

The Presbyterian Guardian

September 10, 1940

VOLUME 8, NO. 5

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

Published Twice Each Month

Ten Cents a Copy

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Philadelphia, Penna.

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What Think Ye of Christ?

An Address Delivered at the Seventh General Assembly of
The Orthodox Presbyterian Church

By the REV. GEORGE W. MARSTON

Pastor of Knox Orthodox Presbyterian Church, Philadelphia, Pa.

ONE day in Caesarea Philippi the Lord Jesus asked His disciples two questions. The first was this: "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets." The second question was, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

On another occasion the Lord Jesus said to the Pharisees, "What think ye of Christ?" This is a question which everyone who hears the gospel must face. There are, broadly speaking, three answers to the question. The first is that of a group of men known as liberals, or Modernists. According to their view, Jesus was a great man, a great teacher, a great example, the flower of humanity, perhaps even a great reformer, but no more. The second reply is that of a group of men known as radicals. Some of them would say that Jesus was an impostor or one subject to fits of insanity. A few of them would even go so far as to say that such a person as Jesus never really existed. The third answer to this question is that of the orthodox Christian. He believes that Jesus is the Christ, God's only Son and his Lord.

Now the question arises how we may ascertain which of these three views is correct. The scientific method of arriving at a decision is to gather the evidence, examine the evidence, and arrive at a conclusion on the

basis of the evidence. The scientific way to ascertain the truth or falsehood of a statement is to test it by the evidence, to bring it to the touchstone of truth, and to arrive at a conclusion accordingly. Permit me to illustrate. Let us suppose that I wanted to find out whether or not Washington had been a surveyor. Since I cannot speak with him or with those who knew him personally, the best that I can do is to read a number of books on the life of Washington. To be sure, I would want to know two things concerning each author. I would want to know where he gleaned his information, whether or not his sources were early and reliable. And I would want to know whether he had any prejudices which would hinder him from dealing with this subject fairly. With that information before me, by reading a number of books on the life of Washington I should be able to arrive at a very definite conclusion on the subject.

It shall be our purpose to apply the scientific method to the problem before us, to ascertain by that method which of these three views of Christ is correct.

Another problem arises. Where shall we find the evidence by which to test these three views? There are a number of modern books on the life of Christ. A few of them are good, most of them are bad. Some of these writers have not been careful to consult sources that are early and trustworthy. Some of them have been hindered by prejudices which prevent them from deal-

ing with the subject fairly. There are available, however, sources of information concerning the life of Christ which are early and trustworthy. We have glimpses of the life of Christ in the writings of such men as Philo, Pliny, Josephus and Papias. But there is an even earlier source of information concerning the life of Christ, one with which these writers are in perfect accord, one given us by inspiration of God. I refer to the New Testament. There are 27 books in the New Testament and 11 of these were written by the personal followers of the Lord Jesus Christ, men who knew Him intimately. Eleven more were written by Paul, a contemporary of Christ, a man who was also in an excellent position to ascertain the facts concerning Him. Let us therefore examine these three views of Christ in the light of the New Testament.

The Liberal

The first of the views is that of the Modernist. It has been very ably presented by von Harnack, a German scholar, in a book written about 1900 and entitled "What Is Christianity?" Harnack's view is no longer in vogue in Europe, but with certain variations it is still very popular in some circles in America. According to this school of thought, Jesus is the flower of humanity, a great teacher, a great example. He it is who shows man how to have faith in God.

Now let us test this view by the New Testament. As we do so, we see that it contains certain elements of truth. It is true that Jesus is a great teacher and a great example but, on the whole, this position is false to the teaching of the New Testament concerning the person, purpose and work of Christ. Sad to say, it is not the result of a scientific investigation of the New Testament. There is not a shred of documentary evidence to support it. There are no New Testament manuscripts presenting the liberals' view of Jesus. From where, then, do the liberals acquire their view? Here is the answer. The liberals have a prejudice against the supernatural, the miraculous. This prejudice is a manifestation of the unregenerate mind. According to I Cor. 2:14, "The natural man receiveth not the things of the Spirit of God: for they are fool-

ishness unto him: neither can he know them, because they are spiritually discerned." Because of this prejudice they have been forced to reconstruct the life of Christ, to make Him the kind of a person they think He must have been, one who was only a man and never performed any miracles. The Christ of the liberals is a manufactured Christ, the product of prejudice and imagination.

The Radical

The second view of Christ which we are considering is one held by a comparatively few. It is the view of the radicals. Some of them regard Jesus as an impostor or as one subject to fits of insanity. Others go even so far as to say that Jesus really never lived.

Now to examine this view by the New Testament is to reject it immediately, but we wish to discover its origin. We find that the radicals' view of Jesus is a result of a scientific investigation of the liberals' Jesus, a Jesus who was only a man. This Jesus made claims for Himself which were impossible if He were only a man. For instance, on one occasion He said, concerning His body, "Destroy this temple, and in three days I will raise it up." And at the Last Supper He said to His disciples, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." On that same occasion He also said, "He that hath seen me hath seen the Father."

Late that night, when He was seized by a rabble band, Peter drew a sword to defend Him, but Jesus rebuked him, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Now it would be preposterous for a mere man to make such claims as these. If Jesus were only a man the radicals' view of Jesus would be logical. If Jesus were only a man then He was not a great man, a great teacher, a great example; He was either an impostor or one subject to fits of insanity.

Now while we are greatly indebted to the radicals for exposing the fatal weakness of the liberals' Jesus, we cannot, of course, accept their view, for it is not the result of a scientific investigation of the true historic Jesus but of the liberals' Jesus; we are quick to agree with the most radical of the radicals that such a Jesus never lived.

The Christian

The third view of Jesus which we are considering is that of the orthodox Christian, who believes that Jesus is the Christ, God's only Son and our Lord.

The word "Christ" is the equivalent of the Old Testament word "Messiah." The Old Testament prophets foretold that God would anoint one to be the Deliverer, the Saviour of His people. The Christian believes that Jesus is this Christ.

Is He the Messiah?

Will the New Testament substantiate these claims? Let us see. The New Testament tells us that He came to do the work of the Christ. "Thou shalt call his name Jesus; for he shall save his people from their sins," says Matt. 1:21, and Luke 2:10, 11 tells us, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The New Testament tells us that His disciples proclaimed Him to be the Christ. On the day of Pentecost, as Peter came to the conclusion of that great sermon, he said, "Therefore let all the house of Israel know assuredly that God hath declared that

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Christ Our Redeemer

The Ninth 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.

LAST Sunday afternoon we began to speak of the second of the three offices which Christ executes as our Redeemer. The three offices are the offices of a prophet, of a priest, and of a king. Last Sunday afternoon we began to speak about Christ's office of a priest.

It became evident at the start that in dealing with Christ's office of a priest we are dealing with the heart of the gospel, because we are dealing with the cross of Christ. By His death, the Bible teaches, Christ made the one and all-sufficient sacrifice for sin. That is the great doctrine of the atonement. Nothing, from the point of view of the Bible, can possibly be more important for mankind than that.

Well, then, in thus exalting the priestly work of Christ, are we depreciating His prophetic work, with which we have been dealing in a number of the preceding talks in this series? That is very far from being the case, and before I go further I want to show you why it is far from being the case; I want to say a few words just now upon the relation between Christ's work as a priest, with which we are now going to deal, and Christ's work as a prophet, with which we have hitherto dealt.

I think I can present the relationship in the fewest possible words by just saying that in Christ's priestly work He died for us, and then in His prophetic work He tells us the story of how He died for us. In His priestly work He did the thing that forms the substance of the gospel, and then in His prophetic work He proclaims the gospel Himself to us. In His priestly work He did the thing that made it possible that there should be a gospel to preach, and then in His prophetic work He actually preaches the gospel to us in order that, through the receiving of the gospel, our souls may be saved.

