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Who Are "Jehovah's Witnesses"?

By the REV. W. J. GRIER, B.A.

Editor of "The Irish Evangelical," Belfast, Ireland

THE agents of Russellism, alias Millennial Dawnism, alias International Bible Students' Association, alias Watch Tower and Truth Society, alias Jehovah's Witnesses, are among the most active religious propagandists of the present day. Though many of Russellism's adherents object to fighting the Germans, as we see from reports of the Conscientious Objectors' Tribunal, they are active enough in campaigning on their own account and vigorous enough in their abuse of orthodox Christians and of "the clergy." It matters not a scrap what the good and the learned in all ages of the New Testament church have taught; "the time has now come when the people must learn the truth," says "Judge" Rutherford, the present chief apostle of Russellism. In Australia Rutherford was mercilessly exposed not so long ago by a secular newspaper, which challenged the ex-judge to a libel action if he felt aggrieved. A broadcast was banned because the "Judge" failed to supply a script of his speech. He betook himself, angry and vituperative, to his "luxurious suite" on a liner and "stole away" from Australia, leaving behind "heaps of unsold stock" of literature. The secular newspaper referred to described him as "bishop of bunk, religious racketeer, proprietor of the biggest door-to-door bookpushing ramp in the world, virtuoso of radio and gramophone mental vapour, and apostle of sectarian prurience."

Dr. T. T. Shields of Toronto has described the writings of the founder of the sect, "Pastor" Russell, as so utterly absurd that if it were not so serious a

matter one could find it funnier than any page in *Punch*. Russellism or Rutherfordism claims that Christ came a second time in October, 1874, and "as evidence of the Lord's presence since that date" gives "bicycles, cream separators, dynamite, submarines, sky-scrapers, telephones, typewriters, vacuum cleaners, barbed wire, North Pole, Panama Canal, railway signals, smokeless powder, South Pole, etc., etc."

"Pastor" Russell professed to be able to correct the translators of the Authorized Version and of the Revised Version; but when in the witness-box under oath a lawyer handed him a Greek New Testament he had to admit that he did not even know the Greek alphabet. Mrs. Russell sued him for infidelity and was granted a divorce. Yet Russell claimed to be "Christ's representative in the world"! And the Russellite book-pushers who call at your doors claim that without the writings of this man and his successor, Mr. Rutherford, you cannot understand your Bible!

Someone will ask, why all the aliases in the first sentence of this article? Why all the changes of name? Our own opinion is that when the movement came into disrepute under one title, another was immediately substituted for it. Our discussions with Russellite colporteurs confirm this opinion. We have invariably found them reluctant to confess that they were Russellites.

Fixing Dates

Rutherford in his 63-page booklet entitled *Cause of Death* (published in 1932) has a somewhat amusing

chapter on "Sheep and Goats," dealing with Matt. 25:31-46. He says, "The chief part of this prophecy began to have fulfillment in 1918 because that is the time, as shown by the Scriptures, when Christ Jesus begins judgment at His temple." Now "the chief part of this prophecy" undoubtedly is that "the Son of Man shall come in His glory, and all the angels with Him; then shall He sit on the throne of His glory." Mr. Rutherford notwithstanding, this did *not* happen in 1918.

In his writings "Pastor" Russell said the final consummation of the age would be in 1914. Dozens of times he set this down as positive and unalterable.

"And if thou say in thy heart, How shall we know the word which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, *if the thing follow not, nor come to pass*, that is the thing which the Lord hath *not* spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deut. 18:21-22).

Rutherford in his latest booklet, *Refugees* (published in 1940), says, "The Scriptural proof is that Christ Jesus was enthroned as King in 1914 (Psalms 2:6; 110:1, 2)." Where in Psalms 2 and 110 have we any reference to 1914? No wonder the Australian newspaper described Mr. Rutherford as "bishop of bunk."

Sheep and Goats

The sum and substance of Mr. Rutherford's exposition on "Sheep and Goats" seems to be that the goats are "the clergy"; "the brethren" to whom kindness is shown (Matt. 25:35-40) are Russellite colporteurs; and the sheep are those who give these colporteurs a cup of cold water and *buy their books*. Opposition to Russellite colporteurs is the sin which brings "into everlasting fire"!

Writing on "Sheep and Goats," Mr. Rutherford says, "These two animals fitly represent the two classes of people now on the earth. A goat is haughty, austere and proud, and has the inclination to butt into affairs that are not his own. There are many leaders in the church denominations who exhibit the characteristics of the goat. The goats are therefore used to represent certain clergymen and the prin-

cipal ones of their flock."

We marvel at the kindness of Mr. Rutherford's heart. He is really generous here in that he merely speaks of "certain clergymen." Elsewhere he condemns the whole wretched crew.

The "butting into affairs not his own" we take from the context to mean interference with Russellite colporteurs.

The Trinity

"The so-called 'trinity,'" says "Judge" Rutherford, "is one of his [Satan's] tricks by which he deceives many." He also says, "It was first introduced into the so-called 'Christian church' in the fourth century by a Greek clergyman." We wonder if Rutherford ever heard of Tertullian who lived at the end of the second century and who so strongly contended for the Biblical doctrine of "the Trinity in Unity." When Rutherford says the doctrine of the trinity was introduced in the fourth century, he speaketh a lie from the father of lies. Rutherford reasons as though Trinitarians held that there are Three Persons in One Person. He quotes some texts of Scripture and then says, with show of triumph (referring to the Father and the Son), "These statements show they are not one person" (*Cause of Death*, page 15). What trinitarian ever said they were? The trinitarian says there are *Three Persons in the one Godhead*.

Rutherford says, "Jesus is a crea-

ture." The Scriptures declare Him to be "God blessed for ever" (Rom. 9:5).

Again he says, "According to the clergy God Himself had to die for man." This he ridicules. But it is not the clergy, but the holy apostle of the Lord who taught us to speak of "the church of God which he [God] hath purchased with *his own blood*" (Acts 20:28), and of "the Lord of glory which was crucified" (I Cor. 2:8).

"The 'holy ghost,'" says Rutherford, "is not a person at all," but simply the influence or energy of Jehovah. We remember "flooring" a Russellite colporteur on this score of the personality and deity of the Holy Spirit by quoting Acts 5, where Peter says to Ananias (verse 3), "Why hath Satan filled thy heart to *lie to the Holy Ghost?*" and in verse 4 continues, "Thou hast not lied unto men, but *unto God.*" It is plain that the Apostle Peter spoke of the Holy Spirit as a person and as God.

The Atonement

Russellites hold that the ransom given by Jesus Christ does not guarantee everlasting life, or blessing to any man. He was only a creature and could not "redeem" men; His atonement was exclusively human, a mere man's. This is flat contradiction of the New Testament which tells us that Jesus Christ was God (John 1:1), that he existed "in the form of God" (Phil. 2:6) possessing all those qualities which make God God, that He came into this world to save sinners, and that He actually did what He came to do.

Russell and Rutherford deny the bodily resurrection of the Lord Jesus. "Pastor" Russell affirms that the body of Jesus never rose—it may be miraculously preserved in hiding somewhere or it may be dissolved into gases, but no one knows (*Studies in the Scriptures*, Vol. 2, pages 128-130). He makes the God of truth a party to deception when he says that "our Lord's human body was supernaturally removed from the tomb (and placed in hiding or dissolved into gases), because had it remained there, it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things."

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A Young Man At Princeton

Memories of Undergraduate Days With J. Gresham Machen

By the REV. JAMES B. BROWN, D.D.

COME on, fellows. Let's go for a walk!" These words are familiar to those who were closely associated with the late J. Gresham Machen in his undergraduate days at Princeton Seminary. He was known to his fellow students, as well as to the faculty, even in those days as Das Machen (borrowed from the German words, *Das Mädchen*). As for walking, while not of an athletic build he could out-walk most of his companions. A walk with Das meant a strenuous work-out for the best of them.

