



# CHRISTIAN BEACON

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## Bible Synod Adopts Historic Westminster Confession; Form of Government Determined

### LOCAL CONGREGATIONS GIVEN PROPERTY RIGHTS

Representation in Churches Made More Democratic; High Standard of Ministry Maintained

The Westminster Confession of Faith and Catechisms, without the amendments of 1903 and with two alterations, were adopted by the Bible Presbyterian Church as its subordinate standards during its sessions held in the Bible Presbyterian Church of Collingswood, September 6, 7, and 8. More men took part in the erection of these standards than participated in the Synod of 1729 which started the Presbyterian Church of the U.S.A.

Changes were made in the Confession of Faith and Catechisms to clarify the teaching concerning the return of Jesus Christ to the earth so as to bring them into accord with the Biblical teaching of the premillennial return.

The old form of Chapter 16, Section 7, was restored. The changes in the Confession of Faith in their proposed form were printed in the Christian Beacon of August 18. These were adopted with only one slight alteration. The parenthesis in Chapter XXXIII, Section 1, relative to the word "day" was made to read: (which word in Scripture in reference to the last things may represent a period of time including the thousand years following the visible, personal and premillennial return of Christ).

The Form of Government was carefully considered and adopted. Its form as adopted is given in part as follows:

Chapter 11, "Of the Board of Deacons"; Chapter 12, "Of Electing and Ordaining Ruling Elders and Deacons"; Chapter 13, "Of Licensing Candidates or Probationers to Preach the Gospel"; Chapter 14, "Of the Election of Pastors and of Ordination to the Ministry"; Chapter 15, "Of Removing a Minister From One Charge to Another"; Chapter 16, "Of Resigning a Pastoral Charge"; Chapter 17, "Of Moderators"; Chapter 18, "Of Clerks"; Chapter 19, "Of Vacant Congregations Assembling for Public Worship" are omitted because of lack of space. Chapters 20 and 21 are printed.

#### THE FORM OF GOVERNMENT OF THE BIBLE PRESBYTERIAN CHURCH

##### Chapter 1 Preliminary Principles

The Bible Presbyterian Church in setting forth the Form of Government which it maintains as being founded upon and agreeable to the Word of God, reiterates, by way of introduction, several great principles which are basic to and regulative of our form of church government:

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### MARRIAGE IS STATE RIGHT, NAZIS CLAIM

At the tenth annual Nazi congress held this week in Nurnberg, it was declared that Nazism has "raised matrimony to an institution standing under the highest authority of the State and no longer under that of the Church."

This declaration was made by Hans Frank, German Minister Without Portfolio and head of the Nazi legal organization, and was received with great enthusiasm by his hearers. Reichsfuehrer Hitler was present at this session of the congress.

"We regard matrimony," said Frank, "as an act of the State, carrying with it obligations to assist in building up the State."

The Minister was also wildly applauded when he predicted that "criminals of the Dollfuss and Schuschnigg regime will be proven guilty before the entire world in proceedings whose justice will be incontestable."

(It was in 1934 that Chancellor Engelbert Dollfuss, of Austria, (Continued on Page 5)

#### NOTICE

The offices of the Bible Presbyterian Church of Collingswood and the Christian Beacon have been moved from their temporary location to permanent quarters in the Tabernacle, Haddon Avenue and Cuthbert Boulevard, Collingswood, N. J. Please send all mail to this address.

### IMPRESSIONS OF THE FIRST GENERAL SYNOD

Synod United in Testimony to Truth of Gospel; Bible Study and Fellowship Emphasized

By the Rev. H. McAllister Griffiths, D.D.

For the first time in many years of published reports of the highest courts of ecclesiastical bodies I am happy to be able to record, at last, impressions of one that was completely satisfying.

In our modern world most professedly Christian bodies are divided into warring camps—or camps that ought to be warring—created by the deep, implacable conflict between the spirit of this age and the historic faith of Christendom. Where the issues between these two irreconcilable views of both God and man do not come into open opposition it is usually either because evangelicals have surrendered, or because Modernists have not yet reached the peak of power which will enable them to throw off their mask of amiability and tolerance. If anyone thinks that it causes a Christian man happiness, year after year, to witness and to report such gatherings, he is greatly mistaken. Heartsick would be the better word. For the march of Modernism to power in the major denominations has not been a pretty spectacle. It has begun with sweetness and light pleading for tolerance of those to whom ordination vows of the most solemn and binding kind are only scraps of paper—but very necessary scraps, since Modernists may only gain favorable ground upon which to attack doctrines by first professing their belief in them. It has then progressed across a terrain of almost unbelievably cynical political maneuvers, by which evangelicals have been outflanked again and again, accompanied by the Modernist theme-song that "there is no doctrinal issue." And at the cul-

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### Faith Seminary Starts Second Year

Faith Theological Seminary will open its second year on Tuesday, September 27, in the First Independent Church of Wilmington, Delaware, located at 14th and DuPont Streets.

The opening address will be delivered by the chairman of the faculty, the Rev. Allan A. MacRae, Ph.D. A general cordial invitation is extended to all Christians to attend. The service will begin at 8 P. M.

### Greece Bars All Foreign Religions

The Greek government has now turned its attention to religious affairs, when it recently issued several decrees intended to raise the prestige of the Greek Orthodox faith, and to curtail the influence of all competing religious organizations.

These new laws are effective immediately, and provide that all persons found proselytizing in behalf of any except the Greek Orthodox faith will be punished by fines and from two to six months' imprisonment. Foreigners guilty of the same offense will be expelled.

The government has given to the church certain additional powers enjoyed only in the distant past. School children will be compelled to attend church on Sundays. It is understood, however, that pupils in established religious schools other than those of the Orthodox faith may attend their own church services, provided they are able to obtain official permission.

Recently some American Roman Catholic priests—who, according to their own story, wished only to tour Greece—were barred. This spring The Christian Science Church was forced to close its doors. Persons of the Jewish faith have been unwelcome. An American Protestant pastor brought to the attention of the United States Legation in Athens the fact that he had been forbidden to land after the ship's officer had stated the nature of his profession.

It is believed the action is directed against foreign propaganda allegedly disseminated through the agency of the Roman Catholic Church, which can claim the second largest number of communicants after the Orthodox faith.

### Jews Now Aiding Palestine Forces

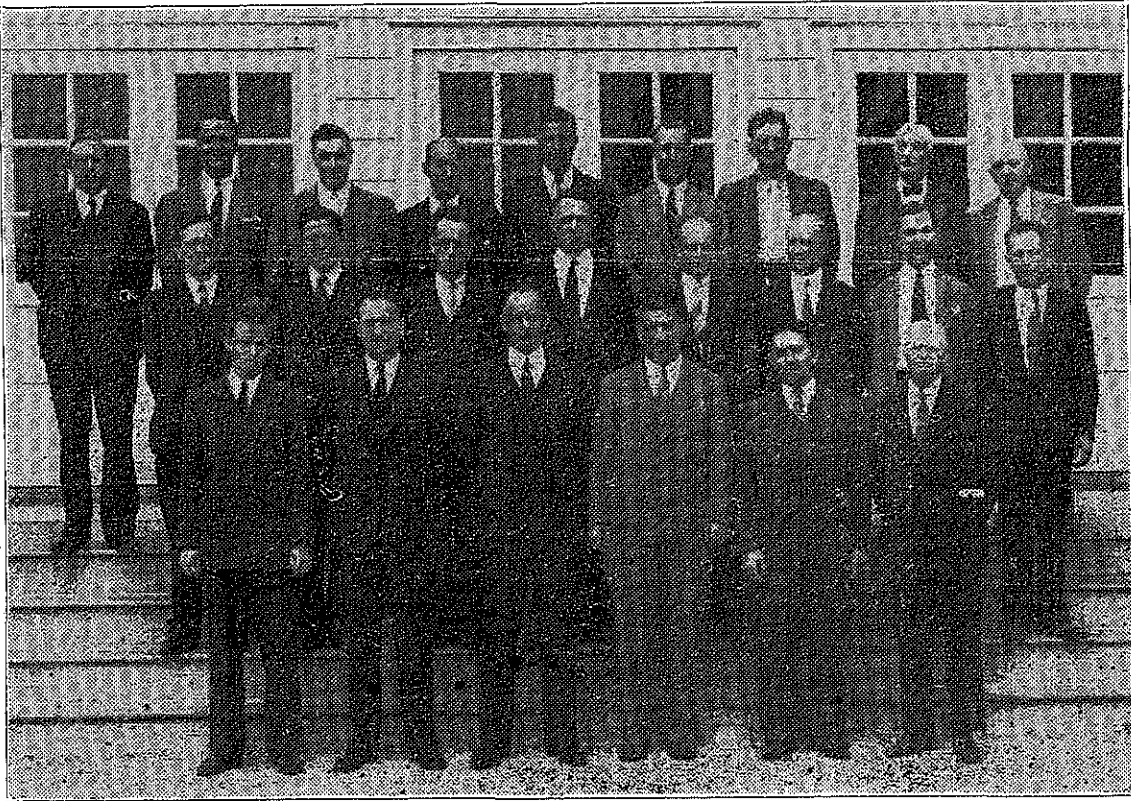
Jewish settlements, many of them in isolated parts of the country where there is neither military nor police protection, are being attacked almost every night by Arabs. The settlers themselves are usually able to repulse these attacks and show great bravery in their defense, the attacking Arabs often suffering heavy losses.

One result of this Arab terrorism is the growth of a Jewish defense force. The Palestine administration now has more than 7,500 young Jews in active service and in the reserve forces, and many thousands more are awaiting legal mobilization into the defense forces of the country. These young men were first used to defend purely Jewish places, but are now being sent as reinforcements for the military on expeditions far beyond the boundaries of Jewish settlements. Their effectiveness in clashes with Arab bands is admitted by the British commanders.

The British have found that their personal safety and the regular functioning of the government services were better assured in places where Jews predominated. Since the 1936 riots the port of Jaffa and the railroads have been paralyzed, and the new Jewish port of Tel Aviv has taken the place of Jaffa. The international banks have moved their offices from Arab to Jewish towns for greater safety, and many British officials have taken their families out of Arab quarters.

In the event of a war, this body of young Jews which is now serving as a defense force, it is believed, would become a valuable aid to Great Britain in defending her interests in the Near East.

### MEMBERS OF BIBLE PRESBYTERIAN SYNOD



Front row, left to right: Ministers Francis Schaeffer, M. Nelson Buffler, J. U. Selwyn Toms, H. McAllister Griffiths, V. V. Wortman, Frank Hamilton.  
Middle row: Ministers Henry Welbon, Robert Vining, Oscar T. Gillan, A. Franklin Faucette, James Hanna, Fred A. Geisenheimer, P. duB. Arcularius, Ruling Elder M. Stanley Black, M.D.  
Rear row: Colin Weir, H. Blair McIntire, Desmond Jones, Charles Dana Chrisman, Carl McIntire, Harold S. Laird, M. A. Pearson, Ruling Elders J. Herbert Rae, S. J. Glen.  
(The Synod at present includes seven presbyteries: New Jersey, Philadelphia Area, Great Lakes, Chicago Bible Presbytery, Iowa, Great Plains, California. Not all the members are shown in this photograph.)

