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The Penalty of Faithfulness

A Message to The Orthodox Presbyterian Church

By W. STANFORD REID

IF THERE is one thing above all others that we should learn from the life of David, it is that faithfulness does not bring popularity. For much of his life it seemed that the more faithful David was, the more persecution he had to suffer. But in this he was no different from the rest of the church, for all those who are loyal will suffer persecution. Loyalty does not bring immunity; rather, it increases opposition.

If we turn to I Sam. 18: 6-9, we find that Saul "eyed David" jealously, for David had been faithful and thus God had made him successful. As they were returning from the destruction of Goliath and the Philistines, the women of Israel had come out and sung the praises of David and Saul. But in so doing they had given the greater praise to David. He had slain "his ten thousands" while Saul had only slain "thousands." This did not please Saul. Instead he hated David for his success, and in so doing hated him for his faithfulness. Saul knew that he himself had failed for lack of trust in the God of Israel, and he was mightily displeased that David, the fair-haired shepherd boy, had succeeded where he, the king, had shown himself wanting.

One reason that Saul disliked David's success was that he could not deny it. He would not have worried much had he been able to "laugh it off," and say that it was an "unconfirmed report" from Damascus, or some other center. But it was an uncomfortable historic fact that David had succeeded. Moreover he could not belittle David's activity. David had done something which no other man in Israel had even been willing to attempt.

For a number of weeks the armies of Philistia and Israel had faced each other while Goliath, that ancient advocate of the "war of nerves" and of the "blitzkrieg," had hurled his threats at the people of God. Saul sat shivering lest he should be asked to strike down the heathen champion. The other "mighty men" had hied themselves to the hills when the reflection of the sun's rays from his brazen armor showed Goliath's approach. Yet, in spite of all this, David had destroyed the giant. With his five smooth stones and simple faith in the promises of God, he had met the enemy's onslaught and had been victorious. Then had the Israelites risen with mighty courage and hastened to the destruction of the enemy. David's trust in God had wrought a greater victory than any seen before in the history of Israel. This could not be denied.

Yet did Saul rejoice? No, he mourned! And so does the world whenever the children of God stand firm against all foes. The Christian's success may not be one to be celebrated with the blowing of trumpets. It may not be one which has any visible results. Nevertheless, when Christians faithfully maintain their stand against sin, when they go even unto death for the glory of God, they are successful in the true sense of the word. "It is required of a servant that he be found faithful." When Satan sees the church of God standing firm, though it be but a small remnant, Satan hates it. He would deny this faithfulness, but he cannot. Therefore, he launches his most terrible attacks against the faithful group. He causes members of the church

to be stricken with death, he entices some to leave the ranks and he attempts to make the rest afraid. But he cannot blot out their faithfulness.

The historic character of David's success, however, was not the only reason for Saul's antipathy to the young warrior. Saul hated David because of the invidious comparison made between the two. As they returned from the field of carnage the women came out rejoicing and singing, and ascribed to David ten times as much success as they did to Saul. Worst of all, the comparison was true. Saul, although the tallest man in Israel and having armor with all the other equipment for war, had been afraid to act. David, in his shepherd's clothes, with nothing but a staff, a sling and five smooth stones, had gone out in the strength of the Lord of Hosts and wrought a great victory. It did not improve Saul's temper to have the comparison made in such terms, for Saul knew that it was true and his conscience told him that he had failed miserably.

It was the failure of the world compared with the success of the church of Christ. And has not the same been true throughout history? Has Satan ever rejoiced to see his works and the works of sovereign grace compared? I think not. Sin is paid in its own coin, death, while salvation brings light and life. Therefore, whenever sin arises to great heights, whenever the powers of evil seem to have won the day, the testimony of Christians shines all the more clearly. The church appears as a light in a dark place, and by this contrast Satan, the prince of this world, is roused to greater hatred against the people of God. It is a commonplace of history that, whenever sin has come in like a flood, the Lord has raised up a standard against it. Then sin has redoubled its efforts, and the great times of persecution have always been when sin and righteousness, the world and the church, have stood in greatest contrast. Satan hates the church, but he hates it most when its faithfulness is compared with his lack of success and the results of serving him.

The final reason, however, for Saul's hatred of David's faithfulness has not so far appeared. We see it when Saul mutters to himself, "They

have ascribed unto David ten thousands, and to me they have ascribed but thousands: what can he have more but the kingdom." Self-interest was the final motive that drove Saul to his hatred of David. Saul was afraid that he would lose the kingdom. No doubt he had had great hopes for the future of his house. He had perhaps dreamed of the day when his posterity would rule over an Israel which dominated the world. But now it seemed as if all this were but a bubble already pricked by the deed of valor of an obscure shepherd. What a chance Saul had missed to make his dynasty secure upon the throne!

Perhaps there was even more to it than that. Saul remembered that he had failed to obey God's commands in regard to the Amalekites. He had not destroyed fully the possessions of those people who hated the children of Israel, and at that time Samuel had declared that God had transferred the kingdom from Saul to another. Perhaps this young stripling, this country bumpkin, was to be the king. If he were, what a wonderful start he had towards the throne! The armies of Israel had seen David strike off Goliath's head, and the men on their return home

would undoubtedly recount the deed with much glee and much gory detail. David's fame would be spread throughout the kingdom in a short time. Did not Saul have proof of this in the very song sung by the women of Israel? They knew what had happened. They realized that Saul had failed as a king, and no doubt many said that David was the leader they needed. What more could they give him but the kingdom? "And Saul eyed David from that day forward."

For the same reason the Devil eyes the church. He knows that he is beaten. He realizes that the church is the sign that his days are numbered, and that soon—all too soon for him—will come the outer darkness and weeping and wailing and gnashing of teeth. He endeavors to destroy the church, though he knows that he cannot do so. As Saul pursued David to destroy him, while realizing that David was predestined to be king, so Satan, the instigator of Saul's pursuit, follows after the church like a ravening lion. The church will be victorious, and because of this very fact the forces of evil mass their heaviest artillery against it to see if the name of the people of God cannot be destroyed. The greater the faithfulness of the church, the greater the opposition of sinful men, for the church by its faithfulness is a demonstration of the victorious power of God.

In all this, however, we dare not content ourselves with thinking in general terms about the power of evil. Satan works through his instruments, sinful men, and they think his thoughts after him. The three factors which caused Saul to hate David for his faithfulness still cause the world to hate the people of God. They cannot, they dare not, deny the faithfulness and the spiritual success of the true Israel. They hate the church because the gospel always emerges victorious in the end and destroys the handiwork of men who have been attempting to blot it out. Thus the world dislikes the message of salvation and those who proclaim it faithfully.

In this, the situation today differs in nothing from that in the days of David. The Modernist sneers at and
(Please Turn to Page 30)

TABLE OF CONTENTS

July 25, 1940

The Penalty of Faithfulness	17
W. Stanford Reid	
Brands Out of the Burning	19
Bruce F. Hunt	
The Calvary Church on the Air	20
Bruce Wideman	
A Constant Faith of Adherence	21
G. N. M. Collins	
The Christian Life	22
Oscar Holkeboer	
Editorial	23
Prayer—To Whom Shall We Pray?	24
Burton L. Goddard	
The Value of Studying Non-Christian Religions	25
Henry W. Coray	
Is the Sermon on the Mount for This Age?	27
Paul A. Hittson	
Orthodox Presbyterian Church News ...	29

Brands Out of the Burning

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchoukuo

"Ye were as a brand plucked out of the burning: yet have ye not returned unto me, saith the Lord" Amos 4:11.

THE work of the last quarter might be characterized as snatching brands from the burning. With this in mind as a theme for this report, I turned to the passage in Amos, quoted above, and the last part of the verse seems to be as true today as it was in the days of Amos. The work of snatching would be all joy, if it were not for the fact that many who are snatched out have not wholly returned to the Lord. Even after a brand has been snatched out of the fire, the flaming passions of sin seem to be able to flare up and need to be put down.