He had a characteristic smile and a hearty, irresistible laugh which made his presence in the group always welcome. He was a good conversationalist and could talk with interest and authority on almost any subject. He was cheerful, genial, and possessed of a fine sense of good humor. He would sometimes tell us how he loved to sit on a high stool at a railroad lunch counter and devour a ham sandwich with all the trimmings. He liked the thrill of a fast-moving train and would often walk down to Princeton Junction, about three miles from the seminary campus, and sit on the viaduct directly over the tracks of the Pennsylvania Railroad and watch the Philadelphia and New York fliers rush under him with a roar. Such moments of relaxation meant much to Das.

On other occasions a group of us would gather in his room on the top floor of old Alexander Hall. An abundance of food would be on hand—large, juicy oranges, apples, nuts, dates. Despite our presence he would be working on his thesis with his desk piled high with books and papers. With all the fun and confusion going on about him, he nevertheless seemed to be able to concentrate and would work awhile before entering into the fun with all his heart. He liked to have the others about him in those days, and enjoyed their fellowship just as he enjoyed the companionship of his students during his later years.

Again at the Benham Club (the seminary dining club of which he was a member) he was in his element and at his best. One night, while some 30

of us were sitting at the tables, we heard the sound of a squeaking wheelbarrow coming down the sidewalk. When it became quite loud, one of the fellows jumped up and shouted, "It's Lambie!" There was a rush for the door and dinner was forgotten for the moment, while we welcomed John Lamb who had just returned to Princeton after coaching his old college football team for a couple of months. Lambie was seized and carried into the house as a football hero. Appropriate speeches of welcome were made and he was deposited in his old seat at the little pigs' den table. What a night that was at the club! Das was in the midst of it and delivered one of the addresses of welcome.

At the Benham Club fines were assessed for breaches of etiquette, and at the end of the year these fines were collected and the money sent to the Board of Foreign Missions as a contribution from the club. A poor throw or a bad catch (of bread or rolls), one cent; for using the word, "Mister," while at the club, ten cents; for talking shop, ten cents; for mentioning the name of a marriageable maiden, 25 cents; for refusing to give a stunt when called upon, 25 cents. There were many other fines listed in the Benham "Code" and Das seemed to enjoy nothing more than to be fined and see others fined. At the end of the year, he usually had a handsome sum to pay for the work of foreign missions. He was a good stunter and reproduced many of the famous old Benham stunts in later life to the amusement of his students and associates at Westminster Seminary. Some of his favorites were "Mighty Casey At the Bat," "Bill Smith," and, last but not least, Updegraff's "Chaw On."

Few of the students seemed to ap-

preciate his excellent scholarship in those days. Not until later years was his true worth known. Although he will be remembered as a great theologian, Das never lost his genuine humility nor his rare ability to make friends. Generosity was one of his outstanding traits. He was unselfish, hospitable, kind-hearted, and always a true Christian gentleman.

It is saddening to think of the false and cruel remarks which, in later years, were frequently directed against Dr. Machen. Usually they were offered by men who had never known him personally. They said that he was "quarrelsome," "jealous," "crazy," "bent on running the church," or "unable to get along with his associates." One thing they could not do, nor have they been able to do it to this day—they could not answer his arguments. His logic was sound and his position was always well taken. Nor did he ever resort to unfair retorts to his opponents. He was a great fighter for the truth as he saw it, but he was always a fair fighter. His courage never failed him. He never stooped to compromise. He displayed throughout every department of his life his loyalty to his sovereign God and his love for the unchanging gospel of the Lord Jesus Christ. He was not "quarrelsome," but he was a militant defender of the truth. He was not "jealous," but he was faithful to the Word of God. He was not "crazy," but the clearest thinker of all in that controversy. He was not "bent on running the church," but on the contrary he strove for the peace and the purity of the church to the end that unity might be possible. If he found it necessary to part with former associates at times, it was because he had never learned to compromise the truth in order to make peace with men.

In his last years he developed into a great preacher of the gospel. Thousands were gripped by his preaching in the pulpit and over the radio. He was a man of deep conviction, and of great courage. He never spared himself when he had work to do. It is a great thing to have known such a man of God.

Missions

YOUR gifts to home and foreign missions are urgently needed.

Prayer—Is It Efficacious?

The Fifth in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

MODERN psychology would uphold the value of prayer, even though it were an established fact that God to whom the prayer is addressed does not exist. For the psychologist, prayer is important because of the subjective effect it has upon the one who offers it. If it brings him peace of mind, drives away his fears, and helps him to face life and bear its burdens, it is eminently worth while. The fact that he is deluded and that his prayers are never really answered except by way of coincidence makes no difference.

Now, if truth were not truth, if God were not God, if man were not a creature of God, made in His image, given a soul that can never die and responsible for the eternal destiny of that soul, then perhaps the psychologist might be warranted in disregarding the question of the objective efficacy of prayer. If the reverse be true, however, it behooves us to be deeply concerned with the subject before us.

The Attitude of Skeptics

There are indeed many who are willing to face the sharp alternative ignored by the psychologist and to deny *all* efficacy to prayer. The atheist is very frank. He declares, "There is no god. I have no one to whom to pray. It is idle to offer prayer. Like the sound of the voice of an imprisoned man, it reaches no ears but my own." Yet the Word testifies that it is *the fool* who hath said in his heart, *There is no God.*

The pantheist does not pray. He expects no results from prayer. "God is not a person," says he, "but the sum of the powers and forces in the world about us. Supplications are well addressed to persons, but not to power." True reasoning, but false presuppositions! *God is a person!*

"God knows our needs," contends another. "If He does all things well, why should we not expect Him to grant us all things accordingly? His benevolence toward His creatures in no way depends upon prayer." In similar fashion might a man conclude that a good God would sustain his life regardless of whether he ate food.

"Prayer may be able to change things in the spiritual realm, but the

natural world is controlled by the constant laws of nature," holds the modern scientist. He chooses to consider that nature is not subject to the unceasing control of nature's God.

"I have tried it, and it doesn't work. My prayers weren't answered. The prayers of a nation for the long life of its king are evidently without avail. My friends pray, and do not receive that for which they ask. I know by experience that there is no efficacy in prayer." Bitter complaint from one who professedly has sought to put the matter of supplication to an actual test and seemingly found it wanting! But God has not promised to grant *every* request. Answers are often delayed, or come in forms scarce recognizable. And sometimes a heart regarding iniquity nullifies any possibility of answer.

Skeptics may come and skeptics may go. Their arguments against prayer are woefully weak. If they really believed in the God of the Bible, they would pray.

The Witness of the Word

The God of the Bible is of such a nature that one needs to know no great portion of the Scriptures before having a most adequate ground and feeling an exceedingly strong constraint to pray, having all confidence that his requests shall bear fruit.

This God is the only true God. He made us and all that we see about us. He is everywhere present. His power is unlimited. He controls the mysterious energy which flashes the lightning across the heavens. The winds and the waves obey His will. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand." Surely He *could* answer prayer *if He would.*

Yet this same God knows all about us. He who knows when the sparrow falls to the ground knows even the hearts of men. He has made man in most wondrous fashion. The creature designed to be the lord of created life was so made as to be able to commune with the Creator. The eternal counsel of God marked him as the recipient of the offer of divine son-

ship and everlasting life. And what son, having a father with great riches and of tender love, will suffer need in silence when he knows that he has but to ask in order to receive?

The prayer-promises of the Bible are breath-taking. "Ask, and it shall be given you." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye shall ask any thing in my name, I will do it."

The prayer-answers of the Bible are not less wonderful. "Elias . . . prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Hannah prayed, and her barrenness was taken away. Hezekiah prayed, and Sennacherib's army was turned back to Assyria from whence it had come. Jonah prayed, and was delivered from the belly of the great fish. The church prayed and Peter was released from prison. How mightily does the Word witness to the efficacy of prayer!

The Experience of Believers

Two thousand years have passed since the bonds of Herod's prisoner were loosed by the angel. Yet the same God reigneth. His sovereign power has not diminished. The promises have not changed. It is reasonable to expect that prayer should be efficacious today. And it is!