How foolish, then, it is to say either that Christ's work as a priest or that his work as a prophet could possibly stand alone! No, they stand together. Without His work as a priest there would have been no gospel to preach, and without His work

as a prophet there would have been no preaching of the gospel. Thank God, Christ has done both! He died on the cross that there might be a gospel to preach, and then very sweetly has He brought the gospel Himself to those for whom He died.

Ignoring these simple facts, so plain in the Bible, modern unbelievers are in the habit of telling us that we ought not to be very much interested in the gospel *about* Jesus but ought instead to devote our attention to the gospel *of* Jesus. We need not be interested, they say, in the exact meaning of what Christ did when He died on the cross; we need not be much interested in the question of what is meant when we say we believe in the "deity" of Christ; we need not be much interested in the question of whether His body really came out of the tomb on the first Easter morning; we need not be much interested in the question of whether He will really in any literal sense come again.

People used to be interested in these questions, we are told. They used to set up theories of the atonement; they used to maintain, in particular, that on the cross Jesus died as a sacrifice to satisfy divine justice and reconcile us to God. They used to set up theories regarding the person of Christ; they used to maintain that Christ is God and man in two distinct natures and one person for ever. They used to insist also on one particular view of the resurrection; they used to maintain that on the third day the tomb became empty because the body of the Lord Jesus was raised. They used to insist also on the personal return of Christ; they used to maintain, as though it were very important indeed for our souls, that at the end of the present age we shall see our Saviour face to face.

These things, say the unbelievers about whom I am now speaking, constitute a gospel *about* Jesus. But, they say, we are no longer interested in that gospel *about* Jesus. Instead, we are interested in the gospel *of* Jesus; we are interested in the gospel that He Himself actually preached. We are interested in the way of living in which He walked and in which He

called on His followers to walk. We are interested, in other words, not in a gospel that sets Jesus forth, but in the gospel that He set forth, the gospel that He preached when He walked by the shores of the Sea of Galilee.

If, then, you ask the people who talk in this fashion what that gospel of Jesus, which they cherish in place of the gospel about Jesus, actually was, they will usually tell you, with more or less clearness, that it was a simple proclamation of the Fatherhood of God and the brotherhood of man, or a simple proclamation of a kingdom of God that is essentially just the realization of a high social ideal. Let us stop disputing about the meaning of the cross of Christ, they say; let us stop disputing about any other doctrinal questions; and, instead, let us just get up and obey Jesus' commands. That will honor Jesus more, they say, than all the theories of the atonement that have ever been proposed.

People who talk in this fashion seem to think that they are somehow glorifying Jesus more and are somehow getting closer to Him than was done by the people who used to proclaim the old gospel. Are we not getting closer to Christ, they say to themselves, if we preach His own gospel rather than merely a gospel about Him?

But a little reflection will show that that is far from being the case. I may preach the gospel of Spurgeon or the gospel of D. L. Moody or the gospel of Calvin—that is, I may preach the same gospel as that which they preached. But what blasphemy it would be to say that I preach a gospel about Spurgeon or a gospel about D. L. Moody or a gospel about Calvin or even a gospel about Paul! If I should do that, I should be putting these preachers into a position which belongs only to Christ. I may preach the gospel that they preach but I certainly do not preach a gospel that has them as its content. I may preach the gospel of Calvin or the gospel of Paul, but I do not preach Calvin and I do not preach Paul. I preach Christ alone, as they preach Christ alone.

It is from this unique place that these modern unbelievers are dethroning Christ when they say that they are not interested in the gospel about Christ and are only interested in the gospel of Christ. They are willing to admit that Jesus was an excellent teacher and example, and that we cannot do better than repeat His teaching and follow His example. But they have not the slightest inkling of the fact that He is the substance of the gospel. They have not the slightest inkling of the fact that the gospel consists in the good news of the way in which He saved us by His precious blood.

Well, then, in thus insisting, against these unbelievers, that the gospel is a gospel about Jesus, in thus insisting that it is a gospel that has Him as its substance, that proclaims Him, do we mean to say that it is not also a gospel that He Himself preached? We mean nothing of the kind. On the contrary we insist that it is the gospel that He Himself preached. Two winters ago, when we were treating the picture of Jesus in the gospels,* we showed how baseless is the contention of modern unbelief that Jesus kept His own person out of His gospel and merely asked people to lead the same kind of religious life as that which He Himself lived. We saw how pervasive was His presentation of His own person as the divine Saviour and the final Judge of all the earth. We saw how that presentation runs even through the Sermon on the Mount, to which modern unbelievers are wont particularly to appeal. We saw how utterly contrary to all our sources of historical information is this modern notion that Jesus was simply the founder of Christianity because He was the first Christian. We saw how all our sources of historical information represent Jesus as offering Himself to men as the object of their faith.

Do you not see, my friends, what the real state of the case is? It is not correct to say that we Christians proclaim the gospel of Jesus in distinction from a gospel about Jesus. It is equally incorrect to say that we preach a gospel about Jesus in distinction from the gospel of Jesus. The fact is that the gospel about Jesus and the gospel of Jesus are the same. The gospel that Jesus proclaimed was a gospel about Him. It was a gospel

that offered Him as Saviour. It was a gospel that told the good news of His saving work.

He proclaimed that gospel even during His earthly ministry. He offered Himself even then as Saviour. He pointed forward to His atoning death on the cross and to His glorious resurrection. Then, when He had died and risen again, when His redeeming work was done, He told the story of it through the apostles whom He had chosen and through the Holy Spirit whom He sent.

Let us get this thing perfectly straight. Let us not be afraid of repeating it. *Jesus is both the author and the substance of the gospel.* Jesus died for our sins on the cross. The story of His death and of the things that go with it is the gospel. It is the good news. But after Jesus had died and risen again, did He leave it to others to bring that good news to us? Not at all. He brought us the good news Himself.

That is what we mean by saying that when we study now the work of Jesus as a priest, we are not belittling or turning away from His work as a prophet. On the contrary we are just listening to what Jesus as a prophet so graciously tells us about Himself. As a prophet Jesus tells us the story of His priestly work. As a prophet He tells us about the way in which, as the one true priest, He offered Himself once for all as a sacrifice to satisfy divine justice and reconcile us to God, and He tells us about the way in which He is now continually making intercession for us.

Let us hear, then, what Jesus Himself tells us about His priestly work. Let us hear it as it is contained in the whole Bible from Genesis to Revelation.

A priest, we observed in the last talk, is a representative of men in the presence of God. He is a mediator between God and men. He obtains access for men unto God.

Do we need a priest, in that sense of the word? That is the first question. If we do not need a priest at all, then of course all this talk about the priestly work of Christ is without practical importance. If we, in our own right, already have access to God, then we have no need that Christ should enter for us within the veil.

A great many people today take exactly that view of the matter. We are, they say, already children of God, by virtue of the fact that we are

men; we already have free access to God. All that we need is to overcome our fear of God; all that we need is to have presented to us the great truth that God is our Father.

Jesus, they say, has presented that great truth to us, and for that we revere Him. He was the first man to make full use of the privilege which man has as man—the privilege of standing before God without fear, as a child stands before a loving father. Following Jesus we can make use of the same privilege. But that does not mean in the slightest that Jesus is a priest whose intermediation is necessary in order that we may approach God. On the contrary, the thing that Jesus discovered was just the comforting fact that no intermediation was necessary—neither His nor anyone else's. He led the way, and we follow. But we follow in our own right, and we could have led the way ourselves if only we had had the courage. Jesus merely encouraged us to make use of a privilege which was already ours.

That is the way of looking at the matter that dominates most of the nominally Christian churches of the present day. But it is radically contrary to the Bible, and it must be radically rejected by all those who believe the Bible to be truly the Word of God.