Shortly after my last report, Evangelist Kim and I went by invitation to hold a week of meetings in one of the churches of East Manchuria Presbytery. Near the close of the week, I was led to urge the congregation either to take more specific action against the general apostasy of the Korean Presbyterian Church or else withdraw from that body. The evangelist and congregation, with the exception of one family, voted to withdraw from the Korean Presbyterian Church. Then four other groups in East Manchuria Presbytery followed their example. All five of these groups have since formed themselves into local Presbyterian groups, organized as far as they can go in the absence of elders, a presbytery, or any minister besides myself. They have asked me to shepherd them. Four of these groups organized themselves into a district to unite in the support of the evangelist and to consider mutual problems. This will serve in the place of a presbytery as an embryonic one until ministers can be called and elders elected. At that time I have made five long trips, averaging about 800 miles (a total of 38½ days, to Harbin) and held services in some 20 different places outside of Harbin. The groups visited have not withdrawn from the Korean Presbyterian Church but definitely

formed themselves into associations pledged to the Presbyterian creed and government. On one of these trips, the evangelist of the district and I covered 130 miles in the 10 days. We were supposedly travelling by bicycle, but the roads were terrible; the evangelist's bicycle had chronic tire trouble, my coaster brake broke, and the heavy spring winds for which Manchuria is famous seemed to manage to blow in our faces most of the time, sometimes actually dismounting us. On one stretch of our trip it took us four hours, after 5 P.M., to go ten miles of uninhabited mountainous region by a muddy, swampy, valley



The Hunt Twins
Mary Allen and David Blair

road, literally having to drag our wheels when they were too clogged with mud. This stretch was made more exciting when at dusk we heard two tigers (possibly they were leopards) making the mountains echo with the roars and barks of their quarreling in a valley apparently over the ridge from us.

On one of these trips I was personally conducted by two policemen for a whole week. They had been assigned to "protect me," for they would be ill at ease if anything should occur to me that might mean an "incident" during these days of international unrest. I was reminded of Paul, who was helped on his mission to preach the gospel "in Rome also."

It took a good part of two days and nights—one night we got to bed at 3:30—to iron out a bad church quarrel which was being aggravated

by one who had not come with us and was doing all in his power to divide the church. At another place I had to discipline a 50-year-old bachelor who, in adopting a grown man as his son, publicly entered into the relation of older brother-in-law to the adopted son's widowed mother, thus considering her as though she were the widow of a younger brother of his. Try to figure that one out. He would thus become uncle to his adopted son. I think the inspiration for such a complicated arrangement came from the fact that childless couples in Korea often adopt a child of an older or younger brother in order to continue the line, and the adopted father-uncle relationship is not so uncommon. Anyway, having entered into this complicated arrangement so they could properly live under the same roof, the young man's adopted father fell into sin with the mother. The whole thing could have been avoided if the bachelor had properly married the widow to start with, but because the man and woman were older folk and were both officers in the church, outsiders had suggested this other peculiar relationship with its heart-breaking consequences.

In another place I had to discipline a widow who, when her husband died in a strange city, had been inveigled into cremating the body and depositing the ashes at a Buddhist temple until she could save enough money to take them back to the old burying ground in Korea. The circumstances might have justified the mere depositing of the ashes in the Buddhist temple near the crematory if the priest had not insisted that she come and make offerings to the soul of the departed once a month. Her conscience bothered her, but she could not be brought to alter the situation, so discipline had to be administered.

While baptisms and examinations of beginners for entrance as catechumens have not been so numerous as in years when we were not faced with the trying problems that confront us now, they are more numerous than last fall. Examination of

church rolls shows a slow but steady increase in attendance, and the church accounts, which I check on my spring itinerating, reveal a tremendous increase in the giving over last year.

Day before yesterday I moderated a meeting where it was decided that the only evangelist receiving aid from me should now become self-supporting. It was at his own and the

churches' request. Now there are four evangelists working with me, none of whom are paid by me.

As a result of our stand and the subsequent investigation to which our Harbin groups have been subjected, the local evangelist, Mrs. Byram's Bible woman, our nurse, a young man from one of our country groups and the man in whose home one of our

groups meets—five in all—are being detained by the police. The evangelist has been in over two months and Mrs. Byram's Bible woman three weeks.

Between the writing and the typing of this report, one of those imprisoned, the one from the country, has been released, for which we thank God. Please pray for the others.

The Calvary Church on the Air

By the REV. BRUCE WIDEMAN

Pastor of Calvary Orthodox Presbyterian Church, Ringoes, N. J.

WHY not put the Calvary Orthodox Presbyterian Church on the air?" This was the thought that suddenly came to my mind as I sat in the studio of radio station WTNJ in Trenton one Tuesday evening in 1939, watching a young friend broadcasting a W. P. A. educational program. Before leaving the studio that night, I stepped into the manager's office: "How much would it cost to broadcast?" I was told that a religious program would be charged half the regular rate. It would cost over five dollars for 15 minutes. Being unacquainted with the cost of broadcasting, that seemed like a lot of money, but I thought that perhaps we could manage one or two programs a month.

The manager gave me a spirited sales talk, describing in glowing language the value of using the radio to tell abroad the news of our church and its message. I went back home filled with enthusiasm and thrilled with the thought of preaching the gospel over the air.

When the idea was presented to the congregation, there were some who doubted: "That's a lot of money for fifteen minutes of time." "Once a month doesn't seem very often to broadcast." "We are a struggling country church. Can we keep it up once we start?" These were the opinions expressed by various members. However, enthusiasm spread and doubts disappeared. We would begin broadcasting. We would go on the air twice a month, every other Tuesday morning. We would call our program, "The Calvary Church Hour."

On the first Tuesday of February,

1939, at 8:45 in the morning I sat before the microphone with pounding heart, for it was the first time I had ever spoken over the radio. I heard the announcer say in clear, clipped voice, "We present the Calvary Church Hour with the Rev. Bruce Wideman, pastor of the Calvary Presbyterian Church of Ringoes, New Jersey." Then, "Good morning friends"—and we were on the air!

To my surprise there were letters. They came from strangers and, though I had not asked for it, some of them contained money. There seemed to be enough money to warrant broadcasting every Tuesday morning. We started our once-a-week schedule and, save for a month or two in midsummer, the Calvary Church Hour has been heard each Tuesday morning ever since.

The letters are the most gratifying thing about a radio ministry. A rather large number of people have taken the trouble to write, expressing their thanks for messages that have helped them in their spiritual perplexities. A lady in Monmouth Junction, N. J., wrote: "I am one of your many listeners. . . . Last Christmas day our daughter was struck by an automobile and died the next day. . . . God knows what is best, and so we will trust in Him, but we miss her very much. Hearing your broadcast helps me so much in my sorrow." It is a thrilling thing to know that some unseen stranger has been spiritually aided by the radio message.

Others have written expressing gratitude for a ministry that is truly Biblical. A lady who lives in Princeton, N. J., wrote, "We like to help

anyone who believes the Bible from cover to cover. May souls be saved as you minister in His name!"

Occasionally I am reminded of the necessity of accuracy in quotations. A Trenton young lady wrote, "This morning I listened to your radio program and can't resist the temptation to write and tell you that you misquoted a verse. You said John 1:12 was, 'He came unto his own and his own received him not.' That is John 1:11."

It is heartening to one who ministers to an unseen audience to receive indications that people are listening and to know that they are appreciative of the message and find blessing in it.

Two principles were laid down for conducting the Calvary Church Hour. The first, not to go into debt for even as little as one week. If the money did not come in, we should stop broadcasting immediately. Secondly, we determined not to make any request for financial aid. It has been a matter of deep interest to me and it has also been for the strengthening of my personal faith to see how God has honored the work. Sometimes there has not been enough money on hand for the following week's broadcast but not once has it failed to come in time.

We have now come to the end of the broadcast of the summer. Continuing, we shall broadcast again beginning in September. The past week gone forth week after week has been sown. It is our prayer that it may bring the precious fruit of souls redeemed to eternal life.

A Constant Faith of Adherence

The Third in a Series of Biographical Sketches on Outstanding Leaders in Scottish Church History

By the REV. G. N. M. COLLINS, B.D.

Pastor of Free St. Columba's Church, Edinburgh, Scotland

A PREDICTION which John Gillespie — the “thundering preacher” of Kirkcaldy, as Livingston described him—made concerning his son George requires that an affirmative answer be returned to the question, “Is John Gillespie also among the prophets?” George, it would appear, was “somewhat dull and soft like” as a child, and far inferior in promise to his younger brother Patrick. But John Gillespie was fully persuaded that the fame of his house should be established by George rather than by Patrick. “My heart, let alone,” he once said to his wife, when he found her chastising George whose dullness she found rather exasperating; “though Patrick may have some respect given him in the church, yet my son George will be the great man in the Church of Scotland.”

Although good John Gillespie did not live to see his prophecy fulfilled, he went to his grave comforted by the confidence that it should be according to his word. “George, George,” he exclaimed as he lay a-dying, “I have gotten many a brave promise for thee.”