## IMPRESSIONS OF THE FIRST GENERAL SYNOD

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mination, in every such instance, when Modernism has gained power it has been utterly ruthless toward those who tolerated it when it was little and cute. When Modernists pay their eloquent tributes to freedom and conscience I wonder that the words do not choke them.

It is against this dark background of betrayal, then, of broken promises, of inevitable conflict soiled by politics that would make a common ward politician wince, that we may see the first General Synod of the Bible Presbyterian Church. Here was no doctrinal conflict, but a sweet and happy fellowship of men to whom the Gospel is dearer than life itself. I do not think I exaggerate when I say that everyone who took part in it had suffered in some way for the truth of God. Yet while there was deep sorrow and regret for apostasy, there was no sign of bitterness or railing. It was necessary for the Synod to express its conviction as to the failure of the past. But its eyes were not fixed on the past, nor did it spend its time in lamenting glories that are vanished. It faced the future. It had before it the historic task of laying broad and sound foundations for a great fellowship of those who love God's truth. It accomplished that task without either self-dramatization or the distorted idea that there are no others in other communions to whom the Gospel is precious. The differences of opinion which arose only emphasized the deep unity of the brethren. Debates were all on a high and Christian plane. But all were concerned with details merely, either of faith or order. Unanimity was conspicuous, not because men were either unconcerned about fundamental issues or were mental cripples, but because the profound division of other years and places was not present. Nor was there at any time so much as a hint of manipulation or attempted control by a little group. Everything was brought to the floor, and only de-

Practically all major matters had been submitted to the members in writing weeks before, and they had all had opportunity to think them over. Such resolutions as were presented after the convening of the Synod were given to the members for study. The members showed their intelligence and good judgment by making a good many changes in the material presented by committees and individuals, all of which were, in my opinion, improvements.

But no description of the Synod would be adequate if it omitted those periods in which the members laid business aside and turned for spiritual nourishment to the Word of God. How different from the "devotional periods" of other Assemblies! These were no parentheses, during which "the leaders" sought the lobbies in order to perfect the manipulations by which the lustily singing rank and file inside were to be herded into voting "right." These periods were meals, where all fed on the Word. The "leaders" remained in their places, for all were leaders. The Synod was spiritual without spiritual pretension, just as it was democratic without dreaming of being anything else.

I shall not attempt a day-by-day description. That will be the task of future historians of the Church, when the importance and significance of this Synod may be seen in perspective. I believe that when that time comes it will be recognized as having marked the beginning of an epoch in American Protestantism. This, despite the fact that the Synod did not blow its own trumpets or attempt to erect a false front of present worldly importance. It is better to let others evaluate what you have done after it is done, rather than to boast about all the big things you are going to do.

The Bible Presbyterian Church, which is the name chosen, stands before the world without apology or reservation for the historic Christian faith. That faith it finds most purely and adequately expressed in the great Confession of Faith issued by the Westminster Assembly of 1647. It does this, not out of blind reverence for tradition, but because it believes that the system of doctrine of the Bible is best set forth in that Confession. In adopting the Confession and Catechisms as doctrinal standards subordinate to the Word of God the Synod made a number of changes to conform them more closely to that Word. It deleted the "1903 Amendments" of the



REV. J. U. SELWYN TOMS  
Who was the moderator of the first Bible Presbyterian Synod.

Presbyterian Church in the U. S. A. I am convinced that in so doing the Synod acted wisely. For although the ground covered in most of those amendments needed to be stated, and though the Amendments were not in my opinion as faulty as some have charged them with being, they were open to misconstruction. One of them, at least, the section on the works of unregenerate men (which said that they might be in themselves "praiseworthy"), was unqualifiedly bad. The original form was restored, and that section is now Biblical. Chapters 34 and 35 and the "Declaratory Statement" were deleted. After this had been done the Synod adopted a Declaratory Statement of its own which, while covering the necessary ground so that the rejection of the "1903 Amendments" might not be misconstrued, is strictly Biblical. This statement emphasized that the Gospel-offer is made to all, that Christ's atonement was sufficient to all and adopted to all, and that no man is condemned except for his own sin. It also made clear that the Confession is not to be understood as teaching that any dying in infancy are lost. This state-

ment is so important that it ought to be reproduced in full. It follows:

"In adopting the Confession of Faith this General Synod declares: *First:* its firm and glad belief in the reality and universality of the offer of the Gospel to mankind. We believe that Christ's atonement is sufficient for the sins of all, adapted to all, and is freely offered to all men in the gospel. We believe that no man will be condemned except upon the ground of his sin.

*Second:* with regard to the salvation of those dying in infancy we do not regard our Confession as teaching or implying that any who die in infancy are lost."

The other changes which the Synod made in the Confession and in the Larger Catechism were those which altered the Standards when they deal with the events of the end-times. Making as few alterations as possible, the Synod reframed the appropriate sections so that they definitely state the premillennial view. This was carefully done in such a manner as not to raise any minor differences which premillennial people might have among themselves.

The significance of this step can scarcely be overemphasized. For the first time in world-history a Presbyterian Church, holding faithfully to the great doctrinal tradition of Augustin and Calvin, has officially recognized and incorporated into its standards the fruit of the eschatological study of the last three hundred years. As I have had occasion to point out in a former Beacon article, the Christian Church in the latter part of this period has devoted more attention to eschatology than in all the centuries previous. Other doctrines which had been more fully studied before the middle of the seventeenth century, were stated amply and clearly in the doctrinal standards of that day. But the Church had never really put its mind to eschatology, so that the sections dealing with the last days in the immediately post-Reformation Confessions were necessarily incomplete in the manner that creeds written before the great controversies on sin and grace were incomplete as to those doctrines. On those doctrines which the Church had studied before the great creedal council sat at Westminster, the Confession of that name is unsurpassed. But it is only those who lack the insight that ought to accompany historical perspective who will, in their admiration of those parts which I

## PRECIOUS PROMISES

### To the Saved

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." "I will ransom them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes" (John 5: 25; Luke 20:36; Hos. 13: 14).

### Warning to the Unsaved

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are" (Luke 13: 24, 25).

### To Those in Distress

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12: 6, 7).

have termed unsurpassed, accord an equal authority to the other, less considered, portions. So no one should imagine that alteration of the eschatological sections is either a profane laying of hands upon the considered, settled doctrine of the Church universal or that it represents any kind of falling away from what is called the Reformed Faith. As a matter of fact it demonstrates the virility of this movement as a branch of the universal Church. The long process of the formulation of the truth of God revealed once-for-all in the Bible did not stop at the Reformation. This is the age of eschatology. Nor is it any disrespect to the Reformers to say this. Were they living I think they would be the first to disclaim the idea that their formulation of doctrines then not yet sufficiently weighed by the whole Church should bind following generations. They knew, with their profound and Spirit-directed insight, that those who should follow would be of Christ's Church too, and that the Spirit did not cease His witness to the Word in 1647.

The observer of events will notice that the great interest in eschatology through the years has been occasioned by the increasing clarity with which spiritual men of many nations have perceived premillennial truth. Of the three views which have been presented, premillennialism has always led in discussion and inquiry. The other views, the post- and amillennial theories, have shown no initiative in the discussion. They are essentially views held by men who are on the defensive against premillennialism. How many people have heard expositions of these other positions excepting as they were being offered as "correctives" to those who were in danger of being "misled" by premillennialists? Not many, I think. The core of the premillennial position is a white-hot, burning desire for the personal coming of the Saviour who is the Lord of Glory. To the premillennialist the "blessed hope" is not merely a phrase, it is the very breath of life and joy. He can say with Frederic Myers' "Saint Paul":

So even I, with a pang more thrilling,  
So even I, and with a hope more sweet,  
Yearn for the sign, O Christ! of Thy  
fulfilling.  
Faint for the flaming of Thine advent  
feet.

Ah, what a hope! and when afar it  
glitters,  
Stops the heart beating and the lips  
are dumb;  
Only my spirit to His silence listens.  
Faints till she finds Him, quivers till  
He come.  
Surely He cometh, and a thousand  
voices  
Call to the saints and to the deaf  
are dumb;  
Surely He cometh, and the earth re-  
joices,  
Glad in His coming Who hath sworn,  
I come.

Contrasted with this, the attitude of every advocate of the other views I have ever known is cold

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## LOCAL CONGREGATIONS GIVEN PROPERTY RIGHTS

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1. That "God alone is Lord of the conscience"; and "hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship": Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: we do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others.

2. That in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: that, in the exercise of this right it may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, it does not infringe upon the liberty, or the rights of others, but only makes an improper use of its own.

3. That our blessed Saviour, for the edification of the visible Church, which is his body, hath appointed officers not only to preach the gospel and administer the Sacraments; but also to exercise discipline for the preservation both of truth and duty; and, that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous; observing, in all cases, the rules contained in the Word of God.

4. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them," and that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it.

5. That while under the conviction of the above principle, we think it necessary to make effectual provision, that all who are admitted as teachers, be sound in the faith; we also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies, to exercise mutual forbearance towards each other.

6. That though the character, qualifications, and authority of church officers, are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

7. That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church court ought to pretend to make laws, to bind the conscience in virtue of its own authority; and that all its decisions should be founded upon the revealed will of God. Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

8. Lastly, that, if the preceding Scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any Church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

9. All powers not in this Constitution specifically granted to the courts of the Church are reserved to the congregations respectively, or to the people.

### Chapter 2 Of the Church

1. Jesus Christ, who is now exalted far above all principality and power, has erected, in this world, a visible body which is his Church.

2. The catholic visible Church consists of all those throughout the world that profess the true religion, together with their children.

3. This catholic visible Church, has, in God's providence, become divided into bodies commonly termed denominations or churches. Such bodies, whether local, national, or international, which in their creed and practice hold fast to the historic Christian faith, which require for admission into their communion what Christ requires for salvation, and which subordinate their authority to that of the Word of God, are true Churches of Christ, despite differences in government or in matters not essential to the faith which may have caused their separation from others.

4. The Bible Presbyterian Church declares itself to be a branch of the catholic visible Church of Christ and further declares its willingness to hold Christian fellowship with all other such branches of the Church.

5. It is lawful and agreeable to the Word of God that members of Christ's body on earth should, as local circumstances require, be divided into particular churches. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to Holy Scripture; and submitting to a certain form of government.

6. It is highly desirable and the teaching of the Word that such particular churches should be associated together with others of like precious faith for mutual fellowship, encouragement, advancement of the cause of Christ and testimony to His truth.

