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Why Are We Here?

A Sermon Preached by the Pastor of Immanuel Presbyterian Church (Unaffiliated), West Collingswood, New Jersey, on the Occasion of the Fourth Anniversary of the Church's Withdrawal From the Presbyterian Church in the U.S.A.

By the REV. WILLIAM T. STRONG

FOUR years ago an historic congregational meeting took place in the old church building two blocks from here, as a result of which the Presbytery of West Jersey was notified next day that, by an overwhelming majority, we had voted to withdraw from the Presbyterian Church in the U.S.A. Four months later we voluntarily withdrew from our church building and, under the name we bear today, began holding our Sunday services in the local theater. This we continued to do for 20 months and then, after months of hoping and praying and planning and working, we moved into this new church building on June 12, 1938. What memories are ours as we review the struggles of these years! We shall never cease to be grateful for the faithfulness and industry of those men who labored so fervently to enable us to be where we are today. And I am absolutely certain that on the last day their labors of love will be remembered by the great Head of the church when He distributes His rewards.

So here we are, a stone's throw from where we used to be. And a newcomer to our community, unfamiliar with the story and noting the existence of *two* Presbyterian churches two blocks apart, would be curious to know the reason. I want to deal with his question this morning—WHY are we here?

Because We Are Narrow!

There are those who, if asked, would say in tones of contempt, "Oh, those people over there [pointing in our direction] are *narrow*." Now narrowness is

supposed to be an unpardonable sin today. To be called narrow is to be called something that should make a man hang his head in shame. But we accept the indictment and plead guilty. They are right! We *are* narrow, and that is one of the reasons why we are here today! We believe that the gospel of Christ has a very definite content and that, although on some things there is room for differences of interpretation, there is nevertheless a certain *minimum of faith* to which it is necessary for one to subscribe in order to be considered orthodox. There is a circle of doctrine which a man cannot abandon without committing the sin of apostasy and bringing upon himself the condemnation of God and of God's people.

The deliverance of the General Assembly of 1923 set forth five points which certainly may be regarded as a *minimum* for faith: 1. The inspiration and infallibility of Holy Scripture. 2. The virgin birth of Christ. 3. The death of Christ as a substitutionary sacrifice to satisfy divine justice. 4. The bodily resurrection of Christ from the dead. 5. The reality and supernatural character of the miracles of Christ. But people who believe these things, and who insist that belief in them is essential to orthodoxy, are considered *narrow* in our day. We are considered narrow because we believe them. Well, if that be narrowness, then let them make the most of it! We glory in it!

More than that, we are narrow enough to refuse to support a denomination that says it does not matter whether its ministers believe these doctrines or not.

That this is the actual position of the Presbyterian Church in the U.S.A. is beyond question in the light of the following facts: 1. Not a single one of the nearly 1300 ministers who signed the Auburn Affirmation, thus declaring that they did not regard it as necessary for Presbyterian ministers to believe the five points of the 1923 declaration, has been brought to trial for heresy and cast out of the denomination. 2. Within the last few years there have been at least three professors teaching at Princeton Seminary, orthodoxy's last stronghold among the seminaries of the Presbyterian Church in the U.S.A., who are known to have rejected some or all of the five points of doctrine of the 1923 deliverance. 3. The 1940 General Assembly of the Presbyterian Church in the U.S.A., meeting in Rochester, N. Y., unanimously elected as its moderator Dr. William Lindsay Young, a signer of the Auburn Affirmation. The runner-up for that office was Dr. J. B. C. Mackie, also a signer of that heretical document. 4. A survey of the personnel of the standing committees of the general assembly reveals the fact that 50 per cent. of the important standing committees were headed by Auburn Affirmationists, with 18 other Affirmationists sprinkled throughout the 15 committees. 5. And last, but by no means least, that assembly *unanimously* rejected an overture from the Presbytery of Arkansas requesting that the five points of doctrine, affirmed as essential by the assembly of 1923, be reaffirmed by the 1940 assembly!

It should be tremendously significant to thoughtful people that the 1940 General Assembly of the Presbyterian Church in the U.S.A. *unanimously* elected an Auburn Affirmationist to the highest office in the church, and then, not long after, *unanimously* turned down an earnest request from one of its presbyteries for a reaffirmation of the clear-cut doctrinal pronouncement of the 1923 assembly! *We are too narrow to belong to such a denomination!*

Because We Are Fighters!

Then there are those who would explain our being here today by saying, "Those people are *fighters*." Now this sounds very bad indeed. Almost

everybody has either been involved in or knows something about "a church scrap." Most church fights are wholly unnecessary, springing from petty animosities or differences of opinion, and resulting in weakened churches and injury to the cause of Christ. But our coming here was a part of a fight in which God was glorified! Ours was a "good" fight! Yes, we plead guilty to this charge also, and we do so without shame, for our fighting was for the glory of God, for the defense of His Word, and in obedience to His clear command. If we engaged in contention, it was that earnest contending for the faith enjoined upon us in Jude 3. If we strove, it was "striving together for the faith of the gospel" (Phil. 1:27). And we have not only the plain exhortations of Scripture to send us into battle, but also the constraint of unimpeachable example. The Lord Jesus Christ Himself was a *fighter*! Did He not scorch with holy anger the religious teachers of His day who twisted the Word of God unto the damnation of their hearers? The Apostle Paul was a fighter! Read Galatians, and hear him anathematize those who would tamper with the purity of the gospel.

Our separation from the Presbyterian Church in the U.S.A. was required if we were to be obedient to

God's Word, for we could not have stayed in without tragic and cowardly compromise. Oh, we could have stayed in, as many professed Fundamentalists did, and kept quiet about the Modernism of the official denominational program—but that would have been cowardly and sinful compromise! That would have been the stultifying of conscience, and the contemptible evasion of a clear-cut challenge to our loyalty to Christ and His Word. What of those misguided souls who stayed in the camp that had cast out Machen and other defenders of the faith, what of those men who remained behind and declared, "We'll fight from within. We have just begun to fight!"? Charity forbids the mention of their names—but *where are they now?* What has happened to their valiant intentions? Silence! Inaction! Complacent indifference to the condition of the denomination at large! This is the record of the last four years as far as they are concerned. It will not be denied that some have *talked*—a little. But it has been cheap talk; talk that cost nothing; talk that accomplished nothing. The church's battles against heresy have been won only when talk was backed up by sweat and blood and sacrifice, and the whole weight of the talker's being!

We admit it—we are fighters; and that is one of the reasons why we are here today. There are times in men's lives when they must choose between an honorable war and a dishonorable peace. The Presbyterian conflict brought us to such a time. We chose war. And I am absolutely sure that, on the last day, the great Head of the church will tell us that we chose aright!

Because We Are Fools!

There are those who say, with scorn and perhaps with a mixture of sadness and pity, "Those people are *foolish*." The congregation was foolish to give up a comfortable church building and start again "from scratch." Think of all the trouble we could have saved ourselves! The pastor was foolish to leave a prosperous denomination with many opportunities for personal advancement. Yes, we were fools all right! Satan has no doubt whispered this in our ears more
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The Southern Church and the Auburn Affirmation

By the REV. LESLIE W. SLOAT

THE primary consideration in a program of church union should, we believe, be one of doctrine. Churches which are basically agreed as to their conception of the system of doctrine whereby Christianity is to be defined may well explore the possibilities of organizational union. Churches which are doctrinally disparate have no real basis for such union. They may indeed get together on a non-doctrinal basis, or on a basis which is doctrinally very loose, but such union has no place in the efforts of true Christian folk. The Baptists, for example, recognize the Lutherans but do not seek union with them. Since the churches are founded upon doctrine, union of churches must also be basically doctrinal.

This is true even where the proposed union is between churches which nominally, at least, hold to the same system of doctrine. When union is proposed between such churches, it is important that each shall know the attitude that the other takes toward the apparently common system of doctrine. And investigation may reveal that underneath the common banner there is a real division—a gulf so gigantic as to preclude any real and true and honorable union.

Someone may ask how it can be that churches which have, shall we say, identical doctrinal standards as their official creeds, can actually be miles apart doctrinally. Do not ministers, when they are ordained, acknowledge as their own the creed of their church? And do they not agree to be loyal to that creed? Such is, in fact, what happens on the surface. But unfortunately language does not always mean what it appears to say. In the matter of the ordination vow of the Presbyterian Church in the U.S.A., for example, it has been pointed out that there are different views as to the meaning of that vow. According to that vow, one "receives and adopts the Confession of Faith" of the church "as containing the system of doctrine taught in the Holy Scriptures."

