thereafter counted in the computation of a quorum. The clerk shall keep an accurate roll of the members attending each session of the trial judicatory.

14. When the trial judicatory has concluded its deliberations, the moderator shall announce its judgment on each charge. If the accused has been found guilty, the trial judicatory shall state what censure it proposes to pronounce upon the accused. The censure shall not be pronounced before the expiration of the time in which the accused may file notice of appeal. If notice of appeal is filed and an appeal is taken within the time prescribed by the Book of Discipline, the trial judicatory may not execute its judgment unless and until the judgment is affirmed by the judicatory to which final appeal is taken.

15. The trial judicatory shall preserve a complete stenographic record of the trial including the following: charges and specifications; objections made by the accused at any stage of the trial; the testimony of witnesses; and all rulings and findings of the trial judicatory, as well as the minutes of its private deliberations. This record, together with all relevant papers, shall be certified by the trial judicatory and transmitted to the higher judicatory in cases of appeal.

16. The accused shall be allowed one copy of the record at the expense of the judicatory. Additional copies may be obtained by him at cost.

17. If unusual circumstances require it, a judicatory may forbid an accused person to approach the Lord's Table, or to perform the functions of his office, until the case is concluded.

18. The accused may except to any and all rulings or findings made by the trial judicatory. All such exceptions must be entered on the record.

V. EVIDENCE IN JUDICIAL CASES

1. Evidence must be of a factual nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence which is purely circumstantial.

2. Any person may be a witness in a judicial case if the trial judicatory is satisfied that he has sufficient intelligence to understand, and can sincerely make the following affirmation: "I solemnly affirm that I will speak the truth, the whole truth and nothing but the truth concerning the matters on which I am

called to testify." The moderator shall require each witness before he testifies to make this affirmation.

3. The accused may object to the competency and relevancy of any testimony or evidence produced in support of the charges and specifications. The trial judicatory shall decide on all such objections after allowing the accused to be heard in support thereof.

4. A charge may be established by oral testimony or by duly authenticated documents. The testimony of at least two witnesses, or the testimony of one witness accompanied with admissible documentary evidence, shall be necessary in order to establish the truth of any specification.

5. If the accused requests, no witness called to prove facts in support of any one specification shall testify in the presence of another witness who is to testify concerning the same specification.

6. The trial judicatory shall appoint one of its members to conduct the examination of witnesses, but other members shall also have the right to take part in the examination. Witnesses named in the specifications shall first be examined by the trial judicatory. The accused may then cross-examine. If the trial judicatory asks any further questions, the accused shall be given opportunity for re-cross-examination. Witnesses summoned at the request of the accused shall first be examined by the accused. If the trial judicatory cross-examines, the accused shall be given opportunity to conduct a re-direct examination. Leading questions shall be permitted only under cross-examination.

7. Regularly authenticated records of a judicatory shall be received in evidence in any other judicatory if their relevancy is first established.

8. All questions concerning the relevancy or competency of the evidence taken by a commission at a distance shall be determined by the trial judicatory after the accused has been given an opportunity to be heard.

9. If new evidence is produced after the accused has been found guilty, the trial judicatory shall examine the evidence. If it is satisfied that there was good reason for not producing it at the trial, it shall grant a new trial, or, if an appeal is lodged, it shall certify these facts to the appellate judicatory and the record of the case shall then be returned to the trial judicatory for the purpose of a new trial.

10. New evidence discovered during the trial may be offered, but, if such evidence is produced against the accused, he shall be given a reasonable time to investigate it and prepare a reply thereto.

VI. CASES WITHOUT FULL PROCESS

1. When a person comes before a judicatory as his own accuser, the judicatory may proceed to judgment without full process, determining, first, what offense, if any, has been committed, and, if it appears that an offense has been committed, what censure should be pronounced.

2. When a church member informs the

session that he does not desire to remain in the fellowship of the church the session shall first seek to help him overcome his difficulties. If these efforts fail, the session shall take no other action than to erase his name from the roll. When a member unites with another church without a certificate of dismissal, or persists in attending another church in preference to his own, the session shall erase his name from the roll and record the reason in its minutes. When a member removes from the bounds of the congregation and cannot be found, the session may, after two years, erase his name from the roll recording the reason in its minutes. When the session has information concerning the new residence of a member who has removed from the bounds of the congregation, the clerk shall communicate with the session of the particular church of the Presbyterian Church of America nearest to the member in order that he may not be lost to the church.

3. When a minister renounces the jurisdiction of the Presbyterian Church of America by abandoning his ministry and membership therein, or by declaring himself independent, or by joining another body without a regular dismissal, the presbytery shall erase his name from its roll and record the reason in its minutes. When a minister has been absent from the meetings of presbytery for two years and the presbytery after diligent search is unable to find him, his name shall be erased from the roll.

4. When a minister shall ask to be relieved of the office of the holy ministry, the presbytery shall require him to wait six months and in the meantime shall labor with him diligently in order to ascertain whether his proposed action is necessary and proper. If at the end of that time his desire is unchanged and the presbytery is satisfied as to the sufficiency of his reasons, the presbytery shall record the facts in its minutes and erase his name from the roll.

VII. CENSURE AND RESTORATION

1. In judicial discipline there are five degrees of censure: admonition, rebuke, suspension, deposition, and excommunication. Censures shall be pronounced by the moderator for the trial judicatory in the name and by the authority of the Lord Jesus Christ, the church's only Head and King.

2. If a person, adjudged guilty and remaining under the jurisdiction of this church, refuses or fails to present himself for censure, the trial judicatory shall again cite the person to appear. If he does not appear after a second citation, the censure shall be imposed in his absence. Wilful refusal to appear may be deemed an aggravation of the original offense.

3. Admonition consists in tenderly and solemnly addressing the offender, placing his sin before him, warning him of his danger, and exhorting him to repentance and greater fidelity to the Lord Jesus Christ.

4. Rebuke is a form of censure more severe than admonition. It consists in set-

ting forth the serious character of the offense, reproving the offender, and exhorting him to repentance and more perfect fidelity to the Lord Jesus Christ.

5. Suspension is a form of censure by which one is deprived of the privileges of membership in the church, of office, or of both. It may be for a definite or an indefinite time. Suspension of an officer from the privileges of membership shall always be accompanied with suspension from office, but the latter does not necessarily involve the former.

6. An officer or other member of the church, while under suspension, shall be the object of deep solicitude and earnest dealing to the end that he may be restored. When the trial judicatory which pronounces the censure is satisfied of the penitence of the offender, or when the time of suspension has expired and no new scandal has arisen, the censure shall be removed, and the offender shall be restored. This restoration shall be accompanied with solemn admonition. Restoration to the privileges of membership may take place without restoration to office.

7. Deposition of an officer consists in depriving him of his office and may follow upon conviction of heresy or gross immorality.

8. Deposition of a pastor or his suspension for an indefinite time involves the dissolution of the pastoral tie. The sentence of deposition or suspension shall be read before the congregation, and the pulpit shall be declared vacant. In case of suspension for a limited period the presbytery shall decide whether the pastoral relation shall be dissolved.