It is now a matter of common knowledge that the “brave promises” which ministered such consolation to John Gillespie were richly fulfilled. For the George who was the subject of them was the youthful Westminster Divine whom Robert Baillie describes as “very learned and acute Mr. Gillespie, a singular ornament of our Church, than whom not one in the whole Assembly speaks to better purpose, and with better acceptance by all the hearers.” The erudite Baillie is quite carried away with admiration for his youthful associate: “That is an excellent youth,” he declares, “my heart blesses God in his behalf.”

When, precisely, George Gillespie's intellectual awakening came is not clear. Perhaps it came with his spiritual awakening; and both must have come early, for he entered St. Andrew's University in 1629, as a youth of about 16 years, already dedicated to the work of the ministry. He immediately made his mark as a student and, it appears, gave much

of his attention to the subject of church government, which was then a matter of much controversy in Scotland. And so fully convinced did he become of the unscripturalness of the prelatial order that, when he completed his preparatory studies for the ministry, he declined to receive ordination at the hands of a bishop. Consequently, the prelatial party being then in power, he was placed under necessity to seek employment in another capacity, and served as domestic chaplain, first to Lord Kenmure, and thereafter to the Earl of Cassilis.

The comparative leisure of such occupation gave him ample opportunity for study, and he was quick to avail himself of it. In 1637 his first publication, under the title, “A Dispute against the English Popish Ceremonies obtruded upon the Church of Scotland,” saw the light, and immediately brought him into public notice. The bishops paid unconscious tribute to this work by instigating the Privy Council to issue a proclamation commanding that all the copies of it that could be procured should be burned. But the tide was turning in favor of the Presbyterian party, and on April 16, 1638, in spite of much opposition, the youthful champion of the Presbyterian cause was, on the cordial call of the people, ordained and inducted by the Presbytery of Kirkcaldy to the church and parish of Wemyss, thus securing the distinction of being the first at that period to be admitted by a presbytery without regard to the authority of the bishops.

From then on, in accordance with his father's prediction, George Gillespie increasingly became a “great man in the Church of Scotland.” He preached at the famous Glasgow Assembly of 1638, a fact which indicates the esteem in which he was held. He accompanied the Scottish army which marched south, prepared to suffer death rather than surrender Scotland's religious liberty. And when peace negotiations were begun, he was one of the chaplains who accompanied the Scottish Commis-

sioners to London, and who made it apparent to courtly parasites that—to quote Dr. W. M. Hetherington—“living faith and true eloquence are equally powerful to move and guide the minds of men, whether on the bleak waste of a Scottish moor, or in the midst of a mighty city.”

In 1642, Gillespie became one of the ministers of Edinburgh, and with his removal to the capital the demands which his church made upon him became still more abundant. He was one of the Scottish Commissioners to the Westminster Assembly, where he rendered invaluable service. There is a pretty tradition that the answer to the Shorter Catechism question, “What is God?” was taken down by a fellow-commissioner from a prayer for guidance offered by Gillespie, and accepted by the committee entrusted with the work of framing the Shorter Catechism as the best answer that could be given.

Quite indisputable, however, is the story of his encounter with the champion of the Erastian party—“the learned Selden”—although the various versions differ slightly in detail. While Selden was leading a lengthy and carefully reasoned argument to prove that Matthew 18:15-17 contained no authority for ecclesiastical jurisdiction, Gillespie was seen to be employed—as it appeared—in making notes. Overawed by the vast erudition which the Erastian leader had displayed, the Divines who endeavored to answer him made rather a poor showing. Turning to George Gillespie, one of the Scottish Commissioners—some accounts say that it was Samuel Rutherford—said, “Rise up, George, rise up, man, and defend the right of the Lord Jesus Christ to govern, by His own laws, the Church which He hath purchased with His Blood.” Gillespie arose, and the speech by which he refuted Selden's arguments was so masterly that Selden himself is reported to have exclaimed, “That young man, by this single speech, has swept away the labour and learning of ten years of my life.” And when Gillespie's Scottish brethren looked into

his note-book expecting to find there an outline of his speech, they found nothing but the words *Da lucem, Domine* — Lord, give light — and similar brief petitions for guidance.

The influence of prayer upon George Gillespie's public life is gratefully acknowledged by himself. Wodrow records a saying of his to the following effect: "Let no man who is called of God to any work, be it never so great and difficult, distrust God for assistance, as I clearly found at that great Assembly at Westminster. If I were to live a long time in the world, I would not desire a more noble life than the life of pure and single dependence upon God; for though I may have claim to some gifts of learning and parts, yet I ever found more advantage by single looking to God for assistance than by all the parts and gifts that ever I could pretend to at that time."

George Gillespie returned from Westminster worn out by his Herculean toils, but found no opportunity for relaxation. He was Moderator of the General Assembly which sat from the 12th of July until the 12th of August in 1648; and thereafter, thoroughly spent, he retired to Kirkcaldy. But the change did not bring the physical improvement hoped for; and on the 17th of December of that same year he entered into the joy of his Lord.

George Gillespie was preëminently a man who walked by faith, not by sight. His spiritual comforts did not fluctuate with his varying circumstances. He appears to have learned, from an early stage in his spiritual life, that God could be trusted in the dark. This was specially manifest in his last illness. "The exercise of his mind all the time of his sickness," records Wodrow, "was very sad and constant, without comfortable manifestations, and sensible presence for the time, yet he continued in a constant faith of adherence, which ended in an adhering assurance, his grips growing still the stronger." He admitted to a brother minister who visited him in his illness that his "comforts" were suspended; yet added, "Although I should never see any more of light or comfort than I do see, yet I shall adhere, and do believe that He is mine, and I am His."

On the day before his death he was visited by Samuel Rutherford, who remarked, "The day, I hope, is dawning, and breaking in your soul, that

shall never have an end." His reply was characteristically valiant: "It is not broken yet; but though I walk in darkness and see no light, yet I will trust in the name of the Lord and stay upon my God." The longed-for dawn of which Rutherford had spoken eventually broke, and the dying man greeted it joyfully. "Glory! glory! a

seeing of God!" he exclaimed; "I hope it shall be for His glory."

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord and stay upon his God."

The Christian Life

A Series of Studies for Young People
By the REV. OSCAR HOLKEBOER

August 4th

Christian Warfare

THE church on earth is the "church militant," a fact which must again come to the fore in many churches too long off their guard against the enemies who seek their ruin. We may question the wisdom or the justice or the necessity of the struggle in Europe today, but without question the church must fight constantly against enemies within and without. And what the church must do collectively, you and I must do individually. Every Christian must be a good soldier of the cross of Jesus Christ.

The greatest battles are fought not upon the fields of battle but within the human heart. It is here we need to "fight the good fight of faith." The apostle Paul speaks of that fight as "another law in my members warring against the law of my mind." The Christian conflict is spiritual (II Cor. 10: 4; Eph. 6: 12) and hence requires spiritual armor and spiritual weapons.

The chief offensive weapon in this conflict is the Word of God, called "the sword of the Spirit" (Eph. 6: 17; Heb. 4: 12). Jesus used it with striking power in the wilderness temptation. Each thrust of Satan's fiery darts He answered with a quotation from Scripture, saying, "It is written" (Matt. 4: 1-11). Other things being equal, the man with a good knowledge of Scripture is better able to combat the tempter than one ignorant of it. It is quite true that more is needed than a knowledge of the Scripture, the sword of the Spirit, and skill in using it. We need the helmet of salvation, the shield of faith, the breastplate of righteousness, indeed, the whole armor of God. If that means anything it means that we must look to God for protection

against the enemy and we may not trust in our own strength. If a man knows he is a child of God, if he loves righteousness and hates iniquity, if he trusts that God is able and willing to bring victory (without presuming upon that confidence) and in the spirit of prayer with the sword of the Spirit goes forth to battle, he is well armed and the victory will be won.

Just as God protected and fought for His ancient people Israel in physical combat, so He will guard His children in spiritual warfare and will lend His indispensable and omnipotent power to bring victory.

To be sure, the Christian must not only combat temptation but must attack sin on all fronts. The Christian's is a *total* war. Crime, political corruption, social sins—these the believer cannot escape his responsibility to eradicate. But there is one evil that is so fundamental that it brings all others in its train. It is unbelief—a very formidable foe, especially because it is so seldom recognized as such. In the guise of religious piety that enemy stalks his prey. That enemy is at present making great inroads into the visible church in the form of Modernism. It behooves the church to recognize her enemy and rout him out, giving no quarter. The late Dr. J. Gresham Machen dedicated his life to that conflict. The Orthodox Presbyterian Church, Westminster Theological Seminary and THE PRESBYTERIAN GUARDIAN are on the right side in that warfare. The victory in this struggle, too, is assured. The church militant will become the church triumphant.

