

The Presbyterian Guardian

November 25, 1941

VOLUME 10, NO. 10

J. Gresham Machen
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

EDITORIAL COUNCIL

1505 Race Street
Philadelphia, Penna.

John P. Clelland
Edwin H. Rian

John Patton Galbraith

Leslie W. Sloat

R. B. Kuiper

Thomas R. Birch
Managing Editor

The Harbin Persecutions

By the REV. ROBERT S. MARSDEN

General Secretary of the Committee on Foreign Missions of The Orthodox Presbyterian Church

WHEN word was received on October 31st of the imprisonment of the Rev. Bruce F. Hunt and Drs. Roy and Bertha Byram, it came as no surprise to those who had been following the events in Harbin where they were stationed. The word came that they had been held since October 22nd, first in Harbin and then in Antung, a city some distance away, on the Yellow Sea near the border of Korea. At that time the state department assured us that Ambassador Grew himself was making representations in Tokyo, and that it was hoped that the prisoners could shortly be released. Elsewhere in this issue is the latest news of their proposed release, to be followed by their expulsion. Their arrest was apparently very sudden, and Mr. Hunt was permitted to speak with Mrs. Hunt in private for one minute only. It is assumed that Mrs. Hunt and their five children are safe in Harbin. As far as we know, the prisoners have continued to be held incommunicado, and no charges against them have been made public. Their homes have been completely searched, and at least some of their effects confiscated. Word has lately been received that the Rev. Egbert W. Andrews, who had been in Tengersien, China, is now in Harbin, and we rejoice in this for presumably he is assisting in every possible way to gain the release of the prisoners. He has not been associated with the Korean work about which the greatest difficulties have arisen, and we assume that he will not be arrested in connec-

tion with the same matter.

To assist us in completing the background of the arrest, we have been fortunate in receiving very recently four letters from Mr. Hunt. His letters of September 23rd and October 4th arrived on November 4th, and his letters of August 14th and September 11th arrived on November 10th. From these and former letters it can be seen that the stage was slowly but surely being set for his arrest. Each letter brought news of the arrest of more and more of his faithful members; each letter brought news of the closing of other preaching stations, and of the fact that fewer and fewer of his people still remained unmolested. On August 14th, Mr. Hunt wrote, "In addition to the one arrested in Harbin in June, the sixteen-year-old son of the evangelist, whom I mentioned as being arrested in my last letter, having been released was arrested again, together with two from one near-by church and ten from another, a total of thirteen. Of these five were women, one with a month-old baby on her back. Recently all were removed to the Korean border, including the baby and eight-year-old boy. They are rejoicing in the privilege of having a share in the Lord's sufferings and are receiving a great blessing. I wish you could read their letters."

On September 11th, Mr. Hunt wrote in the same vein, "Since last writing, two more have been taken into custody—one, the younger brother of our Harbin

evangelist. He was released after five days, for which we praise God. The other is one of our two remaining full-time evangelists. He was taken in his field, which is about six hours by train northeast of here, but he is now held on the border of Korea. Including the three-month-old baby, and the eight-year-old boy of the widow, who is a voluntary prisoner, there are at present eighteen 'prisoners of the Lord Jesus Christ'."

On September 17th there appeared an article in the *Harbin Nichinichi* entitled, "Police Round Up Many Korean Christians for Anti-National Conspiracy". We quote a portion of the article, translated from the Japanese:

The Police Bureau of the Peace Preservation Ministry scented in March last year that a large number of insubordinate elements among the Korean Christians had formed a secret society, the Shinrei Kai [Spiritual Society], and, with its headquarters in Antung and branches in Mukden, Harbin, Tunghua, Kirin, and Peian, diffused various inventions based on distorted interpretations of Christian doctrines among fellow believers, with the object of working up an anti-national movement.

The police then lost no time in mobilizing its forces throughout the country. Boku Gitetsu and Kin, the ringleaders, were arrested in Antung November 14th last year. Press report was banned. No fewer than 824 were examined subsequently under the commandship of the chief of the Public Prosecutor's Office of Antung. In the end, seventy-two leading persons, together with reports on their examination, were handed over to the Antung branch of the Mukden High Public Prosecutor's Bureau on September 8th.

The ban on press report was lifted on September 16th.

The present plot was organized by those who had stolen into Manchukuo at the time of the round-up staged in Korea in connection with the Shinrei Kai affair.

Citing the "holy war of Har-Magedon [Armageddon]" from the Old Testament, they propagandized that "the millennium predestined by Jehovah is near at hand, and we are to be the first apostles to bear witness to the divine scheme, and to sit in power of the Kingdom", thus professing the inevitable downfall of the state, which exists firmly through the gravity of the times, and misleading people, mostly Koreans who had unofficially immigrated into this country. The movement, based on the foreign thought born of Christianity, was carried on most tenaciously. Only the timely activity on the part of the whole

police force could frustrate, as it did, the anti-national plot completely before it could reconstruct the Shinrei Kai in this country and do any substantial damage to the welfare of the public.

It may be mentioned that the police, in executing the merciless round-up, took every precaution whether there existed wire-pullers in the background or not.

In view of the religious nature of the affair, the Director of the Police Bureau of the Peace Preservation Ministry issued a special statement warning Christians at large against abusing the religious freedom and appealing to them to cooperate in the national policy at this time of difficulties and dangers. The statement by Tanaguchi, Director of the Police Bureau, follows:

"As has been published, the conspiracy was schemed by Korean malcontents who escaped arrest in Korea and stole into this country. They held a mistaken idea regarding the national situation in the world politics and went so far as to refuse the sovereignty of Japan and Manchukuo. To begin with the crazy movement, they spread the idea against worshiping shrines and prevented school children from entering or attending their schools so that they need not worship shrines. They spoke all sorts of blasphemy and caused confusion in the national thought. They acted under the illusion that there would be a Har-Magedon war in the near future. It cannot be passed unnoticed in this connection that they were influenced by missionaries of a certain country [or certain countries].