George Mueller, who "simply by prayer and faith, without asking any individual," was enabled to erect five orphanages sheltering 10,000 orphans, to circulate 279,000 Bibles and 1,144,000 Testaments, and to preach the gospel in 42 countries of five continents, was concerned to persuade Christians everywhere that they could also ask and receive.

We do not need to rest our appeal on the marvelous answers to Mueller's prayers. As Edward Bickersteth has well remarked, unmistakable answers to prayer crowd the life record of every praying Christian. Ask a Baltimore mother whose child was miraculously saved from lockjaw. Ask the minister whose prayer for a young woman to enter full-time Christian service was speedily answered. Ask the student who has come to the end of his resources, has prayed, and has received a gift from an unexpected source.

"The effectual fervent prayer of a righteous man availeth much."

The Book of Discipline

of The Orthodox Presbyterian Church

As Adopted by the Seventh General Assembly

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 dismission 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 person charged with an offense requests that he be dismissed to another body within The Orthodox Presbyterian Church, the judicatory of jurisdiction

shall grant this request only for reasons which it deems weighty. If the request is granted, it shall inform the judicatory to whose care the person is being committed of the charge which has been brought against him and also of any action which the dismissing judicatory may have taken with reference to the charge, and the judicatory which receives him shall conclude the case.

5. 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 either conclude any incompleting case of discipline begun in the lower judicatory, or refer the case to the judicatory to whose care the accused has been committed.

III. STEPS IN THE INSTITUTION OF JUDICIAL PROCESS

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

2. No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appear that unavoidable impediments have prevented an earlier filing of the charge. A charge shall be deemed to have been filed when it has been delivered to the clerk or the moderator of the judicatory.

3. Every charge of an offense must be in written form and 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.

4. Offenses are either public or private. Public offenses are those which are notorious. Private offenses are those which are known to an individual only, or, at most, to a very few individuals. Private offenses may or may not be personal, a personal private offense being one which involves injury to the person bringing the charge.

5. No charge of a personal private offense shall be admitted unless the judicatory has assured itself that the person bringing the charge has faithfully followed the course set forth by our Lord in Matthew 18:15-17; nor shall a charge of a private offense which is not personal be admitted unless it appears that the plaintiff has first done his utmost privately to restore the alleged offender.

6. When a member of the church is about to present a charge, he shall be solemnly warned by the judicatory that

he may be censured if the judicatory after conducting the preliminary investigation defined in section 7 of this chapter, determines that judicial process with respect to such charge may not be instituted.

7. If a charge in the form prescribed by section 3 of this chapter is presented by an injured party or by a person not an injured party to the judicatory of jurisdiction, the judicatory, or a committee appointed for that purpose, shall forthwith conduct a preliminary investigation to determine whether judicial process should be instituted. The judicatory, or the committee, as the case may be, shall consider (a) the form of the charge; (b) the form and relevancy of the specifications; (c) the respectability of the witnesses named in the specifications; and (d) the apparent authenticity and relevancy of any documents adduced in support of the charge and specifications. The judicatory, or committee, as the case may be, shall determine whether, if formal charges and specifications were to be prepared by the judicatory on the basis of the charges, specifications, and documents presented to it, the proof of such charges and specifications would show the commission of an offense. If, after the consideration of the foregoing factors, the judicatory decides that judicial process should be instituted, it shall initiate such process by directing that formal charges and specifications be prepared. When the form of such charges and specifications has been approved by the judicatory, it shall fix a time for the trial of the case and shall cite the accused to appear at that time. If the preliminary investigation is conducted by a committee appointed for that purpose, its findings shall be reviewed by the judicatory.

8. If a judicatory contemplates bringing a charge of an offense against a person subject to its jurisdiction, the judicatory shall conduct a preliminary investigation to determine whether judicial process should be instituted. If the judicatory, after the investigation of the specifications relied upon to sustain the charge, decides that the proof of the charge and specifications would show the commission of an offense, it shall initiate such process by the preparation and adoption of formal charges and specifications. It shall then fix a time for the trial of the case and shall cite the accused to appear at that time. If the preliminary investigation is conducted by a committee, its findings shall be reviewed by the judicatory.

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 repeated at the opening of each subsequent 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. 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.

4. If the accused refuses or fails to appear at the time appointed for the trial of the case, 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 for contumacy. 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. The time allowed for appearance on a citation shall be determined by the issuing judicatory with due consideration for the circumstances.

5. At the first meeting of the trial judicatory only the following actions shall be taken: (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 to appear at that time whose presence it may deem necessary; 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. No meeting of the judicatory held prior to the time at which it proceeds with the aforementioned actions shall be considered the first meeting within the meaning of this chapter.

6. If it becomes necessary to summon witnesses who are subject to the jurisdiction 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.

7. The trial judicatory shall have power to direct that the testimony of witnesses be taken by a commission appointed by the trial judicatory when it concludes that unusual circumstances require such course. A representative of the trial judicatory and the accused, or his counsel, may examine and cross-examine witnesses; and interpose objections concerning (a) the admissibility of any oral testimony, (b) the respectability of the witnesses, and (c) the authenticity and relevancy of any documents identified by the witnesses. The commissioners must be communicant members of The Orthodox Presbyterian Church. They shall record such testimony and objections as may be offered, and, without ruling upon the objections, shall

transmit to the trial judicatory a complete transcript of the proceedings.

8. 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.

9. If a witness who is a member of the church fails to obey a lawful citation, he shall again be cited. If he fails to appear after the second citation, the trial judicatory shall issue a third citation with the warning that, if he does not appear, or give satisfactory reason for his absence, he may be disciplined for contumacy. The time allowed for appearance on a citation shall be determined by the issuing judicatory with due consideration for the circumstances.

10. If a member of the church under the jurisdiction of another judicatory has been summoned as a witness, and such person refuses to appear, the trial judicatory shall communicate the facts to the judicatory having jurisdiction over the person concerned.

11. 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 Orthodox Presbyterian Church. No person who is counsel in a judicial case may sit in judgment on the same case at any stage thereof.

12. 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 form of the charges, the form and relevancy of the specifications, the respectability of the witnesses named in the specifications, and the authenticity and relevancy of any documents produced in support of the charges and specifications. The trial judicatory shall determine the validity of any such objections. If the accused at this point requests the trial judicatory to do so, it shall determine whether the proof of the charges and specifications would show the commission of an offense. 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. The proceedings described in this section may extend over as many meetings as is necessary for their completion.

13. 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.

14. When all of the evidence against the accused has been presented and he has had an opportunity to cross-examine the witnesses testifying against him, the accused shall have the right to move for a dismissal of the charges. If this motion is denied by the trial judicatory, the accused may then present the evidence in support of his defense. After all of the evidence in the case has been presented, the accused may make his final argument

with respect to the evidence and the law of the church. 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 proceed to determine the censure.

15. The clerk shall keep an accurate roll of the members attending each session of the trial judicatory. Absence from any session of the second or of a subsequent meeting of the trial judicatory shall disqualify a member from voting thereafter and from being counted in the computation of a quorum but shall not deprive him of any other right as a member of the trial judicatory. Unless a quorum is present, a trial judicatory shall not continue in session, but it may recess or adjourn. A session shall terminate as soon as the trial judicatory recesses, but a meeting is terminated only by adjournment.

16. When the trial judicatory has concluded its deliberations, the moderator shall announce its finding on each charge and specification. 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 Chapter VIII of this 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.

17. The accused may take exception to any and all rulings or findings made by the trial judicatory.

18. The trial judicatory shall preserve a complete and accurate record of the trial. In recording the course of the procedure, the following shall not be omitted: the charges and specifications; objections made and exceptions taken 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.

19. 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.

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 specification presented in support of a charge may be established by the testimony of witnesses or by duly authenticated documentary evidence. The testimony of one witness shall not be sufficient to establish the truth of any specification.