(EDITOR'S NOTE: This concludes the series of studies in the Christian Life. A new series will begin in the issue of August 10th.)

The Presbyterian Guardian

EDITORIAL

Revival in Our Time?

AN ARTICLE appearing in *Harpers* for July presents, under the title "Business and Religion," an arresting survey of the present religious situation in America. It is the contention of the writer of the article that in recent months there have appeared many signs of a renewed interest in religion. In part this interest is thought to be due to the peculiar psychosis that develops in a time of war. Another factor is found in the effort of the churches, having failed to bring revival by the social gospel, to make the most of the thesis that the only safeguard of democracy is religion. However, as the title of the article suggests, the writer is concerned particularly to center attention upon the rôle which is played by business. Business, as represented by the policy of the large radio systems, the editorials of newspapers and magazines, and the public utterances of leading business executives, is shown to be actively propagandizing for religion. The "Light of the World" radio program, featured by General Mills, is cited as a specific example of the new interest of business in religion.

Not all of the evidence produced in the article is equally pertinent to the thesis that business is seeking to utilize religion in the interest of preserving the present order in the face of threats of social upheaval and revolution. It is not clear, for example, that the "Light of the World" program is so much an instance of propaganda for religion as of the commercialization of religion. Otherwise, the average radio program would prove that the large corporations are principally concerned with promoting a romantic attitude toward life. Nevertheless, it is significant that religion is being brought more and more into the limelight by the overwhelming events of recent days.

Perhaps the most striking part of

the article is the conclusion that the many signs of a renewed interest in religion by no means warrant the belief that a genuine religious revival is at hand. The writer is worth hearing on this point.

Innocent of the longing for spiritual salvation, the aroused feeling is not enthusiasm for religion itself. It is enthusiasm for religion as a way out, religion to save democracy, religion to save our skins on this earth, not our souls in eternity. It is religion as a last resort: when the economic and political system is springing fissures right under our feet, and there is nothing else left to try, why not try God?

In other words, this is religion not for the sake of God but solely for the sake of man, and man's good is viewed purely in terms of this world. But religion that is not for God's sake is not really religion at all.

While calling attention to the hollowness of the modern talk about religion, the writer fails to show why such religion is inadequate to save democracy as well as man's eternal soul. The trouble with the modern form of religion is that it is merely another effort to revive the liberal message of the fatherhood of God and the brotherhood of man. It is confidently asserted that the only sure basis for democracy is the belief in man's dignity as a child of God. Unfortunately, those who proclaim this liberal gospel can do so only in an inconsistent and half-hearted fashion. For they have long since given up belief in God's creation of man, which alone can adequately ground the doctrine of man's dignity and worth. And most tragic of all, the modern prophets of religion fail to deal realistically with the hard fact of man's sin, and so leave out of consideration the need of God's redemptive power to make man over. Only the full, redemptive message of Christian Theism can bring true revival and provide a genuine basis for righteousness and peace among men. In these times of restlessness and dissatisfaction, the Christian church must awake to its God-appointed task, and must return to the God-appointed means of bringing revival.

—N. B. S.

EVANGELICAL AND REFORMED CHURCH ESPOUSES MODERNISM

PROOF that the recent nuptials of the Evangelical Synod of North America and the Reformed Church in the United States have removed all trace of an even nominal corporate witness to Biblical Christianity is supplied by two recent announcements. Affiliation of the newly-formed General Synod of the Evangelical and Reformed Church with the Modernist-dominated World Council of Churches was formally consummated at the convention of the synod held in Harrisburg, Pennsylvania, during the early part of this month.

At the same time the synod, which has been operative on a limited scale during the past several years while the Evangelical and Reformed merger was pending, renewed its affiliation with the modernist Federal Council of the Churches of Christ in America.

MIDDLETOWN CONGREGATION BEGINS CHURCH BUILDING

THE Calvary Church of Middletown, Pennsylvania, began the erection of its new church home in the early part of this month. A comprehensive building program has been planned by the congregation, and the building now being erected is the Sunday school unit of the proposed structure. It will be of brick, and will be in colonial style, with one story and a finished basement. For the present the upper floor will be used as a church auditorium and the lower floor for the Sunday school.

It is expected that the building will be completed by November 1st. In the meantime, the congregation will meet in the local theatre, since the lease upon its former rented building, which it had occupied for the past four years, has expired. The total cost of the building now under construction will be approximately \$13,500, including the price of the corner lots upon which it is being erected. After that structure has been completed and paid for, the congregation contemplates the erection of a more pretentious church building which will be joined to the Sunday school building, making a beautiful T-shaped colonial structure.

Missions
YOUR gifts to home and
foreign missions are ur-
gently needed.

Prayer—To Whom Shall We Pray?

The Third in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

WITH a tiny Mongolian streamlet for motive power, a prayer wheel spins out hundreds upon thousands of prayers. An ignorant peasant of the East prostrates himself in supplication before a lifeless miniature made from the tusk of an elephant. The devout Mohammedan with his face toward Mecca discharges his obligations of prayer seven times daily. A metropolitan clergyman of liberal "faith" invokes the auspicious blessing of "the great Power of the universe." A Roman convert calls in the Spanish tongue upon his patron saint. A fervent Pentecostalist addresses prayer to "Blessed Jesus." An "old-time" rector opens worship by lifting the thoughts of his people to the "almighty God."

In each case, the worshipper would insist that he had been engaging in prayer. But is it possible that all such asseverations could be true? Can prayer have many objects? Are we justified in formulating our own conception of deity, in imagining a god pleasing to our fancy, and then invoking him? Or is prayer but vain repetition unless directed to one unchanging, absolute, divine Person?

A Person

In a way, it is not strange that, in an age when scientists have tapped the mysterious sources of energy, harnessed hitherto undiscovered power and focused the attention of men upon the amazing creations of man's hand, in the hearts of men materialism should so generally have displaced the true and living God from His rightful sovereign throne. Yet it does seem that thinking men would realize the futility of personifying the power of the universe, blind, impersonal, unintelligent force, and then directing adoration and requests to such a god. As well might the enlightened person of today bow down to pagan gods of wood and stone. As well might we implore electricity or magnetism or gravity or the tides, in and of themselves, apart from any personification, to hear our prayers. We give the poet license to speak to the elements, but *prayer is more than poetry!* Prayer demands as its object a living Person

who is able both to *hear* and to *answer*.

One Who Hears and Answers

Is there such a Person? If so, He must be accessible at all times and in all places. I must know that the plaintive voice of the peasant of China will be heard when raised in petition. I must know that He is not far from the distressed soul on a sinking vessel, alone in the midst of the vast seas. I must know that He is gracious and plenteous in mercy, disposed to give ear to the cry of the most unworthy petitioner. I must know that He neither slumbers nor sleeps. If I pray to Him, I must know that He hears *my* prayers.

I must know more. I must have the conviction that the One to whom I pray is, as it were, a solid Rock. I must know that He is the Unmoved Mover. I must know that with Him is all power, that in Him is vested sovereign control, not only of the kingdom of nature but also of the realm of the spirit. If there is another as mighty as He, or if His hand is bound in any way, I may hope against hope, but my faith will soon be dissolved into doubt, and before many suns have risen and set I shall find myself wandering and lost in the slough of unbelief. Confidence will be gone. Assurance will be absent. Tossed about on shifting sands, I shall only be able to call on some vague creation of the fancy, some unknown figure out in the darkness, alike subject to the same fluctuation and uncertainty.

The Triune God

My friends, there is only One in all the world who hears and answers prayer. There is only One who tabernacles in the most dismal place of solitude unto which man may flee, only One whose presence is inescapable, only One who governs the destiny of nations and men and forgets not the individual soul, only One who exercises true and undisputed lordship over all creation. The Lord God of Hosts is His name. He is the God of the Scriptures—Father, Son, and Holy Spirit. He has revealed Himself as the great Triune God. All

other so-called gods have a fictitious existence. No matter how great their similarity, if they differ in any way from Him who has manifested Himself in the Holy Word and in the person of the incarnate Christ, they are false gods. They have no real being. They are not worthy of receiving the prayers of men. They cannot hear. They cannot answer.

Will you then pray to the Father and ignore the Son? The same divine Son said, "No man cometh unto the Father, but by me." His own lips also testified thus: "All men should honour the Son, even as they honour the Father." Think you it possible to disenthroned God the Mediator and yet find mercy at the next throne to the left?