Now some have taken the attitude that this means accepting every jot and tittle, every phrase and clause of the confession as true. This is not so.

The confession contains statements which do not pertain to the system of doctrine, as in its remarks concerning the duties of magistrates, and the statement in former editions that the Pope was Antichrist. One may agree with the statements at these points, or one may not, but that does not affect one's acceptance of the documents as containing the "system of doctrine" taught in Scripture.

What Is the System of Doctrine?

What the vow has historically meant, as Dr. Charles Hodge tells us in his famous *Church Polity*, is that one accepts the system of doctrine contained in the confession as being the one taught in Scripture and adopts that confession as his own. Now the system of doctrine contained in the confession and catechisms is simply that system known otherwise as Calvinism or the Reformed Faith. What Calvinism is, as a system of doctrine, can be historically determined. And it is in this sense that it is supposedly accepted by one taking the vow.

On the other hand, there have been those who take an entirely different view of the meaning of the ordination vow. According to this view, what one receives and adopts is not every detail of the documents, nor yet the system of doctrine they contain, but only the *substance* of these documents. Moreover, according to this view one may determine for oneself what that substance is. Thus a Methodist, looking through the confession and finding there certain things with which he agreed, might perhaps choose to consider those the substance of the confession, and might accordingly "receive and adopt" the confession. Now we do not mean to say that we think this would be proper, or even intellectually honest. It savors more of certain notorious Jesuitical practices than of sanctified Christian conduct. But such a view has been held within the Presbyterian Church in the U.S.A. and, we may say, such a view has now come to dominate the denomination.

It becomes apparent at once that, with this view of the meaning of ordination vows, a church can have

certain doctrinal standards and yet not hold at all to the doctrines contained in those standards. With such a view, there is never any need to change the church's creeds. One merely changes one's understanding of the "substance" of those creeds. It is really a most convenient procedure. When outsiders who are orthodox ask what the church believes, they are pointed to an orthodox creed. But when outsiders (or insiders) protest against the orthodox creed, they are told that only its substance—and that conceived of in thoroughly modernist terms—really represents the church's faith. The church is able also to "keep up with the times" by "interpreting" the confession according to the latest religious fads.

Now it is usually very difficult to prove that an individual or a church is really disloyal to its constitution when this attitude prevails and an orthodox flag is at the masthead. In the Northern Presbyterian Church, however, the Modernists failed to keep their secret. They issued the notorious Auburn Affirmation, and therein told the whole story. That is the great significance of that paper. Signed by over 1200 ministers of the church, it frankly confesses doctrinal error, but asserts that its signers are and ought to be looked upon as true and loyal to the church.

In 1923 the general assembly had made a declaration reaffirming a previous declaration. Certain doctrines were declared to be "essential doctrines of the Word of God and our Standards" (*i.e.*, the confession, etc.). These doctrines were the inerrancy of Scripture, the virgin birth of Christ, His death as a sacrifice to satisfy divine justice and reconcile us to God, His bodily resurrection and His miracles. All of these doctrines, except perhaps the last, are clearly stated in practically the same language in the Confession of Faith and the Catechisms. That they are essential to the Christian faith, not only as understood by Calvinists but also as understood by the whole church throughout its history, cannot be denied by anyone who has a true historical perspective. Dr. Hodge, in

the book referred to above, gives a summary of the system of doctrine contained in the confession, and includes by specific mention most of these doctrines.

What Is the Auburn Affirmation?

Yet it was against this deliverance of the General Assembly of 1923 that the Auburn Affirmation was issued. That document asserts, among other things, that "the doctrine of inerrancy" of the Scriptures really "impairs their supreme authority for faith and life. . . ." It says that the doctrines included in the assembly's action are merely "theories" concerning certain great "facts and doctrines." And persons who do not hold to these particular theories, but who hold to the "facts and doctrines" should have perfectly good standing. Thus one who believes the Bible inspired but not inerrant should have good standing in the church. One who believes Christ was divine but denies the "virgin birth" (what alternatives are possible?) should be accepted. One who believes in the resurrection but denies the "bodily" resurrection should also be received. And one who believes Christ somehow saves, but denies that His death was a sacrifice to satisfy divine justice and reconcile us to God—such an one should also have a place of good standing in our pulpits.

In spite of these frank admissions of disagreement with the confessional doctrine of the church, these men assure us: "We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordinations, 'as containing the system of doctrine taught in the Holy Scriptures.'" And again: "We sincerely hold and earnestly preach the doctrines of evangelical Christianity in agreement with the historic testimony of the Presbyterian Church in the U.S.A."

In other words, to accept the Confession of Faith means merely to accept what we want to accept of it. And to preach Christianity means merely to preach *our ideas* of the doctrines of evangelical Christianity (which may not be evangelical at all) in agreement with *our idea* of the historic testimony of the church (which may actually be the exact opposite of the real historic testimony of the church).

It is men who hold this attitude

toward the constitution of the church, and toward the Christian faith, who now dominate the Northern Presbyterian Church. One of them was elected moderator of the last assembly (1940). And *The Presbyterian Tribune*, June 6, 1940, pp. 4, 5, holds that this election relieves the Affirmationists of all suspicion and puts the stamp of the church's approval upon them.

Its Significance for the Southern Church

Now what is the significance of all this for the Presbyterian Church in the U.S., the Southern Presbyterian Church?

The Southern Church has for some years been considering union with its Northern neighbor. Opposition to this union has arisen, much of it doctrinal in character. Those opposing it have used the Auburn Affirmation as one of their chief weapons. The interest in the Affirmation has grown to such an extent that Dr. Walter L. Lingle has seen fit to print it in its entirety in his department of the *Christian Observer* for July 17, 1940.

We are of course glad that the document has been placed in the hands of members of the Southern Church. But Dr. Lingle has seen fit to make some comments concerning it, and the tendency of his comments—or so it seems to us—is to overlook entirely the bad features of the paper and emphasize those with which there might be agreement. Of course, the comments are brief. But they concern almost entirely the arguments used by the signers of the Affirmation themselves to justify their position. The signers claimed the assembly had no power to issue deliv-

erances which added to or changed the terms of subscription of ministerial members of the church. Such could be done only by concurrence of the presbyteries. This claim is perfectly correct. But the error lies in the implication that in the action of 1923 the assembly had actually "amended" the constitution in an unconstitutional way—that it had attempted to "commit the church to certain theories" of Christianity—that, in the words of the Protest of 1923, it had sought "to impose . . . doctrinal tests other than or in addition to" those in the constitution. In 1923 the assembly had only stated what was in the constitution, and only some of that. Its right to do so is obvious. It is merely saying that the church has a constitution, and the constitution means what it says, so that to accept the constitution means to accept what the constitution says.

Dr. Lingle overlooks this fact completely, as he overlooks the doctrinal heresies admitted in the Affirmation. He takes the lead in presenting the Affirmation to the people of the Southern Church, but at the same time attempts to suggest the attitude the church should take toward the Affirmation, and his suggestion seems to be that the church should be sympathetic. But is the Southern Presbyterian Church willing to say that one's adoption of the Confession of Faith means merely one's adoption of what one conceives to be the substance of that confession? And is that church willing to go on and say that its general assembly has no right to say what the confession contains, but must leave that to every individual to decide for himself? To take such an attitude is to open the doors to every shade of opinion and every heresy that has ever masqueraded under the name of Christianity. The glory of the Presbyterian Church during past years has been that it was a confessional church, holding fearlessly aloft the banner of the true and consistent Biblical Christian faith. In the Northern Church this glory has departed. Those who would maintain that faith have been forced to withdraw from it.

It is our earnest hope that in all considerations of union between the Northern and Southern Presbyterian Churches the significance of the Auburn Affirmation, as opening the door to heresy under the guise of loyalty, will not be overlooked.

Southern Church Fund

HAVE you sent your gift to the Southern Church Fund of The Presbyterian Guardian? It will enable us to send this timely article, and a host of similarly informative discussions soon to be published, to the ministers of the Southern Presbyterian Church.