5. If the accused so 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 on its behalf the examination of witnesses, but other members shall also have the right to take part in the examination. Witnesses produced in support of the charges and specifications shall testify in the presence of the accused unless the accused has failed to present himself after citation in accordance with the provisions of Chapter IV, Section 4. 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 shall be determined by the trial judicatory after the accused has been given an opportunity to be heard.

9. If new evidence is produced by the accused after he has been found guilty, the trial judicatory shall examine such evidence. If it is satisfied that there was good reason for not producing it at the trial, it shall grant a new trial or, in case an appeal has been 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 to supplement his defense.

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 member of a particular church, whether or not he be charged with an offense, informs the session that he does not desire to remain in the fellowship of The Orthodox Presbyterian Church, and the efforts of the session to dissuade him from his course have failed,

it shall take no other action than to erase his name from the roll and shall record the circumstances in its minutes. When a member unites with a church of another denomination without a certificate of dismissal, or persists in attending such a church in preference to his own, the session shall erase his name from the roll and record the circumstances 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 circumstances 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 Orthodox Presbyterian Church nearest to the member in order that he may not be lost to the church.

3. When a minister, whether or not he be charged with an offense, informs the presbytery that he desires to renounce the jurisdiction of The Orthodox Presbyterian Church by abandoning his ministry and membership therein, or by declaring himself independent, or by joining another body without a regular dismissal, the presbytery shall seek to dissuade him from his course, and, if these efforts fail, it shall erase his name from its roll and record the circumstances 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 ascertain with all diligence whether the reasons for his proposed action are of sufficient weight. 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 on behalf of 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 who has been adjudged guilty refuses or fails to present himself for censure at the time appointed, the trial judicatory shall cite him to appear at another time. If he does not appear after this citation, the censure shall be pronounced in his absence. Wilful refusal to appear shall be deemed contumacious.

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

4. Rebuke is a form of censure more severe than admonition. It consists in setting forth the serious character of the offense, reproving the offender, and exhorting him to repentance and to 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 by 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 pronounced the censure is satisfied of the penitence of the offender, or when the time of suspension has expired, the censure shall be removed, and the offender shall be restored. This restoration shall be accompanied by a solemn admonition. Restoration to the privileges of membership may take place without restoration to those of office.

7. Deposition consists in depriving an officer of his office.

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, after giving the session an opportunity to be heard, shall decide whether the pastoral relation shall be dissolved.

9. When a minister has been suspended or deposed, 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 offenses aggravated by persistent impenitence. It consists in a solemn declaration by an ecclesiastical judicatory that it no longer regards the offender as a member of the body of Christ.

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 holds office, or in which the member holds membership. Such announcement shall be accompanied by 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 person suspended indefinitely has failed to manifest repentance, it shall be the duty of the judicatory to consider whether suspension should be continued or more severe censure should be imposed. It may proceed to deposition or excommunication or both without further trial.

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

14. An officer deposed because of a notorious offense shall be restored only 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 by 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 final 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. Decisions and rulings 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. Notice of an intention to appeal must be filed in writing, within ten days after the judgment has been announced, with the clerk or the moderator of the judicatory from which appeal is to be 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 whose judgment the appeal is taken reasonable notice of the time and place fixed by the appellate judicatory for the hearing of the appeal.

5. The clerk of the judicatory from whose judgment 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 the appellate judicatory sustains any specification of error, it shall determine whether the error is 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 whose judgment the appeal is taken shall take any part in the decision of the case.

IX. 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.

2. Any member of a judicatory may file a written protest stating his reasons for objecting to an action or judgment of the judicatory. 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 be read to the judicatory and shall always be recorded in the minutes unless it is phrased in indecent language.

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

X. 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 the presbytery which has jurisdiction over it, or by one presbytery against another presbytery.

2. A 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. The 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. If, after considering a complaint, the judicatory alleged to be delinquent or in error 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 having jurisdiction, provided however, that this action is taken at the earliest possible time. Before this action is taken, notice of intention must be given 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 the presbytery which has jurisdiction over it, and the presbytery has rendered a decision, either the complainant or the session may complain of the decision to the General Assembly.

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

EPISCOPALIAN POLL SHOWS OPPOSITION TO CONCORDAT

APPROXIMATELY two-thirds of the Episcopal clergy and laity oppose the adoption of the proposed Concordat now under consideration by the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church of America, according to the results of a poll taken by the *Living Church*, national Protestant Episcopal weekly.

Of the 530 returns to a questionnaire sent to 1200 clergymen, only 170, or 32 per cent., declared themselves in favor of the Concordat which, in communities where only one of the two churches was represented, would authorize the clergyman of that church to minister to the needs of the communicants of the other. A slightly higher percentage of the laity—35 per cent. of the 243 laymen responding—were of the same opinion.

Selection of the 1200 clergymen and 1200 laymen was made on the basis of proportional geographic representation by states. To preclude the possibility of partisanship in the selection, names of those chosen were not known to the selectors.

Of the 68 per cent. of the clergymen opposing the adoption of the Concordat, 52 per cent. favored the continuation of negotiations between the two churches and 16 per cent. felt that further attempts to reach common ground should not be made. Of the laity, only 41 per cent. of the 65 per cent. voting against the Concordat urged continued negotiations between the two denominations.

The Concordat which has been under discussion by the two churches for the past year and one half will be considered by the 1940 General Convention of the Episcopal Church at Kansas City in October.

New Subscription Rate

THERE is still time to send in your renewal and avoid the increase in the subscription rate which will become effective on October 1st. No matter when your present subscription expires, you can renew it now for as long a time as you wish, at the present rate of only one dollar a year. After October 1st, the rate will be \$1.50 a year, or eight months for one dollar.

The Presbyterian Guardian

EDITORIAL

Fifth Column Activities in the Church

TODAY we hear much of fifth column activities in the political and economic world, especially as they are related to the workings of the Nazi German government. In fact, one of the most powerful weapons in the hands of an aggressor is the work of subversive elements. When a dictator wishes to vanquish a nation or weaken its resistance to invasion, he sends hundreds of emissaries to that country in the guise of immigrants, tourists and members of embassies. The latter are very effective in obtaining information about the intentions of the government and, since they enjoy diplomatic immunity, they have the courage to go to extreme lengths in securing such data. These men and women who seem like ordinary foreigners eventually obtain positions which are strategic for war purposes, send information back to their governments, act as saboteurs of industry, spread false rumors and propaganda favorable to their countries and against the land in which they reside, and in general "soften up" the country for an invasion. In some instances individuals have actually lived in a foreign land for years and have become naturalized citizens for the sole purpose of doing a more effective job of undermining the nation's morale and preparedness.

The reality and the effectiveness of the fifth column have caused fear in the hearts and minds of rulers the world over. The deadly work of these agents in Austria, Poland, Norway, Holland and France in making the task of the Hitler war machine so much easier has shown that every country must be on its guard or it too will fall an easy prey to the so-called "hungry nations." In other words, the borers from within have done their jobs well and have proved that they are nearly as important to

a successful conquest as an army.

If similarly we turn the spotlight upon the borers from within in the Christian church, we shall see that their work has been equally effective. In fact, so complete has been their victory that the legions and armies of unbelief have walked in practically unopposed by the vast majority of the members.

The church with which we have the best acquaintance and which clearly demonstrates this contention is the Presbyterian Church in the U.S.A. The fifth column in that denomination began its work through professors in theological seminaries who were known as liberals. Sometimes these seminaries, like Union Theological Seminary of New York City, were not under the jurisdiction of the church, but nevertheless such institutions trained men for the Presbyterian ministry. These so-called liberal professors cast doubts upon the authenticity and veracity of the Old Testament accounts of creation, the fall, the flood and other portions of the Bible. They ridiculed many of these accounts as myths and pointed to the supernatural events in the life of Christ as imaginings of credulous followers. By this process they succeeded eventually in destroying the faith of many young men in historic and supernatural Christianity. In turn the young ministers began to teach these unbeliefs to the people in the pews who were not learned in the defense of Christianity and could not give a reason for the hope that was in them. As a result today that particular church body, in its Boards and agencies, is under the domination of those who do not hold fast to historic Christianity. And at the last General Assembly of the Presbyterian Church in the U.S.A. a well-known and openly-confessed Modernist was elected to the highest office within the church. What is more, an attempt at the assembly to make the church declare its allegiance to the Bible as the Word of God was voted down *unanimously*.