### Chapter 3 Of Particular Churches of the Bible Presbyterian Church

1. Particular churches of the Bible Presbyterian Church shall be such churches as are defined in the previous chapter which desire to enter the fellowship of this branch of Christ's body. Entrance into his fellowship is by means of the Presbytery.

2. Particular churches need remain in association with the Bible Presbyterian Church only so long as they themselves desire. The relationship is voluntary, based only upon mutual love and confidence, and is in no sense to be maintained by the exercise of any kind of force or coercion whatsoever. A particular church may withdraw at any time for reasons which seem sufficient to itself.

3. The ordinances established in the Bible by Christ, the Head, in a particular church, which is regularly constituted with its proper officers, are prayer, singing praises, reading, expounding and preaching the Word of God; administering Baptism and the Lord's Supper; public solemn thanksgiving, catechizing, making collections for the poor and other pious purposes; exercising discipline; and blessing the people.

### Chapter 4 Of Church Government

1. Almighty God in His providence has permitted that different portions of His Church should be governed in various ways, and has blessed bodies differently governed as His fruitful branches. Rejoicing in this fact and in no wise casting reflections upon bodies differently governed, we believe that government by Presbyters is founded upon and agreeable to the Word of God and the practice of the primitive Christians, and is highly expedient.

2. We believe that government by two kinds of Presbyters, ministers and ruling elders, who are to be joined in the oversight of the Church, is founded upon and agreeable to the Word of God, and is highly expedient.

3. Believing that Synods and Councils as set forth in our Con-

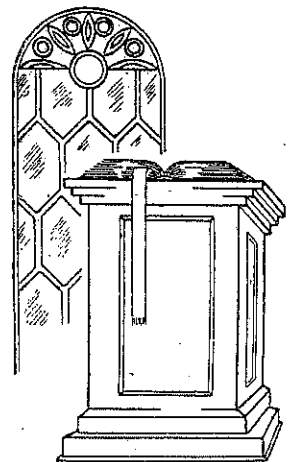
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# "LAUGH! YOU SINNER! LAUGH!"

Sermon by DAVID OTIS FULLER, D.D., Pastor,  
Wealthy Street Baptist Church, Grand Rapids, Mich.

I like to laugh. And there are very few people in this old world of sin and tears who don't enjoy a good hearty laugh. And those few either have chronic dyspepsia or their nerves are so shattered and gone that they have forgotten how to laugh. I maintain laughing is good for a person, that is, the right kind of laughter. I have always said that if a minister hasn't a saving sense of humor, and if he can't laugh at times in certain situations that arise, the best thing he can do is to apply for old age insurance as fast as he can, for as sure as he's living he'll be bald-headed or gray-haired, or both, before he's fifty.



You know the story about Lincoln during the dark days of the Civil War. A certain high official came to him on a grave matter of government. As he sat down, Lincoln began telling humorous stories one after another and laughing heartily as he told them. Finally the official could stand it no longer, "Mr. Lincoln, I didn't come here to joke. This is serious business and a crisis in government concerning this war, and it's no joking matter. I wonder that you act the way you do when your country is in danger of being rent asunder." The President turned to him and said slowly, "Mr. So-and-so, telling humorous stories and laughing as I do has saved my sanity. The burden is so terrific and so crushing that if I couldn't get out from under it at times and laugh and forget, I'd go crazy." And the man understood and agreed with a grave nod of the head.

And I've found again and again when nerves seem to be on edge and work piles up and things happen that would discourage the most optimistic, a good hearty laugh over a joke or a circumstance you find yourself in is a positive life saver.

There are all kinds and degrees of laughter. Who hasn't heard the shrill carefree laugh of the child at play. Not a care in the world; happy all the day as he plays with his friends, and the moment that curly head rests upon the pillow at night, he's off to dreamland. No tossing for them with tired, taut nerves and headaches that hammer at the walls of his temples, like riveters on a steel structure. There's the laugh of the person who tries to be gay and happy, but underneath the laughing mask is a heart broken with grief or trouble, or disappointment. I've told you, or you must have heard it somewhere, the story's so familiar, of the man who went to the doctor for advice. "I'm a nervous wreck, Doctor. I can't sleep; I have no appetite; the least thing bothers and upsets me. What shall I do?" The doctor studied his case awhile and then said, "Do this. There is a comedian here in the city playing at a certain theater. I want you to attend that show and get a good hearty laugh. He can make anyone laugh, I went myself and had to hold my sides, he was so funny. You need that kind of tonic." The patient smiled faintly, "There's only one trouble about that suggestion, Doctor, I'm that comedian."

There's the laugh of the one whose mind has snapped and who has to be put away. A weird, unearthly laugh; a laugh you cannot possibly join in; it makes the cold chills run through your body. And then there is the sneering, jeering laugh which is heard so often these days. The cynic's laugh that has hidden behind it all of the venom and hate of hell. I've heard it any number of times. So have you. It comes from young and old alike, and it comes the most frequently when such subjects as God and Christ and the Bible and Heaven and hell are mentioned—seriously. It's always there even though it may not be heard. It may be here tonight; it has been many times before tonight. The first laugh of its kind was heard in the Garden of Eden as Satan the serpent asks a question of the woman. I know he must have laughed as he asked her. You can't ask such a question without a sneering laugh accompanying it, "Yea, hath God said, Ye shall not eat of every tree of the garden?" All the poison of the bottomless pit was wrapped up in that laughing, sneering question. How often repeated since then no one knows; the number of times is too large to tabulate. And as the clock ticks off the minutes now-a-days the number increases with the passing of every hour.

I would call your attention to just one phrase that came from the lips of our Lord, found in the sixth chapter of Luke right in the midst of the beatitudes. Strange place to find such words, but here they are, and they carry a solemn meaning and a solemn warning. He has just mentioned a number of blessings on the poor, the hungry, on those that mourn, on those that are hated for His name's sake, but He turns to the other side of the picture and pronounces woes, "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger." And then He makes this solemn declaration, "Woe unto you that laugh now! for ye shall mourn and weep." You remember what we read tonight from the Scriptures. God tells Ezekiel He has set him a watchman over the house of Israel. God says to Ezekiel, "Therefore thou shalt hear the word at my mouth, and warn them from me." God told him, "Blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning . . . his blood shall be upon his own head." I have been commissioned from Almighty God to be one of His watchmen in this world of deepening gloom and darkest night, with sin on every hand. This is the trumpet God has commissioned me to blow, this Holy Word, the Bible. And it is a trumpet that gives no uncertain sound. I'm blowing it again tonight as a warning. If you heed, sinner, and are saved, well and good. If you don't, your blood is on your own head.

God said when He was here in this world in the person of His son, "Woe unto you that laugh now!" Laugh! you sinner! Laugh! If you are going to laugh, if you must laugh, if you take delight in laughing, then laugh now. Laugh at God and the fact of His eternal existence! Say there is no God, and get your cronies around to agree with you and cackle with you in your fool's laughter together. Be like Sinclair Lewis and the other boastful atheists who at different times have stood before an audience and raising their fist to heaven, said, "If there is a God, let Him strike me dead right here and now." And then when nothing happened they turn to the crowd and boastfully exclaim, "See, didn't I tell you there wasn't any God?" As if God Almighty would take time out from running the universe to pay attention to such a poisonous microscopic worm as a blustering atheist down here on earth! Why, whole nations have done that same thing, but God isn't going to change His plans just for them. God has set a time for judgment before the great throne; that time has been set from all eternity, and it will not be changed. We draw nearer and nearer to it as the days slip by. Weigh carefully the truth uttered in that statement from Ecclesiastes, chapter 8, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Just because judgment is delayed, don't play the fool and vainly think that judgment will never come.

Clarence Darrow, the famed criminal lawyer who died not long ago, said on his seventy-ninth birthday, "I say that religion is the belief in a future life and in God. I don't believe in either." And some one commented, "The hoptoad beside the track, swelling up his ugly carcass until it looked like a bloated, dirty bag filled with hot

air, watching the express train roar by, might croak foolishly enough, 'I don't believe in such a thing as a locomotive engineer.'"

It was one of the Bacons, I cannot recall which, either Francis or Roger, who made the learned and truthful statement, "I had rather believe all the fables and legends of all history, Talmud and Koran included, than that this universal frame is without a mind; and therefore, God never wrought a miracle to convince an atheist of His existence, because His ordinary works of nature are convincing proof enough. It is true that a little philosophy inclineth a man's mind to atheism, but depth of philosophy bringeth men's minds about religion."

I've said, laugh, yes, laugh your loudest and your loudest and your hardest here in this world, if you must laugh at the existence of God and the sovereign power of a sovereign Creator. But when the last labored breath is drawn by your disease-ridden or age-ridden body, you'll never crack a smile in all eternity! The Scriptures tell us that when the wicked rage, when the nations seek to dethrone God, then (Psalm 2:4) "He that sitteth in the heavens shall laugh." And again we read in Psalm 37: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming."

"Woe unto you that laugh now!" Laugh at the Bible, sinner, if you must, but you'll have to do all your laughing now—in this life. Laugh long, laugh loud. Get others to laugh if you will. Form an anvil chorus from hell and laugh together. Make jokes out of it. Get in the pulpit and ridicule it as nonsense and myth. Saturate your mind with Tom Paine's "Age of Reason," but I say unto you, in the midst of your revelry and railing against God, the laughter will die away into an echo, and the smile of scorn on your lips will turn into a look of horror and despair which will never come off.

There was a dinner party being held in New York City, on the second story of a Chinese restaurant. A church in New York was sponsoring it! The men had lighted up their cigarettes, and women, too; beer and wine were flowing freely, the parishioners were having a gay time of it. Some one noticed wisps of smoke coming through the cracks in the floor. "Oh, that's just Chinese incense they're burning downstairs!" remarked some one and little attention was paid to it. But it wasn't. The smoke grew thicker, and without warning flames burst in upon them. The smiles on faces were wiped off as if by magic; the laughter was turned to screams of pain and terror. A wild stampede for the doorway; a veritable firetrap. The toll of killed and injured was sad to behold, and the list from a church register! And just that suddenly, my friend, will God's judgment overtake you in your laughter and joking about this blessed Book.

Why do men laugh at the Bible, joke about it, tell their congregations that you are not even half intelligent if you believe it from cover to cover? It's explained very easily. To hide and cover over the sin in their lives! If you're unsaved, and you are treating this Book lightly, laughing at those who believe; joking about its contents, the story of creation, the fall of man, the miracles of Christ, you can put it down as a fact, tried and true, there's hidden or open sin in your life whether adultery, drunkenness, the dope habit, unfaithfulness to your wife or husband, indulging in all manner of worldliness. And the minister in the pulpit who ridicules this Book, tells people it is not true and not inspired of God, the same may be said for him. Spurgeon said, "This Book will keep you from sin, or sin will keep you from this Book." It all comes down to the one fact; the Bible deals with sin so unsparingly that men can't stand reading it or having other people believe it, so, to cover over their own sin, they condemn it and criticize it and tear it to pieces. Ah, friends, you and I have no idea what sin can do to a human soul; things that would be unbelievable unless you saw them with your own eyes. A professor of mine at seminary often said to the class, "Gentlemen, you wouldn't believe if I told you how far down in sin some young men have gone who have passed through this institution studying for the ministry and beginning in churches as ministers of the Gospel." Sin can and will raise nothing less than hell with the human soul once it gets started.