Prophet and Priest

The Eighth in a Series of Radio Addresses Broadcast on the Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

WE ARE now dealing with the three offices which Christ exercises as our Redeemer. They are the offices of a prophet, of a priest, and of a king.

So far we have dealt only with the first of these—with Christ's office of a prophet. In that office of a prophet Christ reveals to us the will of God for our salvation. In other words, He proclaims the gospel to us.

We observed how He began that proclamation of the gospel even in Old Testament times. He sent the Holy Spirit upon the Old Testament prophets and they testified beforehand of Him. But ordinarily when we think of Christ's office of a prophet we think of that part of the execution of the office which Christ accomplished and is accomplishing after He became man.

Last Sunday afternoon we spent most of our time dealing with the teaching of Christ during His earthly ministry. We observed that all of that teaching is to be regarded as part of Christ's execution of the office of a prophet, because in everything He uttered He had the full presence of the Holy Spirit and spoke with the full authority of the triune God. Other prophets spoke with divine authority sometimes; Jesus spoke with divine authority always. That is one great difference between Jesus and all other prophets.

We observed also that another difference is far greater still. That other difference is that, whereas other prophets spoke for God, Jesus not only spoke for God but was Himself God. He revealed God not only by what God gave Him to say but also by what He was. No man hath seen God at any time, says the Gospel of John. But that same Gospel of John says in the very same verse that Jesus, who was God's only begotten, has revealed that unseen God. When men looked upon Jesus they actually saw with their eyes one who was truly God. That is the marvel of the incarnation. To behold with one's bodily eyes one who was truly God—what greater wonder can there possibly be than this?

We shall one day have that wonderful privilege, as it was had long ago by the writer of the Fourth Gospel and the other eyewitnesses of the earthly ministry of Jesus. We shall have that wonderful privilege when Jesus comes again. Then we shall actually see with our very eyes one who is truly God.

Meanwhile we can read in the Gospels about the words and deeds of that same one. By that reading we become truly acquainted with Him. Much in His earthly life has not been recorded in the Gospels. We are told little about the long years which He spent at Nazareth until He was about thirty years old. Only one glimpse—a wonderful glimpse, it is true—is given us from those years. We cannot give anything like a complete biography of Jesus. We cannot trace with anything like completeness the chronological sequence of His words and deeds. But there is one wonderful thing about that which we do actually read about, there in the Gospels. The wonderful thing about it is that it does tell us with matchless distinctness what manner of person Jesus was. If we read the Gospels in sympathetic fashion we do come into personal contact with Jesus.

Many biographies embracing many volumes and full of the most minute and detailed information seem somehow never to present to us the real person whose life they are starting out to describe. As we read them we learn this thing and that thing that the man said and did, but somehow the man himself seems to be hidden from us; we do not really get acquainted with him when we read the learned book that recounts his life.

It is not so with the Gospels. How marvelously lifelike is the picture that they give of Jesus of Nazareth! What wonderful insight is given into the depths of His soul! There are, indeed, mysteries there. We always feel, as we read, that we are dealing with a person so mysterious that no man can ever fathom the depths of His being. Indeed the Gospels themselves, in the words of Jesus that they report, tell us that. "No one knoweth the Son but

the Father," says Jesus in the 11th chapter of Matthew. But although there are depths in the person of Jesus which no mere man can know, nevertheless the devout reader of the Gospels does acquire a knowledge of Jesus which is wonderfully rich and true. It is not merely an external knowledge; it is not merely a knowledge of this detail or that regarding the things that Jesus saw and did: but it is a knowledge of the person Himself.

We do rise from a reading of the Gospels, if we have read aright, with a true knowledge of the man Christ Jesus. Nay, we rise from a reading of the Gospels also with the knowledge that the man Christ Jesus is also very God. Always the deity of Christ shines through in the Gospel picture. It appears in the lofty claims of Jesus Himself—His claim to do things that only God can do, His claim to forgive sins, His claim to be the final judge of all the earth, His claim to have in His own being depths which only God the Father knows, His claim to be one with the Father. The deity of Jesus appears in the sovereign power of Jesus, substantiating His lofty claims. Yes, it is certainly true that the Gospels present one who was God and man in two distinct natures.

Yet they also just as clearly present one who was one person, and they enable us to know that person. Our knowledge of the person is given us by the details which the Gospels tell us about Him; it is entirely dependent upon those details; but it is something more than the sum of those details. If we read the Gospels aright we know more than this thing and that about Jesus. We know Jesus!

Knowing Jesus, we trust Him. We could not trust any other. But when we are confronted with the majestic and yet wonderfully tender and loving person who is presented to us in Matthew, Mark, Luke and John, then we say, "Lord, I believe," and if we also say, "Help thou mine unbelief," we can trust Him even to answer that prayer. The Bible does more than tell us, "Believe on the Lord Jesus Christ,

and thou shalt be saved." It also tells us who that person is in whom we are asked to believe. The Bible is not unreasonable enough to ask us to put our trust in one about whom we know nothing, but it gives us, in the Gospels, a wonderfully vivid account of the One whom it presents to us as the object of our faith. If we really read that account aright, we say that the One who is there presented to us is worthy of an utterly boundless confidence. We trust Him because we know Him to be trustworthy.

That knowledge of Jesus which is imparted to us in the Gospels is part of Jesus' prophetic work. He proclaims to us the will of God for our salvation not only by telling us this thing or that about the way of salvation, not only by telling us this thing or that that we should do, but also by presenting Himself to us in very person as the object of our faith. He offers Himself to us as our Saviour, and in thus offering Himself to us as our Saviour He is truly executing His office as a prophet. He is revealing God to us, as a true prophet reveals God—yet in a way that goes far beyond the way in which any other prophet can reveal God. His own words make that clear. "He that hath seen me hath seen the Father," said Jesus. Jesus, my friends, is Himself God, and His presentation to us of His own person is the very centre of His prophetic office.

That presentation of Jesus to us as our Saviour was, as we have seen, carried on by the words and deeds of Jesus during His earthly ministry. But it is very important to observe that it did not cease when His earthly ministry was over, and it is also very important to observe that that part of it which was carried on after His earthly ministry was over was just as truly carried on by Jesus Himself as was the part of it which was carried on during His earthly ministry.

In the first place, Jesus provided even during His earthly ministry for the subsequent carrying on of His prophetic work. He did that by choosing and commissioning His apostles. He invested His apostles with a supernatural authority, and in the exercise of that authority they gave the New Testament books to the church. The authority of the New Testament books is not an authority independent of Jesus, but it is an authority which Jesus Himself imparted.

In the second place, Jesus not only

gave the apostles the commission in virtue of which they gave the New Testament books to the church, but also He empowered the writers of the New Testament books in their execution of the commission. He sent the Holy Spirit, and the Holy Spirit inspired the writers of the New Testament books so that they were preserved from error and so that the resulting books are the very Word of God. Even of the very first coming of the Holy Spirit, on the day of Pentecost, the Apostle Peter said, speaking of Jesus:

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear (Acts 2: 33).

The same thing is true of all subsequent operations of the Holy Spirit. The New Testament delights to call the Holy Spirit not only the Spirit of God but also, particularly, the Spirit of Christ or the Spirit of Jesus, or the Spirit of the Son of God. The Holy Spirit proceeds not only from the Father but also from the Son. That is true not only of the mysterious eternal relation between the persons of the godhead, but also of the operations of the Holy Spirit in the church. So when the Holy Spirit inspired the writers of the New Testament books, so that what they wrote should be truly the Word of God, that was part of the execution of the prophetic office of Jesus Christ.

That brings us to speak of the third way in which Christ continues to execute His prophetic office after the conclusion of His earthly ministry. He executes it in the blessed ministrations of the Holy Spirit to the individual believer. We must not conceive of the relations of the persons of the Trinity to one another too much after the analogy of the relationships of finite persons. We must not apply any mechanical either-or to the question whether it is the second or the third person of the Trinity who does this or that. The New Testament does, indeed, teach the true personality of the three persons. It does make a profound distinction between them. But at the same time it teaches that where the Holy Spirit is present Christ is present. So close is the relationship between the Holy Spirit and the ascended Lord from whom He comes

that where the Holy Spirit is present Christ Himself is said to be present.