According to the Bible all mankind, since the fall, is under the just condemnation of God's law, subject to God's wrath and curse, utterly unable to do any good. All mankind, in other words, is lost in sin. Being lost in sin, men have no right of access unto God. On the contrary they are separated from God by a flaming sword. They are under the awful penalty of God's law, and if that penalty is treated as though it did not exist, God ceases to be God and evil has triumphed over good.

That, my friends, is the situation of fallen man. It is not presented to us just in one part of the Bible. It is presented to us in the whole Bible. From the first book of the Bible to the last, the Bible beats down men's pagan optimism; it opposes the central article of the pagan creed, which is the article: "I believe in man." It takes from us the last vestige of confidence that in ourselves we have any right of access unto God; it teaches us to fear the righteous God, and to stand in terror before the majesty of His offended law.

*See *The Christian Faith in the Modern World*, The Macmillan Company, 1936.

It teaches us, therefore, that if we are to have any access unto God, it can only be through a priest. The priest must be one of us, since He is to be our representative; but He must also be more than merely one of us. If He were merely one of us, He would have no more right of access unto God than we have. Like us He would be a sinner, subject to God's wrath and curse. But even if He were sinless, still if He were merely man He could not possibly bring us to God. Any sacrifice that He might offer for us, any punishment that He might endure for a time in our stead, would, if He were merely man, have at best only a finite value. It could not possibly be accepted instead of the eternal punishment which was the just penalty of the law upon our sin.

If we are to have truly a priest who can bring us to God, it can only be one who is both man and God—man that He might suffer in our stead, God that His suffering in our stead might have worth enough to satisfy the law's demands.

Such a priest, such a high priest, thank God, we have. It is Christ Jesus the Lord. He was, from all eternity, God. Through him the worlds were made. For one purpose did He humble Himself; for one purpose did He become man—that He might be our priest to reconcile us to God, that He might offer on the cross for us sinners a perfect sacrifice to fulfill the law's demands and wipe out the dread handwriting that was against us. Through Him and Him alone we come to God; through His constant intercession alone do we stand in God's presence. In our own right we deserve only to be cast out from God's presence and suffer to all eternity the just punishment of sin. In Him alone we enter without fear unto the throne of God—not God's children in our own right but made God's children through the precious blood of Christ.

What a joy it is to search the Scriptures ever anew to see what God has told us in His Word concerning that priestly work of Christ! It is folly indeed to the men of the world; no pursuit seems to them to be more futile. What time have we, they say, to engage in these theological subtleties? But to the sinner saved by grace how sweet a thing it is to contemplate the cross of Christ! How sweet a thing it is to follow the doctrine of the shed blood that runs like a red

cord through the Bible from Genesis to Revelation! How sweet a thing it is to trace the gradual unfolding of the promise from the time when sin first entered into the world! How sweet a thing it is to behold the fulfilling of the promise in those strangely simple narratives in Matthew, Mark, Luke and John! How sweet a thing it is to explore the divine explanation of the fulfillment in the epistles of Paul! How sweet a thing it is to follow the directions there given as the Spirit applies to us the benefits of what our Saviour did! How sweet a thing it is to contemplate the unity of the sacred Book as it finds its centre in the cross!

May that joy, my friends, be ours as we study the cross of Christ together on these Sunday afternoons! And as we have that joy, may we also have the joy of bringing others with us to the foot of the cross. May God grant that some who listen to these expositions of the Word, and who have not yet found Jesus as their Saviour, may find Him as He is presented to them in the Word of God!

Are you weary and heavy laden? Are you tired of a life of sin? Are you dissatisfied with the world's righteousness which is no righteousness in God's sight? Have you some dread vision of the majesty of God's offended law? Oh, then will you not come to Him who can give you rest? Will you not drink of the water of salvation? Will you not trust Him who died for you?

Ah, salvation is so near! To have it you do not need to ascend into the heights or descend into the abyss.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved (Rom. 10: 6-9).

May the Lord Jesus Christ, the risen Saviour, attend through His Spirit the message of His cross, that precious souls may be saved!

MACHEN LEAGUE TO HOLD OVERNIGHT CONFERENCE

AN OVERNIGHT conference, sponsored by the Machen League of Philadelphia Presbytery of The Orthodox Presbyterian Church, will be held Friday afternoon and all day Saturday, September 20th and 21st, at Camp Hilltop, a Y.M.C.A. camp about three miles from Downingtown, Pa.

The sessions, which will operate on standard time, will open with a dinner-meeting at 6 P.M. on Friday, at which time the Rev. Theodore J. Jansma of Baltimore, Md., will speak. This will be followed by a campfire meeting with songs and prayers and an address by Dr. Robert Strong of Willow Grove, Pa., on the theme of the conference: "For the Glory of God."

On Saturday morning the Rev. John P. Galbraith of Philadelphia will teach the Bible class. Three group discussions will follow: The first will be concerned with the membership of the Machen League and the problems of local societies; the second, with lesson material; and the third will be on the subject of the activities in which Machen Leagues are engaged both within and without the church.

One of the highlights of the conference will be the opportunity to meet and study under the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary to Japan who is now in this country on furlough. Mr. McIlwaine will conduct a class in missions. Other members of the faculty include the Rev. John P. Clelland of Wilmington, Del., and the Rev. James W. Price, the Rev. Charles G. Schaufele and the Rev. John H. Skilton, all of Philadelphia.

Saturday afternoon will be given over to recreation, for which there are excellent facilities at the camp. The officers of the Machen League feel that the conference will give young people an opportunity to enjoy an ideal Christian week-end.

The conference is open to all, and registration, with the fee of \$1.00, should be sent at once to Miss Thelma Ferrier, 2805 Jefferson Street, Wilmington, Del. No registrations can be received after September 14th. Total cost, including the registration fee, will be \$2.50.

The Covenant Church of Vineland

Of The Orthodox Presbyterian Church

By GLADYS C. BROWN

THE Covenant Presbyterian Church of Vineland, New Jersey, formed upon the withdrawal of the pastor, the Rev. Alexander K. Davison, and many members of the local church of the Presbyterian Church in the U.S.A., held its first service in Vineland's Grange Hall on Sunday, September 13, 1936. That same week, at a congregational meeting, its new name was adopted and the congregation voted to apply for admission into the then Presbyterian Church of America.

The Lord richly blessed the work and soon Grange Hall became too small. A building fund had its start from a substantial sum given before the church was six weeks old. On Vineland's main street and in the center of its best residential section was a large three-story brick mansion, long vacant, which was situated on a plot of land about one and a quarter acres in size. This property was purchased in March, 1937, to serve as a combined church and manse.

Enthusiasm was high, and much of the labor of remodelling was given by the members. A great deal of the work was done in the evening. The walls of several rooms on the street floor had to be removed and a stairway changed in order to form the auditorium with its seating capacity of 225. It was remarkable that no alterations were needed to change the two upper floors into class rooms. The second floor had five rooms, and the third, two large rooms used by the junior and primary departments; also, there was a social hall and a small kitchen converted from a cloak room. Rooms were altered somewhat for the manse on the first two floors.

The total cost, including necessary equipment, was slightly over \$18,000, of which 58½ per cent. has been paid.

On May 2, 1937, the church held its dedicatory service; before a congregation of 300 persons, 15 new members were added to the rolls of the church.

Despite all of the demands of the building program, missions have never been neglected. From the very beginning, the first 20 per cent. of the

congregation's offerings (always free will) were set aside for benevolences and the first 40 per cent. of the Sunday school's went for the same purposes. At the congregational meeting in April, it was reported that from all sources approximately \$1,000 was given during the year 1939-1940.

Church membership is 220, Sunday school has enrolled 156, and the week-day Bible school had an enrollment of 30 last year. There is a Women's Missionary Society, two strong Young People's Societies, one of which is for children, and several organized Sunday school classes. Perhaps the one which has undertaken the most constructive program is Dr. Davison's Fellowship Class, composed mostly of the young married people. This group has purchased tables for the social hall, cleared the plot in back of the garage and fenced it as a playground for the children who attend week-day Bible school.