9. When a minister has been deposed or has been suspended for an indefinite time, the judicatory shall immediately notify all the presbyteries of the church.

10. Excommunication is the most severe form of censure and is resorted to only in cases of peculiar aggravation and persistent impenitence. It consists in solemnly excluding the offender from the church of Jesus Christ.

11. The suspension, deposition, or excommunication of an officer or other member of the church shall be announced to the church in which the officer concerned holds office, or in which the member concerned holds membership. Such announcement shall be accompanied with an urgent request for prayer for the offender to the end that he may be restored.

12. When, after the passing of a year, a suspended person has failed to repent, it shall be the duty of the judicatory to impose further censure and the judicatory may proceed to deposition or excommunication or both without further trial.

13. The censures herein set forth shall always be accompanied with prayer to God that He may graciously use the act of discipline for the restoration of the offender, the edification of the church, and His own glory.

14. An officer deposed because of immoral conduct shall be restored only upon the most evident repentance and after the judicatory has assured itself that the

restoration will not be attended by injury to the cause of the gospel.

15. A minister, ruling elder, or deacon who has been deposed cannot resume his former office without again being ordained.

16. Restoration shall always be accompanied with a prayer of thanksgiving to God for His redeeming grace.

VIII. APPEALS

1. An appeal is the removal of a judicial case to an appellate judicatory by the filing of a petition asking that the judgment of a lower judicatory be reversed or modified. An appeal may be taken by the accused, or by a judicatory whose judgment has been reversed or modified by an appellate judicatory.

2. Interlocutory decisions made by the trial judicatory during the course of the trial shall not be appealable but may be assigned as grounds of appeal from the final judgment of the judicatory.

3. If an appeal is contemplated, written notice of appeal must, within ten days after the judgment has been announced, be filed with the clerk or the moderator of the judicatory from which appeal is taken.

4. In order to perfect an appeal, the appellant must lodge the appeal, and the specifications of error with the clerk of the appellate judicatory within thirty days after the filing of the notice of appeal. The appellant shall also serve a copy of the appeal upon the clerk of the judicatory from whose judgment the appeal is taken. The clerk of the appellate judicatory shall give the appellant and the judicatory from which the appeal is taken reasonable notice of the time and place fixed for the hearing of the appeal.

5. The clerk of the judicatory from which the appeal is taken shall, upon the request of the appellate judicatory, lodge the entire record of the case with its clerk.

6. If the appellate judicatory does not sustain any of the specifications of error, the judgment of the lower judicatory shall be affirmed. If one or more specifications of error are sustained, the appellate judicatory shall determine whether the error or errors are of such importance as to require a reversal or modification of the judgment. An appellate judicatory which decides not to sustain the judgment of a lower judicatory may remit the case to the trial judicatory for a new trial, may modify the judgment, or may reverse the judgment.

7. When the judgment of a lower judicatory is before an appellate judicatory, no member of the judicatory from which the appeal is taken shall take any part in the decision of the case.

IX. COMPLAINTS

1. A complaint is a written representation, other than an appeal or a protest, charging a judicatory with delinquency or error. It may be brought by an officer or other member of the church against the session or the presbytery to which he is subject, by one session against another session, by a session

against its presbytery, or by one presbytery against another presbytery.

2. A complaint shall be presented as soon as possible after the alleged delinquency or error, and always within three months, unless it is shown that it could not have been presented within that time.

3. When a person or judicatory deems it necessary to charge a judicatory with delinquency or error, the complaint shall first be presented to the judicatory which is alleged to be delinquent or in error, and this judicatory shall be asked to make amends. If, after considering the complaint, this judicatory is not convinced that it has been delinquent or has erred, and refuses to make amends, the complainant may carry the complaint to the next higher judicatory, provided, however, that he must take this action at the earliest possible time and must, before taking this action, give notice of his intention to the judicatory against which the complaint is directed.

4. When a complaint has been carried to a higher judicatory, the clerk of the judicatory which is charged with delinquency or error shall, upon the request of the higher judicatory, lodge with the clerk thereof the relevant papers, including a certified copy of any minutes or other documents evidencing the alleged delinquency or error. The clerk of the higher judicatory shall give the complainant and the judicatory against which the complaint is directed reasonable notice of the time and place fixed for the hearing of the complaint by the higher judicatory. Neither the complainant nor any member of the judicatory whose alleged delinquency or error is complained of shall take part in the decision of the matter.

5. If a complaint against a session has been carried to its presbytery, and the presbytery has rendered a decision in the matter, either the complainant or the session may complain of this decision to the General Assembly.

6. If a judicatory is adjudged delinquent or in error by a higher judicatory, the higher judicatory shall decide what amends are to be made.

X. DISSENTS AND PROTESTS

1. Any member of a judicatory who is entitled to vote on a question and who votes against the action or judgment of the judicatory thereon may request that his dissenting vote be recorded in the minutes of the judicatory. He may also file a written protest stating his reasons for objecting to the action or judgment of the judicatory.

2. A protest must be filed with the moderator or clerk within ten days after the judicatory has taken the action or announced the judgment, provided, however, that a protest against an action or judgment of the General Assembly must be filed prior to the dissolution thereof. A protest shall always be recorded in the minutes of the judicatory if it is phrased in respectful language.

3. The judicatory may, if it so desires, file and place in its minutes an answer to a protest.

"Apostate Calvinism"

A Review by the REV. EDWARD J. YOUNG

A MANUAL OF FAITH AND LIFE—A GUIDE FOR INDIVIDUAL CHRISTIANS OR COMMUNICANT CLASSES. Authorized by the General Assembly of the Presbyterian Church in the U.S.A. Board of Christian Education, Philadelphia, Penna., 1937. 40c.

FOLLOWING the recommendation of the Standing Committee on Christian Education the moderator of the 144th General Assembly of the Presbyterian Church in the U.S.A. appointed a committee of five to "co-operate with the Board of Christian Education in the preparation of a communicant's manual." With the approval of the Board of Christian Education the committee "decided that the manual should be interpretative of the 'Brief Statement of the Reformed Faith' adopted in 1902. Dr. Hugh Thompson Kerr was requested to prepare the manuscript, and it is his work which appears in the little volume under consideration.

It is with a feeling of sadness that we consider this book. In the preface we are told that the "manuscript so prepared has been carefully reviewed by the committee, approved by it and by the Board of Christian Education." This means that the committee approves the work—and one of the members of the committee is Dr. David D. Burrell, a man whom we had always considered a staunch conservative.

The first thing which this little work reveals is the fact that the "Brief Statement" of the Reformed Faith is used as a basis rather than the Confession of Faith or the Catechisms. We are at a loss to understand why the committee did not desire to have this communicant's manual based upon the Shorter Catechism, or even upon the Confession of Faith. The "Brief Statement," in our opinion, is inadequate and, to speak mildly, tends dangerously close at points to Arminianism.

There is much about this manual that is admirable. The inclusion of selected Scripture readings and hymns is an excellent idea. With one or two exceptions the hymns chosen are Scriptural and worthwhile. We are pleased to note this fact. Furthermore, Dr. Kerr has an attractive method of statement. Much that is said in this book is good and true,

but as a communicant's manual we fear that it is exceedingly dangerous.