Some of you in this audience, members in good and regular standing of some church, and perhaps of this one, some of you I say are playing with sin in secret. No one knows about it—yet, except perhaps one or two, but God knows. And if you don't cut yourself clear of it right now and come to Calvary seeking with a broken heart before your God, forgiveness and cleansing, there's going to be hell to pay in your life—and that's not the worst of it—in other lives, too! That's one tremendous barrier to revival in the churches. Not only laziness among Christians to speak to others about accepting Christ; not only being spiritually stuffed and overfed and refusing to give out what God has so graciously given you; not only bitterness and bickering, grudges held and gossip peddled; not only refusals to speak to each other, and feuds between families over some petty difference that Satan uses to make a fool out of you, BUT, Christians living in sin because of a distorted and a grotesque application of the doctrine of grace as found in this Book; because of the Devil's logic they have imbibed or worked out themselves, "I am saved once and for all. Everybody who is once saved is always saved. Therefore saved persons can do just as they please; they'll never go to hell." You sincerely believe such a doctrine tonight? Then you're headed for hell right here and now, faster than a black Hottentot in Africa! You pseudo-Christians who think you can be saved, and at the same time play with sin, have you ever stopped to think what sin will do? I heard this not long ago; perhaps you have too. It bears repeating. A German professor at Bonn University decided to trace the descendants of one fallen woman who had gone deep into sin. And what did he find? The number of her descendants through the life she led, over a period of 40 years, was 709. Of these, 142 were beggars, 64 were on charity, 181 lived disreputable lives, 76 were convicts, and out of those 76, 7 were murderers. And in 75 years all of them cost the government \$1,250,000. "Be sure your sin will find you out!" "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Think how much misery and agony and sin and expense could have been saved if some Christian had been on the job and had led that woman to Christ before she started on the path to hell, dragging nearly 1,000 people with her!

"Woe unto you that laugh now!" Laugh at Jesus Christ, if you will, if you must, but laugh now. Oh, it cuts the heart of the Christian these days to hear and see the way men joke and laugh about the Lord Jesus Christ, the best Friend they could ever have! But then, it is natural for the natural man to do just that. Do you recall in the 8th chapter of Luke's Gospel, just two chapters farther on from the one with these words of our Lord we mention tonight? The Lord is on His way to the house of Jairus, a ruler of the synagogue. The ruler had sought Him, fallen at the feet of Christ, begged Him to come, and hurry, too, for his little daughter lay desperately sick in his home, not expected to live. And the Lord starts for the home of the anxious parents. He is delayed in coming because of the crowds that throng Him. And finally one of the ruler's servants comes and says to his employer, "Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." He comes and finds them all weeping and wailing. He tries to comfort them, and says, "Weep not; she is not dead, but sleepeth. And—THEY LAUGHED HIM TO SCORN," the record tells us. They ridiculed Him for His comforting words. He had come to help them and they turned on Him in their hatred of Him. But in spite of their unbelief and hatred, the Lord raises the child from the dead and restores her to her parents. How could their hearts be so hardened; how could their souls be so black with sin; how could their wills be so steeled against God that they could thus laugh Him to scorn at a time when He had come to help? I do not know, but that was their condition none the less.

Oh, sinner, tonight, why do you laugh at Jesus Christ? What has He ever done to you that causes you to take His name in blasphemy, (Continued on Page 4)

## Impressions of the First General Synod

(Continued from Page 2)

or at most lukewarm. That is not a railing accusation, but the statement of a fact which many others have observed. Most advocates of other views show about as much inclination to become excited about the appearing of Christ as does a ten-year-old boy about the multiplication table. They are sure that they are right, but they are more interested in the "errors" of premillennialism than they are in the blessed hope itself. Premillennialists are interested in showing that their view is right, but only in order that all may share the thrilling joy of the blessed hope. One view is negative, the other positive. That fact would not alone prove the premillennial view to be right, but it does tie in with the fact that in the history of the Church the Holy Spirit has ever stimulated the minds and hearts of millions concerning the next great doctrinal development. And hardly anybody can deny that interest in eschatology has risen only with the rise of premillennial doctrine.

But while the Bible Presbyterian Church is thus distinctly a premillennial Church, it has not made the ghastly mistake of withholding fellowship or communion from those Christian brethren who have not yet come to see the doctrine, or who may never come to see it—on earth. It welcomes into its fellowship and into its ministry those who may hold other views, so long as those views are not contrary to the system of Doctrine of the Bible as it is set forth in the Confession. This is in accord with the great Presbyterian tradition, which has always maintained eschatological freedom. The resolution guaranteeing such liberty will be found elsewhere in this issue of the Beacon. The situation, in the other body to which we formerly belonged is therefore reversed. In the old body the Confession was not premillennial, but premillennialists had liberty. In the Bible Presbyterian Church the standards are premillennial, but non-premillennialists have liberty. has taken cognizance of doctrinal development, but it has not degenerated into a sect which makes agreement on eschatology a condition of communion.

As for government, the Church is Presbyterian. But it has repudiated those autocratic, un-Presbyterian attitudes and powers which have grown up in some Presbyterian bodies. Congregations are to own their own property, and the parts of the Constitution guaranteeing this ownership are unamendable and irrevocable. This could hardly be any stronger. No congregation entering the Church need fear property domination or legalized robbery, even if times should change and the Church some day be controlled by ecclesiastical gangsters.

The Church recognizes the essence of Presbyterian government as government by those who have been ordained Presbyters. Of these there are two kinds, ministers and ruling elders. They differ in function, but in authority they are absolutely equal. The Synod modified the proposed Form of Government at several points in order to make this clear. The word "judicatory" which has achieved such an unenviable reputation of late years has been eliminated entirely from the Constitution, and the older word of the Church of Scotland, "court," substituted. It is not used in the modern sense of a court of law, but in the old ecclesiastical sense of a gathering of a Church assembly. The courts of the Church have strictly limited and delegated powers, from the first to the last. There are no "reserved" or indefinitely stated powers which would enable future ecclesiastical lawyers to spin out tenuous theories giving the courts rights nowhere granted in the Constitution. This is what was done in the 1934 deliverance against the Independent Board. And even if future generations should rise which knew not Joseph, it would be almost impossible for them to wield a big stick simply because if any congregation should not like it, it may arise and go with all its assets.

I am well aware that the ecclesiastical politicians of the Bible Presbyterian Church in the U. S. A. and other such bodies will say, "How can you hold a Church together unless there is the property tie?" My answer is, that any Church held together by the property threat which would not hold together if congregations were free to withdraw with their own property, does not deserve to be called (Continued on Page 8)

## CHRISTIAN BEACON

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THURSDAY, SEPTEMBER 15, 1938

## GENERAL SYNOD

It is not very often in the history of the Church that men are privileged to sit in adopting assemblies, that is, in assemblies where doctrinal standards are set up and a banner is raised to the Word of God. It was a real joy to have a part in the deliberations of the first General Synod of the Bible Presbyterian Church. There was nothing of the bitterness and strife which has characterized the assemblies of other bodies with which we have been associated in recent years.

The Communion Service was an hour of fellowship never to be forgotten. There for the first time in many, many months men who have been put out of churches, who have been told they could not take Communion, and who have walked out of a Church because of its sin were privileged to sit together and partake of the cup of the Lord in faith, knowing that they were not unequally yoked together with unbelievers. The times of prayer were truly old-fashioned prayer meetings, and the presence of the Spirit was most evident.

This issue of the Beacon contains the significant and important actions of the Synod. The great issue of the day is Modernism and it is on that issue that the Synod desired the great battle of the day to be waged. It is of historic significance that the Synod took action clearly setting forth the teaching of the Bible concerning the Lord's return. This is an important doctrine, but it is of a different nature from the issue of the apostasy of our day and the denial of the blood of Christ and the resurrection of Christ on the part of men in the visible Church. In this connection the Synod was careful to recognize the liberty of men to have different views concerning the Lord's return. The entire matter of the coming of Christ was raised by a flank attack made upon the premillennialists by leaders in Westminster Seminary during the establishment of the Presbyterian Church of America. Their intolerance of the premillennial view naturally became one of the reasons for the division which followed and for a clarification of that teaching as now established in the Bible Presbyterian Church. The Presbyterian Church of America is today an amillennial church.

The Bible Presbyterian Church is today what men thought the church formed by those who withdrew from the Presbyterian Church in the U.S.A. would be, up until the time of the death of Dr. Machen.

The General Synod unanimously took action recommending total abstinence as the wisest policy for young people to pursue—the very thing the Presbyterian Church of America refused to do, another reason for the disappointment of many Christians in that group.

"God moves in a mysterious way His wonders to perform," and in His own time He has raised up this body to bear witness to His truth and to carry on a testimony to the glory of His name. The Bible Church goes forth unashamed of the Gospel of Christ and desirous of being a faithful witness to the fullness of the teaching of the Word of God and that glorious system of doctrine set forth in that blessed Book, which recognizes that salvation is by grace and grace alone.

## RADIO

We depend upon the members and friends of the radio audience to support by their gifts and prayers the broadcast. It costs about one hundred dollars a week to carry on this ministry.

We have found that the system of pledges and envelopes has worked in the past, enabling us to broadcast without talking about money every Sunday night. We have received already pledges amounting to twenty-six dollars per week.

We appeal particularly to the friends in the radio audience. If you can contribute twenty-five cents a week or more, please let us know immediately.

The Collingswood people themselves are "pledged up" to the limit, and have given at great sacrifice for building the tabernacle and for maintaining the large missionary program of the church, and we must depend for help in the radio ministry upon those who receive a blessing from week to week.

God has marvelously used the radio. In the Beacon Rays this week a few letters dealing with the radio are given. Will you ask the Lord Jesus Christ what part you should have in sending forth His Word through this medium?

## Bible Institute Has 25th Anniversary

By John B. Cole,

Executive Secretary, Bible Institute of Pennsylvania

The Bible Institute of Pennsylvania was founded on July 8, 1913, by the Rev. William W. Rugh. The power of God has been manifested in the school through the years, and from a small beginning the Lord has continued to increase the work until 844 were enrolled in one year and many more attended classes. Many of the graduates are in active Christian service, some in this country and many in foreign lands.

Through these twenty-five years the object of the school has been "To Know Christ and to Make Him Known." The curriculum has been built around this twofold purpose.