The young people, the greater part

of whom are church members, each month distribute about 1,000 copies of the *Home Evangel* locally. Their interest in Bible conferences is shown by the fact that more than ten attended at Quarryville this year, and several will go to the fall conference of the Machen League of New Jersey Presbytery in September.

COLORADO BIBLE CAMP HAS SECOND SUCCESSFUL YEAR

MORE than sixty persons, coming from several states and from at least six different denominations, were enrolled at the Camp Chief Yahmonite Bible Conference, held at Steamboat Springs, Colorado, from August 4th to 11th. This is the second year of the conference, which is sponsored by the Rev. W. Benson Male, pastor of the Second Congregational Church of Denver and a graduate of Westminster Seminary in the class of 1938.

The speakers and teachers included the Rev. Robert K. Churchill, pastor of the Covenant Orthodox Presbyterian Church, Berkeley, California; Dr. Alexander K. Davison, pastor of the Covenant Orthodox Presbyterian Church, Vineland, New Jersey; Mr. Thomas Afman, superintendent of the "Way of Life" Missions of the Christian Reformed Church, Denver; Mr. Paul Bohn, a member of last year's graduating class at Westminster Seminary and pastor of the Congregational Church at Yampa, Colorado; and the Rev. R. A. Dodd, pastor of the Euzoa Congregational Church of Steamboat Springs. Miss Harriet Z. Teal, a member of the Valley Forge Orthodox Presbyterian Church, Norristown, Pa., was one of the teachers of the children's classes. Courses included Messianic prophecy, the work of the Holy Spirit, and the Biblical basis of the covenant of grace.

Bureau of Vital Statistics

Born: To the Rev. and Mrs. John P. Clelland of Wilmington, Del., a daughter, Jean Winifred, on August 6th.

New Subscription Rate

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

Today in the Religious World

By THOMAS R. BIRCH

THE PRESBYTERIAN GUARDIAN has long been aware of the need for a wider news coverage than has heretofore been attained. With this in mind, we inaugurate a news survey that we hope will prove both interesting and profitable to our readers. It is not offered as an exhaustive treatment of all religious news, but it is designed to give a bird's-eye view of significant events and trends in the religious world of the day. Opinions expressed are the author's own, and do not necessarily reflect the opinions of the editors. Suggestions or criticisms of this department are welcomed.

Episcopalians and Divorce

A survey conducted by *The Living Church*, national Protestant Episcopal weekly, reveals that 49 per cent. of the clergy and laity of the Episcopal Church are in favor of permitting remarriage after divorce for any cause, provided such remarriage is approved by church authority. Two major proposals have been made during the past year for the amendment of Canon 41, *Of Holy Matrimony*. One was made by the Commission on Marriage and Divorce, the other by a special committee of the Women's Auxiliary of the denomination. Both proposals recommended the strengthening of the educational requirements of the present canon, as well as the modifying of it in varying degrees as regards the provisions for remarriage of divorced persons, or for readmitting them to communicant status.

Continuation of the present provision for remarriage only after divorce for adultery was favored by 32 per cent. of the clergy and 38 per cent. of the laity replying to the survey. Nineteen per cent. of the clergy and 13 per cent. of the laity favored a tightening of the law by the elimination of the present provision for remarriage after a divorce for adultery.

In other words, although the original canon was founded upon Scripture, the Protestant Episcopal Church has now abandoned that only infallible rule of faith and conduct and, as a result, every man's opinion is held to be worth considering. The future policy of the church will be

determined, not by a "Thus saith the Lord," but by a show of hands.

To the Unknown God

A friend has handed us a copy of the church calendar of Dr. Harry Emerson Fosdick's Riverside Church, New York temple of Modernism. We quote the cover page in full. Let the reader make his own editorial comment:

"Whoever you are that worship here, in whatever household of faith you were born, whatever creed you now profess, if you come to this sanctuary to seek the God in Whom you may believe or to rededicate yourself to the God in Whom you do believe, you are welcome.

"Leave not this church without a prayer for yourself, your friends, and all who worship here; for our nation in these days of disordered emotions and difficult decisions; for all hapless victims of the world's catastrophe, and for the coming of God's worldwide Kingdom of justice and peace; for the fellowship of the Christian Church universal among all nations and races; and for men and women of every faith who sincerely desire one human family under the Fatherhood of one God."

Presbyterian Church in the U.S.A.

We have felt more than a twinge of sadness over a report concerning membership and gifts in the Presbyterian Church in the U.S.A., just issued by the office of the stated clerk of the general assembly. It reveals that the denomination during the past year registered the largest total communicant membership in its history. During the year there was a net gain in communicant membership of 43,806, the largest net increase since 1923. And the total communicant membership is now 2,021,901. In other words, more people are now members of a denomination that has officially sanctioned Modernism than were enrolled during the days when it was committed to the propagation and defense of Biblical Christianity. Gifts of the churches, including gifts to promote the modernist programs of the boards and agencies, increased nearly \$2,000,000 and the total of the contributions by the 8,775 churches

was \$41,862,860, a larger amount than had been reported for eight years. Christians, aware of the doctrinal declension of the Presbyterian Church in the U.S.A., cannot but be saddened by such a report.

Lutheran Synod

The Lutheran Augustana Synod is applying for membership in the modernist World Council of Churches. The synod is stipulating that membership is desired "only if the present constitutional basis is maintained," and further requesting that representation in the council "shall be determined on a confessional basis and not by geographical allocation."

Vatican Refugee

Myron C. Taylor, President Roosevelt's personal representative at the Vatican, left on August 23rd by plane for a visit to the United States during which, his associates said, he would confer with the president on whether he should return to his post. Vatican circles are expressing the opinion that his return depends on the outcome of the November elections. Taylor has been convalescing from an operation and friends have said his health might prevent his return.

A resolution expressing hope that Mr. Taylor's "special relationship" with the Vatican may "soon be terminated," was adopted in Berkeley, California, by the General Council of the Congregational and Christian Churches, meeting in biennial session. "We do not favor," said the resolution, "the setting up of American diplomatic relations with the head of any one particular church, Catholic or Protestant, because to do so would be to draw distinctions between denominations in a way contrary to our American traditions of separation of church and state; and might ultimately lead to bitterness and contention between various denominations or between government and the churches." Weak as this resolution is, we gratefully add it to the growing pile of similar protests.

Cell-Mates

The National Catholic Welfare Conference News Service, in a dispatch from Geneva, reports that the

Rev. Martin Niemoeller, German Protestant pastor and former submarine commander, now has the Rev. Rupert Mayer, war hero and well-known Jesuit priest of Munich, as his cell neighbor in the Nazi concentration camp at Oranienburg.

A Million for Missions

Laymen of the Presbyterian Church in the U.S. (the Southern Presbyterian Church) gathered at Montreat, North Carolina, and authorized the organization of a "Men and Missions Movement" to raise a million dollars for foreign missions. Dr. J. P. McCallie, headmaster of McCallie school, Chattanooga, Tennessee, presided at the meeting, which was attended by nearly 500 laymen. We are far more glad to see such a movement in the Southern Church than we would be to see it in its Northern neighbor. Nevertheless, we hope that the leaders of the movement will take all precautions to insure that only sound, Christian missionaries and enterprises are allowed to benefit by the campaign.

Winrod in Court

The Rev. Gerald B. Winrod, noisy anti-Semite and publisher of *The Defender*, sulphurous and pseudo-religious tabloid, has been named defendant in a law-suit which charges him with "espousing Nazism in the United States" and with writing a "scurrilous" letter to one Charles Hudson. The letter was said to have been widely circulated. The plaintiff is the Rev. Rembert Gilman Smith, Methodist minister of Tulsa, Oklahoma. The case is set for hearing on September 16th. As one who has long been nauseated by the writings of the defendant, we hope that a high voltage spotlight of publicity is turned upon both Mr. Winrod and his very yellow journal.