In the past decade a valiant fight for truth was waged by a small minority under the leadership of Dr. J. Gresham Machen. Dr. Machen and his followers tried their best to warn the church of the presence of these fifth columnists who posed as friends of the gospel but who actually were its most potent enemies. The officials of the church paid little attention to

these warnings and in many cases the leaders ridiculed Dr. Machen and declared him false in his accusations, even though they could produce no evidence that he was wrong. The members were lulled to sleep with a false security while the fifth columnists kept up their determined work to seize control of the church machinery. Gradually these borers from within gained their objective and began to occupy the seats of the mighty in the denomination. They brought Dr. Machen and his followers to trial in true Nazi fashion, being judge and jury, and summarily dismissed them from the ministry. Dr. Machen, who had been most zealous and able in the proclamation of the gospel for which the Presbyterian Church in the U.S.A. had stood and in which the historic Christian church had believed for many centuries, was then put out of the denomination and the fifth columnists took over complete control. Such a procedure is certainly comparable to the activities of the Nazis in Austria, Poland, Norway and the Netherlands.

These fifth columnists in the Presbyterian Church in the U.S.A. had pledged upon their word of honor that they believed the Bible to be the only infallible rule of faith and practice, but when they had once entered the church and had become securely entrenched in its ministry, they proceeded to undermine the Bible as the only infallible rule of faith and practice. They succeeded in being elected to membership in the Boards and agencies of the church and to teaching positions in the colleges and seminaries. Their free use of orthodox phraseology, though filled with new meanings, completely deceived many earnest Christians and enabled the fifth columnists to do their destructive work in some instances with the cooperation of true believers. And when the armies of unbelief rode in to capture the last citadel of the Presbyterian Church in the U.S.A. at the General Assembly in May, 1940, the trumpets blared, the crowds shouted, while the army of the Lord was routed and disarmed. The activities of the fifth columnists had been completely successful because they had not only "softened up" the church for the invasion but had also disarmed the members of every real weapon of defense. Such is the working of the fifth column in the Christian church today!

—E. H. R.

News From the Orient

AREPORT of his work during April and May has been received from the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary to Manchoukuo. It was written on June 10th.

APRIL: The month was spent in making numerous calls on church members and inquirers to whom I introduced Mr. Han, my evangelist, in catching up on much back correspondence, in preparing to "move house," and in the actual work of moving. Largely due to the efficient help of one of our inquirers, I was able to initiate and complete the troublesome maneuver of moving-house within forty-eight hours, that is, things were in order in my old place on the morning of the first day and they were in order in my new place on the evening of the second day. For this I was very thankful.

The last few days of the month were spent on a trip to three country places. On this trip I was accompanied by Mrs. Ts'ao. We visited Tui Ch'ing Shan, where she has some relatives and where we held a service and made a number of calls and distributed many tracts; Wu Chan, where there are a few church members and some inquirers and where we learned that the Pentecostal people intend to rent a chapel building and start a work; and San Chan where much of our time was spent preaching to the aged mother of the policeman who was converted last year.

MAY 2ND TO 6TH: Country trip to Chu Yang Ch'ang, T'ang Fang and Ts'ao Yang Kou, with Mr. Han. We went by bus over a road which Bruce Hunt says is the worst that he has encountered anywhere. We had hardly left the outskirts of Harbin before the bus just ahead of us turned completely over into a ditch, badly shaking its passengers and hurting one or two. The arm of the Lord was around us. At Chu Yuan Ch'ang, in canvassing the town, we found a relative of Mr. Han's who received the Word with gladness. It was our privilege on the Sunday to preach at T'ang Fang and Ts'ao Yang Kou. At the latter place we had the rare privilege of leading the service of a group of simple country Christians who faithfully assemble each Sunday under the leadership of a young farmer. Even their meeting place is contributed by one of their number.

MAY 10TH: Mr. Han and I had the solemn responsibility of conducting a Christian funeral for the father of one of the church members in Chou Chia, one of the country places that we visit. The father was reported to have passed away with the assurance that his sins were covered by the blood of Christ. It was indeed a privilege to make this Christian witness in a heathen town. The same day we went further down the railroad line to An Chia, where we canvassed the town, distributing tracts and selling books, and visited some of the Chinese and Korean Christians there.

MAY 13TH: In anticipation of the great Temple Fair which is annually held in Harbin and to which hundreds of thousands of people flock daily, I took some

tracts to the police station to be passed for distribution. Showing that it is the intention of the authorities to protect the "proper" religions, the local office refused to pass a tract in which Christ is represented as alone able to save men. When confronted with the fact that the tract simply contained the Bible teaching on the subject, they were backed up to the position that the Bible nowhere mentions Confucius by name and that the tract did so and was therefore taboo.

Later in the month, on itinerating with Mr. Han in a number of villages, I was twice ordered by the police to move on to some other place, and the second time I was provided with the means of transporting my baggage. Was this another instance of the attempt of the authorities to protect the "proper" religions? The fact that at the time of my visit a Temple Fair was held in T'ai P'ing Chuang and the heathen rite of "Praying for Rain" was being conducted daily in two other places, together with the first reason given for the order, namely, that there were no Christians in these places, would seem to indicate that it was. The consideration which would give reasonableness to the order was the second reason, given when the first was found to be unacceptable. It was that my departure was a matter of national expediency. The experience called to mind Matt. 10:23, "But when they persecute you in this city, flee ye into another." Provisionally, however, in each of the places where the order was given, we were able to accomplish considerable work before it arrived and, during the week that we were away from Harbin, we were able to visit all the places intended and to complete our itinerary according to schedule.

Shortly after returning from this trip, I again went out in another direction. On this occasion no similar orders were given and I enjoyed the comparative freedom in preaching, selling books and distributing tracts that has been mine on other occasions.

Erratum

IN THE article, "Our American Christian Future," by the Rev. Professor Paul Woolley, which appeared in THE PRESBYTERIAN GUARDIAN of June 25th, it was stated that "President John R. Mackay of Princeton Theological Seminary has recently been a speaker at the Moody Bible Institute." Mr. Woolley has informed the editors that he has since learned that this statement is incorrect. He writes, "I thought my authority was sufficiently secure, but apparently it was not. I believe someone else named Mackay spoke out there and the two men were confused."

We join Mr. Woolley in regretting the publication of this misstatement, and are happy to be able to publish this correction.

Who Are "Jehovah's Witnesses"?

(Concluded From Page 50)

That the body of Jesus did rise, see Luke 24:39 and I Cor. 15.

Perversions of Scripture

Rutherford in his recent booklet, *Refugees*, speaks of "fleeing to the antitypical city of refuge, that is, God's organisation." By "God's organisation" he clearly means what on the same page he describes as "The Theocratic Government" or Russellism. The cities of refuge of the Old Testament are then forsooth types of the Russellite movement of our day. The New Testament throughout urges us to flee to Jesus Christ. He and He only is the city of refuge (see Hebrews 6:18-20) and for Russellism thus to usurp His place is worse than for the Pope to claim to be Vicar of Christ.

Rutherford is very fond of talking of "the people of good will," seemingly of good will towards Russellism. They, he says, are the "other sheep" whom Christ must bring (John 10:16). These other sheep "are symbolically designated in the Scriptures as Jonadabs or Jonathans." He carries this further: The beggar Lazarus, he tells us, represents "the people of good will who are also pictured by Jonabad and Jonathan and others, and who seek the Lord, and which class ultimately form the 'great multitude.'" Rutherford gives no proof of these statements. The Russellite pope hath said it; therefore, it must be.