This danger is chiefly due to the fact that our author is confused in his own mind regarding many of the doctrines of Scripture. Clear-cut definitions and statements are not to be found at the point where they are most needed. This results in a haziness which will probably please everyone in the church, be he evangelical, middle-of-the-roader, or avowed Modernist.

As an illustration of this vagueness we may consider the chapter on the "Grace of God." If there is any one thing that the communicant needs to understand aright, it is this. What, actually is grace? We fear that the Biblical answer cannot be found in this chapter.

First of all, we are told that grace is the opposite of law, and to substantiate this John 1:17 and Romans 8:3, 4 are quoted. Then follows the extremely dangerous statement, "There is a religion according to merit." Well and good. There are, in fact, many religions of merit. But the essential thing to notice is that there is no religion of merit taught in the Bible. There is only one religion taught in the Bible, and that is a religion of grace. This fact does not seem to be grasped by our author, for he immediately says, "The Old Testament sets forth the law, whereby, through obedience, men may find salvation. But men failed in finding salvation by means of the Law." In contradistinction to this it is said that the "New Testament sets forth the gospel of the grace of God."

Nor do we find any clearer statement of the law in the chapter entitled "The Law of God." In this chapter it is said that: "The standard by which life must be judged is the life and teaching of Jesus Christ. Whatever is contrary to his Spirit is to be shunned. Whatever he would approve must be sought after" (p. 81). This "mind" of Christ has been revealed to us in the Scriptures, being expressed in laws of universal validity, and Micah 6:8 is quoted as a summary of the moral law. It is to be feared that the communicant who studies this book will never discover what the true function of the law is.

Turning to the statements about grace, we find much that is good and true. "Grace is free. Grace is unmerited favor. It is a gift. It is not dependent, nor conditioned on, what we are or do. . . . It does not depend upon man's goodness or good works. We do not merit grace. We cannot deserve it. . . . Salvation is not the gift of the Church, nor the sacraments, nor of any priest, nor of a good life well lived. It is the gift of God." These are excellent words. We do miss, however, any really definite statement in this chapter about the saving work of Christ. Surely in a chapter about grace, the supreme manifestation of grace should be clearly set forth. The words "gospel" and "salvation" are indeed used, but is it not imperative that the communicant have not merely a vague and general notion that grace is manifest in salvation, but a clear knowledge of the fact that the grace of God was supremely manifested when our Lord shed His precious blood upon the cross, offering Himself in our stead, that He might once and for all satisfy the divine justice and reconcile us to God? Can we really talk about grace and omit mention of the atonement?

We furthermore miss in this chapter any clear statement of the depravity of the human heart. The background of human sin upon which the divine grace is manifested is practically ignored. In other words, while much that is true is said, the really important things, those that it is imperative for a communicant to know, are omitted. Our criticism of this chapter may be summed up as follows: 1) It presents a wrong conception of the function of the law. 2) It does not mention the supreme manifestation of grace—the atonement. 3) It does not present the background of human sin which renders necessary the free grace of God for the sinner.

We have discussed this chapter because it is fairly typical of the whole book. Some chapters are better than others, but the volume cannot truly be called Calvinistic. In so far as it is evangelical it is, we fear, Arminian in its tendency. Throughout appears the vague, non-doctrinal language so dear to the modern churchman. After all, the pseudo-Calvinism which would be acceptable to an apostate church is not the Calvinism of Scripture.

A Mission Chapel Among Flood Refugees

By the REV. J. LYLE SHAW

Pastor of the Trinity Presbyterian Chapel, Newport, Kentucky



Mr. Shaw

ABOUT one year and a half ago the Trinity Presbyterian Church in Cincinnati, Ohio, whose pastor is the Rev. Everett C. DeVelde, became interested in a desperately needy mission field in West Newport, across the Ohio river from Cincinnati. Hopeless poverty, later pitifully aggravated by the flood disasters, was there combined with the forces of ignorance and Godlessness.

The Home Missions Committee of The Presbyterian Church of America, in close communication with the Trinity Church, could not help but become interested in such an imperative missionary project, even though a self-supporting congregation seemed, at least, a long way off. The Rev. Edwin H. Rian, then the general secretary of the committee, wrote to us giving a brief description of the need, and offered to pay travelling expenses if we would go to northern Kentucky, study the situation, and report the results.

This was indeed a challenge. It sent us to our knees. It drove us to Newport. It hurried an acceptance to the committee in Philadelphia. It hastened the closing of our ministry in Cleveland and it put us on the Newport field prior to the designated time, October 1, 1936.

The appealing thing then was a large, practically untouched—and apparently untouchable—field of spiritual need. With each passing month the immensity of that awful need keeps growing till we are almost overwhelmed. It drives us on and on, my wife and me—both experienced in this type of work and in splendid health and strength—till we easily could break beneath the weight of the challenge.

This article is written because we believe that, should we or our fellow-members of The Presbyterian Church of America fail in prayers and sacrificial gifts, literally thousands of immortal souls will go out to meet their doom without having had the opportunity intelligently to accept their Saviour and Lord. These words from

the heart of Asahel Grant keep ringing in our ears, "I cannot, I dare not go out to judgment, till I have done the utmost God enables me to diffuse His glory in the world."

We wish to record, to the glory of God, the great assistance derived from the used clothing, household effects, kitchen utensils and other articles sent us from many missionary societies and congregations in assisting in breaking through a caste system here. This system is apparent in the attitude not only of whites toward negroes, but also of whites towards whites—a situation approaching that of the untouchables of India. It is this, together with the ignorance and poverty of the mountain whites, which has hindered even the Salvation Army from gaining a foothold.

But "the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Lately, it has been a happy privilege for us to have enough persons, not only definitely born again and obedient to the gospel but also developing leadership, to be able to organize our Bible school into departments, as well as classes, with due consideration for the age and attainment of pupils. There are ten classes, with an enrollment of almost one hundred. The mid-week services average twenty-five in attendance and at Sunday evening worship there are approximately thirty. And this is in spite of the fact that there are practically no watches or clocks, no school bell to summon the people, and no calendars to tell them when Sunday comes. To these poverty-stricken people, who in most cases have lost their all in the Ohio river flood and are obliged, regardless of age or size of family, to start life all over again, we have been striving to bring aid. The extent of our strength and financial ability is meagre.

Oh, my Christian reader, how I wish I could take you with me, for a little while, to just a few of the dilapidated, flood-swept houses they call home! You too would ask, "What do they eat, where do they sleep, how do they keep warm?" At our urgent

request to the Grace Missionary Church in northern Illinois for clothing, quilt patches and the old furniture stored away in attics, a large truck with a huge load travelled all day and night to reach us. The splendid young assistant pastor accompanied the driver as helper. After the load was stored away in our chapel we took these men in our mud-covered car for a brief sight-seeing tour of our field. In just a little while the young minister, instead of looking, had bowed his head and fixed his eyes in the tonneau of the car. We understood. His was a bleeding heart.

Our social service work never conflicts with that of the American Red Cross. The local officials are definitely Christian; the Home Service secretary is a member of our Cincinnati congregation; and all our relations are most happy and cordial. The sad thing is that they and we have so little for so great a need.