"Jehovah's Witnesses"

No acts of major violence were reported during the national convention of "Jehovah's Witnesses," which kept Detroit police, church leaders, newspapers and thousands of "delegates" on edge for nearly a week. One "Witness" was arrested in suburban Pontiac for "contempt" of the flag when he referred to the American colors as "that rag" in giving the traditional "Witness" refusal to salute. There were several street fights, in which no one was seriously injured and in which "Witnesses" gave punches as well as took them, in

NEWS FLASH!

Japan Ousts Missionaries

AS THIS issue goes to press, word has reached us of a new crisis in missionary endeavor in the Far East. By the simple means of denying foreign financial support to missionaries and mission institutions within the empire, Japanese authorities are forcing the extreme curtailment of all missions in Japan and virtually expelling foreign missionaries from the fields they have served.

On July 31st seven Japanese Salvation Army chiefs were arrested. Following this, three British bishops of the Japanese Episcopal Church were forced to resign and three American bishops, in this country to attend the Protestant Episcopal convention, will be expected to resign when they return to the field.

The movement for the eradication of all foreign influence from Japanese Christianity is part of the present wave of extreme nationalism that is sweeping Japan. Efforts are being made to organize a purely national church, tentatively named the Genuine Japan Christian Church. It is expected that the new church will be formally constituted on October 17th, at the 2600th anniversary of the traditional date of the founding of the Japanese Empire by the sun goddess.

Following the Episcopal Church's dismissal of foreign bishops, according to a dispatch to "The New York Times," 40 Japanese representatives of other Protestant churches met in Tokyo on August 26th to discuss amalgamation of the different denominations, the cessation of financial help from abroad, and the elimination of foreign missionary work in Japan, Manchoukuo and China.

suburban River Rouge, where merchants, anticipating a visit of "Jehovah" salesmen and evangelists, put out their holiday street flags and youths of the town requested all "Witnesses" to salute the flag. One priest in River Rouge ripped the "sandwich board" from the back of a woman who tried to give him some Rutherford literature, and explained later that he "got hot under the collar."

In Detroit 62 "Witnesses" were arrested for violating a city ordinance which prohibits the solicitation of funds without a license, and when arraigned in traffic court, declared that "God's law comes before all law." Most of them gave \$5 bond for appearance in court, but the date set was several days after the adjournment of the convention, when all of the offenders would be back home and out of the jurisdiction of Detroit's lesser courts.

Convention leaders saw the difficulty in finding a meeting place and the persecution of the "Witnesses" as the fulfillment of Bible prophecy.

Police estimated the attendance at the convention at 25,000 and later changed to 35,000. Officials of the convention declared the attendance was 42,000. Sixteen hundred converts were baptized.

MINISTERIAL CONFERENCE AT WESTMINSTER SEMINARY

THE Third Annual Reformed Summer Conference for Ministers was held at Westminster Seminary during the week ending August 26th. Although the attendance was not large, it compared favorably with that of former conferences, and students were present from four denominations: The Orthodox Presbyterian Church, the Presbyterian Church in Canada, the Presbyterian Church in the U. S. and the Reformed Episcopal Church.

The Executive Committee of the Alumni Association of Westminster Seminary, under whose auspices the conference is held, determined to hold a Fourth Annual Conference next summer, and elected a committee, consisting of the Rev. John P. Clelland, the Rev. Richard W. Gray and the Rev. Leslie W. Sloat, to conduct the conference.

The Presbyterian Guardian

EDITORIAL

The Christ Who Is the Answer

DR. William Lindsay Young, Moderator of the General Assembly of the Presbyterian Church in the U.S.A., is sure that Christ is the answer. Writing in *The Presbyterian* for August 15th, he finds the world in such a terrible condition that it is doubtful whether humanity can even survive as a civilization. But he thinks Christ is the answer—the answer, that is, to man's longing for moral achievement, for a better world, for a knowledge of God, and finally the answer to man's longing for some assurance regarding ultimate survival.

Dr. Young is both right and wrong. Christ is the answer to the problems which arise in each of these fields. But not Dr. Young's Christ, for Dr. Young is a signer of the Auburn Affirmation. And the Christ of that document is a rather uncertain figure. He may or he may not have been born of a virgin. He may or he may not have worked miracles. He may or he may not have died as a sacrifice to satisfy divine justice and reconcile men to God. He may or he may not have been raised up on the third day in the same body in which he suffered and died. And in every case the probability is that the "may nots" have it.

Dr. Young's Christ is therefore what is left after the attributes which make Him *the* Christ have been removed. He is a man of remarkable personality, perhaps, but a man for all that. He shared the fables of his time, and is left to us as but a memory from the past.

Such a Christ has never been and will never be the answer to any real human problem. Such a Christ does not even exist. There is only one real Christ. He is the eternal Son of God, incarnate in a perfect human nature, who bore our sin in His own body on the tree, who was raised up the third day and sitteth on the right

hand of God, whence He shall come to judge the world in righteousness. He is today the Saviour of all who put their trust in Him. He ever lives to make intercession for them. He and He alone is the "answer."

It is our earnest wish and prayer that Dr. Young and thousands who walk in similar pathways might cease to hope in their vague will-o'-the-wisp and might look to the real historic living Christ, who alone is the Saviour of men.

—L. W. S.

"The Presbyterian's" Policy

THE PRESBYTERIAN is a journal whose "teaching and influence shall be in accord with the Confession of Faith" of the Presbyterian Church in the U.S.A. Its "policy and influence, both direct and indirect . . . shall always be to emphasize what are known as the fundamental doctrines of evangelical Christianity . . ." A full statement to this effect appears on the editorial page of each issue of *The Presbyterian*.

In recent years the paper has claimed to be the conservative publication within the denomination. It is supposedly the organ of those who desire to reform the church from within.

The success and the outcome of that policy appear in the issue referred to above, where the first article is by a signer of the Auburn Affirmation, a document which openly repudiates "the fundamental doctrines of evangelical Christianity." Reform from within will never make much progress at that rate.

—L. W. S.

Scotfield Unquotable

AN INTERESTING bit of information appears in the *Presbyterian of the South* for August 21st. The Rev. James E. Bear of Union Theological Seminary, Richmond, Virginia, has been a frequent contributor to the paper, and in recent weeks he has had several articles dealing with the subject of dispensationalism. In these he makes frequent reference to the Scotfield Bible notes.

In 1937 he secured permission from the estate of Dr. Scotfield through the Oxford University Press

to quote from these notes in an article he was then writing. The article appeared in due time. Now he desires to write some more articles. He accordingly has written the Oxford University Press for permission again to quote. But this time he has been informed that the estate of Dr. Scotfield has decided with much regret that such permission cannot be given.

Apparently the "estate of Dr. Scotfield" is not willing to have the notes carefully scrutinized in the light of full publicity. Such a decision would seem to be inimical to the best interests even of Scotfield enthusiasts. And surely it is contrary to the good traditional process, by which the understanding of divine truth is advanced through friendly and open criticism and study of one another's views.

—L. W. S.

Conscientious Objectors

THEY who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God." So speaks the Confession of Faith, chapter XX, section 4.

We have frequently thought of this when reading about conscientious objectors. That term, conscientious objectors, is usually employed now to designate persons who feel that they cannot in good conscience participate in war. But it has already been employed in some circles by persons who object to other requirements than actual participation in war. It is being heard frequently in connection with the military training bill now before Congress.

Great Britain has a special conscientious objectors' tribunal, where the cases of those who object to taking part in the war are considered. In this country various organizations, including the Presbyterian Church in the U.S.A., have taken steps to have the names of conscientious objectors registered with the government.

While we have all sympathy with the man whose conscience says "No" at a certain point, we are to remember that even one's conscience is to be made subject to God's law. Our consciences are not a final and absolute authority, even for ourselves.

Conscience can be mistaken. The only absolute authority for faith and practice is God's Word.