Will you seek audience with the First Person of the Godhead and slight the only One who has power to enable you to speak unto the holy and exalted God as Abba, Father? Then know a terrible fear, and cry out with a repentant heart for quick pardon. It is when men cease to speak to the Spirit as a person that they cease to think of Him as a person. Yea, and if rejection of the divine Spirit is indeed the unpardonable sin, we do well to make Him the object of deepest faith, most abiding love, most sincere prayer.

In the invocation of the baptismal formula—a true prayer—we address each member of the Godhead by name; so also in the apostolic benediction. In the Doxology our praise is to Father, Son and Holy Ghost. And what Christian has not thrilled to stand of a Sabbath morning in the sanctuary and sing the glorious strains of eulogy?

Holy, holy, holy! merciful and mighty; God in Three Persons, blessed Trinity!

Sometimes we pray and say, "Oh God, our God!" One name only is spoken, but the true worshipper is moved to utterance by his majestic conception of the Triune God, one Being, yet existing in three Persons, infinite in holiness, equal in omnipotent power and transcendent glory.

Again, we direct our supplication to but one of these exalted Persons. Do we therefore omit to worship the others in our prayer? God forbid! Indeed, so inseparable are the divine relationships that human language could scarce sustain the burden of clearly conveying the distinctions to us, and

we find the inspired writers of the inspired Scriptures attributing a divine work now to the Father, now to the Son, now to the Spirit. If, as our blessed Lord declared, the one who had seen Him had seen the Father, who shall be able to worship the one without at the same time paying homage to the other? No, every true prayer, however phrased, however prefaced, must be to Him who is Three in One.

To whom shall we pray? Let us remember that prayer and praise are in-

separable. This being true, the closing stanza of Bishop Ken's "Evening Song," itself a prayer, suggests in incomparable phrase the only possible answer:

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

The Value of Studying Non-Christian Religions: Part II

By the REV. HENRY W. CORAY

Orthodox Presbyterian Missionary to Manchoukuo

(The first portion of this discussion appeared in THE PRESBYTERIAN GUARDIAN for March 10, 1940.)

THERE are varying theories that profess to account for the origin of religion. Most of them are based upon the evolutionary hypothesis. As A. E. Hopkins has said, "Evolutionary religion is a product of human evolution." Let us consider these theories briefly: The first is fetishism, sponsored by Höffding, Pfléiderer, Des Brosses and others. According to this view primitive man came to identify supernatural powers with such inanimate objects, or fetishes, as stones, sticks, feathers and bones. Quite naturally he stood in awe of the fetishes and just as naturally began to worship them. A second explanation is Herbert Spencer's "ghost theory." "The rudimentary form of religion," said Spencer, "is the propitiation of the dead ancestors who are supposed to be existing and to be capable of working good and evil to descendants." Then there is the doctrine of naturalism, constructed by Professor Max Müller of Oxford. His starting-point is the proposition that all knowledge of the infinite must come through the senses. He then concludes that the overpowering effects of thunder, waterfalls, mountains, and constellations so indelibly fixed an impression on the minds of men that they began to seek for the infinite in these phenomena, if haply they might

feel after Him and find Him. And, says Müller, they did. A fourth theory is known as totemism. It maintains that people originally ascribed moral force to some local animal. This animal, or totem, soon became the god of the community. For example, the Hindu venerated the cow, the African the goat and the Chinese the dragon. It is a simple step forward, say the proponents of this idea, from totemism to polytheism. Finally there is the notion conceived by Sir James G. Frazer that man first tried to control nature by magical means, but failing in this resorted to a form of entreaty which inevitably vestibuled him at the door of religion.

It will be seen that all of these are naturalistic explanations. One is reminded of Gilbert Chesterton's barbed shaft, "The trouble with naturalism is that it's unnatural." There are two things to be said of the five views. In the first place, they rather effectively cancel each other. That is, their creators, in the interest of their own brain-children, have done yeoman service in helping to demolish the rival theories. For instance, Müller and Spencer have exploded fetishism as a possible explanation of the origin of religion. Renouf, in turn, has scuttled Spencer's ghost theory. And so it goes. In astonishment we gaze out on the battlefield and behold the contestants smiting one another hip and thigh until at last there remains on the plain no victor to enjoy the

fruits of victory. "Thus do they turn their swords into their own bosoms."

In the second place, the theories have one common defect. They are all unscientific and unhistorical. They simply do not fit the facts. And this is another valuable lesson we may learn from a consideration of pagan religions: Those religions were originally monotheistic.

One of the most ancient books in the world is "The Maxims of Ptah-hotep." It dates from the time of the pyramid builders, not later than 3000 B.C. Here are a few excerpts: "If any one beareth himself proudly he will be humbled by God who maketh his strength." "God loveth the obedient and hateth the disobedient." "He is the great God, Lord of heaven and earth, who made all things which are." "Oh my God and Lord, who hast made me and formed me, give me an eye to see and an ear to hear thy glories." James Henry Breasted, no champion of supernatural Christianity, tells us that these and similar writings were discovered on the monuments unearthed in Egyptian cities: "Sole likeness, Maker of what is, sole and only one, Maker of what exists. . . ."; "Maker of herbs for cattle. . . ."; "Maker of the tree of life for mankind. . . ."; ascriptions of "praise," "jubilation" and "obeisance to thou who didst create us. . . ." ¹ True, there are also references to polytheism, the worship of gods many and lords many. But another authority on Egyptology has declared, "It is incontestably true that the sublimer portions of the Egyptian religion are not the comparatively late result of a process of development, of elimination of the grosser. The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion was by far the grossest and most corrupt." ²

According to Epiphanius Wilson, the Vedic hymns are the oldest Sanskrit writings extant. He says they stand in the same relation to Hindu literature as Homer does to Greek literature. Probably they were recited as early as 1000 B.C. Listen to a few strains from the Hindu classics: "In the beginning there arose the Golden Child. As soon as he was born he alone was lord of all that is.

¹ "Derivation of Religion and Ancient Thought in Egypt," pp. 347, 348.

² Quoted by S. H. Kellogg, "Genesis and Growth of Religion," pp. 208, 209.

He established the earth and this heaven." "He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death. . . ." "He who through his might became the sole king of the breathing, twinkling world, who governs all this, man and beast. . . ." "May he not hurt us, who is the better of the earth; or he the righteous who begot the heavens; he who also begot the brighter and mighty waters."

Five centuries before Christ's advent the Persians were studying the Zend-Arste, the sacred book of the Parsees. They read prayers addressed to Ahura Mazda, their god, in phrases like these: "Oh Maker of the material world, thou Holy One. . . ."; "Oh most beneficent Spirit . . . grant that we may attain to fellowship with Thee and Thy righteousness"; "Do thou visibly act for us and with abundance, with thy bounty and with thy tenderness, grant that reward which thou hast appointed to our souls." They read in their catechism, "Q. Whom do we of the Zurhosti religion believe in? A. We believe in one only God, and do not believe in any besides Him."

We would be the last to hold that the above quotations from ancient writings are on a parallel with the inspired writings of Scripture. In their setting forth of religious instruction and devotional expression, much is at best vague and shadowy. It is a distant echo from them to the glorious and authoritative "Thus saith the Lord" of the Bible. Nevertheless, they surely teach that the earliest forms of religion had their roots in the soil of monotheism. They thereby refute the thesis of the so-called School of Comparative Religion that religion is a product of human experience and has evolved from superstitious reverence of spirits to a heightened polytheism and thence to God.³ They exhibit a purity of content that is almost startling in its contrast with the shockingly vile elements that have since been taken on in the downgrade course of sin. A. M. Fairbairn, referring to the ancient Indo-European faith, writes, "In this oldest religion worship, sacrifice, prayer and such

³This is the development presupposed by Alfred North Whitehead in his "Religion in the Making." He believes that man has progressed from Ritualism to Emotion to Belief to Rationalism.

rudimentary ideas as faith, piety, holiness can be discovered. . . . The acquired conscience of Utilitarianism cannot explain these acts and ideas because they rise with the Indo-European people; they create and are not created by its religious experience, are deteriorated rather than improved by certain later developments. The oldest is the highest."⁴ It is of notable significance that Dr. J. J. M. DeGroot, generally recognized as the leading authority on Chinese religions, after years of research in the Orient concluded that the Chinese were originally monotheists, that the history of China is the history of decline in religious purity.