Rutherford calls Luke 16:19-31 a "parable", and his purpose in doing this is easily seen. The rich man in this portion, he says, "represents the 'evil servant,' the 'man of sin,' the 'son of perdition.'" To this "evil servant" class belong the Pharisees of Christ's day and "the clergymen of the religious institutions" of today. The part of the "parable" where the rich man cries to Father Abraham to send Lazarus "that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame," "is today in course of fulfillment" (*Refugees*, page 50). It is being fulfilled now in that the Russellite teaching is "like a fire of torment to the religionists and the 'evil servant' class" (page 50)!

Another instance of gross perversion of the Scriptures may be seen in

Rutherford's booklet *Cause of Death* (page 5): "The perfect man Jesus when on earth was not immortal . . . It is recorded, in the second chapter of Philippians, that at the resurrection of Jesus God highly exalted him and rewarded him with immortality." Philippians 2 says nothing of the kind. Let the reader turn to it and see if there is anything said there about God rewarding Him with immortality.

Other Doctrinal Vagaries

In 1918 and 1935 new messages came from the Lord, of course through the Russellites. "That message from the Lord," says Rutherford, "was delivered to His people in 1935, and brought unbounded joy to those people of good will who heard it" (*Refugees*, page 46). There is a warning at the close of the Book of Revelation which this piece of effrontery calls to mind: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book" (Rev. 22:18).

"All the nations of the world," Rutherford tells us, have "broken God's everlasting covenant by wrongfully shedding human blood (Isa. 24:5, 6). All the nations have wrongfully indulged in cruel wars causing the suffering and death of many human creatures" (*Refugees*, page 25). We would recommend our readers to examine in every case Rutherford's references to Holy Scripture. There is *no mention* of "shedding human blood" in Isa. 24:5, 6.

As to all wars being wrong, did not God again and again command the nation of Israel to make war? "Judge" Rutherford claims to be wiser than God when he says that all wars are wrong.

The "Jonadabs must remain absolutely neutral concerning wars between the nations" (*Refugees*, page 27). We recommend that the Russellites try emigrating *en masse* to Germany, there to enjoy their "neutrality."

"No man possesses a soul separate and distinct from his body," says Rutherford.

The uniform representation of the Bible is that man consists of two distinct parts, body and soul. The Lord Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which

is able to destroy both soul and body in hell" (Matt. 10:28). Again, the body is represented in Scripture as a garment which is to be laid aside, as a tabernacle or house in which the soul dwells.

Rutherford informs us that "the religious doctrine of 'immortality of souls' was introduced by Satan, and which doctrine is a lie" (*Refugees*, page 15). The Jews of Christ's day, with the exception of the Sadducees, believed in the future existence and immortality of the soul. Christ believed with them and refuted the Sadducees, appealing to the Old Testament as proving that Abraham, Isaac and Jacob are now living, enjoying a conscious life in communion with God.

"There is not one scripture in the Bible supporting the doctrine of consciousness of man after he is dead" (*Refugees*, page 16).

Our Lord, as we have just seen, refuted this Sadducean teaching. We could give Scripture after Scripture to refute it. The Apostle Paul, for example, affirms that to depart out of this life is (for the Christian) to be with Christ, which is very far better (Phil. 1:23). That is to say, the Christian immediately after death enters upon an infinitely more exalted condition "with Christ." Moses and Elias appeared in glory on the Mount of Transfiguration talking with Christ; they were still alive.

The Russellites teach that all who die without Christ will have another chance after death; they will have the gospel preached to them and if they do not then wish to accept the invitation, they will be annihilated.

Against this, Scripture represents the state of unbelievers after death as a fixed state (see Luke 16:19-31; John 8:21, 24; II Pet. 2:4, 9; Jude 7, 13). The final judgment, according to Scripture, is upon the deeds done *in the body*, and is not dependent in any way on what transpires after death (Matt. 10:32, 33; 25:34-46; II Cor. 5:9, 10; Gal. 6:7, 8).

Rutherford here has a variation from previous Russellite teaching. Not all the wicked, according to Rutherford in his latest booklet, will have this second chance.

"Judge" Rutherford speaks of "the horrible and false doctrine of eternal torment." It was the Saviour Himself who used the word "torments" in depicting the state of the rich man after death (Luke 16:23), and it was

He who repeatedly said that it would be "eternal."

How hard-pressed for Scripture support Rutherford is on this point may be seen from the following quotation: "Yet such a thought [of tor-

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menting men] never entered the heart of the Almighty God, as stated in the Scriptures (Jer. 7: 30, 31). The doctrine of eternal torment or torture is the doctrine of demons." It should interest and amuse our readers to note that Jer. 7: 30, 31 refers to the heathen practice, adopted by the children of Israel in their declension, of "burning their sons and their daughters in the fire" in honor of Moloch the fire-god. What connection this has with the holy and just God punishing men eternally for their sins is more than difficult to see.

When the Bible says of the wicked that they will "perish" or "be destroyed," it does not mean that they will be reduced to non-existence. To destroy is to ruin. And as Charles Hodge puts it, "A thing is ruined when it is rendered unfit for use; when it is in such a state that it can no longer answer the end for which it was designed. A ship at sea, dismantled, rudderless, with its sides battered in, is ruined but not annihilated. It is a ship still. A man destroys himself when he ruins his health, squanders his property, debases his character, and renders himself unfit to act his part in life. A soul is utterly and forever destroyed when it is reprobated, alienated from God, rendered a fit companion only for the devil and his angels. This is a destruction a thousandfold more fearful than annihilation."

Dr. J. H. Thornwell has said, "Annihilation would be a violent arresting of the course of the law. Justice could as much tolerate that the sinner should be taken to heaven, as that he should be totally destroyed; in either case it would lose its victim."

The Bible teaches that sinners as well as saints will continue to exist for ever. In Matt. 25: 46 the words "everlasting" and "eternal" are the same in the Greek, and the punishment of the lost is of the same duration as the life of the saved. (See also Rom. 2: 8-10; Rev. 14: 11; 20: 10.) The Bible states that there will be degrees in the punishment of the wicked—some will be beaten with many stripes, some with few. How could this be possible if extinction were the lot of all the wicked?

Russellism seeks to rob men of a divine Saviour, of the gift of the personal divine Comforter, and of the hope of that "far better" state with Christ betwixt death and the resurrection (Phil. 1: 23). It seeks to delude

them with hope of a second chance after death, and with at the very worst no hell but mere extinction at the last.

The thought of *eternal* punishment is an overwhelming thought. It is a doctrine from which the natural heart revolts and against which it struggles. Yet in spite of all opposition the doctrine has persisted. As Dr. Charles Hodge says, "The Church believes the doctrine because it must believe it, or renounce faith in the Bible and give up all the hopes founded upon its promises."

Duncan Matheson tells us how the thought of *eternal* punishment overwhelmed him. "The *eternity* of it more than anything else awed me, and if I could have persuaded myself that after thousands of years the torments of hell should cease, I would have given full swing to my evil heart, and more madly than I was even then doing, would have rushed on to eternal death."

Reader, if you are without Christ, beware! *He* only delivers from the wrath to come. If you are not born of His Spirit, beware lest at last you, like the man of whom Bunyan tells, cry from the Iron Cage of Despair, "O eternity, eternity, how shall I grapple with the misery that I must meet with in eternity!"

(EDITOR'S NOTE: Reprints of this article may be secured for 5c each from the Evangelical Book Shop, 15 College Square East, Belfast, Ireland.)

FRENCH CHURCH REPORTS PROGRESS DESPITE WAR

THE Evangelical Reformed Church of France, which has continued its testimony to the gospel in the face of the compromising union with Modernism effected in France in 1938, held its National and General Synod at St.-Hippolyte-du-Fort on April 9th and 10th. Fifty-five commissioners were present, 18 pastors and 37 non-ministers. In spite of the war, progress was reported. Of the 40 ministers of the church, 17 had been called to the colors.