Mrs. Shaw's sewing circle, teaching women and girls from the very first rudiments of sewing, has completed twenty-one heavy quilts from old overcoats beyond further wear and twenty-eight more with lighter tops in process of making. The rags are being woven into floor mats. The families, in many cases are without scissors, thimble or needle, and this part of the work has been possible only because of a relief fund entrusted to our care. From this fund cotton and backings for quilts have been provided at about one dollar a quilt. The fund, in the midst of desperate need, is now exhausted.

Through the generosity of friends, both locally and from northern Ohio, some fifty-five bushels of fruit were given to the mission. Much of this has been preserved in jars also donated to the cause. Some one hundred ten quarts of this fruit, preserved without sugar, is in storage to be used in emergency.

The chapel rent, light and heat require a monthly outlay of thirty dollars. All this is quite impossible for our poor constituency, and hence we must look in faith for this monthly item also. Our Covenant Presbyterian Sunday School of Indianapolis, Indiana, whose pastor is the Rev. Carl Ahlfeldt, is doing a gracious thing in assuming responsibility for one-sixth of this monthly outlay.

The Trinity Presbyterian Chapel

membership is now twenty. This, however, gives no idea of the number of souls who have professed faith in

Christ, and are preparing for intelligent membership in His church on earth.

Christian Missions Are Inevitable

A Mission Study by the REV. CARY N. WEISIGER
General Secretary of The Committee on Foreign Missions



Mr. Weisiger

WHEN the claim is made that Christian missions are inevitable, it is fitting that the claim be explained and proved. The explanation is simple. What is meant is that the God of the Bible is such as to render the worldwide heralding of the gospel unavoidable. Given the just and loving God of the Scriptures, we cannot imagine for a moment that He should not want the message of salvation full and free to be given to every nation.

Going one step further, we may say that, given the marvelous redemptive experience through which every born-again person passes, we cannot imagine for a moment that the Christian should not want what his Heavenly Father wants in regard to the evangelization of the world. Of course, it is true that it takes some Christians a long time to see their responsibility in this regard, but sooner or later the true child of God must show some resemblance to his Father. This is a law in the spiritual realm as well as in the natural realm. "Like father, like son."

That Christian missions are inevitable, then, is a claim the validity of which rests upon the character of God. The Bible presents God as possessing a universal love for mankind. This does not mean that His love is the same for every individual. It very definitely is not. "As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13). It does mean, however, that even for Esau and all the rest of the world God has a beneficent regard. That is why He spoke through the prophet: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways" (Ezek. 33:11). Yes, God's wrath is

tempered by a universal love.

There are other passages in the Bible which teach this truth. In one place the Lord Jesus Christ is movingly presented to us saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). Similarly, the apostle Paul speaks plainly of "God our Saviour who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. 2:3, 4).

God's Inevitable Love

Since God is essentially a loving God, and since He loves a sinful and lost world (cf. John 3:16), it follows clearly that missionary endeavor is unavoidable. What a wonderful love this is! It is inevitable. The Lord Jesus Christ uttered tremendous words when He said to His disciples: "As the Father hath loved me, so have I loved you" (John 15:9). The striking thing about this utterance is that the love between the members of the blessed Trinity is inevitable and, since the love of Jesus for His own is like that, it too is inevitable.

It is true that the love of Jesus for His own is of a peculiar saving kind which does not apply to all men. Nevertheless, it is also true that God has a beneficent regard even for those who are not elected to eternal life. If He did not have this regard He would not shower His favors on the non-elect, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

The claim that Christian missions are inevitable, then, is proven by the fact that God's love for sinners is inevitable. God means what He says, therefore, when He speaks through His prophet Isaiah: "Look unto me

and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). And again: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Imagine, O Christian, the apostle Paul on that fateful day when he heard the cry from Macedonia. The basis of all that he ever did in responding to that cry, the basis of all that every missionary of God ever did, is the inevitable love of God working out its purpose in evangelistic endeavor. Think of the awful depths of sin to which the human race has sunk, think of the abominations and perversions of this wicked world, and marvel that God could have any love for it, much less a saving love for those upon whom He has set His name. A truly marvelous thing it is, and the only explanation lies in His inevitable love.

The Shame of Christians

What shall we who claim to be God's children say to these things? Ought we not to resemble our Father and bear a love for the lost of the world? Shame upon us if, through culpable ignorance or indifference, we fail to do this. Many a missionary has found it revolting to work among filthy and degraded people. Yet, because he has been a true child of God, he has found it possible to love the unlovely. Yes, even though the object of his love be a leper with loathsome sores and wasted tissue.

In a pamphlet, "Missionary Motives," Dr. Henry W. Frost tells of a cultured and talented young lady who once applied to him to be sent to China. Everything was in her favor, including her Christian earnestness and zeal, but there was one insurmountable difficulty. What it was she admitted to Dr. Frost. "I have to confess," she said, "that I do not love the Chinese. They are so ignorant and dirty." Nevertheless, she was prepared to go to the field because she loved the Lord. Many years later she went through a harrowing experience with bandits and, when she was recuperating at Shanghai, Dr. Frost visited her. "I was just wondering," he said, "if possibly you now almost hated the Chinese." This remark perplexed the lady and, when she was reminded of

her earlier statement, she exclaimed: "Oh, I had forgotten that I ever said that—I love them all now!"

Our Work in the Far East

IT IS safe to say that the missionaries who are serving under the auspices of The Presbyterian Church of America in the Far East have learned to love, if they did not already love, the people among whom they are working. Good and encouraging word is received from them from time to time.

In a letter dated September 15th from Chefoo, Shantung province, China, the Rev. Egbert W. Andrews writes: "We have been undisturbed by the warfare here and I don't think there is any reason to expect trouble. Planes fly over the city morning and afternoon and as soon as they are observed to be heading for the city, the warning siren is sounded continuously until they depart again. . . . The Chinese are much wrought up over the visits of the planes. . . . Thousands pour into the port on every incoming ship from more dangerous places, and thousands go out again on every outgoing ship en route to places which they consider to be safer. If only they might have the peace of mind which comes from knowing that their peace has been made with God through the blood of the Cross!"

In a later letter, dated November 1st from Harbin, Manchoukuo, Mr. Andrews explains that he is now with the Rev. R. Heber, McIlwaine. Describing his journey from Chefoo, he says: "I left Chefoo for Harbin on October 14th. I arrived here on October 22nd. In normal times the trip would have taken thirty hours. As you see, it took eight days. . . . Phil Martin [Mr. Philip Martin, Westminster Seminary, '37] and Miss McCracken of the Reformed Presbyterian Mission boarded the train at Mukden, being en route from Korea to Tsitsihar, via Harbin. You never saw two such surprised persons in your life as Martin and I when we spotted each other shortly after the train left Hsinking. We had a delightful time the remainder of the way into Harbin. He did not know that I was anywhere near Manchuria and I did not know that he had come or was even thinking of coming to the Far East. Coray, Byram and McIlwaine were down at the station to meet me. They were de-

lighted to welcome Miss McCracken and Martin too. Phil stayed with us [Andrews and McIlwaine] overnight. The three of us did not get to bed until 2 A. M. Our visitors left for Tsitsihar the next morning."