Another striking feature of ethnic religions is the consistent holding to the principle of sacrifice. In passing, it is interesting to observe that the Rig Veda, hoary with antiquity, gives sacrifice an interpretation that is remarkably near the Biblical conception. Thus: "Do thou, by means of sacrifice, take away all sin." Again, "The Lord of creatures gave himself for them; for he became their sacrifice." And of sacrifice it is written, "Thou art the annulment of sin—of sin!" Alas, this teaching has now completely disappeared from Hinduism. In its place arises the yearning cry:

"Purification before the great God
Is greater than life and is stronger
than death;
'Tis the hope of the wise, 'tis the
prize of the saint,
Where is the fount where flows this
pure stream?"⁵

The meaning of sacrifice is not always the same. In certain instances, as in Polynesia, fowls are slain to atone for offenses. In Africa the tribal chieftain planning to enter a new country will offer 100 victims to soothe the gods of the region he will invade. The early Chinese classics state that grain and animals were offered "to give pleasure to the gods." In Mexico it was an ancient custom to slaughter troops of children, forcing them to weep on the way to the execution in order to make it clear to

⁴"Studies in the Philosophy of Religion and History," pp. 46, 47.

⁵Quoted from S. H. Kellogg's "Handbook for Comparative Religion," p. 60. The writer recommends this as the best brief summary of the subject of world religions that he knows. It is published by the Westminster Press, Philadelphia.

Thaboc that rain was sorely needed. In Australia the totem animal was killed and eaten sacramentally. For over 3000 years the Manes of India have offered cakes and flesh to establish communion with their divinities. Even the Moslems, who are taught that "nothing can be imputed to a man for righteousness except his own labor" sense the necessity for atoning blood, and sacrifice is required of every good Mohammedan, though the idea of expiation is ignored.

What is behind this universal practice? Gilbert Murray cites old Sallustianus' explanation: "The first life is the life of the gods, but human life is also life of a kind and as human life wishes for communion with a divine life, a communion without a mean term, and a mean term must be like the things joined; therefore the mean term between life and death must be life. That is why men sacrifice animals."⁶ This is pure rationalizing and misses the mark by a wide margin. Confucius is much more honest. In America there has been a recent flare for the apocryphal sayings of China's sage. It would interest Americans to know that someone once asked Confucius to speak concerning sacrifice. He replied, "I do not know [about it]. If one knew enough to speak of this, his wisdom would extend to heaven and earth (just as plainly as that)," and he pointed to his palm.⁷ How thrilling then that the ambassador of Christ holds in his hand the solution to the riddle of sacrifice and may point all men everywhere to the One who has put away sin by the sacrifice of Himself. Manifestly, the sacrificial rite in heathen religions is a mere adumbration of the Christian doctrine of the atonement. It seems to call out like a voice in the night, "Oh that I knew where I might find Him!"

Finally a consideration of the non-Christian faiths ought to fill the soul of the student with a greater compassion for those who sit in darkness and in the shadow of death, being bound in affliction and iron. And with that compassion will be born a more earnest desire to spend and be spent in sending the Word of life out to every kindred and tongue and people and nation. When you learn that slavery

⁶"Five Stages of Greek Religion," pp. 261, 262.

⁷I am obliged to my friend, James Graham, for this passage from the Anelects. It is a free translation of his own.

is positively commanded by Mohammed, how can you deny the Near East the great Proclamation of Emancipation? When you read that the Hindu wife must, if she would perform the sacred oblation, drink the water she has used to wash her husband's feet, that he is really "her god, her priest and her religion," do you not long to tell her about the Giver of living water? When you know that an average of 30,000 Chinese perish on the streets of Shanghai every year, is not your heart moved to grief? Or has it, like Nabal's, died within you? When you hear that the heathen's normal life is one of constant fear, is it not your desire that he shall believe on Him who has given you the spirit, not of fear, but of love and power and of a sound mind? A Taoist priest once said to me, "I am afraid to die."

We dare say that what the learned Dr. DeGroot writes of China is all

too true of every pagan nation and is a statement worthy of all acceptance. May his words sink down in our hearts. He says, "No doubt we ought to rid ourselves of the conception urged upon us by enthusiastic friends of China, that her religion stands high enough to want no foreign religion to supplant it. The truth is that its universalistic animism with its consistent demonistic doctrines, renders the Chinese people unhappy, for most unhappy must a people be who are living in a hundred thousand fears of invisible things which surround the paths of life with dangers on every hand at every moment. If it is the will of God that man shall have a religion in order to be happy, the Chinese religion is certainly no religion developed by God."⁸

⁸"The Religion of the Chinese," pp. 60, 61.

Is the Sermon on the Mount for this Age?

By PAUL A. HITTSON, A.B., Th.B.

AMONG premillenarians there has arisen during the last few years a widespread teaching to the effect that the Sermon on the Mount, which includes the Lord's Prayer, is not meant for this age at all, but that it is applicable only to the kingdom age. Although I have always been an ardent premillenarian, I find myself heartily out of accord with this teaching. It is said that Jesus offered to the Jews a *bona fide* kingdom, and with this offer laid down the principles of that kingdom. Those principles, we are told, are found especially in the Sermon on the Mount. The Lord's Prayer, which is in that sermon, was to be the model prayer for that kingdom. But, it is said, the Jews rejected that kingdom and slew the king. The time will come, however, when that kingdom will be established and that same king will reign. That time will be the millennium, and then the Sermon on the Mount will be the constitution of that kingdom. In the meantime, therefore, we must not think that the Sermon on the Mount or the Lord's Prayer is intended for this present age in which the kingdom principles are not in force.

In support of this view it is pointed out that certain passages in the

Sermon on the Mount cannot possibly apply to us today. For instance, Matt. 5:48 says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is utterly impossible for anyone in this age to obey such a commandment. Only during the millennial age will the redeemed be able to obey that command. Therefore such a passage could not have been intended for Christians today, since we cannot live up to it in this age. Likewise Matt. 6:12 contains the petition, "And forgive us our debts, as we forgive our debtors." This verse, we are told, cannot possibly apply to our age, because we do not want to be forgiven as we forgive those who trespass against us. We want to be forgiven completely, in spite of the fact that we do not forgive others completely. Therefore we cannot pray such a prayer as this. But in the millennial age we will be redeemed physically, we will have forgiving hearts, and we can then sincerely ask to be forgiven in exactly the same measure as we forgive others. Therefore the Lord's Prayer must be intended only for the millennial age.

This method of allotting certain passages to certain "ages" only, is often referred to as "rightly dividing

the word of truth." We are afraid, however, that it is really a case of dividing the Word asunder.

In the first place, the method is based upon a very fallacious premise. It is based upon the premise that a passage of Scripture is intended only for some age in which it can be obeyed or in which its standards can be fulfilled. It is said that we cannot be perfect as our Father in heaven is perfect; therefore the command cannot be meant for us. Nor can we live up to a part of the Lord's Prayer, therefore the prayer cannot have been meant for us. Such a premise, however, leads to disastrous results. If we admit it, then we must also conclude that the Ten Commandments were not meant for the dispensation of law, because no one could live up to those commandments in that age. If the ultra-dispensationalists are right, then the Mosaic law also must have been intended only for the millennial age.

Undoubtedly the correct answer to the problem of the Sermon on the Mount is the same as to that of the Mosaic law. It is true that no one is capable of obeying, and yet all are under obligation to obey. If we disobey, God does not overlook it merely because we are weak; He holds us just as guilty as if we were entirely capable of resisting all temptation. The problem is simply this: How can God require us to obey a command that we are incapable of obeying?

The answer can be illustrated very easily. If a mother commands her boy to go to the grocery store, he is obliged to go. But if he goes into the closet, locks the door, and slips the key out under the door, then he is incapable of going. However, that does not relieve him of his obligation, and he deserves to be punished for not going. Thus it is with man. In his original state man was able perfectly to obey the most exacting law of God. But he deliberately involved himself in his present state of inability to do good, when he hearkened to the voice of Satan in the Garden of Eden. Nevertheless, he did not, by that disobedience, relieve himself of his obligation to obey God perfectly. We are still under obligation to be perfect, even as our Father in heaven is perfect. That command could have applied to the time of Moses, because it requires no more than does the law of Moses. God, then, is not un-

just in requiring us to do that of which we are incapable.