The church now numbers 46 organized congregations and a number of other groups. Gifts from the churches for the fiscal year of 1939 amounted to 737,000 francs.

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Orthodox Presbyterian Church News

Presbytery of the Dakotas

WESTMINSTER CHURCH, *Hamill, South Dakota:* With a commencement program on July 14th, the church brought to a close a successful Bible school. The enrollment was 43, and the average attendance 38. The material arranged and prepared by Dr. Lawrence B. Gilmore was used in the curriculum. . . . On July 21st the choir gave its "Sacred Request Program," which was well received. Attendance has been good, despite temperatures of 116 degrees.

Wilton, North Dakota: The Rev. C. A. Balcom tells of three Summer Bible Schools which have been conducted at Wilton, Baldwin and Rock Hill. A good attendance was enjoyed and the closing programs were appreciated by large crowds. . . . At Baldwin the church has experienced a revival and a number of professed decisions for Christ. Quite a few have joined the church, and both the church and Sunday school attendance are notably increased. At Rock Hill, a country place, the congregation on Sunday evenings has numbered more than 70. Mr. Balcom also holds services at Naughton every other week, and on each Saturday night conducts a street meeting at Wilton in order to reach those who come to trade each Saturday but who seldom attend church.

Faith Church, Lincoln, Nebraska: A Summer Bible School under the direction of the Rev. Thomas M. Cooper enjoyed an average attendance of 17, and a large number at the commencement service. The lesson material prepared by Dr. Gilmore and published by the Committee on Christian Education was used throughout. At the communion service on July 28th a former member of the Second Presbyterian Church (U.S.A.) united with the Faith congregation. Mr. Cooper is also attempting to start a new work in another section of the city and requests prayer for the success of the project.

A Machen League picnic, held at Pioneer Park in Lincoln, served as an "echo meeting" of the Summer Bible Conference. It was attended by many who had been at the camp, and delegates told of blessings received there.

At Omaha, Nebraska, two Vacation Bible Schools were conducted.

The first was held in the North Side district by the Rev. Jack Zandstra, who recently assumed charge of that portion of the Omaha field. The school opened on July 5th and continued for two weeks, with 24 pupils enrolled. It proved necessary, during the course of the two weeks, to move the church from one location to another and, shortly after the closing date, the church was moved again into a store building which is large enough to house it. At the Jennings Memorial Church a Vacation Bible School was held during the first three weeks in July with an enrollment of 45. Each child was asked to bring enough money to buy his own lesson book, thus making the school practically self-supporting. The material published by the Committee on Christian Education was used. Even the smallest children learned many questions from the Catechism for Young Children and, although the enrollment was much smaller than last year, the attendance was more regular and the students more attentive. The school was in charge of the pastor, the Rev. Robert B. Brown.

Presbytery of Philadelphia

COVENANT CHURCH, *Pittsburgh:* For the third consecutive year the Summer Bible School in Pittsburgh has shown a growth of about one third more than that of the preceding year. During the first week of the session just completed, there was an enrollment of 64 and an average attendance of 48. By far the majority of the children come, not from the local Sunday school, but from homes where parents either send their children to no Sunday school at all or to a modernist school. Two weeks before the opening of the classes, a member of the congregation is employed to visit homes in the neighborhood and adjacent communities. Cars are provided for those who come from a great distance, and all the children are encouraged to bring others by being offered an appropriate reward. For two and a half hours the pupils learn Psalms, hymns, Bible choruses and have four classes: Old Testament Characters, New Testament History and Geography, the Way of Salvation, and Catechism. A brief recess affords opportunity for games and fellowship. The Summer

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ATLANTIC CITY, NEW JERSEY

Bible School has proven a most successful method of evangelization in a large city. The parents are reached at the concluding exercises, and a good proportion of the children begin to attend Sunday school. Some have

even united with the church after a year of instruction.

Atonement Church, Philadelphia: Guest preachers during July and August were the Rev. A. Culver Gordon of Bancroft, South Dakota, and the Rev. Clark Evans of Nova Scotia, Canada.

Knox Church, Philadelphia: Mr. Leroy Oliver, a member of the congregation who is studying at Westminster Seminary, has acted as assistant to the pastor during the summer months. During July and August the evening service has been held in conjunction with the congregation of the Fifth Reformed Presbyterian Church, whose pastor is the Rev. Theodore Wray.

Livingstone Memorial Church, Philadelphia: A Summer Bible School was held for two weeks, with an average attendance of 18. During the summer months the work of the church has been in charge of Mr. Thayer Westlake, a student at Westminster Seminary. Mr. Paul Bohn, who conducted the services during the winter, has accepted a call to a Congregational church in Yampa, Colorado.

Mediator Church, Philadelphia: About 25 children attended a two weeks' Summer Bible School, and encouraging results were seen in the work of the children at the closing exercises. The long-contemplated erection of a chapel in the northeast section of Philadelphia has now been started. This is a fast-growing community and presents what appears to be a promising field.

Redeemer Church, Philadelphia: This congregation joined with the First Church of the Covenanters in their Summer Bible School which lasted for two weeks and enrolled 23 pupils. The Machen League is sponsoring outdoor services each Sunday evening at 6 o'clock in a nearby park.

Calvary Church, Middletown, Pa.: Excavation for the new church building was begun on June 22nd and it is

hoped that the structure will be completed by the first of November. The building is to be a brick colonial chapel, with space left for an additional auditorium when needed in the future.

Calvary Church, Willow Grove: The best Summer Bible School in the history of the local church continued for two weeks with an average attendance of more than 100 and with an encouraging display of enthusiasm on the part of the pupils. . . . Earlier in the summer the Willow Grove church was host to the graduating class of the local high school, and the new auditorium was filled with more than 400 people.

Eastlake Church, Wilmington, Del.: Mr. Evan Runner spoke at a recent garden party held by the missionary society of the church. Mr. Runner told the members of the evidences of unflinching loyalty to a full-orbed Christianity which he encountered in the Reformed churches of the Netherlands.

Grace Church, Middletown, Del.: An active summer program has been followed, including a Bible school with an enrollment of 84. Two of the young people were delegates to the Quarryville conference and, at the evening service on July 21st, told of the events and classes they had attended there. Mr. Stewart Lewis and Mr. John Gray were guest preachers during the absence of the pastor, the Rev. Robert H. Graham.

Presbytery of New Jersey

CALVARY CHURCH, Wildwood: The Rev. Professor E. Joseph Young of Westminster Seminary is occupying the pulpit at this seashore church during the vacation season.

Calvary Church, Bridgeton: A successful two weeks' Summer Bible School was held under the direction of the pastor, the Rev. Clifford S. Smith. The average daily attendance was about 60.

Covenant Church, Vineland: Mr. Arthur Kuschke has occupied the pulpit during the vacation of the pastor, the Rev. Alexander K. Davison.

Grace Church, Trenton: Forty were enrolled in a two weeks' Summer Bible School held under the direction of the pastor, the Rev. Leslie A. Dunn. Sixty-seven enjoyed a combined church, Sunday school and Bible school picnic at Washington's Crossing Park on July 9th.

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Calvary Church, Ringoes: During the vacation of the pastor, the Rev. Bruce Wideman, the pulpit has been occupied by Westminster students John Hills and John Betzold.

Grace Church, Westfield: The Rev. Donald C. Graham has accepted a call to the pastorate of Emmanuel Presbyterian Church (Independent) of Morristown, New Jersey, after four years at the Grace Church of Westfield. Dr. Lawrence B. Gilmore, much-loved pastor of the Morristown Church, was compelled to resign his pastorate last spring because of poor health.

The Third Annual Fall Conference of the Machen League of the presbytery will be held at Ocean Grove, N. J., on September 6th and 7th. Registrations should be sent at once to Mr. Edward T. Burton, 306 North Chestnut Avenue, Westfield, N. J. No fee is required for registration, and the cost of room, breakfast and Saturday dinner will be \$1.50.