The address of Mr. Andrews and Mr. McIlwaine is 8 Tsitsiharskaya, Harbin, Manchoukuo. Mr. Andrews will probably not remain in Harbin, but rather looks forward as soon as possible to working somewhere in China proper with Mr. and Mrs. Richard B. Gaffin, whose thrilling letter was published in THE PRESBYTERIAN GUARDIAN last month. Their address is 2 A First Chanshan Road, Tsingtao, Shantung, China.

In a letter dated November 5th from Harbin, Mr. McIlwaine writes of his enthusiasm upon hearing of the possibility of the sending of the Rev. M. C. Frehn to Japan. He says in part: "There is plenty of work to be done, and the need is great. We should pray and work for more laborers in the 'harvest fields.'"

Mr. Frehn's wife and children have already arrived in Tokyo and he himself is now on his way west, hoping to sail in the near future for Japan. Mr. Frehn has done much during the past few weeks in arousing interest and enthusiasm among the churches, especially in New Jersey and Pennsylvania, in our foreign missionary program.

Since all of our work is at present in the Far East, it is thought that a recent book on conditions there would be of interest and value for mission study classes. An excellent little book, "China Calling," by the Rev. Frank Houghton, is therefore recommended. It costs fifty cents in paper binding and one dollar in cloth. It may be ordered from the office of the Foreign Missions Committee, Room 506, 1505 Race Street, Philadelphia, Penna., or from the China Inland Mission, 237 West School Lane, Germantown, Penna.

Suggested Study Material

GOD'S UNIVERSAL LOVE. *Expressly declared*: Isa. 55:7; Ezek. 33:11; Matt. 5:45; John 3:16; II Pet. 3:9; I Tim. 2:3, 4. *Implied in the offer of salvation*: Isa. 45:22; 55:1; Matt. 11:28; 23:37; 28:18-20; John 3:16; Rev. 22:17.

"CHINA CALLING": Chapter one: *The Land and the People*. See questions at end of chapter.

The Strength of Christ

A Meditation

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

CHRISTIAN, are the burdens of life too heavy? Take His yoke upon you, and you shall find rest. Are you poor in this world's goods? Let His limitless love and grace be your wealth. Is your way shrouded in darkness? Christ is your Light. Are you shackled to the crushing cares of a busy, Godless world? He came to preach deliverance to the captives, to set at liberty them that are bruised. Are you helpless to free yourself from the toils of sin? His strength alone is sufficient to break the chains. Are you fearful or dismayed? His rod and staff will comfort you.

Only trust Him, Christian. His words are ever true. In your own strength you can do nothing. In His strength you can do all things.

Christian, are you weary of the battle? Look no longer upon the enemy, though they be massed against you. Count not their number. Turn a deaf ear to their battle-cries. You, Christian, are the King's son; valor becomes you. Proudly, bravely, plunge into the thickest of the battle. Yours is a glorious heritage. Your King can never know defeat. With the eyes of faith behold Him as He leads you on, safe in the midst of peril, safe where all others fall, safe in the very presence of death. Think not that the outcome of the conflict depends upon your weak striving. This battle which you so dread is not yours, but Christ's. His is the power, in Him is your victory. Wear the armor of your salvation with the pride that befits the King's son. Fasten your eyes upon Him, and completely, unwaveringly, unhesitatingly place your trust in Him. "He must win the battle."

Christian, are you weak and tempted? There is One who knows your weakness, who was in all points tempted as you are tempted. His strength can be yours. Weakness and temptation are, in the mysterious and all-wise ways of your Father, part of His plan for you. The sights that dazzle, the sounds that lure, will never in this life be far from you. But in the measureless grace of God there is

a way of escape. His strength is made perfect in weakness. His arm is not shortened that He cannot save. Trust Him, Oh Christian! Trust His omnipotence! Turn from self, present your body a living sacrifice to Him. Feast your eyes not upon the evanescent pleasures of the world nor the fading glories that it offers, but upon the unsearchable riches of Christ Jesus. Lay up for yourself treasures in heaven. To your loving Saviour acknowledge your weakness, your love of sinning, and pray unceasingly for His strength and His victory. Put on the whole armor of God. Be strong in the Lord, and of good courage. Through Christ, who freely gives you His strength, you can do all things.

Christian, are you lonely and afraid? One is beside you in your desolation. His is a living, breathing nearness. Bring Him your weeping and your rejoicing. Be not ashamed of your tears. Show Him the wounds of your soul and pray Him to heal them. Pour out before Him the bitter, ask Him for the sweet. Show Him the hidden recesses of your heart wherein dwells evil, and pray His cleansing. Open the dark corners of your life to the warm sunshine of His face. His is no earthly friendship. He will never leave you nor forsake you. Though the pathway of your life lead through a wilderness of trials He will always be beside you, loving, caring, guiding. Tremble not when perils seem close in the darkness, falter not when strange voices call. And when, through the deepening twilight of your little day, you glimpse before you the river of death, let not the sight of its waters strike terror to your heart. Reach out in the gathering darkness for the hand of your Friend. He knows the way. He conquered death. He will be with you—all the way.

"Yea thro' life, death, thro' sorrow and thro' sinning

He shall suffice me, for he hath sufficed:

Christ is the end, for Christ was the beginning,
let not the sight of its waters strike Christ."

—T. R. B.

Westminster Campus Activities

By CALVIN A. BUSCH

Westminster Seminary, Class of 1938

MR. ROBERT NICHOLAS, president of the student body, and Mr. Rolf Veenstra, social chairman, recently suggested to the Westminster men that an open forum would be an ideal thing whereby ideas concerning various problems of the day in relation to the Bible could be exchanged. There are many questions which are not answered directly in class lectures and recitations, yet have importance in modern life, so the suggestion was received with enthusiasm.

The first meeting was held on Friday, December 3rd, during which we debated in friendly fashion the intensely practical subject of the relation of church to state. Three of our professors, Dr. Van Til, Mr. Woolley and Mr. Murray, were invited to be present in order to guide the discussion into relevant paths. Of course, the purpose of these meetings is not to formulate the opinion of the group. They are designed to stimulate thought concerning these vital questions upon the part of the individual.

* * * *

Some of the men are not satisfied with studying just Greek and Hebrew, but insist that French, German and Dutch ought to occupy part of their time. Consequently, three volunteer classes have arisen this year and they are taught by fellow students who are proficient in these languages.

Mr. Stanford Reid, a senior from Montreal, Canada, teaches French. Mr. Evan Runner, a middler of Philadelphia, explains the principles of German. Mr. Henry Van Til, a post-graduate from Calvin Seminary, is encouraging the study of Dutch.

This is strictly extra-curricular work, but a very practical thing if one wishes to read many of the foreign theological treatises that have not yet been translated into English.

Perhaps the activities described above show in part why days at the seminary are never dull. There are so many avenues of expression whereby Westminster men are seeking to glorify and enjoy God.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 48

Sanctification

QUESTION 35. *What is sanctification?*

ANSWER. *Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.*

The Work of God's Free Grace



Mr. Skilton

SANCTIFICATION, which follows justification and adoption in the order of our salvation, is like them in being of God's free grace, not merited in any way by any man.