Accordingly, when the Holy Spirit enlightens the mind of some still unsaved person so that he shall receive the gospel for the saving of his soul, that is not only the work of the Spirit; it is also part of Christ's execution of His prophetic office. So also when the Holy Spirit is graciously present with believers in their reading of the Bible, enabling them to understand in ever greater fullness the meaning of what they read and enabling them to receive it ever more profoundly in their hearts as well as in their minds, in order that they may practice it in their lives, that also is part of Christ's execution of His prophetic office.

Very comprehensive, then, is that office of a prophet which Christ executes as our Redeemer. The Shorter Catechism is quite right in saying that Christ as our Redeemer executes the office of a prophet not only by His word but also by His Spirit. And the Larger Catechism is quite right in emphasizing, more clearly even than does the Shorter Catechism, the wonderful comprehensiveness of that prophetic work. "Christ executeth the office of a prophet," it rightly says, "in his revealing to the Church in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation."

But it is time now for us to turn to the second of the three offices which Christ is said in the Catechisms to execute as our Redeemer. That is Christ's office of a priest.

As we began our discussion of Christ's office of a prophet by asking what is a prophet, so it would seem to be in the interests of logical symmetry for us to begin our discussion of Christ's office of a priest by asking what is a priest.

Fortunately we have abundant materials in the Bible for obtaining an answer to that question. We not only have descriptions of priests and their activities from which we could ourselves derive a very clear notion of what the Bible regards as essential in the priestly function, but also in the Epistle to the Hebrews we have something almost akin to an actual definition:

For every high priest taken from among men is ordained for

men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason thereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron (Heb. 5:1-4).

Here the fundamental nature of priesthood appears very clearly. A priest is a mediator between men and God. Men, not having direct access to God, or at least not having such direct access until it is secured for them by the priest, are dependent upon the priest's mediation in their approach to God. He represents them in God's presence. They wait without. He enters in unto God and pleads their cause.

That being so, it is natural to discover that the priest's function is twofold. First, he offers sacrifice; and, second, he engages in intercession. He offers sacrifice in order to expiate sin, and make God propitious; and then he uses the access to God thus secured in order to be an advocate in God's presence of the people of whom he is the representative. Sacrifice and intercession—those are the two chief functions of a priest, according to the Bible.

It may perhaps be said, with some degree of truth, that as a prophet is a representative of God in the presence of men, so a priest is a representative of men in the presence of God. But that formulation of the difference between the two offices is misleading if it is understood to mean that as a prophet is chosen by God to be His representative before men, so a priest is chosen by men to be their representative before God. The Epistle to the Hebrews, in the passage which we have just quoted, is careful to point out that a priest is not chosen by men at all. Like a prophet, he is chosen by God. He is a representative of men in the presence of God, but he does not take this honor unto himself, nor is he given it by those whose representative he is; but he is called to this honor by God, as was Aaron.

Well, then, if that is what a priest is, if a priest is one who approaches God in behalf of men, by offering

sacrifice and by making intercession for them, and if Christ is a priest, it follows that Christ, in the execution of the office of a priest, will be found to perform those functions. An examination of the whole Bible will show that such is actually the case, and one book of the Bible, the Epistle to the Hebrews, is concerned, almost from the beginning to the end, with showing that it is the case. Christ offered sacrifice for His people on the cross, and He makes intercession for them. He exercises, therefore, all parts of the office of a priest.

It is true, of course, that there are important differences between Christ's execution of the office of a priest and the execution of it by other priests. Other priests offer sacrifice repeatedly; Christ offered it once and for all. Other priests needed to offer sacrifice for their own sins as well as for the sins of their people; Christ, being sinless, offered sacrifice for the people's sins only. Other priests should have compassion on sinners because they are sinners too. Christ, being sinless, has compassion on sinners only because He was tempted in all points like as they are, and not at all because He Himself has sinned.

Do these differences, and others, mean that the Bible is using merely a figure of speech when it calls Christ a priest? Do they mean that it is merely using an analogy taken from human life to describe as best it may a work of Christ which really transcends all such analogies? I do not think that is the way to look at the matter at all. Exactly the opposite is the case. Far from saying that other priests are the real priests and Christ is a priest only in a figure, what we really ought to say is that Christ is the only real priest, and other priests are at best priests only in a secondary and partial sense. Very grandly does the Epistle to the Hebrews bring that out. Even the Old Testament priests, who unlike the priests in heathen religions have not usurped the priesthood but are truly appointed to be priests by God, are yet priests only in a secondary and derived sense. Their priesthood brought access to God only by pointing forward to the one true priest, who on Calvary offered the only sacrifice that can take away the guilt of sin and cause sinful men to be received by the righteous God, the one true priest who alone has constant and untroubled access to God that He may continually make intercession

for men. The priesthood of the Old Testament priests was but a shadow of what was to come, and now that the reality has been established the shadow has passed away.

We cannot possibly lay too great stress upon that fact. There is really only one priest who can bring us sinners unto God; there is only one who can present us before the throne. That one is Jesus Christ, and the means by which He presents us before the throne is His death. Then did He offer the one complete and all-sufficient sacrifice for sin. Then did He offer Himself truly as the Lamb of God that taketh away the sin of the world.

It should be evident even this afternoon, before we go on to unfold any further what the Bible tells us about the priestly work of Christ, that in dealing with the priestly work of Christ we are dealing with the heart of the gospel. We are dealing with the heart of the gospel because we are dealing with the cross of Christ.

Will you believe that gospel this afternoon, my friends, if you have not already believed it? As Jesus knocks at the door of your heart, will you open the door and receive Him as your Saviour and your Lord?

Bureau of Vital Statistics

Married: Miss Elizabeth Gillmore to the Rev. Marvin L. Derby of New Haven, Connecticut, June 21st, at Hamilton, Ohio.

At Bris, Virginia, Miss Phyllis Little to the Rev. Henry D. Phillips of Washington, D. C., on July 27th.

At Westminster Seminary, June 29th, Miss Elsie Schaufele to the Rev. Robert E. Nicholas.

At Los Angeles, California, Miss Kathleen Moote to the Rev. Dwight H. Poundstone, on June 14th.

Born: To Dr. and Mrs. Donald K. Blackie of Escondido, California, a daughter, Priscilla Frances, on May 27th.

To the Rev. and Mrs. Russell Dale Piper of Los Angeles, California, a son, Dale Ellis, on May 18th.

To the Rev. and Mrs. John Davies of Gresham, Wisconsin, a daughter, Beth Ann, on July 19th.

(EDITOR'S NOTE: *Ministers of The Orthodox Presbyterian Church are invited to submit notices for future instalments of this column.*)

An Important Announcement

To the Subscribers of
THE PRESBYTERIAN GUARDIAN

NO CHRISTIAN magazine has greater reason to be thankful to almighty God for His sustaining blessing than has THE PRESBYTERIAN GUARDIAN. Throughout the five years of its existence there has been repeated and abundant evidence that the benediction of God is resting upon its testimony. Despite the frequent attacks of those who find themselves out of accord with the vigorous witness of The Orthodox Presbyterian Church and of THE PRESBYTERIAN GUARDIAN, our subscription list today is very nearly as large as when Dr. Machen was the editor.

Those of you who have been subscribers since the inception of the magazine will recall that it was originally published twice a month at the rate of \$1.50 a year. Later it became possible to reduce that rate to the present \$1.00 a year. In 1937, when retrenchment was imperative, it was decided to continue the same subscription price, but to publish only one issue a month. That policy was followed until this year.

Last Autumn we became convinced that, if THE PRESBYTERIAN GUARDIAN were to be effective in the fulfillment of its mission, we must return to the original frequency of publication—twice a month. Since this involved a substantial increase in our budget, we appealed to our subscribers for the support that would make such a change possible. A great many friends of the magazine recognized the value of the proposal, and gave generously that it might be fulfilled. Although only a portion of the needed additional income was in sight, we felt justified in proceeding to enlarge the scope and influence of THE PRESBYTERIAN GUARDIAN by beginning twice-a-month publication on January 10, 1940. The hearty and appreciative response of a host of readers has proven a hundredfold the wisdom of that move.

Now we are turning to all of you who have voiced your approval of the present semi-monthly policy, for coöperation in helping us to continue the more effective ministry begun last January and even to put into effect additional improvements from time to time.