The same reasoning must be applied to the verse in the Lord's Prayer. It is a fact that we are commanded to pray for forgiveness only in such measure as we forgive others, and that we will be forgiven only in such measure. Now this does not refer to the forgiveness that is given at the moment of salvation. That forgiveness is received when Christ is received as Saviour. But this prayer is for the saved, for those who can call God Father, and the forgiveness of which it speaks is for daily sins that we all commit, and which affect our fellowship with God rather than our salvation. Such forgiveness involves a restoration of fellowship with God, and that fellowship cannot be restored unless there is complete forgiveness of our fellowmen in our own hearts. Therefore *in this present age* we have no right to ask God for the forgiveness which is ours except as we forgive those who trespass against us. It is our obligation to attain to such spiritual heights as will enable us to pray sincerely, "Forgive us our debts, as we forgive our debtors."

In the second place, this verse in the Lord's Prayer cannot possibly be used in the millennial age. Please notice that the prayer is for the saved only, and that to place it in the kingdom age means that the saved will ask for forgiveness during the millennium. That is impossible because, according to the premillenarian view and also according to the view of the dispensationalists who allot the Sermon on the Mount to the kingdom age, it is the clear teaching of the Bible that the saved will receive the redemption of their bodies at the moment of the rapture, which is to precede the millennium. Paul, for instance, in I Cor. 15: 51-54, states that we shall become incorruptible and immortal at that moment. Undoubtedly it will be impossible for us to sin in our glorified bodies. How then can we ask for daily forgiveness after the rapture takes place? Therefore, how can the Lord's Prayer possibly be used during the millennium?

In the third place, the view which we are attempting to combat presents a very erroneous conception of Jesus' offer of the kingdom. It is true that He said that the kingdom of heaven was at hand. According to these dispensationalists this meant that He

was offering to set up the millennial reign on earth at that time. To this it is objected that He could not set up His kingdom on earth without first dying on the cross to save His people from their sins, and therefore could not possibly have been offering the kingdom in that sense. The dispensationalists' reply is that, whereas Jesus realized that fact, He also knew that the offer of the kingdom would be rejected, and therefore He was safe in making the offer.

The only thing that can be said in favor of this reply is that it credits Jesus with omniscience. Unfortunately, it does not credit Him with the complete honesty and sincerity which is characteristic of God the Son. It does not accuse Jesus of an out-and-out lie, but it certainly is dishonoring to the great holiness of our Saviour to assert that He offered something that He was unable to give, simply because in His foreknowledge He knew that He could do it with impunity and that He would never be called upon to make the offer good. To us the reply is blasphemous, because it accuses Jesus, our Saviour and our God, of dishonesty, insincerity, trickery and misrepresentation.

The question naturally arises, What did Jesus mean when He taught that the kingdom was at hand? Probably one of the best answers is the one given by Christ to the disciples in Luke 19: 11ff. These disciples had gained the impression that the kingdom was to appear then. But Jesus corrected their impression by saying, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." This saying is very significant here, because it reflects a custom of that time. When a nobleman intended to become king over a certain territory, he had to go to the emperor at Rome to be officially inducted into the office of king. This induction was called "receiving the kingdom." Then the nobleman returned to his land as king, under the Roman emperor. Jesus implies here, therefore, that He was indeed setting up His kingdom on earth, but that before He could reign as king, He must go to His Father to "receive the kingdom." Then He would return to reign with full authorization from the Emperor of the universe. That return will be His second coming, and that reign we hold to be the millennium. His

"receiving the kingdom" is described in Dan. 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

So Jesus meant it when He said that the kingdom was at hand. He came to set up that kingdom, and at present He is away in the far country to receive the kingship from the Father, waiting to return in full glory and authority. Therefore, in that sense we are living in the kingdom age now. The entire Sermon on the Mount is applicable to us today.

A Book for the Covenant Youth

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Mrs. Vos has achieved that rare combination of gracious ease of style and absolute fidelity to the Word of God. She has sedulously avoided the temptation to add to the Bible narratives unwarranted ornamentations of her own devising. Despite this evident passion for fidelity to the inspired Word, there is such a simplicity of language that even very young children will have no difficulty in understanding and appreciating every story. Though written, according to the publisher, "for children from 7 to 70," the reviewer's 3-year-old daughter enjoys many of the tales.

We feel that the *Child's Story Bible* stands in a unique place in the field of juvenile religious literature. Many so-called Bible story books for children are in reality "shorter Bibles" for children; Mrs. Vos has neglected no part of the Bible in her presentation. Other similar books

often gloss over doctrinal truths or omit them altogether; Mrs. Vos actually emphasizes doctrine, yet so simply and unobtrusively that the child absorbs it as part of a fascinating story.

The book is well and attractively printed in clear, large and very legible type. The 36 full-page illustrations in color are not as satisfying as the rest of the book, but doubtless

they will prove acceptable to the youthful audience to whom the volume is directed.

We wish that we could place this book in the hands of every Christian parent. Could we do so, the next generation of Christian young people would undoubtedly be stronger in its faith and better equipped to withstand all the fiery darts of the devil.

—T. R. B.

Orthodox Presbyterian Church News

Presbytery of Wisconsin

CALVARY CHURCH, Cedar Grove: The erection of the superstructure of the church building is now in progress and the congregation is eagerly anticipating its completion in the fall. . . . On Sunday evening, June 16th, the Sunday school presented the Children's Day program and promotion exercises to an appreciative audience. . . . Dr. Cornelius VanTil was guest preacher at both services on June 30th.

First Church, Waterloo, Iowa: Recently the full-time use of the Hawthorne Chapel was acquired, thus enabling all the services to be held in one place. A Baptist church of the city had been conducting Sunday school at the chapel, and this work has now been turned over to the First Church. A complete program in the Bible school has been arranged. Attendance at the Sunday morning service has doubled, and two communicant members and their baptized child have been received by letter of dismissal from a neighboring Christian Reformed church. The Rev. Edward Wybenga is pastor of the First Church.

Old Stockbridge Church, Gresham: A visit of the Rev. Henry W. Coray was of great blessing to this Indian congregation. On May 9th and 10th he addressed four meetings, and on the first evening some people were turned away because of the lack of seating accommodations. There were 85 persons present the first evening and 75 the second. Several persons signified their desire to accept the Lord Jesus Christ as their Saviour. . . . On June 20th the Bethany Guild of the Merrill Community Presbyterian Church met with the ladies of the Old Stockbridge Church in a joint meeting at the Gresham manse. Some time later the Stockbridge Indian

ladies hope to return the visit. . . . For four weeks the Rev. John Davies, pastor of the church, has been conducting two Bible schools. About 80 Indian children attended these two schools, which were located about ten miles apart. It is hoped that a third school may be conducted on the Menominee Indian reservation about 25 miles from Gresham.

The Bethel Presbyterian Church of Oostburg (unaffiliated), whose pastor is the Rev. Oscar Holkeboer, a member of the presbytery, welcomed Dr. Cornelius VanTil as guest preacher at the services on July 7th, and the Rev. Marinus Gaste on the following Sunday. During the month of July the congregation is being canvassed for contributions to the building fund. About \$24,000 has already been given. . . . On Sunday, June 30th, nine young people made confession of their faith.

Presbytery of the Dakotas

AT VOLGA, South Dakota, there were 80 persons enrolled in the Daily Vacation Bible School which opened on June 3rd and closed with its exhibition program on Sunday evening, June 16th. The enrollment was somewhat curtailed by the unusual amount of rainfall during the first week of the school. During that week there was more than one-fourth of the average yearly rainfall for that section of South Dakota. The difficulty of transporting children from the surrounding country was thus greatly increased. . . . The Rev. Charles L. Shook, pastor of the Church at Volga, also conducted a Bible school at Rutland during the last week of June. This was the first year of the school, and the enrollment of 27 was therefore encouraging.

At Lincoln, Nebraska, a Daily Vacation Bible School was conducted by the pastor of Faith Church, the

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Rev. Thomas M. Cooper, during the first two weeks of July. . . . Six members of the Machen League of the Lincoln Church and six other persons including the pastor attended the Bible conference at Arlington, South Dakota. Mr. Cooper was in charge of the devotional exercises of the conference.

The Bible conference which is conducted annually by the Christian Education Committee of the presbytery was held this year at Arlington Beach, on Lake Poinsett, Arlington, South Dakota, from June 17th to 24th. There were 78 persons registered from South Dakota and Nebraska. The special conference speaker this year was the Rev. W. Benson Male of Denver, Colorado.