And secondly, God has also ordained and established civil governments, and requires that His children shall render all lawful obedience to such governments. We cannot make our consciences the judge of the civil laws. Only the Word of God can stand in that position. Unless we are ready to assert that acts required by the law of civil governments are so plainly contrary to the statutes of God's law as set down in Scripture that the doing of them is clearly a transgression of the Word and so sin against God, we have no right to plead conscience as a reason for disobedience. Civil governments are ordained of God.

Now of course it must be recognized that there are different interpretations of the teaching of Scripture. And it is just here that we see most clearly the importance of understanding not only some statements of the Bible, but also the full system of its doctrine and the

implications of that system of doctrine for all of life. Individual statements can be found supporting almost any position. But the Bible as a whole contains one unified system of truth, and that one system of truth has definite principles which touch every sphere of life and action. It is just here, also, that the necessity for determining and employing a correct method of interpretation of Scripture is likewise evident. It is what Scripture actually teaches, not what we think or would like to think it teaches, that is to be the law of life.

Recognizing these limitations, however, it is to be remembered that man's conscience, even in matters relating to the law of the national government, is to be regulated, not by feelings or opinions, but by the authoritative Word of God. So that they who resist any lawful power or the lawful exercise of it, be it civil or ecclesiastical, even though their opposition be on the pretense of Christian liberty, resist a divine ordinance.

—L. W. S.

trusting in his own righteousness and not in the righteousness of our Saviour.

September 22nd Universality of Guilt Romans 3:1-20

"For all have sinned and come short of the glory of God" may be the summary of this section. We have noted before, and it may be seen in other epistles also, that Paul graciously writes of the obedience, or faithfulness, or generosity of those to whom he is writing. How encouraging he is in all of his epistles! But at the same time he never loses sight of the fact that there is none righteous, no, not one. In a world which disregards God, desecrates the Lord's Day, finds its amusement in fulfilling the lusts of the flesh, and has long since lost its integrity, it is easy for those of us who have been brought up under the care of Christian parents to think that we are not sinners, or at least not such very great ones. And those raised outside of a real Christian environment find it easy to think themselves not sinners because they are unaware of God's requirements of righteousness. To both of these classes Paul is careful to point out the general truth that "they are all gone out of the way." There is not one shadow of doubt resting in the mind of the author about this fact. So, to convince those to whom he is writing, both in his day and in ours, he adduces many quotations gleaned from the Old Testament. These might seem a little harsh, or perhaps we feel offended when we read them and realize that they were written for us as well as those to whom immediately addressed.

If you would desire to come to a clearer knowledge of your own moral and spiritual condition read the many passages of Scripture which point out the corruption of the human heart, or secure a copy of the Westminster Larger Catechism from your pastor and read the questions dealing with the Ten Commandments (91-150, especially those which ask "What are the duties required? What are the sins forbidden?"). The detail of these answers will not leave anyone in doubt as to the sinfulness of the human heart. Truly, a dark and forbidding picture is presented by this lesson, but how brightly glows the revelation of Christ, in the next lesson, against this sombre background.

So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

September 15th
Certainty of Judgment
Romans 2

MINE is a god of love who will not condemn anyone to an eternity of divine punishment." Such are the words and thoughts of some who do not know God as He has revealed Himself in the Scriptures. Romans 2 teaches that God will judge the world. However, He will exercise His judgment according to truth. This fact, coupled with the knowledge that God knows the heart of every man, should make us pause to consider our state. In His longsuffering God has given men time to repent and turn to Him. Every moment of a man's life is a revelation of God's infinite mercy, for it is a time in which he can come to eternal life through acceptance of Jesus Christ, God's Son. It is important that a man consider his ways and his relation to the just God. God is no respecter of persons and each shall be judged according to his deeds. These principles of justice are written plainly upon these pages so that he

who runs may read.

Sad to say, there were those who rightly boasted in great privileges (by a simple reading of the last twelve verses you may learn many of these), yet they continually dishonored God in their lives. The condition of the Jews presented here is but typical of those in our day who have received the advantages of Christian instruction in their homes or churches but have not come to Christ in faith believing. One may outwardly embrace the principles of Christianity and make a pretense of righteousness, but those acts do not make him a Christian. Just as it was necessary for the Jew to be circumcised of heart, so must we wholeheartedly believe. Against such as have not Christ Jesus in their hearts, the judgment of God will be revealed. This is true, though many claim that they are doing the right. We cannot be doing the right if we refuse to obey the command of God to believe in His Son. A self-satisfied person is as the Pharisee of old, who was

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

XVII. Early Dutch Missionaries

IN THE preceding study of this series, it was remarked that the Protestant church immediately after the Reformation was not greatly concerned about foreign missions. It is now only fair to the church of that time to note the reasons for that lack of missionary effort, and to give credit for the missionary endeavor which was undertaken.

The reasons for the lack of widespread foreign missionary zeal are not difficult to discover. The whole of Europe was a mission field and the feeble effort of the early Protestant church was consumed in winning converts from the semi-heathenism of Roman Catholicism. The first century after the Protestant Reformation was one of a bitter struggle for life for the Protestants. When we consider that practically all governments and all the means of trade and social intercourse were in the hands of those whose chief concern was to annihilate completely the new movement, we can see that missionary endeavor was well-nigh impossible. Just two quotations from the enemies of the Reformation in that period will suffice to show the tenor of the age. Charles V of Spain wrote to his son, Philip II, in the last half of the 16th century: "Deal to all heretics the extremest rigor of the law, without respect of persons and without regard to any favoring pleas," and the Duke of Alva wrote to Philip some years later, in reporting the battle of Naarduin, "The army cut the throat of all; not a mother's son was left alive." Women were buried alive for merely reading the Bible, and "To the gallows!" was the cry that went up from the bloodthirsty mobs who followed after the files of prisoners whose only crime was lack of faith in a heathenized Christianity. Thousands and tens of thousands of Protestants were tortured to death during this bloody period. It was not until the advent of William the Silent, who freed Protestant Holland from the domination of Roman Catholic Spain, that the very lives of Protestants were no

longer in danger.

In considering the lack of foreign missionary zeal on the part of these early Protestants, we must also consider that there was almost no place in the world to which their efforts could be directed. By papal decree the world had been divided between Spain and Portugal, and Protestantism was anathema wherever the influence of these Roman Catholic countries was felt. The far east was practically unknown and was closed to all foreigners, and there was no country in the world where there was any semblance of religious freedom. It was only with the rise of the Dutch and afterward of the British Empire that missionary effort could be undertaken by Protestant peoples.

In spite of these almost insurmountable handicaps, there was some Protestant missionary enterprise during the hundred years following the Reformation. The effort of these early years was almost entirely an effort conceived and executed by Calvinists. As early as 1555 John Calvin sent out to the New World a missionary company which attempted to establish a work in Brazil. Treachery within its ranks served to abort the effort, but the very fact that under great difficulties the company had been sent out proves a real interest in the conversion of the heathen on the part of the early Calvinists.

By 1618 definite plans were made by the Dutch for sending the gospel to India. The Dutch East India Company had been formed, and one of its purposes was the proclamation of the gospel among the heathen. To be sure, this purpose was often subordinated to commercial greed, but some definite work in fulfilling this high purpose was done. In that year Justus Heurnius made a strong appeal to arouse the Dutch to their duty of sending the gospel to India. In 1621 the Synod of South Holland took action relating to missionary work in the east, and not long afterward the University of Leyden, at the instance of the Dutch East India Company, established a course for missionary candidates.

One of the most conspicuously suc-

cessful of these early Dutch missions was that which was established on the island of Formosa. The mission was begun in 1631, and within the next 15 years word was sent to the home base that "the people of Formosa are no longer heathens." The work of this mission was almost entirely destroyed in 1661 when pirates invaded the island and drove out the missionaries and massacred many of the Christians. These early Dutch missions were all destroyed when the British supplanted the Dutch in many places in the empire, and it was many years before English-speaking missionaries took the place of the Dutch who were expelled.