The first six months of 1940 have proven that it is impossible for us to publish 24 issues a year at the former rate of \$1.00. Therefore, beginning October 1st, the yearly subscription rate

of THE PRESBYTERIAN GUARDIAN will be advanced to \$1.50 (an increase of about 2¢ a copy). But because we realize how many people can spare only a dollar at a time, and how convenient the rate of a dollar really is, we are beginning a new regular subscription rate of *eight months for \$1.00*. This is exactly the same price per month as the yearly rate. You will lose nothing by taking advantage of it, except that you will have the inconvenience of renewing a little more often.

The club rate after October 1st will be \$1.00 a year (a much smaller increase than in the single subscription rate). This rate has purposely been kept low, in order not to work a hardship on large groups in local churches of The Orthodox Presbyterian Church, or on churches or sessions which subscribe for every member of the congregation.

October 1st is more than a month and a half away, and in the meantime you may renew your present subscription (*no matter when it expires*) at the present rate of \$1.00 a year *for as many years as you wish*. There is no limit whatever to the length of time for which you may renew; and even a "lifetime subscription" costs only \$25.00. Simply send us your name and address, together with your remittance at the rate of \$1.00 a year for the number of years you wish to extend your subscription, and the change of rate need not affect you for a long time to come. New gift subscriptions also will gladly be received at the old rate, as long as they are postmarked not later than midnight of Monday, September 30th. Clubs of subscribers may also renew at the present rate of 80¢ each per year (of course, at least five members of the club must agree to renew for the same length of time). But don't delay until the last minute! Send a renewal now, and save 50¢ a year on future single subscriptions, or 20¢ a year in clubs.

We feel certain that you who have stood so loyally with us during these years of struggle will recognize the necessity that forces us to ask your help. The enemy truly has come in like a flood, but the Spirit of the Lord has lifted up a standard against him. THE PRESBYTERIAN GUARDIAN is bearing that standard high. Will you help us never to be forced to lower it?

—T. R. B.

New Subscription Rates Effective October 1, 1940

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Each, one year 1.00

Send your renewal now, and avoid this increase in rate

The Presbyterian Guardian

EDITORIAL

Religious Liberty and "Jehovah's Witnesses"

TO VOLTAIRE is credited the words, "I disapprove of what you say, but I will defend to the death your right to say it." When he penned this, the famous agnostic echoed the sentiments of many Christians who read with sorrow of the modern persecution of the sect known as "Jehovah's Witnesses." In this issue again, as in the past two issues, THE PRESBYTERIAN GUARDIAN publishes news about this modern religious sect. It carries this news not because of any essential interest it has in the "Witnesses" themselves, but because of the far-reaching consequences it sees in the persecution of these people.

To be sure, we cannot disapprove strongly enough of the doctrine which this sect seeks to propagate. Many of its doctrines are logically antithetical to Biblical Christianity and, as such, must be opposed at every opportunity by those who love the Lord. But the right of these people to propagate their doctrines, by any means which will not interfere with the liberties of people of other faiths, is one of those sacred rights for which Christians may be willing even to die.

The persecution of "Jehovah's Witnesses" is an old story. It has cropped up spasmodically for a number of years. It has been frequently justified on the ground that these people have made nuisances of themselves by their methods of propaganda. They have used sound trucks; they have used loud-speaker systems; they have used phonograph recordings; and they have conducted vigorous house-to-house campaigns to distribute their literature. These things, together with the intense anti-Roman Catholic nature of their literature, have done much to foster hatred and persecution of them. While their methods of expressing it may be condemned, their zeal is to be commended and is much

akin to the zeal of the early Christians which we in our day would do well to emulate.

The present persecution is the logical result of the adverse decision which the United States Supreme Court rendered in the case of the refusal of two child members of the sect to salute the flag in the public schools of Pennsylvania. The Supreme Court held, in an eight to one decision, that it is within the province of a school board to make such a requirement and that a board is within its rights in excluding from its schools anyone who refuses to comply with such a requirement (THE PRESBYTERIAN GUARDIAN, July 10, 1940). When this decision was handed down it was a signal for the persecution. And the present hysteria about "fifth columnists" has undoubtedly done much to fan the flames of the persecution.

The Supreme Court decision strikes at the very essence of religious liberty guaranteed by the first and fourteenth amendments to the Constitution of the United States, a liberty close to the hearts of Protestant Christians. There can be no true religious freedom unless the individual is permitted to determine for himself, within certain limits, what he regards as "religion." No Christian church has ever taken the attitude that saluting the flag was a religious act, yet the "Witnesses" do take that attitude. For them it is a religious act; in their eyes saluting the flag marks them as disloyal to the Word of God, for they regard it as a violation of the second commandment. Since they sincerely hold that saluting the flag is a religious act contrary to the Word, their conscientious objections should be respected. No one denies that a government has a right to demand evidences of loyalty from those to whom it offers its protection. Saluting the flag is exactly such an evidence of loyalty.

But from the thesis that the government has a right to demand a particular and specific evidence of loyalty which some of its citizens regard as idolatry, we cannot but vigorously dissent. It is recognized in

our nation that the question of what falls within the sphere of "religion" is not a matter for the government to decide. One may regard an oath taken in a court of law as a religious act contrary to the Word of God; in that case, one is permitted to "affirm." One may be a member of a religious body which has as one of its tenets a pacifism which forbids the bearing of arms; in that case, one may serve the government during a national emergency in some other way. Most of us hold that the Bible permits the taking of oaths and the bearing of arms under such circumstances; yet we tolerate those who do not thus hold, and make provision for their religious convictions. Most of us recognize that the Bible does not forbid the saluting of the flag, but again we must tolerate those who believe otherwise.

The present question is not dissimilar to that of the attitude of the Japanese government regarding shrine worship. The government insists that shrine worship is not a religious act at all, but simply an evidence of one's loyalty to the nation. And the Japanese government holds that its decision as to what is a religious act is normative for all its subjects. The Christian, on the other hand, is sure that worship at the shrines violates the first and second commandments. We are certain that the issue concerning shrines is infinitely more clear than the issue raised by the "Witnesses," yet these two cases have a marked parallelism. Christians living under Japanese domination are willing to give clear evidence of their loyalty to the nation, as symbolized by the Emperor, but bow down to him in worship they will not! We hope and pray that the Japanese government will be brought to accept some other evidence of the loyalty of Christians, just as we trust that the authorities, whether they be local school boards or higher authorities, will permit "Jehovah's Witnesses" to offer other evidences of their loyalty. If, as is reliably reported, they would refuse proper loyalty to the duly constituted authorities, they would thereby declare themselves anarchists who could no longer claim the protection of the government, and whose presence could not long be tolerated in the nation.

"Jehovah's Witnesses" are indeed a peculiar people, but so are Christians. They are a stubborn people, who hold

Missions

YOUR gifts to home and foreign missions are urgently needed.

tenaciously to the tenets of their religion, just as Christians hold to the truths of theirs. It happens that now in our country the conduct of Christians is not often condemned by the majority of the people. But the day may come, as it has already come in a large part of the world, when Christian conduct will be the conduct of

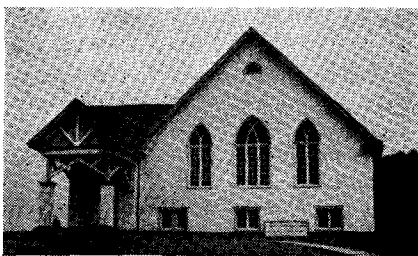
but a small minority—a minority no larger, perhaps, than today's little persecuted sect. If liberty is denied to "Jehovah's Witnesses," Christians may well tremble for the dawning of that other dark day. Religious liberty, they will discover, has perished on a totalitarian scaffold.

—ROBERT S. MARSDEN

The Calvary Church of Willow Grove

Of The Orthodox Presbyterian Church

ON SEPTEMBER 30, 1936, by a vote of 200 to 25, the congregation of the Willow Grove (Pa.) Presbyterian Church voted to withdraw with its pastor, the Rev. Robert Strong, from the Presbyterian Church



New Building at Willow Grove

in the U.S.A. Within two weeks it had voted also to affiliate with the then Presbyterian Church of America under the local name, "Calvary Presbyterian Church." The church property was yielded without a court struggle and, for the next three years, the congregation met in the third floor hall of the Willow Grove American Legion Post. At that time the church membership was about 200 and Sunday school membership about 240.