The major Bible subjects are planned to lead the student into a personal experience of Jesus Christ as Saviour and Lord, and the minor subjects of the course are based upon Biblical material which is intended to train the student in the art of witnessing for Christ. Thus the course of study centers in the material and method of the Bible.

The fact that this type curricu-

lum has been owned of God during the years is illustrated by the practical work report of Day and Evening students for one school year, which is as follows:

Persons spoken to.....	25,350
Professing conversion ...	2,258
Backsliders professing restoration .....	492
Bibles distributed .....	507
New Testaments distributed .....	315
Gospels distributed .....	10,224
Tracts distributed .....	228,892
Sunday school classes taught .....	11,263
Attendance of Sunday school classes taught...	84,123
Street meetings .....	115
Mission meetings .....	420
Church services .....	234
Young People's group meetings .....	879
Fishing Club meetings...	117
Hospital visits .....	393
Jewish homes visited.....	1,790
Jewish meetings (boys)...	33
Meetings in Morals Court.	11
Miscellaneous meetings ..	1,443

We praise the Lord for the rich heritage God has given the school through its founder and his co-workers, and pray that this Twenty-fifth Anniversary may mark the beginning of even greater things in the history of the Bible Institute of Pennsylvania.

## Resolutions Adopted by General Synod

## Resolution Concerning Southern Presbyterian Church

The following was unanimously adopted:

WHEREAS, we have declared it to be our purpose to continue the true spiritual succession of the Presbyterian Church in the U. S. S., which we hold to have been abandoned by the body now bearing that name; and

WHEREAS in so continuing the true spiritual succession of evangelical Presbyterianism we believe it our solemn duty to disassociate ourselves from certain acts taken by the body to which we formerly belonged, which acts were contrary to its true spiritual witness, beyond the power of its courts lawfully to adopt, and unjust to a great body of fellow-Christians; and

WHEREAS, we ourselves have recently experienced a similar usurpation of unlawful power;

THEREFORE BE IT RESOLVED that this Synod repudiates as unlawful and unchristian the actions of the General Assemblies of the Presbyterian Church in the U. S. A. taken against our Southern brethren in 1861, 1865, 1866, and 1867 in requiring them to submit their conscience to the General Assembly, expressing our sorrow and regret for them, and declaring that for us and for all those who do or shall adhere to us, the aforesaid actions are repealed and annulled as having no basis or warrant in Holy Scripture. And

BE IT FURTHER RESOLVED that this resolution be transmitted by the clerk of this General Synod to the Clerk of the General Assembly of our sister Church, the Presbyterian Church in the United States, and to the clerk of each Presbytery thereof, and that this General Synod appoint a fraternal delegate to convey in person the sentiment of this body, and to express our fellowship, to the next General Assembly of our brethren in the South.

## Resolution Concerning Passing of Vaughn

RESOLVED that we, the ministers of the Bible Presbyterian Synod at its initial meeting, do hereby express our deep regret and sorrow in the passing away of our fellow-minister of the Gospel, R. Jackson Vaughn, and ask that the Stated Clerk be instructed to convey our sympathy to the bereaved wife and mother, Mrs. Nancy Vaughn, Conneaut Lake, Penna.; Mrs. R. Jackson Vaughn, 4937 Lincoln Avenue, Chicago, Ill.

## Resolution Concerning the Use of Intoxicants

The following resolution was presented to the Presbyterian Church of America by the Rev. William T. Strong in 1937, and it was rejected because it recommended the wisest policy to be that of total abstinence. The resolution, as unanimously adopted by the Bible Presbyterian Church, is as follows:

We, the members of this Synod, in the interests of making clear our position on this particular matter, namely, the questions of a Christian's relation to the use of intoxicating beverages, and with no slightest intention of setting ourselves up in judgment on the conscience of any man where the Word of God has not bound him, do desire to declare that we deem it wise to pursue the course of total abstinence; and furthermore, we lament the widespread tendency of the American people toward intemperance, and we are unalterably opposed to the modern saloon and the liquor traffic in general, which, as now carried on, is associated with and leads to sinful abuses, and is subversive of the general welfare of society.

## Resolution Concerning Faith Seminary

WHEREAS there is no greater need in the Christian world than the training of ministers able to present the Gospel of Christ and to defend and expound the Word of God faithfully and truly; and WHEREAS such an institution must be scholarly, able to deal fairly and comprehensively with the best thought of modern times

## We Must Have the Pure Gospel



"Laugh! You Sinner! Laugh!"

(Continued from Page 3)

joke about His mercy-filled Gospel, treat lightly that Cross upon which He hung and died, steel your heart against Him and His voice as He speaks to you, and refuse to step out for Him? You wouldn't laugh at or mock the surgeon who would operate upon your body to save it from death because of disease. Hardly. You couldn't thank him enough. Why should you laugh at and treat lightly Jesus Christ who wants to cleanse and heal your soul from the awful disease of sin with which you are afflicted?

Those two men entombed in that gold mine in Nova Scotia for so long, several years ago, and their companion dying, they didn't laugh at or jeer or hold up to scorn those who worked so feverishly to get them out of that pit of darkness and death before they drowned or died from exhaustion. No, they were glad to know there was some one who cared enough for them to work without rest, night and day, frantically digging away the dirt and stones to rescue them from their awful plight. Trapped in a gold mine they were. Had the stones at their feet, in the sides of the cavern been each one a pure gold nugget, it would have done them no good. All such gold would never have given them their life and freedom. They could do nothing but wait and pray and hope that their rescuers would dig through in time. A harrowing experience it must have been.

Oh, what a picture, what an almost perfect picture of the sinner outside of Christ! Why should you, my unsaved friend, laugh at or treat lightly Christ the Rescuer of your soul? He dug, oh, how deep! He dug, down, down to the very pit of hell where your soul was in darkness and despair, with a stone wall barrier of sin between you and God, that He alone could break open and save you from eternal death. And He broke it open, too. He used one tool in doing it, a wooden cross that did all the work. Oh, how He sweat for you on that cross; oh, how He agonized there in your place, my place! You may think the glitter and the gold of this world all around you is enough to satisfy you, but you're wrong, and you know it, too. Nothing in this whole wide world can ever save your soul. It must be something outside of this world. It must be Jesus Christ. He paid it all. He did all the work. You were helpless to help Him just like those men in the mine pit. Christ has done all the work now, once and for all. All you have to do is by simple faith in Him, take His nail-scarred hand and walk out of the pit of sin in which you are trapped tonight, and be brought up to His wounded side, where there is light and fresh air and food for your hungry soul.

"Woe unto you that laugh now! For ye shall mourn and weep." Three verses before these words, our Lord just reverses this statement, "Blessed are ye that weep now: for ye shall laugh." What did He mean? I believe He could easily have meant this: Blessed is that soul who has cried out from his heart to God that he is a lost sinner, and has wept over his sins and rebellion against God, and then as he has come to Calvary's cross he has wept again, not in anguish but in joy, the sheer joy of knowing that his sins were forgiven and washed away in the precious blood of the Son of God, the Friend of sinners, the Saviour of sinners. Such an one who weeps now will laugh with joy, not only now in this life, but all through Eternity.

I stand amazed in the presence  
Of Jesus, the Nazarene,  
And wonder how He could love me,  
A sinner, condemned unclean.

For me it was in the garden  
He prayed, "Not my will, but Thine";  
He had no tears for His own griefs,  
But sweat drops of blood for mine.

His mercy is wide enough; His grace is deep enough; His love is tender enough to take care of all of your sin tonight, to bury it in the deepest sea, to blot it out with His precious blood forever; to cast it behind His back as "far as the east is from the west"; to remember it no more against you. What more can God do for you, my unsaved friend, than this?

and also uncompromising in its attitude toward unbelief and uncleanness, whether of doctrine or of life; and

WHEREAS Faith Theological Seminary, with its splendid corps of highly trained and consecrated teachers, is admirably meeting this need;

THEREFORE BE IT RESOLVED that we, the members of the Bible Presbyterian Synod, give thanks to God for the establishment of Faith Theological Seminary and for the way in which His signal blessing has rested upon the institution;

AND BE IT FURTHER RESOLVED that we commend Faith

Theological Seminary to Christians everywhere, in order that it may receive that support, both in prayers and in gifts, which will enable it to continue and to grow.

## Resolution Concerning Eschatological Liberty

The following resolution was unanimously adopted by the Bible Synod pertaining to the freedom within the church in the teaching concerning the Lord's return:

WHEREAS this General Synod has adopted changes in the Confession of Faith and the Larger

(Continued on Page 6)



# LOCAL CONGREGATIONS GIVEN PROPERTY RIGHTS

(Continued from Page 2)

fession of Faith are founded upon and agreeable to the Word of God, and believing further that when Scripturally conducted, such courts are an aid to the faith and life of the flock of Christ, we authorize the spiritual government of this Church by sessions, presbyteries and synods, which are to be composed only of Presbyters.

4. These courts shall not possess any civil jurisdiction, nor may they inflict any civil penalties. Their power is wholly moral and spiritual, and that only ministerial and declarative of the Word of God. They possess the right of requiring obedience to the commands of Christ and of excluding offenders against Him from the privileges of the Church, but only in such manner and to such extent as is specifically authorized by the Constitution of this Church.

5. The ordinary and perpetual officers of this Church are Ministers, Ruling Elders and Deacons.

## Chapter 5 Of Ministers

The office of the minister is first in the Church, both for dignity and usefulness. The person who fills the office has, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in his church, he is termed minister. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispensed the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God, and in humility he is the servant of Christ, separated unto the Gospel of God.

## Chapter 6 Of Ruling Elders

Ruling elders are the particular representatives of the people, chosen by them from their own number, for the purpose of joining with the pastors or ministers in the government and discipline of the church. This office is recognized in the Holy Scripture.

## Chapter 7 Of Deacons

The Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use.

## Chapter 8 Of the Church Session

1. The church session consists of the pastor or pastors and ruling elders, of a particular congregation.

2. If there are more than nine ruling elders, the pastor and at least one-third of the elders shall constitute a quorum. If there are three to nine ruling elders, the pastor and two ruling elders shall constitute a quorum. If there are less than three ruling elders, the pastor and one ruling elder shall constitute a quorum.

When a church has no pastor and there are more than nine ruling elders, five shall constitute a quorum; if there are five to nine ruling elders, three shall constitute a quorum; if there are less than five ruling elders, two shall constitute a quorum; if there is only one ruling elder, he does not constitute a session, but he should take spiritual oversight of the church, should represent it at Presbytery and Synod, should grant letters of dismission, and should report to the Presbytery any matter needing the action of a church court.

However, any Session, by a majority vote of its members, may fix its own quorum, provided that it is not smaller than the quorums stated in this paragraph.

3. The pastor of the congregation shall always be the moderator of the session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other minister of this Church as they may see meet to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.

4. It is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the session shall be either the minister appointed for that purpose by the presbytery, or one invited by the session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the session may proceed informally without it, any action taken at such an informal meeting being subject to ratification at a duly constituted meeting.