Although this early missionary labor was not "permanent," who can measure the worth of it in souls which were brought to salvation? The Lord had a people in pagan lands during that generation and used these early missionaries to call the heathen out of darkness into His marvellous light. The fact that their work was not "permanent" should teach us not to despair if work to which we have given our time and energies likewise perishes under new onslaughts of the heathen. Our duty is akin to that of these early missionaries—to preach the gospel in our generation, building as well and as permanently as possible, and leaving the question of the "permanence" of the work with the Lord.

From these early missionary efforts there is much that we, who are engaged in modern missions, can learn. Particularly are the weaknesses and the failures of these efforts profitable for our instruction. Let us look at these weaknesses, in order that we may avoid them. An outstanding weakness of this missionary effort was that missionaries were appointed for terms of only five years. After that period they were not expected to continue in the work. We enlist missionaries for life; the furlough periods every five or seven years are not the end of "term" but are merely temporary breaks in the service which lasts for life. Another weakness was that many of the missionaries who were sent out, especially those who served under the Dutch East India Company, conceived of their primary task as that of ministering to the colonists; they had only a subordinate interest in the surrounding heathen. This is reflected in the fact that there was little preaching in the

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vernacular of the people. Most of the preaching was done in the native language of the missionary, and was incomprehensible to the heathen. Few indeed were the men who gave a large portion of their lives to mastering the difficult languages of those among whom they worked, since the missionaries usually expected to remain only for a few years.

Even among Protestant missions there was the weakness of placing undue emphasis upon the mere formality of the sacrament of baptism. The early Calvinists did indeed make some effort to catechise the candidates for baptism but, in general, baptism was administered with much too little preparation, and many were enrolled as church members who had little conception of the real meaning of

Christianity.

Another great weakness of the missionary movement was that baptism generally secured converts a living in the Dutch compounds, enabling them to live in a style far superior to that of their fellow-tribesmen. This induced many of the more able and clever natives to accept baptism for unworthy motives, and was attended with all the evils which have always

come from offering worldly emoluments to those who come into the church.

With all their glaring weaknesses, however, these early Dutch missionaries were the forerunners of later workers who, in other generations, have called men and women from every tribe and tongue and nation into fellowship with Christ in His church.

Prayer—What Prayer Goes Unanswered?

The Sixth in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

UNANSWERED prayer! Down through the corridors of time there have ever echoed and reechoed voices of wailing, of bitter protestation, and of blasphemy, because prayers of anguish have elicited no response from the eternal God.

It was a pathetic scene on Mount Carmel when prophets of a fire god in vain besought their god to send forth fire to consume the prepared sacrifice. We listen to their earnest petition, "O Baal, hear us." But there is no movement in the cloudless heavens, nor does the blazing sun so much as singe a hair of the waiting bullock on the altar. The mocking silence is broken only by the cries of the prophets as their supplicatory ritual borders upon frenzy and they leap upon the altar, cutting their own flesh with knives and lancets. Hope wanes as the sun passes the meridian and moves on toward the western horizon. Gradually they sense the awful truth. They have prayed in vain!

That day the answered prayer of Elijah met the unanswered prayers of the prophets of Baal and effected the great turning point in the life and death struggle against a false worship which seemed to have threatened to dethrone Israel's covenant-keeping God. The margin of victory was answered prayer. One can only imagine the discouraged disillusionment of those who had prayed in vain.

There was good reason why their prayers were unanswered. They prayed to a god who had no real existence. But what shall we say of the many who address their petitions to the God of Elijah, only to go away emptyhanded, downcast in spirit, realizing that they might as well have made their entreaty to Baal?

Offered by Enemies

If we speak frankly, in accordance with the teaching of the Bible, men will not believe us, but thus we must speak. It is often true that those who receive not the things for which they pray are *enemies of God!* God need not grant their requests. Sometimes, if the interests of His Kingdom are to be safeguarded, He cannot.

We have but to recall the time when the children of Israel were encamped on the plains of Moab. Balak, the Moabite king, was in great fear of being overcome by the alien host. He acted quickly and with resolve. Every influence was brought to bear upon Balaam, a man who, for the time at least, was under the control of the Spirit of God, that he might pronounce a curse upon the Israelites and that thus they should be delivered into the hands of Balak. It was the expressed desire of an enemy. It asked for harm to be done to the chosen people. God, speaking through Balaam, *would not, could not* accede to the request.

He who is classed with Balak is highly indignant. *Balak* may have been an enemy of God, but *he* has never defied the Most High nor joined in league with those who are hostile to His cause. He defends himself, tells his story, confident that its mere recitation will establish his righteousness beyond doubt.

The only child of his home was gravely ill, the child he loved, his pride, his joy, his hope. The doctors were noncommittal, would give no assurance. His heart was torn with grief and anxiety. What could he do? He would turn to God. He would pray for the life of his child. A God of love would not refuse his request.

He prayed. He prayed fervently. He prayed through the long night. In the morning word came—the child was dead! A dark cloud descended and blotted out every ray of happiness. All light was gone from his life. Mourning filled his heart, mourning which turned to reproach and bitterness against the kind of God who, heedless of his prayer, had taken away his most precious possession. He had been fair with God. He had humbled himself before Him in the hour of need. Now he *hated* God!

The sad mistake made by such a man, however, was that, no doubt unknowingly, he had *always* been an enemy of God. He had never loved God. He had never given his heart to God. He had charted his own course through life. He had set up an idol in his home, and worshipped that idol, his child, instead of God. Had he but been solicitous for the welfare of his soul, he would have found that "the carnal mind is enmity against God" and that he needed to be reconciled with Him whom to know aright is life eternal. He had made no preparation for a time of emergency.

The crisis came and took him unawares. Only one thought filled his mind. His idol was in danger. He must save his idol. He turned to the doctors. The situation grew worse. As a *last resort* he called upon God. The idol remained enshrined in his heart. He did not take it down and give the throne to God. He was not concerned with reconciliation. He did not consider the words of Christ, "He that is not with me is against me." He made no effort to break down the barrier of enmity and by faith to become a friend of God. No, he asked God to enable him to continue in idolatry.

God could not be God and grant such a request. Yet not a day passes but that those who have never been reconciled to God petition Him to preserve their idols of wealth and pleasure, life and health, and only when the requests are denied do the petitioners become aware of the enmity in their hearts. Oh, that men would seek first the kingdom of God and His righteousness! Only then will they know the blessing of the "things which are added," of which answered prayer is one.

Motivated by Selfishness

It yet remains true that the prayers of believers are often unanswered.

Why? No better answer has ever been given than that of James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." How often do our prayers violate that first and all-pervading principle that whatever we do is to be done to the glory of God! The perpendicular pronoun of the child's bedside prayer too often occupies the commanding position in our supplications. We forget that God's prayer promises are, as it were, the final writing on a divine palimpsest and that the original words, "Thy will be done," have through the years been almost eradicated by the selfishness of man. Are your prayers unanswered? Then learn to praise and glorify God in them, to intercede for others, and to relegate your own personal desires to a subordinate place, ever praying that God's will be done. It will surprise you what the Lord will do!

Nullified by Sin

Quite as forcibly stated as the declaration of James is another passage of Scripture giving reason why prayer goes unanswered. "If I regard iniquity in my heart, the Lord will not hear me." A college girl was faced with the problem of unanswered prayer, at the same time being aware of an approaching crisis which would decide whether or not she could remain at school. She was miserable indeed. But God touched her conscience and stirred her to repentance for her lack of love toward an older sister. She prayed again, and knew that God heard and would answer. He did!

We go along from day to day, uncleaned and unforgiven, harboring unconfessed sin in our hearts, and then wonder why the God of Heaven turns a deaf ear to our prayers. Until confession is made, it must be so.