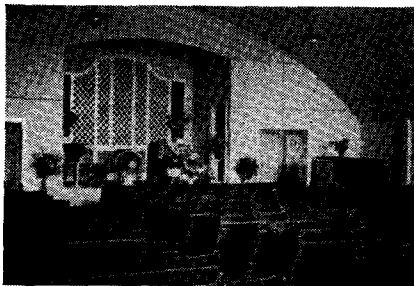
During the years that followed, additions to communicant membership totaled 144. Removals, deaths and the processes of discipline, however, make the net gain smaller. The communicant membership now stands at 285 and there are 79 baptized children.

The period immediately following separation from the Presbyterian Church in the U.S.A. was the most fruitful in conversions. Two of these several converts have since become elders in churches of The Orthodox Presbyterian Church.

The rewards of pursuing an ener-

getic building program have been richly reaped by the Willow Grove congregation. Almost as soon as worship services were begun in the American Legion hall, a building fund was inaugurated. In the following spring a \$4000 lot was purchased and on April 23, 1939, ground was broken for the new building. First worship services and the dedication of the building were held on September 17th of that year.

The new church building, one of the finest in The Orthodox Presbyterian Church, represents a total investment, including the costs of all



Calvary Church Auditorium

furnishings, of nearly \$19,000. The debt is less than \$9000, and more than half of this was lent by members of the church at three per cent. interest. The building is of frame construction on a concrete block foundation, and is located on a much-travelled highway. The lot is 135 feet by 200 feet, and the dimensions of the building are 67 feet by 42 feet. The auditorium seats 350 persons, and other rooms include a Sunday school assembly room, eight classrooms, a kitchen, and the pastor's study. Indirect lighting, and hot water heat furnished by an oil burner, add the final touch of comfort to the modern

and complete church plant.

A two-manual Moller pipe organ, with 665 pipes, is housed in a specially built addition to the church, and special music is a feature of the worship services.

The new building has, of course, stimulated the work. On two occasions there has been a church attendance of nearly 400. During the first quarter of the fiscal year 1939-40, average attendance was as follows: Sunday school, 190; morning service, 180; evening service, 100. During the same period of the fiscal year 1940-41, average attendance was: Sunday school, 257; morning service, 203; evening service, 115.

At the annual business meeting, held in April of this year, it was evident that the church had had the best year in its history. Gifts for current expenses were \$4350; for the new building \$3100; for missions and benevolences, \$1200. It is significant that the gifts to missions were substantially better than in the preceding year, despite the fact that there was a very natural emphasis upon the needs of the building fund. It is also worthwhile to note that, at the time of the separation from the Presbyterian Church in the U.S.A., the Willow Grove Church was receiving aid in the amount of \$300 a year from the Board of National Missions; this meant that its gifts to missions did not exceed \$450. Dr. Strong feels that these facts prove how enthusiastically congregations respond to the appeal of a real doctrinal issue and how loyal in their sacrificial giving are his Willow Grove members.

There are four Machen Leagues, and a fifth in prospect for the fall. A Christian School Society has been organized to further the cause of Christian primary education. For six years a week-night Bible study group for young women, founded by Mrs. Strong and called the Philologus Club, has met regularly and is most enthusiastically supported by the young ladies; numerous conversions and additions to the church have attended the work of the club. The 1940 Summer Bible School enjoyed an attendance of more than 100, and was the best, from the point of view of pupil interest, that the church has ever held. Plans are being formulated for a Calvary Church radio program—a dream that has long attracted the hopes and prayers of the congregation.

—T. R. B.

Prayer—What Shall We Pray?

The Fourth in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

I OFTEN felt that he was merely talking *about* God when he prayed," said a Christian woman of her former pastor, "but when Dr. James Gray used to pray, it actually seemed as though God was there in the room, and that Dr. Gray was talking directly to Him." A college student once remarked that the minister preached twice at each service—in the sermon and in his prayer. A little child recited the ABC's as she knelt at her bedside, said her amen, and climbed into bed, content with the philosophy that God knew what she needed and could put the letters together better than could she. Talking about God, preaching, saying the ABC's—strange content for prayer! Would that we might learn to pray like Dr. Gray!

The quiet hour of prayer has come. Let us catch the soft, melodious strains of negro voices, "Steal away, steal away, steal away to Jesus." Yes, we must steal away from the busy world, forget for the moment its incessant clamor and activity and draw near unto the palace of splendor where dwells the King of kings.

Conscious of His sovereign power and majesty, mindful of His perfect holiness, we come with sobered minds, humbled spirits, eager longings, scarce daring to enter before Him who is Lord of all, and yet remembering the words of invitation, "Come unto me," and those of exhortation, "Let us therefore come boldly unto the throne of grace."

On the Threshold

The portals open. We stand on the threshold, overcome by the glory of His person, entranced by the majestic chorus of heavenly voices raised in unrestrained praise:

"Holy, holy, holy, is the Lord of hosts:
The whole earth is full of his glory."

Like Isaiah of old, we are moved to earnest confession. Indeed, we are people of unclean lips, and we dwell in the midst of a people of unclean lips. We have all gone astray. We

have turned every one to his own way. Our rebel hearts have never made full surrender; our mutinous spirits have never been completely tamed. We have all sinned and come short of the glory of God. We have turned everyone to his own way.

We see ourselves in the light of God's righteousness, measured by His holy commandments. Not one of them have we kept perfectly. We have broken them all. We have yielded to temptation. God's only-begotten Son shed His own life's blood to redeem us from sin, but we have continued to wallow in the mire. We have failed to live for Him. We have stopped short of sacrifice. Our lips have withheld their witness; our hands have withheld their service.

"Depth of mercy!—can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners, spare?"

Perhaps men regard us as righteous. They do not know our hearts. Before God we realize that we are publicans, and must pray the publican's prayer: "God be merciful to me a sinner." He who begins his prayer with sincere confession of his sin has learned the first lesson in the school of prayer.

Lips which are unworthy and defiled are yet capable of expressing adoration. On the threshold the acknowledgment of sin is mingled with hosannas of praise. If the holy angels prostrate themselves before the throne of God and the seraphim hovering round about must shield themselves from the effulgence of His divine glory, only folly could allow us in all our unworthiness to enter His presence without doxologies ascending from our hearts.

"O worship the King all glorious
above,
O gratefully sing His power and
His love;
Our Shield and Defender, the
Ancient of days,
Pavilioned in splendor, and
girded with praise."

In the First Room

Confession and praise may die on our lips, but prayer is not prayer unless they continue in our hearts as we cross beyond the threshold. Indeed, it is difficult to make clear distinction between the song of the seraphim which greets one at the threshold and that of the psalmist which now fills the room:

"O give thanks unto the LORD,
For he is good: for his mercy en-
dureth forever."

We remember and make mention of the abundant grace of our God. "While we were yet sinners, Christ died for us." When we thirsted, He led us to the water of life and gave us to drink. When we were weary, He Himself took the burden of our sin and bore its penalty. When we fainted along the way, He restored our souls. When we were in need, He poured forth upon us showers of blessing until our cups were full and running over. When we passed through the valley of the shadow, He stayed with us still. How tender was His mercy! How all-sufficient His love! How un-failing His constant provision of temporal mercies!

He who enters through the door and does not climb up some other way must needs pass through this first room and read everywhere upon its walls the words: GRATITUDE UNTO OUR GOD.

In the Second Room

There is yet a second room. Many who hasten through the first, linger here at length. It is the room of petition. Here are found even thieves and robbers. Here are the selfish as well as the saintly. A great host fills the room. Countless requests are addressed to Him who is seated upon the throne. With the graciousness of a father, He answers the cries of His children. He has bid them make their requests known unto Him. He is pleased to regard their pleas and to supply their needs.

Alien intruders, however, plead in vain. Never have they stood on the threshold and poured forth confession and praise. Never have they tarried in the outer room to acknowledge love for and gratitude to the King. They have despised citizenship in the kingdom. To them the King has given no



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promises. He will not answer when they pray.

In the Inner Chamber

There is yet another chamber to be sought by him who would truly pray. Few there are who find it. It is the chamber of intercession. A lone worshipper kneels in the chamber. His prayer is answered. A messenger of the Most High tells the good news and a soul in distant China is born again, instead of slipping out into eternity—lost. A few words of intercessory prayer and fever leaves a tormented body, a heaping basket is deposited at the door of an unfortunate family, a long feud is broken, an indifferent church becomes a power for God.