5. In congregations where there are two or more co-pastors, they shall, when present, alternately preside in the session.

6. The church session is charged with maintaining the spiritual government of the congregation; for which purpose, they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church by Confession of Faith in Jesus Christ, reaffirmation of faith in Jesus Christ, or Church Letter; to admonish, to rebuke, to suspend or exclude from the Sacraments, those who are found to deserve censure; to determine all matters concerning the conduct of worship and of other religious services; to concert the best measures for promoting the spiritual interests of the congregation, including the supervision of the Sunday School and of other organizations within the church; and to appoint delegates to the higher courts of the Church.

7. The pastor has power to convene the session when he may judge it requisite; and he shall always convene them when requested to do so by any two of the elders.

8. Every session shall keep a clear record of its proceedings; which record shall be, at least once in every year, submitted to the inspection of the presbytery.

9. Every session shall keep registers or rolls of the members of the church, both of believers and of their baptized children; of suspensions from the Lord's Table, of the deaths and other removals of

church members; but the names of members shall be placed upon or removed from the rolls of the church only by order of the session.

## Chapter 9

### Of the Presbytery

1. A presbytery consists of all the ministers, in number not less than three, and regularly elected ruling elders from each congregation, within a certain district.

2. Every congregation shall be represented by at least one elder. Congregations having from three hundred to six hundred communicant members on the rolls shall be represented by two elders; those with six hundred to nine hundred communicant members by three elders; those with nine hundred to twelve hundred communicant members by four elders, and larger congregations in the same ratio thereafter.

3. Any two ministers, and at least one elder belonging to the presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.

4. The presbytery has power to receive and issue all complaints, and other matters, that are sought before it from church sessions in a regular manner; to examine and license candidates for the holy ministry; to ordain, install, remove, and judge ministers; to examine the records of church sessions; to resolve questions of doctrine or discipline seriously and reasonably proposed; to condemn opinions which injure the purity or peace of the Church; to unite or divide congregations, at the request of the people, but not without their consent, or to form or receive new congregations, and, in general, to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties guaranteed to individual congregations and persons under the Constitution.

5. It shall be the duty of the presbytery to keep a full and clear record of its proceedings, and to report to the General Synod, every year, censures, ordinations, the receiving or dismissing of members, the removal of members by death, the union or division of congregations, or the formation of new ones, and, in general, all the important changes which may have taken place within their bounds in the course of the year.

6. The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the clerk, shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the presbytery, and to the session of every vacant congregation, in due time previous to the meeting; which shall not be less than seven days. And nothing shall be transacted at such special meeting besides the particular business for which the court has been thus convened.

7. Every particular session shall be opened and closed with prayer.

8. Ministers in good standing in other presbyteries, or in any sister churches, who may happen to be present, may be invited to sit with the presbytery, as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the presbytery.

## Chapter 10 Of the General Synod

1. The General Synod of this Church shall consist of every minister and of elders from particular churches, according to the ratio set forth in Chapter 9, Sec. 2.

2. Any fifteen or more of these commissioners, one-half of whom shall be ministers, being met on the day, and at the place appointed, shall be a quorum for the transaction of business.

3. The General Synod shall have power to organize and conduct its business in a democratic and Christian manner. It shall receive and issue all appeals and complaints that affect the doctrine or Constitution of the Church, and are regularly brought before it from presbyteries or sessions, provided, that in administrative or judicial cases the General Synod shall have power to act by commission, subject to the provisions of the Book of Discipline. The General Synod shall review the records of every presbytery; it shall give its advice and instruction, in all cases submitted to it, in conformity with the Constitution of the Church; and it shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches.

4. To the General Synod also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church or presbytery; of erecting new presbyteries when it may be judged necessary; of corresponding with other Churches, on such terms as may be agreed upon by the Synod and the corresponding body; of recommending and aiding promotion of charity, truth, and holiness, through all the churches.

5. Although the deliverances, resolutions, overtures and other actions of the General Synod are to be accorded the weight which is proper in view of the character of the body, yet whenever such deliverances, resolutions, overtures and other actions are additional to the specific provisions of the Constitution, they shall not be regarded as binding unless they become amendments to the Constitution.

6. The General Synod may, at its own discretion, set up committees to act as its agents in conducting benevolent, missionary and educational enterprises, or it may commend to the churches, for their support, other such Christian enterprises.

7. The General Synod shall meet upon its own adjournment. On the day appointed for that purpose the Moderator of the last Synod, if present, shall open the meeting with a sermon, or in the case of his absence, some other minister shall open the meeting with a sermon and

(Continued on Page 7)

# Marriage Is State Right, Nazis Claim

(Continued from Page 1)

was assassinated in an abortive Nazi putsch in Vienna. His successor, Chancellor Kurt Schuschnigg, has been a prisoner of Germany since the annexation of Austria last March.)

A great mass of statistics was produced by Frank to prove that crime has been greatly reduced in Germany during the last five years. Then he added dramatically:

"Reverse these figures and you have the picture of crime increases in the so-called democracies."

He quoted a United States Senate report that \$13,000,000 is paid annually to racketeers. Then he said, "Our critics say there is not justice in Germany. We hurl this charge back to our critics: Never before has a people been as secure as Germany under Nazism."

The audience loudly jeered when Frank charged that democratic countries were tolerant of Soviet Russia and critical of Germany, and declared that "high church functionaries even turn houses of worship over to meetings against Nazism."

# Church Reopens After Fishing Season

The United Congregational Church of Butte, Mont., opened its doors for Sunday services on September 11.

The Rev. Emerson Harris, pastor, announced that, since the fishing season in Montana is about over, the members of his church are ready to return to the church.

Early in the summer months, when attendance at the Sunday morning services began to decrease, Harris changed the hour of worship from Sunday morning to Wednesday evening, "so that the men folks can go fishing." He reported an immediate increase in attendance.

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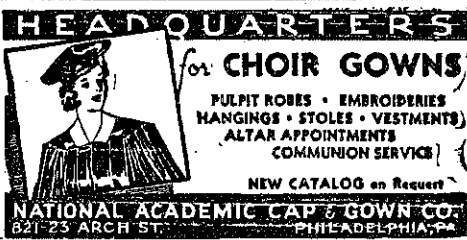
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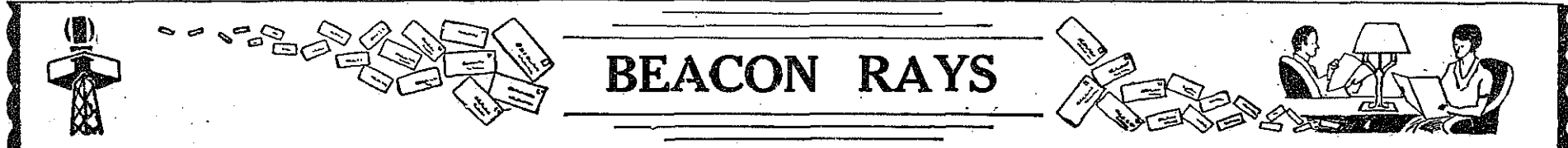
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# "Scriptural" Cryptogram COMMANDMENT OF LOVE

By BERT C. KOLB

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By Rhoda M. Trainer

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Then let us earnest be  
And never faint in prayer;  
He loves our importunity,  
And makes our cause His care.  
—John Newton.

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"May the Lord bless this work abundantly, for what finer testimony is there than that of upholding God's Word?"—Ventnor, N. J.

#### Much in Each Issue

"With the next issue please change my address. I don't want to miss any numbers because there is so much in each one."—Underwood, N. D.

#### Neglected to Send in Renewal

"We enjoy reading the Beacon and have missed it this week. I have neglected until now in sending you my renewal subscription. I hope I will get it next week."—Philadelphia.

#### Advised Not to Subscribe

"Some Presbyterian ministers are advising their congregations not to renew their subscriptions to the Beacon. We have our own conscience which the Lord Jesus Christ gave us. Our Bible is a lamp unto our feet and a light unto our path. We are led by the Holy Spirit. Thank you again for your paper."—Los Angeles, Calif.

#### New Missionaries to Receive Beacon

"Please send me the Beacon for one year, and I would like you to send it to the two new missionaries who have recently gone out from your church."—North Concord, Vt.

#### "Wonderfully Good"

"The Beacon for September 1 has failed to reach me. Will you please send me another copy? The paper is wonderfully good, and I want to read every issue."—Roaring Branch, Pa.

#### Information Received

"I enjoy reading the paper, and I am getting information that I could not get elsewhere."—Ypsilanti, Mich.

#### Light Received Via Radio

"It is with much pleasure and I deem it a great privilege to contribute to your Radio Fund. The light came to me while listening to your broadcasts last winter and, although an active member of another denomination, I separated from that denomination and became a member of the Bible Presbyterian Church of West Philadelphia, since which time I have heard and learned more of the Bible than I did in all my lifetime in the other church. I hope and pray that your radio messages may reach others as it has reached me.

"I am enclosing check for \$1.00, being one-half year's pledge. It will not be necessary to send envelopes if you will notify me at the time the balance is due."—Philadelphia.

#### May Souls Be Saved

"We consider it a great privilege to help with the broadcast, and will continue as long as we are able to do so. May many precious souls be saved through it this coming year."—Collingswood.

#### A Timely Message of Comfort

"Enclosed please find check for \$1.00 toward expenses for Tabernacle. It isn't very much, but may help a little.

"I cried to God about something last week, and today (Wednesday) I received my Christian Beacon, where, on page 8, Dr. Alfred Edersheim says, 'Nor can our faith fail while we can cry to a present and a living God.' I know God answered a prayer for me, and He must have inspired Dr. Edersheim to write those words so very comforting to me, for which I thank God.

"I always enjoy reading the Beacon."—Charlotte, N. C.

#### Glad for Sunday Evening Services

"Enclosed find my contribution to your Radio Fund. I am glad I can have a small part in your work.

"I always receive a blessing from your service on Sunday evenings. It seems as though there are such a few preaching the real Gospel these days. May the Lord continue to bless you richly in your work."—Philadelphia.

### Bible Presbyterian Church Roll of Ministers

Arclarius, Philip duB., Duryea, Pa.  
Brown, Benjamin Mickle, Nuevo Laredo-Temanlipas - Calle Peru, Ote 503, Mexico.  
Buller, M. Nelson, 116 Harvard Ave., Collingswood, N. J.  
Buswell, J. Oliver, Jr., D.D., Wheaton College, Wheaton, Ill.  
Campbell, Charles L., 710 S. Chase St., Wheaton, Ill.  
Chrisman, Charles D., Nanuet, N. Y.  
Dieffenbacher, Arthur J., Kuling,

Answer to last week's Cryptogram, entitled "WALK IN THE LIGHT," can be found in 1 John 1:5, 7.