It is to be distinguished from them, however, in its not being simply one completed act, the same for all its subjects, but in its being a work, a series of acts, or a "process," extending over a period of time and varying in degree of advancement in different people. It further differs from them in having to do not with a change in our judicial relationship to God, but with a change in moral character (see the Larger Catechism, Question 77).

The work of sanctification is attributed, in the Scriptures, to God the Father and to God the Son, but especially to God the Holy Spirit (see I Thess. 5:23; Heb. 13:20, 21; Tit. 2:14; Eph. 5:25, 26; I Cor. 6:11; II Thess. 2:13). Although dependent on God and His unlimited power, sanctification nevertheless demands our coöperation. God gives us grace. He commands and encourages us to employ it. The greater our coöperation the greater the grace that He gives us (see II Cor. 7:1; Col. 3:5-14; I Pet. 1:22; I Thess. 5:23; Heb. 12:14; 13:20, 21).

What Sanctification Is

Sanctification is not a mere change of conduct or outlook on life or a response to moral instruction and wholesome environment apart from the special work of the Holy Spirit. It is not solely the performance of righteous deeds; but "such a change in the state of the soul, that sinful acts become more infrequent, and holy

acts more and more habitual and controlling." It affects the whole man (Rom. 6:12; I Cor. 15:20; II Cor. 5:17; I Thess. 5:23): the understanding (Jer. 31:34; John 6:45); the will (Ezek. 36:25-27; Phil. 3:13); the affections (Gal. 5:24); the conscience (Tit. 1:15; Heb. 9:14); and the body (Rom. 6:13; I Cor. 6:15, 19; I Thess. 4:4. Consider I Cor. 15:44; and Phil. 3:21).

A Conflict

We do not become perfect immediately upon being born again. We thereafter experience rather an opposition in ourselves between the new life that has been imparted to us and the sin that continues in us. In Galatians 5:16-26 Paul says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. . . ." The Holy Spirit who dwells in those whom He has regenerated conflicts with the flesh, our remaining "fallen nature—our nature as it is in itself apart from the Spirit of God." The apostle says further in Ephesians 4:22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

In Romans 7:7-25 Paul makes record of the struggle that he himself experienced after his conversion. Dr. Charles Hodge says that from this passage "we learn that in every Christian there is a mixture of good and evil; that the original corruption of nature is not entirely removed by regeneration; that although the believer is made a new creature, is translated from the kingdom of darkness into the kingdom of God's dear Son, he is but partially sanctified; that his selfishness, pride, discontent, worldliness, still cleave to, and torment him, that they effectually prevent his 'doing what he would,' they prevent his living without sin, they prevent his intercourse with God being as intimate and uninterrupted as he could and does

desire. He finds not only that he is often, even daily, overcome so as to sin in thought, word, and deed, but that also his faith, love, zeal, and devotion are never such as to satisfy his own conscience; much less can they satisfy God. He therefore is daily called upon to confess, repent, and pray for forgiveness" (Systematic Theology, III, 18:2).

Through God's grace in our sanctification we are enabled more and more to die unto sin and live unto righteousness. As the new life is fostered and empowered, the sin in us is increasingly overcome and driven away. At times the evil nature may achieve a short victory; but its dominion does not go unchallenged. Dr. Hodge further remarks in the section cited above: "The Apostle says of believers that they have crucified the flesh with its affections and lusts [Gal. 5:24]. They have renounced the authority of the evil principle; they do not willingly, or of set purpose, or habitually yield to it. They struggle against it, and not only endeavour, but actually do crucify it, although it may be a long and painful death."

In sanctification we are renewed after the image of God or of our Lord Jesus Christ (Eph. 4:24; 5:1, 2; Col. 3:10; I Pet. 2:21). Such outward means are employed as the truth of God (Ps. 19:7; John 17:17, 19; II Tim. 3:16; II Thess. 2:13; I Pet. 1:22; II Pet. 1:4; 2:2; Jas. 1:18); the sacraments (Matt. 3:11; Acts 2:41; 10:47; Rom. 6:3; I Cor. 12:13; Tit. 3:5; I Pet. 3:21); prayer (John 14:13, 14) and God's providence (II Cor. 12:7; 4:17, 18; Heb. 12:5-11; James 1:23; John 15:2; Rom. 5:3, 4); and the inward means of faith in Christ (Luke 17:5; 22:32; Acts 15:9; Eph. 2:8; I Pet. 1:5; I John 5:4).

Good Works

Sanctification bears fruit in good works—"those inward exercises and outward acts which are the fruit of the Spirit." Unbelievers may perform deeds, through the common grace of God (see Lesson 43), that as to their substance or matter are such as God commands: but the source, motive, and purpose of their actions and their attitude of soul are not what God requires (II Kings 10:29, 30; 12:2; 14:3; Luke 6:33; Rom. 2:14). The works of believers are not flawless, never succeed in meeting God's requirement of perfection, and never

consist in doing more than God requires and in producing a surplus of merit: but God considers them good when they are such as He commands in His law (Deut. 12: 32; Isa. 1: 11, 12; Col. 2: 16-23), and are performed out of love to Him, in true reverence, and with a desire to please Him, glorify Him, exalt the Lord Jesus, and advance His kingdom (Acts 9: 36; Eph. 2: 10; II Tim. 3: 17; Tit. 2: 14).

Our title to eternal life is not based on our own good works. By His obedience our Lord earned the title to eternal life for us. Our justification is grounded on His righteousness. Even after regeneration, as we have noted, we sin and fail to meet the requirements of God's law. Our salvation is of grace (Eph. 2: 8, 9); our virtues are gifts (I Cor. 15: 10; Phil. 2: 13); and our eternal life is itself also a gift (I John 4: 11).

Our good works, however, are graciously received by God as a basis of reward. We do not, of course, deserve a reward because of them. Whatever we do falls far short of what we owe God; we are completely dependent upon Him for every good thing; and without strength from Him we could do nothing. The greater the grace that He gives to us the greater our indebtedness to Him grows. And the works that we perform are not at all commensurate with the glorious rewards that God grants us (Luke 17: 9, 10; Rom. 5: 15-18; 6: 23; Eph. 2: 8-10; II Tim. 1: 9; Tit. 3: 5; I Cor. 15: 10; II Cor. 3: 5; I Tim. 1: 12-14).

The moral law of God, which is expressive of His holiness, forms the unchanging rule of our life. The more we are renewed in his image the closer will be our conformity to it. We must never fall into the error of supposing that grace removes our responsibility to live unto righteousness. The law as a covenant of works with its condition of death has been fulfilled for us by our Redeemer; but our sanctification requires that we obey the law as a rule of life (Jas. 2: 14, 17, 20-22; I Cor. 6: 20; II Pet. 1: 5-10; John 15: 8; I Cor. 10: 31; Rom. 7: 4, 8, 12, 13; Gal. 6: 2).

Imperfect

No matter how far we may advance in grace we never in this life attain to perfection.