What shall we pray? Speak to God—from the threshold, from the outer room, from that which lies beyond, from the inner chamber. Is ever the time of prayer too limited to proceed in this acceptable way? "Lord, deliver us from such an excuse. Lord, teach us thus to pray!"

Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

General Secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church

XVI. Francis Xavier

A MISSIONARY who is said to have labored "in 52 different kingdoms, preached through nine thousand miles of territory, and baptized over one million persons"; who is characterized by Roman Catholic historians as the greatest missionary since the apostle Paul; who is honored by prominent Protestant writers in such glowing terms as these: ". . . no other life, since Paul's, has shown such ardor and fervor, such absorbing zeal for the greater glory of God, such self-forgetting, self-denying passion for the souls of men, as that of the young Saint of Navarre"—such a missionary cannot but be classified as one of the Missionary Heroes of the Past. Even a short list must contain his name. Such is Francis Xavier, the earliest and the best of the long line of missionaries of the Society of Jesus (Jesuits). A contemporary of the Protestant Reformation, he antedates large scale Protestant missionary effort by over two centuries. The name of the Society to which he belonged has often struck terror to the hearts of Protestants who have encountered its unscrupulous and anti-Christian methods, but the first missionary of that Society is almost without parallel in his zeal for the propagation of the faith.

Francis Xavier was born about 1506 and lived only 46 years. As a young man he grew up looking forward to a life of ease in keeping with his station in life. His missionary interest dates from his first contact with Ignatius of Loyola, who was the founder of the Society of Jesus. Francis was one of the original seven who took the Jesuit vows in 1534. Shortly after this he began to make plans for a missionary journey to India. With some companions, and with the aid of the Portuguese who at that time were the most powerful force in the East, he landed at Goa in India in 1541. In one month he is said to have baptized 10,000 converts, and before long he had established 40 mission stations in India, having secured reinforcements

from the home lands.

It was while in India that he conceived the notion of going to Japan. He had met a Japanese whom he converted to Christianity and whom he took back to Japan with him, where he effected an entry into that country as the first Christian missionary. He was received with much favor and baptized thousands of converts in the two and a half years he was there. His was a restless spirit, however, and he travelled throughout the islands of the seas, preaching and baptizing wherever he went. Returning to Goa he determined upon a missionary journey to China, which was then entirely closed to foreigners, and conceived the idea of entering the country as part of the entourage of a Portuguese embassy. His plans, however, were cut short by death, which came to him on an island off the coast of China.

This remarkable man was an odd combination of sincere piety and degrading superstition. His motto was "To the Greater Glory of God"—a noble motto for the life of anyone. His methods of seeking to glorify God were, to say the least, questionable. We are told that he did not know any of the languages of the people among whom he worked, but that when he preached at all he did so through an interpreter. His methods of carrying on missionary work did not require a great deal of preaching, for he simply went about administering the sacraments. Believing that saving grace is conveyed by the sacraments, he administered them freely to anyone who would receive them, and counted his converts by the number who could be induced or cajoled into being baptized. Since he believed that there was no salvation outside the Romish church, and since admission to the church was through the sacraments, his chief ambition was to bring people to an acceptance of them. There was little calling upon the heathen to turn from their sins and receive Christ in an intelligent way. He is quoted as saying, "I make Christians," and the Christians which he "made" through the administration of the sacraments

left much to be desired in the matter of their Christian profession.

Yet with all the glaring weaknesses in his message and in his methods, it is remarkable how permanent was the work that he established. Churches were founded by Francis and his followers, and in 1581, about 32 years after he first entered Japan, there were said to be 150,000 professing Christians in that land. The mission which he started in Japan continued for many years, and it was not until a later generation of Jesuit missionaries became involved in the intrigues of a difficult Japanese political situation that the mission was destroyed. The reform party which came into power feared, probably rightly, a plot on the part of the Jesuits to effect foreign domination of Japan, and a tragic persecution was instituted, during which thousands of professing Christians were tortured and put to death for their faith.

Francis was the beginning of a long line of Jesuit missionaries from that day to this. It was they who revived missionary zeal in the Romish church, and who did so much to carry the doctrines of Rome to the ends of the earth, following the discovery of the New World and the rediscovery of the Far East. The Protestant Church of the Reformation period was singularly unconcerned about the heathen, and its feeble energies were occupied with necessary doctrinal missionary endeavor. It will always be to the discredit of early Protestantism, however, that it left the field of foreign missions to the Romish church, and this failure of the Protestants to be foreign missionaries from the very beginning allowed large sections of the world to rest for hundreds of years in the semi-darkness of Romanism. In our day there is no more crying need in missions than for missionary evangelism in the fields already occupied by the perverted Christianity of Rome.

Why Are We Here?

(Concluded From Page 34)

than once. But let me read you a few words about this kind of foolishness: "We are *fools for Christ's sake*, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this

present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I Cor. 4:10-13). *Fools*, to sacrifice and suffer, when it might have been avoided! But wait! Is it not written, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake?" Let others congratulate themselves on their discretion in saving themselves hardship and privation by remaining in the old church. Let us rejoice because, as fools for Christ's sake, we have been counted worthy to suffer a little for His Name!

No man is a fool who sacrifices and suffers in the cause of Christ. You three Hebrew children, who were cast into the fiery furnace, your contemporaries called you *fools*! But the Son of God honored you with His presence in the midst of the flames! And you, Daniel! What a fool you were to open your windows toward Jerusalem and pray to your God in defiance of the emperor's edict! But your God shut the lions' mouths! And you, Stephen! What a fool you were to stand up boldly for Jesus when, by a little discreet cleverness, you might have saved yourself from a violent death! But when you were dying under the shower of stones, you lifted your eyes to heaven and saw the Son of God standing at God's right hand, waiting to welcome you into heaven! Fools, all of you! But fools for Christ's sake, and so not fools at all for, having suffered for Him, you may sit down with Him at His throne and reign with Him in glory.

So we are here today, because we are narrow; because we are fighters; because we are fools. But our narrowness is the narrowness of the way that leads to life. Our fighting is in a holy war, and the Lord God is on our side. We are fools, but we are fools for Christ's sake. We stand with a small band in our day. But we stand in a glorious tradition! We are in the company of the prophets and the apostles. So let us take courage! The greatest Christian of them all was also narrow, also a fighter, and also a fool. And when Paul came to

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the end of his course and unbuckled his battered armor and laid down his sword, he could look back on the past and say, "I have a clear conscience and no regrets." And as he looked into the future, behold, it was all radiant with hope and glory!

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So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

August 11th

The Author

I OWN myself a victim to the charm of Paul," This is the way Sir William Ramsey expressed himself regarding the greatest of the apostles. This charm radiates from each page of Paul's epistles to those scattered but growing churches on the northern shores of the Mediterranean. Paul was born in Tarsus, "no mean city" for it held its head up with the rest in industry, literary culture and philosophical pursuits. His schooling in this cosmopolitan city was peculiarly suited to "mold the mind of him who in due time would make the religion of the Jewish race intelligible to the Greek-Roman world" (Ramsey). Paul was further influenced by the Roman Empire, "an understanding of which gave him a statesmanlike grasp of the problems of Christianity in relation to Rome." The force and beauty of Paul's style is a result of Greek influence.

We have not, however, touched on the secret of his power and vigor till we mention his conversion. Acts 9 and 22 do not leave us in any doubt as to the tremendous and instantaneous change wrought in the apostle's life. Here he saw "the light of the knowledge of the glory of God in the face of Jesus Christ." And with that glance all the zeal of his strong nature was turned from the persecution of Christians to the proclamation of Christ, the only Redeemer of God's elect. This union with Christ is the real key to his life.

To Rome Paul wrote his most profound and studied epistle. The hub of the universe not only attracted the shrewd merchants, ambitious politicians and lustful nobles, but there also Paul desired to come, that he "might impart some spiritual gift." Rome enjoyed relative peace at the time, due to its wise provincial policy, the emperor's interest in music, literature and drama rather than extension of the state, and the freedom of worship granted the Jews. In the large foreign settlements dwelt converted Jews and many proselytes unto whom Paul sent the epistle designed to establish them in the faith, and bearing a last-

ing and salutary message even for our day.