Presbytery of Philadelphia

KIRKWOOD CHURCH, Kirkwood: The largest summer Bible school, not only in the history of the local church but also of all the schools in the surrounding countryside was held this year. The total enrollment, including the faculty, was 177. The school was held for two weeks immediately after the general assembly in June, and was under the supervision of the Rev. E. Lynne Wade, pastor of the church. It proved necessary to use not only the school bus but also a number of private cars for transporting the children to and from their homes. Mr. Wade reports that a number of the young people made public profession of their faith in Christ during the sessions of the school. At the commencement exercises on the concluding Sunday about 300 persons packed the church to capacity.



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The Penalty of Faithfulness

(Concluded From Page 18)

attacks those who stand firm for the gospel. He cannot deny their faithfulness, he sees how it contrasts with his own infidelity and he fears lest the faithful eject him from his comfortable church. Opposition to the gospel and those who represent it becomes second nature to those who disbelieve it. They admit that they have failed, that their modernist teaching, as represented by the German critics and philosophers, has brought only blood and brutality in its wake. But this does not make them accept the gospel; it only makes them hate it all the more intensely.

The prince of this world works not alone through his own minions. By the permission of God he establishes a "fifth column" even within the church itself. He tells men that there is no "future" for them in a "come-outer group." He discourages the people of God by saying that they are not increasing as they should. They are small, a very small remnant and they might just as well give up the battle. Then, as a result of such discouragement, men begin to

fall away. They lay aside their armor and turn from the fray in order, so they say, that they may be "more effective" for the gospel of Christ.

In the midst of the battle the faithful remnant suddenly finds its supporters turning back. Those who are still fighting manfully then begin to wonder within themselves if it be according to the will of God that they continue. They do not realize that it is because they are winning that the powers of evil are striving for their last great blow which, failing, will bring success to the church of God. God's people should realize that, in such a time as this, the more faithful they are, the greater will be the opposition. Moreover, even with the opposition comes strength from on high. As the church's enemies increase, as the smoke of battle rises higher, so her resources grow by the grace of God. After all, even Satan himself is but a creature. He exists only by the sufferance of God, and therefore victory for the church is assured. Though Christians may not see the hosts of the Lord encamped round about them, though they may not realize that His power and wisdom lead them on, yet He is there and will give victory.

Victory, however, is obtained only at the cost of a mighty struggle. If Christians stand for the truth and unflinchingly refuse to bow the knee to Baal, they may expect opposition. Indeed, opposition should be to them the great sign that they are faithful. It should demonstrate to them that they are really successful in bearing their testimony high. Yet they must at the same time watch themselves lest pride or sloth or some other deceitful sin bring them to naught. They must truly watch and pray lest they enter into temptation. Let them rejoice in fighting for the Lord, but let them do it in His strength, not in their own.

If they do this, then as David was hated by Saul for his faithfulness which brought success, those who maintain today a true and faithful witness will also be detested by the forces of evil. The church's success cannot be denied; it exposes the failure of all counterfeit and sham gospels, and demonstrates the final victory of Christ "over all His and our enemies."

"In the world ye shall have tribulation, but be of good cheer I have overcome the world."

The Presbyterian Conflict

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THE PRESBYTERIAN GUARDIAN

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FAREWELL DINNER HELD AT QUARRYVILLE FOR CORAYS

THE Committee on Foreign Missions of The Orthodox Presbyterian Church sponsored a farewell dinner on July 4th for the Rev. and Mrs. Henry W. Coray, who will return to their field of service in Harbin, Manchoukuo, on August 30th. The dinner was held at Quarryville, Pa., and was attended by the delegates to the Quarryville Bible Conference and a large group of visitors. Over 250 persons attended the dinner, at which the Rev. John P. Clelland, President of the Committee on Foreign Missions, presided. Greetings were read from ten church sessions and from several ministers. Mr. and Mrs. Coray spoke briefly concerning their plans and aspirations, and requested the continuing prayer and support of those present. A time of prayer concluded the dinner, after which Mr. Coray conducted the vesper service on the hillside.

Mr. and Mrs. Coray and their three children left Philadelphia on July 11th for the west coast, where they will remain for about six weeks. They will sail from Seattle aboard the *Hiye Maru* of the NYK Line, and will be accompanied by Miss Mary Carson Kuschke, who will remain in Harbin with them for a year as a missionary helper.

Prayers that the missionaries may enjoy a safe journey are asked of members and friends of The Orthodox Presbyterian Church.

QUARRYVILLE HOLDS UNUSUAL YOUNG PEOPLE'S CONFERENCE

THE Quarryville Bible Conference Association closed what many consider to be its most successful conference on July 7th. The Fourth Annual Young People's Conference had 125 registered delegates, representing 26 churches within a radius of 700 miles. Over 20 young people, who had never before publicly confessed Christ, made profession of faith.

The final day's services marked the high point in the conference program. The Rev. Donald C. Graham preached at the morning worship, and the Rev. Robert S. Marsden presided at the

afternoon service and preached the sermon. At that time the sacrament of the Lord's Supper was administered under the direction of the session of the Faith Orthodox Presbyterian Church of Quarryville, the host church to the conference. Ruling elders from Knox Church of Philadelphia, Calvary Church of Middletown, Pa., Calvary Church of Bridgeton, N. J., and Kirkwood Church of Kirkwood, Pa., assisted the elders of Faith Church in administering the sacrament. At the evening service, over 400 people were crowded into the church building and every available space was occupied. The Rev. Robert Strong, S.T.D., preached on the text, "It is appointed unto men once to die, but after that the judgment."

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SECT CONTINUES TO BE BUTT OF RELIGIOUS PERSECUTION

REPORTS of renewed attacks upon members of the Russellite sect known as "Jehovah's Witnesses" continue to be received. Undoubtedly many of these incidents are the result of the disorderly and inconsiderate methods currently adopted by the sect in propagating its religion, and unquestionably antagonism has been more freely demonstrated because of a recent decision of the Supreme Court of the United States (reported in THE PRESBYTERIAN GUARDIAN for July 10th) holding that a Pennsylvania school board was within its rights in expelling two Russellite children who refused, on religious grounds, to salute the American flag.

Suit of the Watchtower Bible and Tract Society (an alias of "Jehovah's Witnesses"), for an injunction to compel the state of Ohio to fulfill a contract to permit the sect to hold its national convention at the state fair grounds during the latter part of July, was dismissed at Columbus, Ohio, by Federal District Judge Mell G. Underwood. Director of Agriculture John T. Brown asserted the contract was broken after he had been informed of disturbances at meetings of the group in other sections of the country, and because members refused to salute the American flag. Judge Underwood held that the request for an injunction constituted a suit against the state, which is not permitted under the law. H. C. Covington, Esq., Brooklyn attorney for the plaintiffs, said the decision would be appealed.

A group of "Jehovah's Witnesses," attempting to circulate petitions protesting the refusal of Columbus officials to allow the convention to be held there, was ordered to leave Auburn and Syracuse, Nebraska, following a demonstration in which several attempts were made to force the members to salute the American flag.

On the day after the filing of the Supreme Court decision, more than 50 members of "Jehovah's Witnesses" were arrested in Atlantic City, New

Jersey, for allegedly selling religious tracts in violation of a city ordinance. On the same day, in Waxahachie, Texas, nearly 100 members of a "religious sect" were jailed for attempting to distribute literature described as pacifistic in nature. In Odessa, Texas, 50 sect members were reportedly escorted out of town for refusing to salute the American flag.

A few days later, at Jackson, Mississippi, about 50 men descended upon a camp occupied by members of "Jehovah's Witnesses" and compelled them to pack their trunks and trailers and then escorted them to the Mississippi River bridge at Vicksburg, warning them not to return. Previously the state headquarters of the group had been raided. Literature and a number of phonograph records had been destroyed.

GENERAL CONFERENCE TO BE HELD LABOR DAY WEEK-END

PLANS have been completed for a General Conference under the direction of the Quarryville (Pa.) Bible Conference Association, to be held on the conference grounds over Labor Day week-end. The conference will begin on Friday evening, August 30th, and will continue through the following Monday afternoon. The conference directors have felt that there is a growing demand for a conference which is not limited to young people and which is held at a time when many adults find it possible to attend.

Three courses will be offered during the morning hours. The Rev. Alexander K. Davison, S.T.D., will give a course on "The Work of the Holy Spirit"; the Rev. Frank Lawrence will teach "The Life and Work of King Saul"; and the Rev. John H. Skilton will offer a course on "The Lord's Prayer." Other conference speakers will include the Rev. Clifford S. Smith and the Rev. James W. Price.

The total cost of the conference has been set at \$5.00. Provision is being made for a limited number of conference guests to secure private rooms at very nominal additional cost in homes in the vicinity of the conference, while the majority of the guests will be housed in the dormitories on the campus.

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