Unanswered prayer! The trouble is with us, not with God. With grace tender and longsuffering, He pleads with us still. The Son died on the cross to reconcile to God the enemies of the cross. The everlasting God works in us that we may be willing to do His will. The Father of mercies urges us to bring our crimson-stained sins that He may wash them white as snow. He is not pleased that one prayer should be unanswered. Believe Him! Trust Him! Accept of His grace! He is knocking and would "reason together" with you today!

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What Think Ye of Christ?

(Concluded From Page 66)

same Jesus whom ye have crucified, both Lord and Christ." In the 17th chapter of Acts we see Paul preaching in the synagogue in Thessalonica. There he first showed them from the Old Testament Scriptures that the Christ was to suffer and rise again, and then he proved to them that this Jesus is the Christ.

In the New Testament we are told that Jesus approved the Messianic claims which His disciples made for Him, for on that occasion in Caesarea Philippi, when Peter said, "Thou art the Christ, the Son of the living God," Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Thus He placed His approval upon Peter's confession.

In the New Testament we are told that the Lord Jesus actually claimed to be the Messiah. In the fourth chapter of John we see Jesus revealing Himself to the woman at the well. He revealed Himself to her as one greater than Jacob, as a prophet but more than a prophet. He spoke to her concerning the nature of God, saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The woman replied, "I know that Messiah cometh, which is will tell us all things." Then Jesus makes the clear, ringing declaration, "I that speak unto thee am he." The New Testament teaches that Jesus is the Christ!

Is He God's Son?

The orthodox Christian believes that Jesus Christ is the Son of God. Every believer is a son of God, but we believe that He is the Son of God in an absolutely unique sense, in a sense in which no other man was or is or ever shall be. We believe not only that He is truly man but also truly God, one person with two natures, human and divine. We believe that He is the eternal, the only begotten, the well beloved Son of God.

Again, will the New Testament substantiate these claims? In the New Testament we hear Jesus make claims for Himself which only the eternal Son of God could make. In Matt. 11:27 He said, "All things are delivered unto me of my Father: and no

man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Only the eternal Son of God could claim such unique knowledge of the Father. In John 10:31 He said, "I and my Father are one"—not one numerically but one in substance. Now God is a Spirit, and only the eternal Son of God could claim to be one in substance with the Father. We are told in John 14:9 that the Saviour said to Philip, "He that hath seen me hath seen the Father." Only the eternal Son of God could claim to be the express image of the Father. We are told in John 17:5 that, in His intercessory prayer, the Lord Jesus said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Only the eternal Son of God could lift His voice in such a prayer as this.

In the New Testament we are told that the Lord Jesus Himself actually claimed to be the Son of God. Late Thursday night of the Passion Week, He was seized by a rabble band and taken to the home of Caiaphas for a grand jury trial. For lack of witnesses Caiaphas was about to dismiss the case, when he resolved upon a bold expediency. Placing Jesus under oath he said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Now if Jesus had been only a man, this was the moment to say so and save His life. But He who is Truth could not but tell the truth and, as Mark tells us, he replied, "I am."

The New Testament abounds in attestations to the fact that Jesus is the eternal Son of God. Listen to John 1:1 and John 1:14. "In the beginning was the Word [the Word is one of the titles of the Lord Jesus Christ], and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Paul tells us, in Romans 1:4, that Jesus was powerfully declared to be the Son of God by His resurrection from the dead. Time and again He had claimed to be divine, but these claims had been rejected. He was nailed to the cross as a blasphemer but, by His resurrection from the dead, God reversed the decision of human tribunals. By His resurrection

from the dead, God said to man, He is not a blasphemer, He is not an impostor; He is all that He ever claimed to be. He is my eternal, well beloved, only begotten Son.

A doubter was talking one day with a minister concerning the divinity of Christ. He said, "It seems to me that if Christ were divine there ought to be a positive statement in the Bible to that effect." "Well," said the minister, "what sort of a statement do you want?" The man replied, "It seems to me He ought to be called 'God.'" "And so He is," said the minister. In I John 5:20 John, speaking of Jesus, said, "This is the true God." The New Testament clearly teaches that Jesus is the eternal Son of God!

Is He Our Lord?

The orthodox Christian believes that Jesus Christ, God's only Son, is our Lord, our master, and our sovereign king.

We are told that on one occasion when Queen Victoria's chaplain spoke on the significance of Christ's second coming, the Queen was greatly moved and went to the chaplain and told him that she longed to be present when Christ returned. When asked why, she replied, "That I might lay my crown at His blessed feet." Truly, these were noble words, but they revealed an incomplete knowledge of the kingship of Christ. Beloved, He is now Lord and King. He is Lord of all. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The Saviour said, in Matt. 28:18, "All power is given unto me in heaven and in earth." Paul tells us that "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26).

The Lord of glory is the Lord of all, but He is the believer's Lord in a special sense. He is our sovereign, we are His subjects. On one occasion the Lord Jesus said to a great throng, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). The Saviour did not stop with His offer of rest from the bondage of sin, but went on to say, "Take my yoke upon you." He does not propose to free men from the bondage of sin in

order that they may be free to please themselves. He proposes to free them only in order that they may become His subjects.

He is the believer's Lord in a special sense for He purchased us with His own precious blood. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

He is the believer's Lord in a special sense for He sent His Holy Spirit effectually to call us to Himself. We were dead in trespasses and sin, but He sent the Holy Spirit to

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What think ye of Christ? We have examined three views of Christ in the light of the New Testament, and have come to the inescapable conclusion that Jesus is the Christ, God's only Son and our Lord.

WESTMINSTER SEMINARY TO HOLD OPENING EXERCISES

ALL friends of Westminster Theological Seminary are heartily urged to be present at the Twelfth Annual Opening Exercises of the institution, to be held on the seminary campus on September 18th at 2:30 P.M.

The speaker this year will be the Rev. James B. Brown, D.D., field worker of The Orthodox Presbyterian Church at Lincoln, Nebraska. Dr. Brown, who is well-known to members of The Orthodox Presbyterian Church and to readers of THE PRESBYTERIAN GUARDIAN, has chosen as the subject of his address, "Shepherds of the Flock."

The campus of Westminster Seminary is located in the beautiful Lave-rock section near Chestnut Hill, Philadelphia.

PHILADELPHIA CHURCH HOLDS GROUND-BREAKING CEREMONY

GROUND was broken with impressive ceremony for the chapel of the Mediator Orthodox Presbyterian Church at Knorr and Rutland Streets, in the Castor Highlands section of northeast Philadelphia on Sunday afternoon, August 25th. In spite of a light rain, more than one hundred attended the ground-breaking exercises.

The pastor of the Mediator Church, the Rev. James W. Price, presided. The Rev. George W. Mars-ton, the Rev. Robert S. Marsden, the Rev. Clifford S. Smith and the Rev. Edwin H. Rian of The Orthodox Presbyterian Church had part in the ceremonies, and the Rev. H. Henry Meeter of Calvin College of the Christian Reformed Church gave an address which was cut short by the inclement weather.

The Mediator Church contemplates the immediate erection of a temporary building upon the site, and plans to begin services in the new location by the end of October. Services will continue to be held at the present location of the church, and Mr. Price will be assisted in his pastoral work by a student from Westminster Theological Seminary.

SOLOMON WAS RIGHT!



he said: Train up a child in the way he should go: and when he is old, he will not depart from it.

—Proverbs 22:6

- ▶ Train up the child in God's way—
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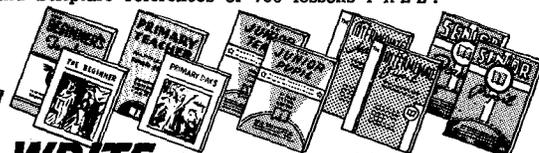
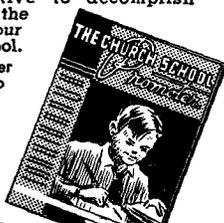
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