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Hanna, James West, 514 Oak St., Marion, Ohio.  
Harris, R. Laird, 14th and Du-Pont Sts., Wilmington, Del.  
Heydenburk, Frank H., 432 S. Peoria St., Chicago, Ill.  
Hunter, Adam, Langdon, N. Dak.  
Jamison, Milo F., 943 N. Fairfax Ave., Hollywood, Calif.  
Jones, Desmond, 21 Crestmont Terrace, Collingswood, N. J.  
Jorgensen, Delbert P., Casilla 24, Ayacucho, Peru.  
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Laird, Harold Samuel, R. D. No. 3, Wilmington, Del.  
Laman, Clarence, 27 Park Place, Auburn, N. Y.  
MacRae, Allan A., Ph.D., 1205 Delaware Ave., Wilmington, Del.  
McIntire, Carl, 649 Bettelwood Ave., Collingswood, N. J.  
McIntire, H. Blair, Atlantic City, N. J.  
Matteson, E. E., Wilton, N. D.  
Monroe, Wayne A., Darlington, Md.  
Myers, David K., Lemmon, S. D.  
Pearson, M. A., Westville, Okla.  
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Simpson, J. F. Minor, R. No. 3, Frederick, Md.  
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Sterrett, T. Norton, Batesburg, S. C.  
Thomas, Martin Luther, 4245 Crenshaw Blvd., Los Angeles, Calif.  
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Vaughn, R. Jackson (deceased), 4937 Lincoln Ave., Chicago, Ill.  
Vining, Robert L., Maplecrest, N. Y.  
Wall, Peter F., 2134 Selby Ave., Los Angeles, Calif.  
Weir, Colin C., Wilmington, Del.  
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Haywood, A. L., 6156 S. Michigan Ave., Chicago, Ill. (South Side Presby. Church.)  
Hodge, Thos. L., W. Gravers Lane, Germantown, Phila., Pa.  
Jones, M. M., 16 W. 39th St., Chicago, Ill. (South Side Presby. Church.)  
Mower, Anson L., 707 N. 64th St., Philadelphia, Pa.  
Rue, J. Herbert, 1512 Lexington Ave., Merchantville, N. J.  
Schiffman, Fred W., 4937 Lincoln Ave., Chicago, Ill. (First Presby. Church.)  
Sibley, W. R., 847 Gwinn Place, Seattle, Wash.  
Stam, Peter, Jr., Wheaton College, Wheaton, Ill. (Stated Clerk, 1938, Chicago Presbytery.)  
Young, Lowell, 272 W. 14th Place, Chicago Hts., Ill. (Glenwood Presby. Church.)

### Resolutions Adopted by General Synod

(Continued from Page 4)  
Catechism which bring our doctrinal standards into harmony with the premillennial view of that blessed hope, the second coming of our Lord; and

WHEREAS, although we hold this view to be taught in God's Word, we yet recognize that there are sincere Christians who hold to other views of the events which shall accompany our Lord's return, but who nevertheless are one with us in receiving the system of doctrine taught in the Bible

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and stated in our doctrinal standards;

THEREFORE BE IT RESOLVED that this General Synod declares that subscription to our doctrinal standards upon the part of all office bearers shall be understood as leaving them and our churches and members free to hold any eschatological view which includes the visible and personal return of our Lord to earth, and which is not otherwise inconsistent with the system of doctrine of the Bible and the Confession of Faith and Catechisms of this Church.

#### Resolution Regarding the Independent Board

The Bible Presbyterian Church wishes to express its thanks to Almighty God for The Independent Board for Presbyterian Foreign Missions. It rejoices in the testimony of this Board to the Gospel of Jesus Christ, expresses its desire to support the Board in any way possible, and prays for the blessing of God upon its missionaries and members.

Believing that the Independent Board is an agency faithfully presenting the Gospel in all of its fullness, and in loyalty to Presbyterian doctrine and polity, the Bible Presbyterian Church commends it to the confidence, the support, and the prayers of Christian people.

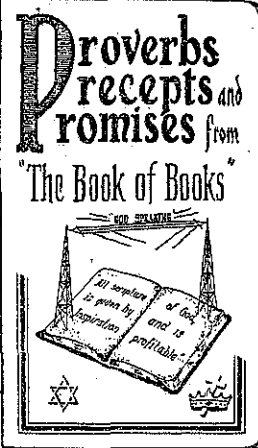
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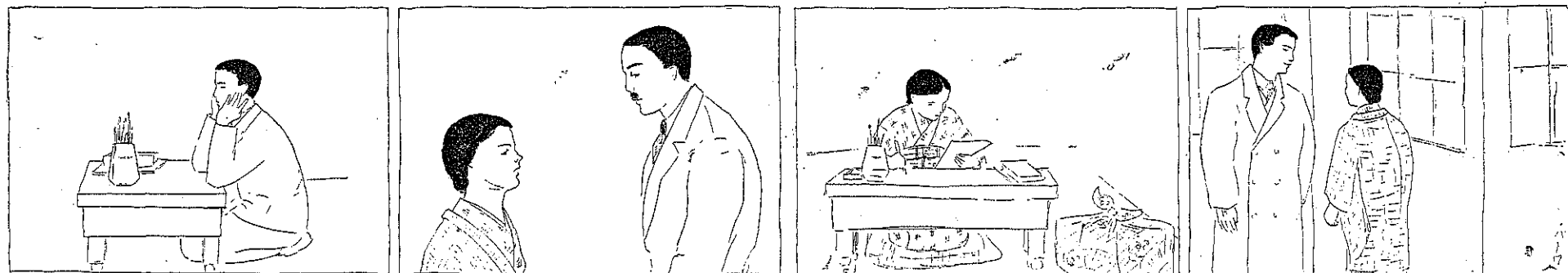
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### HIS WITNESSES—Chiyo Tezuka's Story

—ESTHER BOWER



The next three of four weeks Hirono San spent part of his days at work and some days at home resting, but the fever rose constantly. "It's queer," he said to Chiyo San, "I don't feel very sick but I can't seem to get better." "You stay home today," she said, "I'm going to have

a different doctor to come." Chiyo San waited anxiously while the doctor made the examination. Finally he said, "It's typhoid fever. He must go to the hospital immediately. I'll call the hospital and have them get a room ready," he added as he left.

Chiyo San suddenly felt quite old as she hurriedly tried to get together the things that her husband would need in the hospital as well as her own so that she could stay near him. With nervous haste she wrote a note of explanation for the brother.

"Chiyo San," Hirono San said as they waited for the arrival of the taxi, "I must confess I'm relieved. I was afraid it was tuberculosis. This shouldn't last long. You know, I've been well all my life and I've always thought it would be fun to be sick in bed for awhile," he added gravely.



LOCAL CONGREGATIONS  
GIVEN PROPERTY RIGHTS

(Continued from Page 5)  
preside until a moderator be chosen. No commissioner shall have a right to deliberate or vote in the Synod until his name shall have been enrolled, and his commission examined and filed among the papers of the Synod.

8. Each session of the Synod shall be opened and closed with prayer. And the whole business of the Synod being finished, and the vote taken for dissolving the present Synod, the Moderator shall say from the chair—"By virtue of the authority delegated to me, by the Church, let this General Synod be dissolved, and I do hereby dissolve it, and require another General Synod chosen in the same manner, to meet at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ A. D. \_\_\_\_\_" —after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

9. *Pro re nata* meetings of the General Synod may be called by the moderator of the preceding Synod, or, in case of his death, absence, or inability to act, by the clerk, with the concurrence or at the request of at least one-third of the ministers of the Church and an equal number of ruling elders. The call of such a meeting shall be mandatory if it shall be demanded in writing by more than half the ministers of the Church and an equal number of elders. Not less than thirty days' notice shall be given of such meeting.

Chapter 20  
Of Incorporation and Corporations

1. The General Synod, the several presbyteries and the several churches may maintain corporations to handle affairs pertaining to property and other temporal matters, which do not come properly under the jurisdiction of the courts themselves.

2. Only communicant members of a particular church in good and regular standing who are at least twenty-one years of age shall be entitled to vote at corporation meetings of the particular church; voting by proxy shall not be permitted, nor shall any one be allowed to vote except when the vote is being taken, subject to the laws of the state of incorporation.

3. The Board of Trustees of a particular church shall consist of the acting ruling elders in that church excepting in the case of a church organized and established prior to its reception.

4. All particular churches shall be entitled to hold, own, and enjoy their own local properties, without any right of reversion whatsoever to the Bible Presbyterian Church, its presbyteries, its synods, or any other courts hereafter created, its trustees or other officers.

5. The provisions of this chapter are to be construed as a solemn covenant whereby the church as a whole undertakes never to attempt to secure possession of the property of any congregation against its will, whether or not such congregation remains within or chooses to withdraw from this body. All officers and courts of the church are hereby prohibited from making any such attempt. The provisions of paragraphs four and five of the chapter are unamendable and irrevocable.

Chapter 21  
Of Amendments

1. Amendments or alterations of the Form of Government (except as provided in Section 2 of this chapter), Book of Discipline, and Directory for Worship may be made only in the following manner: the General Synod, after due discussion, may propose changes to the presbyteries, but they shall not be regarded as having constitutional validity until they have been approved in writing by a majority of the presbyteries before the next ensuing Synod; and it shall be the duty of the next ensuing Synod to declare that such changes have been adopted and are in effect. This does not apply to the Form of Government, Chapter 20, Sections 4 and 5, which are unamendable. Presbyteries may also overture the General Synod to send down suggested amendments to the Constitution.

2. Amendments or alterations of the Confession of Faith and Catechisms, and of the forms of subscription required of ministers, licentiates, ruling elders, and deacons, as these forms are found in the Form of Government, shall not be regarded as having constitutional validity unless sent down to the presbyteries by a two-thirds vote of the General Synod, approved by two-thirds of the presbyteries in writing, and finally adopted by a two-thirds vote of the General Synod next ensuing. Before any of the changes described in this section are proposed to the presbyteries, the General Synod shall appoint a committee to consider the proposed changes and to report to the next Synod.

3. None of the provisions of Section 2 of this chapter nor of this third section shall be modified except by the process which is set forth in Section 2, with the further exception that those parts of the Constitution declared unamendable, cannot be changed in any lawful manner whatsoever.

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Beauty Hints

By Estelle M. Grant  
MANANA GERM DESTROYS  
BEAUTY

Have you a manana complex—a tomorrow mind? "Examine yourselves, . . . prove your own selves" (2 Cor. 13:5), before you dismiss this important question.

The action of this treacherous manana germ is like a slow poison. It retards the circulation of good impulses, paralyzing the good-deed urge. In no time at all the victim becomes a habitual procrastinator. Healthy, radiant beauty cannot stand up under anything like that.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1), warns the wise man. Yet this manana germ sows in the mind of its victim the unhealthy decision never to do until tomorrow what can be put off today. One whose beauty is in a healthy, radiant condition will agree with Paul, who advocates, "Let us not be weary in well doing" (Gal. 6:9).