Presbytery of California

COVENANT CHURCH, Berkeley: A special effort is being put forth to increase the numbers and interest of young people this summer. A young people's chorus is being formed, as well as a special class for high school and college students. The men of the church are being organized for the purpose of distributing *The Home Evangel* to many homes in Berkeley. All organizations of the church will do visitation work under the direction of the men.

Westminster Church, Bend, Oregon: The annual Young People's Summer Conference, sponsored by this church, was held from July 22nd to 26th at Suttle Lake, Oregon, high in the heart of the Cascade Mountains. Fifty-nine young people were registered, including delegations from Berkeley and San Francisco, California, and from Shevlin and Bend, Oregon. The California groups chartered a special bus to make the round trip of over 1,000 miles. The conference was not only the largest but, according to those who attended, the most successful ever held. There were six decisions for Christ and, on the closing morning, a most hearty response to a plea for renewed and deeper consecration, which was brought by the Rev. Henry W. Coray. In addition to Mr. Coray, the faculty included the Rev. Robert K. Churchill of Berkeley, the Rev. and Mrs. Robert

L. Atwell of San Francisco, the Rev. and Mrs. Robert E. Nicholas of Philadelphia and the Rev. and Mrs. Glenn R. Coie of Bend.

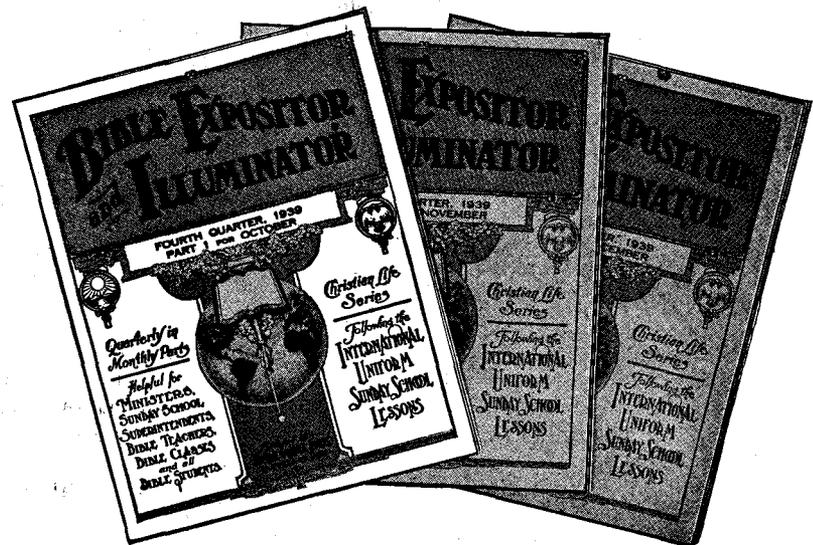
Presbytery of Wisconsin

OLD Stockbridge Church, *Gresham:* The last of the three Summer Bible Schools conducted by the Rev. and Mrs. John Davies was closed on July 17th with a service in a Menominee Indian cabin. At the portable organ was the young wife of the owner of the cabin, on whose premises the school had been conducted. She is a Cree Indian, the daughter of a Baptist minister in Oklahoma who worked among the Indians there for 66 years. The

children recited the Scripture portions learned in the school and sang the songs they love so well. About 20 children had attended this outdoor school for the larger part of two weeks. Twenty-eight attended a two weeks' school on the Stockbridge reservation and 47 were present at the school in Morgan Siding. Quite a number of the children expressed a desire for salvation. . . . On July 28th Mr. Davies made a 200-mile trip to the cherry orchards at Sturgeon Bay to conduct a vesper service with his people and many others. About 100 Stockbridgers, Oneidas and Winnebagoes sat on the benches or stood under the trees for over an hour to sing and to hear God's Word.

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The young people of the Old Stockbridge Church have been holding services at this orchard camp all summer.

First Church, Waterloo, Iowa: On July 14th the Rev. Henry W. Coray was in charge of both services, and administered the sacrament of baptism to the infant son of the Rev. and Mrs. Edward Wybenga. Another covenant child was baptized on the following Sunday. . . . The ladies of the church are now formally organized into a missionary society and are holding regular monthly meetings for Bible study and missionary endeavor.

Grace Church, Milwaukee: On Sunday, July 28th, the congregation welcomed as guest preacher the Rev. Leslie A. Dunn, who was visiting his parents in Milwaukee.

NEW NAZI TESTAMENT IS A DISTORTION OF SCRIPTURE

CHRISTIAN scholars, after an examination of the Nazified New Testament recently published by the Weimar Institute for Research into Jewish influence on Church Life, pronounced it to be a blasphemous distortion of fundamental Christian doctrine.

Published under the title, "The Message of God," the volume is a greatly condensed version of part of the New Testament, including only Matthew, Mark and Luke, and tells the story of Christ as though it had happened in Nazi Germany.

In their Epilogue, the editors state that their aim is to present Christ's essential message to the Hitlerized German. No reference is made anywhere to Christ's Jewish origin. In seeking "to accomplish for their day what Luther did for his," the editors state they are attempting to cleanse the Gospels from the shackles of "Judæo-Christian" tradition which, they claim, has distorted the true character and significance of Jesus and His teachings.

Examples of Nazification and distortion are to be found in the representation of Jesus as entirely human and suppression of all allusions to His divine origin. The Sermon on the Mount is entitled "He builds a community." The reference to Christ's female followers is headed "Women

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help, too." The period before arrest and crucifixion is called "His Kampf," and is followed by "His Victory." At the Last Supper, Christ does not offer His blood for the redemption of man but "to erect a Reich for many." Christ's condemnation is termed "Justizmord." His summons to take up the cross and follow Him is entitled "Without faith and sacrifice there is no victory, no life."

All references to Christ's Jewish origin and to His being King of the Jews are systematically suppressed. Christ's descent from David is eliminated. Thus Luke 2:4, which in the Authorized Version reads, "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) . . ." is presented in this Nazi version without the italicized words. Joseph is described as a man of Galilee and the whole list of his forefathers, which in the Book of Matthew goes back to Abraham, Isaac and Jacob, is eliminated.

The story of the circumcision of Jesus is similarly omitted, and anything which might represent Him as claiming to bring salvation to the Jews is suppressed. Thus in Luke 2:25, where the original text says that "there was a man in Jerusalem, whose name was Simeon . . . waiting

for the consolation of Israel . . .," the Nazified version leaves out mention of his home and represents him as looking for the "kingdom of God." In Luke 2:32, where Jesus is hailed as a "light to lighten the Gentiles, and the glory of thy people Israel," the Nazi version substitutes "and salvation for all who await it."

Most significant distortion of the original Biblical text is to be found in Mark 12:28, which reads, "One of the scribes came, and . . . asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, *Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God . . .* And the scribe said unto him, Well, Master, *thou hast said the truth: for there is one God; and there is none other but he. . .*" In this case, Jesus' statement is completely distorted by omission of the italicized words. The reason for this may be found in the fact that Jesus was quoting Deuteronomy 6:4-5, which contains some of the holiest phrases of Jewish ritual.

CALVIN INSTITUTE TO HOLD THIRD OPENING EXERCISES

THE third year of the Calvin Institute of the Bible, a Reformed training school for laymen, will open on September 16th at the Young Men's Hebrew Association, Broad and Pine Streets, Philadelphia, at 8 P. M. Registration and opening exercises will be held at that time.

Two semesters of 13 weeks each will comprise the school year. It is planned this year to shorten each classroom period, and to have more guest speakers and somewhat more social life than heretofore. Plans will soon be announced for the First Annual Calvin Institute Banquet.

The registration fee for the first semester is \$1.50, plus a deposit of \$1.00 which will be returned to all students who complete the examinations in the courses for which they have registered. Pastors of The Orthodox Presbyterian Church are urged to keep the work of the institute before the young people of their congregations. Further information may be had by addressing the Rev. E. Joseph Young, 120 Krewson Terrace, Willow Grove, Pa.