See I John 1: 8; I Kings 8: 46; James 3: 2; Phil. 3: 12-14; Gal. 5: 16-26; Rom. 7: 7-25; Eph. 4: 22-24; and verses re-

vealing our need of God's fatherly forgiveness (Ps. 32: 5; 130: 3; Prov. 20: 9; Isa. 64: 6; Dan. 9: 16; Rom. 7: 14; Matt. 6: 12, 13; I John 1: 9). See also Ps. 19: 12; 51; 90: 8; Job 42: 5, 6; Dan. 9: 20; Lk. 18: 13; Gal. 2: 11-13, 20; 6: 1; James 5: 16.

We must be careful not to misinterpret the word "perfect" as it is used in Scripture: It may mean perfect in our Lord, in principle, or mature (I Cor. 2: 6; 3: 1, 2; Heb. 5: 14; II Tim. 3: 17). Not even the greatest of God's saints of whom we read in the Bible attained to complete sinlessness in this life. That the law of God commands complete obedience should not lead us to think that any men have actually attained perfection here.

We must not minimize God's requirements of us, lose sight of the fact that we are bound to obey His holy law, disregard the true nature of sin, submit to sinful presumption and pride, make a false appraisal of ourselves, or take liberty with language in order that we may claim "perfection" for our sinful selves.

SUBJECTS FOR STUDY AND DISCUSSION

1. Distinguished between sanctification and justification. Between sanctification and adoption.
2. What truths about sanctification can be found exemplified in the lives of Job, David, Isaiah and Nehemiah?
3. When does sanctification begin? When does it end? What happens to the believer at death? at the resurrection?
4. Why should believers obey the law of God?
5. Is it true that "nothing is sin but what the Bible forbids and nothing morally obligatory but what the Bible enjoins"?
6. Do men ever attain perfection in this life? Support your answer by Scripture. Did you ever meet any persons who claimed to be perfect? Were they? What did they mean by perfection?
7. What is the Roman Catholic view of works?

LESSON 49

Benefits of Salvation

QUESTION 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

ANSWER. *The benefits which in this life do accompany or flow from justification, adoption, and sanctification are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.*

THE benefits of which the Catechism treats in Question 36, some of which we have mentioned before, are available to the regenerate in this life. Viewing them as not themselves being stages in salvation, the Catechism says that they accompany or flow from the three stages of justification, adoption, and sanctification.

Assurance of God's Love

We may know that we have eternal life, that God loves us with an everlasting love, and we may make our calling and election sure. To obtain such an assurance is a privilege and a duty (Eph. 3: 12; II Tim. 1: 12; 4: 7, 8; Heb. 10: 22; 6: 11; II Pet. 1: 10; I John 2: 3, 9-11; 3: 9, 10, 18, 19; 4: 7, 20; 5: 13; Rom. 8: 16).

It is true that when we place our faith in Christ for the first time we are assured that He is Redeemer and God; but we may not immediately obtain full assurance of our own eternal salvation. "There is a difference," Dr. A. A. Hodge has said, "between the full *Assurance of Faith* (Heb. 10: 22), which is strong, unceasing, unintermittent faith, and the full *Assurance of Hope* (Heb. 6: 11), which is a result of the former, being a confident persuasion of our own personal salvation" (Theology of the Shorter Catechism, pp. 70-71). "The reflection that we have faith in Christ may yield to us an additional assurance" (Harper). See the Confession of Faith, 18: 1.

The Ground of Assurance

Our certainty, the Confession of Faith maintains (18: 2), "is not a bare conjectural and probable persuasion, grounded upon a fallible hope [Heb. 6: 11, 19], but an infallible assurance of faith, founded upon the divine truth of the promises of salvation [Heb. 6: 17, 18], the inward evidence of those graces unto which the promises are made [II Pet. 1: 4, 5, 10, 11], the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God. [Rom. 8: 15, 16]: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption [Eph. 1: 13, 14; 4: 30; II Cor. 1: 21, 22]." See also Rom. 5: 1-10; 8: 31-39; and look up in a concordance references bearing on the love of God to His children. Review the lessons on Christ's work of satisfaction and on the covenant of redemption and of grace.

Our assurance causes us to rever-

ence God on whom, it instructs us, we are completely dependent, and impels us to obey Him and to seek further spiritual blessings (I Cor. 15:10; Gal. 6:14; Ps. 51:12, 13, 19; 139:23, 24; I John 2:3).

Our enjoyment of assurance may be weakened and intermitted. See the Larger Catechism, Question 81.

Peace of Conscience

When we know that God is reconciled to us, that He has justified us forever, our consciences are set at rest.

Conscience is the "self exercising itself in the sphere of duty" or "that faculty of the human mind by which it takes cognizance of moral right and wrong, and feels the beauty and obligation of the former and the odiousness of the latter." The Scriptures are, of course, the only infallible guide in matters of duty (Isa. 8:20; Luke 16:29, 31); conscience, working on an imperfect knowledge of the Word of God, may err (Acts 26:9; Tit. 1:15).

The consciences of believers may be troubled by reason of sin (Ps. 77:3-9; 88:3-8; 143:7, 8; 32:5; 107:12; Jude 20, 21; Jas. 1:25); and the consciences of the wicked may be quiet for a season (Rom. 7:9; John 16:2; Rev. 3:17).

The peace that God gives us humbles us, leads us to trust Him and not ourselves, to repent of our sins, and stand fast lest we sin again. See Isa. 48:18.

Joy in the Holy Ghost

A further benefit is the joy given us by the Holy Ghost, who brings us into union with the Lord Jesus, source of all joy to His people, supplies us with the benefits of redemption, dwells in us Himself, and produces in us a spiritual condition which is attended by joy. Our true joy in the Holy Ghost humbles us, places us on guard lest we sin, and makes us diligent in performing God's will; but the simulated "joy" of the unbeliever issues in effects (Rev. 3:17; Phil. 3:12-15; Tit. 1:16; Neh. 8:10; 12:43; Ps. 51:12, 13). To obtain true joy we should make use of every opportunity for spiritual growth that God affords us (Isa. 40:31; Ps. 19:8; Heb. 4:16; I Thess. 5:19-23; Col. 1:9-11; Phil. 4:4-7).

Increase of Grace

"Each gift of grace," Dr. A. A.

Hodge has said, "leads to another. We are justified that we may be regenerated and sanctified. We are born babes in Christ that we may grow up to the stature of perfect manhood in him. If grace is improved, grace is added. The exercise of the lesser grace leads to an increase in capacity. With the increase in capacity will come the ever-proportionate increase of blessing, keeping the vessel ever full if we are faithful." (Theology of the Shorter Catechism, p. 72.)

The advance of believers in grace varies (Matt. 13:23; I Thess. 1:6, 7; Heb. 5:12-14; I John 2:12-14). A believer may grow more at one time than at another (Ps. 73:2; 77:3; 81:11, 12; 116:6, 7; 141:7); and may even grievously sin (Ps. 78:2; Lk. 22:31-34).

SUBJECTS FOR STUDY AND DISCUSSION

1. What is the difference between the "assurance of faith" and the "assurance of hope"?
2. On what grounds does our assurance of God's love rest?
3. Do believers always have peace of conscience? What is conscience? Can it err? What is the only infallible guide in the sphere of duty?
4. Do believers always have joy in the Holy Ghost?
5. Find examples in the Scriptures of those having assurance of God's love, peace of conscience, and joy in the Holy Ghost.
6. Are all believers at the same stage of sanctification?