The central thesis of the epistle is SO GREAT SALVATION. The problem presented and answered is, "How may a sinful man be righteous or justified before a holy God?" Man's need is clearly stated and the results of his own efforts revealed as futile. God's provision in the Lord Jesus Christ is set forth in all the glory of His atoning sacrifice. This justification may freely be had through faith in Christ. With Christ's righteousness imputed to us there are certain inevitable effects which are manifested in the Christian life. The doctrinal instruction of the first 11 chapters is followed by many practical exhortations in the remaining five. The value of this study lies, therefore, not only in knowing the clear and logical arguments of the epistle but in making them a very part of our lives. This epistle is the heart and core of Christian doctrine and life.

August 18th

Introduction and Purpose
Romans 1:1-17

Immediately upon opening his epistle to the Romans, Paul states "who and what he is, and what he is going to write to them." We have already studied a little about this great apostle to the Gentiles and therefore let us consider the subject of his letter. It is the gospel of our Lord Jesus Christ. As special messenger of Christ, Paul is the bearer of the gospel, the glad tidings. He feels absolutely bound to take the Word to every part of the world and to every sort of people. He recognizes that the good news is designed for just such propagation.

Standing out as the central figure of this gospel is the Lord Jesus. Without Him there would be no good news, no message to bring, for Paul would not have been satisfied just to entertain his hearers. This Christ is, without a doubt, God's Son. Three times Paul affirms this, and with three witnesses: the ancient promises of the Holy Scriptures, the Spirit of holiness, and Christ's resurrection from

the dead. If He be God's Son, then Christ possesses all the power of God. It is through His *infinite* sacrifice that Christ's death atones for the elect. But Jesus is also man. In the flesh He was born of the line of David. And as man He tasted death.

This great salvation story Paul desired to proclaim in Rome, which already possessed a church famous for its obedience. As the capital of the vast empire, the outstanding Gentile city and focal point of culture and commerce, it attracted this keen man of God. Surely he had not fulfilled his whole commission until he had borne witness to his Lord in such a city.

Undaunted by the powers of the enemy, undismayed by the ill treatment meted out to the Christians or by the things that he had already suffered for the gospel's sake, he trusted confidently to come unto them with the powerful message of the gospel. "I am ready to preach. . . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith."

August 25th

**No Righteousness Among
the Gentiles
Romans 1: 18-32**

You recall that in the first lesson we said that the burning question asked and answered in this book is, How may righteousness be attained? After his brief introductory remarks, Paul proceeds to give forth the general truth, so often forgotten, that God's wrath is revealed against all ungodliness and unrighteousness. God is justified in doing this because He has given a revelation of Himself in nature to all men and these men, knowing the truth, yet continue in their sinful habits and conversation. Just as a Christian does not remain stationary in his life but ever continues to increase in the knowledge and love of God, so also do those who oppose Him descend continually into greater depths of sin and misery. Here we find a picture of the downward course of man, a process which is ever harder to arrest as it proceeds. In the story of the prodigal son there is a similar description (Luke 15: 12-16). The descent is from ungodliness to idolatry, thence to the fulfill-

ing of the lusts of the flesh and the innumerable sins which follow hard on such a trail. Finally we notice the woeful lament, "God gave them up." This is indeed a dirge, for when one is deserted by God his hopes are gone. Paul leaves nothing to the imagination as he recounts sin after sin. We are reminded of the unspeakable filth of a long-dead and putrefying body. So is the condition of one who will do without the Christ, our Lord and Saviour.

The lowest depths of those who follow the pathway of sin are found in the last verse, wherein it is stated that they themselves not only enjoyed the lusts of the flesh but also that they rejoiced in those who followed the same course. So calloused were they in their evil that they thus encouraged in others that which they knew to be wrong. As young people we should follow the paths of righteousness, for therein is the way of life. To run the way of sinners will lead but to misery and distress, grief and the grave. In that way there is no righteousness, and God's wrath is heavy in judgment. But if we harden not our hearts against God, we shall find mercy and restoration even as the prodigal received grace of his father's hand.

**MACHEN LEAGUE CONFERENCE
TO BE HELD AT OCEAN GROVE**

AN OUTSTANDING vacation will be combined with a time of spiritual refreshment by the young people of the Machen League of New Jersey Presbytery of The Orthodox Presbyterian Church. On Friday and Saturday, September 6th and 7th, the league will hold its Third Annual Fall Conference in the tabernacle of the Ocean Grove Camp Meeting Association at Ocean Grove, New Jer-

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The Hotel Dun-Haven, 10 Ocean Pathway, will be the conference headquarters and will provide accommodations for the girls and married couples. Older persons desiring to enjoy the blessings of the conference

are also welcome, and a special floor of the hotel will be reserved for them. The men will be quartered at the Hotel Ormond, a short distance from the Dun-Haven.

The recreational program includes three hours on the beach on Saturday morning. Both surf and pool bathing under the protection of experienced life-guards will be available.

Those planning to attend the conference should send their names at once to Mr. Edward T. Burton, 306 North Chestnut Avenue, Westfield, N. J. An attractive, six-page prospectus may also be secured from Mr. Burton. No fee is required for registration. The cost of room, breakfast and Saturday dinner will be \$1.50.

PERSECUTION OF "WITNESSES" CONTINUES OVER LARGE AREA

(For editorial comment, see page 41)

ASSERTING that loyalty to the American flag and the government it represents strengthens rather than weakens religious faith, the Honorable John W. Bricker, Governor of Ohio, denied "Jehovah's Witnesses" the right to use the state fairgrounds at Columbus for the national convention they planned to hold there during the last of July.

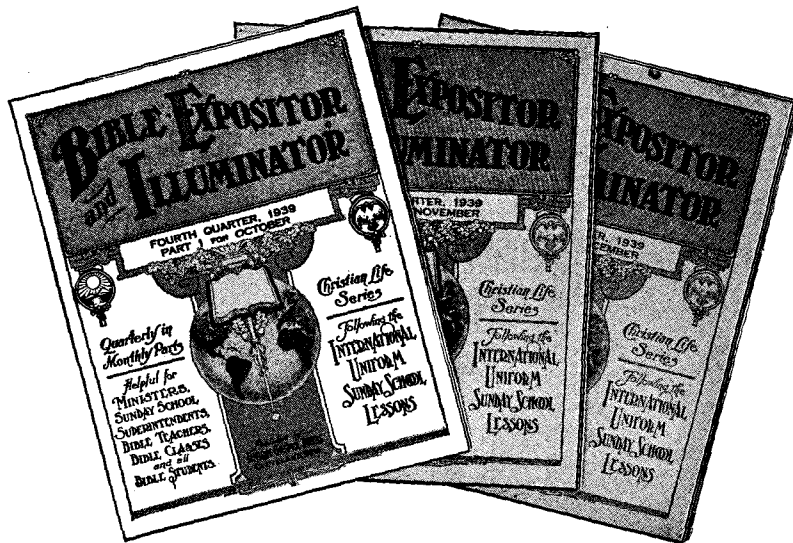
Members of "Jehovah's Witnesses" have been removed from the relief rolls at Clarksburg, West Virginia, it was disclosed by Mrs. Josephine Williams, director of the Harrison County public assistance department. Mrs. Williams said she would continue to remove from the rolls "any persons who do not think enough of their country to salute its flag."

Mrs. Ethel R. Winkler, a worker for "Jehovah's Witnesses," chose to spend five days in jail at Ocean City, New Jersey, rather than pay a fine of five dollars imposed by the police court on a charge of being a public nuisance in passing out religious tracts at the seaside resort. The sect member insisted that she was standing on her rights under the Fourteenth Amendment and the Bill of Rights. "I have a duty to perform," she insisted. "This work must go on. I am an American citizen. I have a right to disseminate this very important information, particularly at this crucial time. I have a right to talk to people. If expressing an opinion is causing a disturbance, then I have caused plenty of disturbances."

A regional meeting of the Watch Tower Bible and Tract Society (an alias of "Jehovah's Witnesses"), scheduled at Tulsa, Oklahoma, for July, has been cancelled. The organization called off the meeting after it was refused the use of Convention Hall by the city of Tulsa. City officials explained that they could not permit use of a public building by a group which refuses to salute the flag. The action was taken in the face of energetic efforts by the Tulsa chamber of commerce in bidding for conventions. Leaders of the sect in Oklahoma said they would attend the Detroit convention of their group instead.

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