The words of our Great Beauty Specialist endorse this plan; they are, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

One or Two at a Time  
Experts agree that it is better to correct one or two beauty defects than to plan an elaborate beauty regime that simply will not fit in with your busy day. But to think that, because one is continually busy, one has no time to be beautiful is a great fallacy. The best defense against the

grip of this manana germ is to provide oneself with several small pads and pencils. Scatter them about wherever you expect to be, and as a duty urge, or a good impulse circulates through your mind, capture it by jotting it down on one of these pads. The result of such a plan will be really to "write them upon the table of thine heart" (Prov. 3:3). Thus you will remember them, and by your own effort make them come true, renewing your beauty meanwhile.

This same manana germ is responsible for many of our national ills, troubles, and loss of beauty. It lulls us as a nation to sleep, dulling our sense of personal responsibility; and before we know it, Mr. Satan and his cohorts have succeeded in placing in power men from out his ranks. Suddenly we are "as a man . . . awakened out of his sleep" (Zech. 4:1), shocked into consciousness, but utterly unable to do anything about it.

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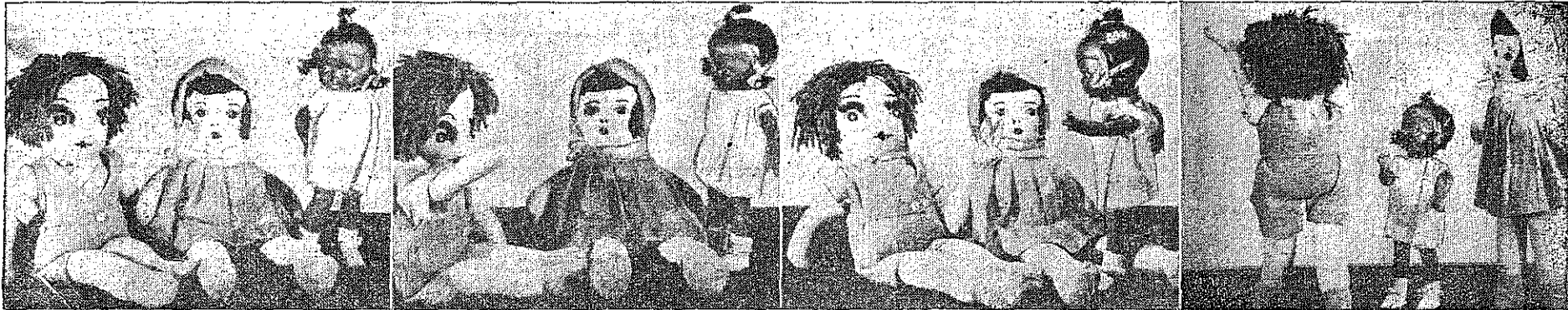
The "Zeal" Cure  
The best treatment known to rid one of this dangerous manana germ is daily application of "zeal." Apply personally to beauty headquarters, contact our Great Beauty Specialist for "the zeal of the Lord of hosts will perform this" (Isa. 9:7) cure for you, if you are willing to be cured.  
"It is good to be zealously affected always in a good thing" (Gal. 4:18). Be "zealous of spiritual gifts" (1 Cor. 14:12); "seek for all the commandments of the Lord your God" (1 Chron. 28:8); "pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:17, 18).  
"Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

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TINYTOWN TOTS—

—ED HUGHES



"Whut yuh says is right enough, Tom, in Jesus and He abides in us, and that for example. Without Him we cannot but doan fergit de Bible says we is ter be 'doers' o' de Word an' not hearers only." "Both of you are right, Dixie, but how we 'do' is the fine point. John 15:5 says that we will be fruitful if we abide without Him we can DO NOTHING." have faith . . . we have no hope . . . and cannot even begin to love our neighbor. We can DO nothing. We can do lots of things, but because a deed is good in itself, or connected with the church or religion is not enough. The question is, 'Does Jesus want you or me to do that thing?' Pray about it. If He wants you to, do it; if not, keep away from it. The best of good intentions need God to be successful."

## IMPRESSIONS OF THE FIRST GENERAL SYNOD

(Continued from Page 3)

a Church and does not deserve to hold together. It is, as I have remarked before, not a Church so much as a jail. The only cement that will really hold a body of Christians together as brethren and as a witnessing agent for Christ is simply mutual affection and confidence. You can't force affection. Any Church which is held together by anything else, which people would leave if they could without loss, violates the fundamental picture of the Church given in the New Testament. The New Testament Church was based upon the voluntary, glad desire of its members to join together in mutual love and labor. Are the bonds of property, then, stronger than those of the Gospel? Are they of greater worth, so that persons not held together by love must be held together by the threat of spoliation if they should go? What a low idea of the Church the whole property-threat state of mind possesses! What a low conception it involves of the freedom with which Christ has made us free! Solemnly, once and for all, the Bible Presbyterian Church at its very beginning has turned its back upon this whole property-control psychology. Congregations which love the Lord and want to be true to Him, which abhor ecclesiastical overlordship, but which feel their need of association and fellowship with other like-minded Christians will find this Church an ideal home. They enter freely and if they do not like it they are free to go. Many of us are persuaded that such a Church will ultimately be much larger, if our Lord tarries, than if it sought to lay claim to congregational properties. We believe this because we sincerely believe that the bonds of Christian love and fellowship are, in the last analysis, infinitely stronger than the enforced bondage of worldly possessions. If we are wrong in this, then the Gospel itself is wrong, for the Gospel assumes it. I have already taken entirely too much space, but the position of the Church as to the beverage use of alcoholic liquors and concerning a life separate from that of the unbelieving world must be recorded. The resolutions passed by the Synod concerning these matters will be found elsewhere in this issue of the Christian Beacon. As to the first of these, the Synod took strong Scriptural ground. It bound no man's conscience, but it did declare the wisdom of total abstinence and it expressed its opposition to the liquor traffic and

the saloon in ringing words. This resolution was identical, except for a few necessary verbal changes, with the amendment offered in the Third General Assembly of the Presbyterian Church of America by the Rev. William T. Strong, and which was defeated decisively in that body. Its adoption clearly puts the Bible Presbyterian Church on record as a "dry" Church, for which thousands upon thousands of Christian people will be profoundly thankful. The resolution on worldly practices speaks for itself, and is what one would naturally expect from a Church in which a passion for orthodoxy is so inseparably fused with a passion for consistent Christian living. Not that any of us in the Synod set himself up as an example: all of us, I think, are deeply conscious of the fact that it is only by God's grace that we redeemed sinners can either hold unswervingly to His truth or live the life that is Christ.

So much of the real fellowship and joy of this Synod has been left uncommunicated in this report that as I read it over I despair of it. It was a never-to-be-forgotten experience: some of us knew each other, some of us did not. But we soon found that our hearts were one and our minds were one. We spoke the same language and we understood each other. Gone, the clash and division and politics that had marred other years and other Assemblies. Which is simply to say that in God's most gracious providence we experienced the sweetly unifying presence of the Holy Spirit, Lord and Giver of Life, proceeding eternally from the Father and the Son. Whatever of good we did is to His glory. He will confirm it. Whatever mistakes we made were due to our human incapacity and sin. He will destroy them. But when it was all over how could we doubt that the Spirit Himself was the high and true moderator of our proceedings, or that He had used us, unworthy and fallible instruments, to lay the foundations for a new Zion to replace the old that has fallen, a citadel of God's truth and a refuge for His saints?

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## Exodus of Jews Serious Problem

According to Sir Neill Malcolm, League of Nations High Commissioner for Refugees from Germany, "only the reintroduction of the system of consular visas" by neighboring States prevented refugee departures from Austria this year from "assuming the proportions of a wholesale exodus."

Sir Neill declared in his report to the League Assembly, published in Geneva on September 5:

"The number of Austrian refugees admitted in due form to European countries exceeds 15,000. Their situation, however, is hardly better than that of refugees who have left without passports, since even when possessing such documents most of them are unable to return to their country..."

Sir Neill's report declared: "If we consider that 550,000 Jews, including 175,000 from the territory formerly constituting Austria, will be obliged to leave Germany, and if we add to this already large figure the Catholics, Legitimists, 'non-Aryans' and others whose numbers run into hundreds of thousands, we will have some idea of the extent of the problem with which the governments are faced."

Sir Neill urged the various governments to consider seriously the

possibility of following the French example of at least permitting the refugees to earn enough "to provide a modest subsistence before their departure for countries of immigration."

Meanwhile, the Swiss authorities, in attempting to stem the influx of Jewish refugees from Germany and former Austria, have adopted the attitude that although genuine political refugees, who

have been subjected to persecution, can be accepted, it is impossible to harbor large numbers of Jewish refugees without means of subsistence.

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## RADIO PLANS

### Fourth Year of Radio Ministry Begins

God has definitely blessed plans in the past. Sunday night broadcasts have led lost souls to Christ, strengthened and comforted many believers.

Without any money, but in faith, we have signed a contract with Philadelphia Radio Station WPEN for a weekly Sunday night broadcast from 8 to 9 o'clock throughout the year!

Three years ago, entirely on faith, we started on the air. Appeal was made each week for funds which God graciously supplied. Two years ago, however, we felt that the radio broadcast could be even more acceptably used for our Lord Jesus Christ if no mention of money or solicitation of gifts were made on the air. After much prayer and thought, we devised a simple plan of sending out radio fund envelopes similar to regular church envelopes to those in the radio audience who would contribute a small amount each week.

On the radio we presented this plan to our listeners, and enough individuals contributed through their pledges so that no further mention of money was made. God blessed; God provided; He used hundreds of small gifts to accomplish this purpose. The broadcast costs \$100 a night.

Now we come again at the opening of the new year's ministry asking the help and prayers of God's people in maintaining this Gospel ministry Sunday night.

The plan for the coming year is identical with that which God has blessed during the past. It is simply as follows: We have prepared special radio fund envelopes. We are asking you if you will plan to give 25 cents, 50 cents, \$1.00, or even more a week for the radio ministry, knowing that this money will be used entirely and directly for the preaching of the Word of God every Sunday night. In the Philadelphia area more than 3,000,000 people alone may be reached with the Gospel truth. We will send you a pack of these envelopes. Each pack contains 52 envelopes, one for each week. You may send them in each week or each month. We will keep a complete record of the receipts of each envelope. If we can secure enough people to help, and this includes you, no mention of money for the radio will ever be made on the air.

Does this plan appeal to you? Will you have a part in it? Ask the Lord's guidance in the matter.

All you need to do is write us immediately, postal card or letter. Only three steps are necessary.

1. Tell us how much you plan to give each week.
2. We will send you the envelopes.
3. You may return the envelopes weekly or monthly. State which. Please act immediately. Ask God how much you can give, and then pray each week that God will bless your gift in the sending forth of His truth. Kindly check the following and mail to us:

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