ENCOURAGEMENT REPORTED BY NORTH DAKOTA PASTOR

THE Rev. Samuel J. Allen of Carson, N. D., gives, in a recent letter, a graphic picture of his missionary work and of the blessing of God upon the evangelistic activities of the denomination. Mr. Allen writes:

"Most of us are centering our work in our churches at present, in order to indoctrinate the members and have them realize the kind of denomination they have joined. Great blessings are being poured out on our ministers in many cases.

"I wish you could come and worship with our Carson group some Sunday evening. They sing with abandon and joy. A man told me that he heard them two blocks away. And how they inspire the preacher as they listen attentively to the Word of God! Our whole church at Carson is catechetically-minded. The Sunday

school has a regular curriculum, taking the small children through the catechism twice by the time they are eight years old, and the older ones go through it twice before they are twelve. At our mid-week meeting we are also studying the catechism.

"Despite drought and an utter lack of cash or crop our church of 10 families has bought a building and fixed it up and, in general, are giving more than ever—particularly to benevolences. We have a dandy Ladies' Missionary Society, with every lady of the church a member.

"One could go through our whole denomination and get the same report. In Carson we have 24 members at present. In a very short time I expect to see this doubled."

The Church Directory

THE CALVARY PRESBYTERIAN CHURCH
OF WILLOW GROVE
STREET ADDRESS: Easton and York
Roads, Willow Grove, Penna.
PASTOR: The Rev. Robert Strong.
REGULAR SERVICES: *Sunday*: Sunday
School, 9.30; Morning Worship,
11.00; Young People's Service,
6.30; Evening Worship, 8.00. *Wed-*
nesday: Prayer meeting, 8.00.

THE Calvary Church was formerly the Willow Grove Presbyterian Church. In the autumn of 1936 it renounced the jurisdiction of the Presbyterian Church in the U.S.A. by a vote of 200 to 25, and quickly applied for admission into the Presbytery of Philadelphia of The Presbyterian Church of America. Former properties were voluntarily yielded to the minority remaining in the old denomination, and the congregation found a new home in Memorial Hall, near the center of town. Communicant members now number well over 250, and there are more than 50 children of the covenant on the rolls of the church. A well-located lot has been purchased for the new church building, and plans for its construction are being formulated. The congregation feels that it has enjoyed to a marked degree the favor of God since uniting with The Presbyterian Church of America. Contributions for church support and for benevolences are at the highest level in the entire history of the congregation. And the Holy Spirit has effectually called unto life in Christ more persons than in any previous year.

NEW WORK FLOURISHES IN BELVIDERE, NEW JERSEY

WHEN a host of obstacles and discouragements crowded in upon the work of the Rev. Lewis J. Grotenhuis in Harmony, New Jersey, it became evident that the congregation to which he had formerly ministered preferred to remain in the Presbyterian Church in the U.S.A. under a "conservative" pastor who was sufficiently agile to escape entangling himself in the web of modernist missionary contributions to the official boards, yet able to remain in the good graces of the presbytery and the denomination. Anxious to start a new work which might eventually lead to the formation of a local church of The Presbyterian Church of America, Mr. Grotenhuis attempted in vain to secure even a small amount of co-operation from a few of his former members.

As the result of a providential telephone call and a conversation with one woman who offered to assist in the work, a successful church was soon flourishing within a few miles of the former location, in the little community of Roxburg near Belvidere, New Jersey. A building was offered, rent free, for services, but when the local presbytery of the Presbyterian Church in the U.S.A. heard the news it hastily offered to purchase the property. Mr. Grotenhuis secured another building, far more suitable than the first, for the nominal rental of one dollar a Sunday. Two members of the group offered to purchase the Sunday school material, and 50 hymnals have been bought through the generosity of the congregation as a whole.

On the first Sunday 32 persons were in Sunday school and 72 in church; on November 14th the church service was attended by 114 people.

"Thus has God blessed," said Mr. Grotenhuis. "He has overcome each obstacle as we have gone along. We have learned again our dependence upon Him. 'Without me ye can do nothing.' The human props on which we did rely have been taken away, one by one. In it all we give to Him the glory, for it has been His work. God needs no man and His work is dependent on no one but Himself. To Him also be the glory."

"PAGEANT" JOINS LARGE LIST OF NEW PICTURE MAGAZINES

JOINING the mushroom growth of picture magazines which have flooded the country since the success of *Life* is a new religious picture journal called *Pageant*. *Pageant* will be published monthly by the Board of Christian Education of the Presbyterian Church in the U.S.A. and makes its debut on January 1st.

A preview copy of *Pageant* seems to indicate that it will combine features of *Life*, *Social Progress*, *Photoplay*, *The Woman's Home Companion*, *Radio Guide* and *Time*. Pictures are not used exclusively; rather, the articles are profusely illustrated. Although *Pageant* claims to be the portrayal of "the pageant of Christianity at work in the world today" it could, in the opinion of many, be more accurately termed "the pageant of religion and social progress." It is worth noting that there is a page of recommended motion pictures, as well as radio programs and current best-sellers among secular books. A partial list of titles in the preview copy is: "Shirley's Father is a Sharecropper"; "He Couldn't Be Stopped" (referring to Dr. Henry B. Master, Moderator of the Syracuse Assembly); "College-Mades by College Maids"; "When Will We Study War No More?"; "Against Erosion and the Devil"; "The Dramatic Mountaineer"; and "The Church and Labor."

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HOME MISSIONS COMMITTEE MEETS IN PHILADELPHIA

THE Committee on Home Missions and Church Extension held its mid-winter meeting in Philadelphia on December 17th. A feature of the treasurer's report was the announcement that, for the first time in eight months, it was possible to pay full salaries to the missionaries for the period from November 1st to December 15th.

The committee requested its missionaries to conduct a house-to-house canvass of their communities, beginning after the first of the year, and to report the details of their visits to the general secretary. It was also suggested that the church at large might well consider the advisability of such a visitation in each field during the period ending with Easter.

The Rev. Robert Strong, general secretary of the committee, has asked that, in the face of the treasurer's encouraging report, the church realize that it is imperative that new work be started and that none of the present fields be abandoned. This will require that the denomination give even more in the future than in the past.

NEBRASKA MISSION WORK CONTINUES IN BLESSING

DURING the latter part of November Dr. James B. Brown, pastor of the Aurora (Nebraska) church, and the Rev. Thomas M. Cooper held an informal meeting at the home of Mrs. Carl T. Friedrich in Butte, Nebraska, in the hope of arousing interest in the formation of a local church of The Presbyterian Church of America. Although attendance was small great enthusiasm was demonstrated.

Mrs. Friedrich, who was forced out as teacher of a Sunday school class because she dared to voice her objections to misleading pastoral utterances, is not alone in her struggle against Modernism. At least two other members of her family suffered similar treatment at the hands of their respective churches. Through the combined efforts of this loyal Presbyterian family it is possible that work may soon be begun in at least three other communities in Nebraska.