"Needless to say, the present prosecution is directed exclusively to the lawless elements among Christians and in no way means interference with religious freedom. It is desired that the public would not misunderstand the official intent, and realize that the present measures actually serve to purify the religion and help to promote its right development. Religious freedom is respected only in so far as it does not in-

terfere with public peace and order, and conflict with people's duties to the state. It is regrettable, however, that this clear and simple reason is too often forgotten to give rise to anti-national plot, as in the present case. The government will always take the strictest measures against such crimes. It is hoped that not only Christians but also all other religious believers would always remember their duties to the state and contribute to national prosperity. They should never avail themselves of the super-state nature of religion to disturb national and social order."

Mr. Hunt has good reason for feeling sure that the "missionaries of a certain country" who have "influenced" the people, refers to him. Many of those whose names were mentioned in a portion of the article not quoted were connected with Mr. Hunt's work and earlier in the year his name had appeared in newspaper headlines in just such a connection. It is most probable that Mr. Hunt's arrest was ordered in this connection.

It goes without saying that Mr. Hunt disclaims all knowledge of any "secret society". He says that he has never heard of such a thing as a Spiritual Society, nor of its "headquarters" in Antung, nor its "branches". He writes (September 23rd) "I myself have organized small informal churches, united on a Scriptural Covenant and upholding the Presbyterian creed and form of government. To this extent there is organization, but I do not believe those of like faith with us near Antung have gone this far, so that neither are they branches of us nor we of them, though there are people in and around Antung who are of one mind with us. Certainly the people I know who are of one mind with us are not anti-national in the sense that most of the world understands that term. The article makes clear, however, that we are anti-national in the sense that some of the authorities who rule this land consider the word.

"They consider it to be anti-national to believe in the inevitable downfall of the state. The Bible teaches that all human government is going to be brought to naught (Isa. 34:2). They consider it anti-national to believe in an imminent Har-Magedon. While it is not said in so many words in the article, the statement that 'they went so far as to refuse the sovereignty of (Please Turn to Page 138)

TABLE OF CONTENTS

November 25, 1941

The Harbin Persecutions	129
Robert S. Marsden	
A Week Among the Wisconsin Indians	131
John Davies	
The Auburn Betrayal—Part II	133
Murray Forst Thompson	
Editorial	135
The Church and the State	136
Paul Woolley	
Communicant Church Membership	137
George W. Marston	
Orthodox Presbyterian Church News	139
Edmund P. Clowney, Jr.	

A Week Among the Wisconsin Indians

By the REV. JOHN DAVIES

Orthodox Presbyterian Missionary to the Indians of Wisconsin

I HAVE set out to relate to you some of the experiences of the past week in the hope of giving you an idea of our work among the Indians of Shawano County. We have not yet resumed the regular winter schedule of meetings and classes, because quite a few of the Stockbridge folk were gone to the potato fields. Now they are back, and the normal intensive schedule of classes and meetings will be conducted throughout the winter and spring. Two weeks ago last Sunday we made a trip of 225 miles to hold a service with about thirty-five of the Stockbridgers near the Wisconsin-Michigan line, where they stayed for about seven weeks picking the fine and abundant crop of potatoes raised on several hundred acres there.

But to go on with our story of the work. The past week was not an average week, but it is a good cross-section of what to expect in our field. We had our usual Sunday school and worship services on Sunday morning, October 5th, at the Stockbridge saloon church. A rather bleary-eyed man came into the service while I was preaching, but he quietly sat down and started taking notes on the sermon. After the service, I went down to greet the people and found the atmosphere heavy with the fumes of alcohol. The man told me he was a Menominee Indian and a Roman Catholic adherent. He admitted that he was a very bad example of a Roman Catholic. I showed him his need of salvation, and then someone told me that a Stockbridge man, Rowland Gardiner, wanted to see me in the church building, which we had left. I went in, and this man also was drunk. He had not been at the service. He was very much concerned about his soul's condition, and rode along with me while I delivered several passengers of our Sunday morning taxi line to their homes. We went back to the church to talk privately, and the man seemingly had deep sorrow for his past rejection of the Saviour and for his life of sin. He got down on his knees and wept, as he confessed his sin. As we were thus engaged, another man came in. He also was drunk. He said he was John

Fish, and that he was a pagan Menominee. Rather, he said he believed in the "old Indian religion"; he resented the term pagan, and said he had a god as well as the Christian. I admitted this and tried to show him the meaning of the word "pagan". I pointed out that it was a word used to describe all those who did not have the God of the Bible. My efforts to impress upon him the need of the expiation of sin, and of salvation through Christ, were unavailing. Sin to the pagan is not black; it is a rather dark gray, dotted with snow-white spots. Perhaps I should change the figure and say that the pagan feels his heart is white, but may have flecks of gray in it.

Rowland Gardiner and I left the church, and I invited him to eat with us at the manse. He demurred at first, but came in after another invitation. But his only thought seemed to be his soul's condition, and he asked Mrs. Davies to pray for him that he "might never take another drink". Mrs. Davies got down on her knees beside him and prayed to that end. After he had eaten with us and had taken a short nap, he was in a more fit condition to talk to and to reason with. He said he was sorry he would be out in the Menominee logging camps, about twenty miles away, in the coming months, and thus unable to attend our services. He maintained his desire to "join our church", but I pointed out that he would have to be a catechumen first. Rowland left our home at about four o'clock with a Testament in his hands, and he assured us that he would keep in touch with God's Word.

Monday and Tuesday for Mrs. Davies and me were taken up with the usual tasks of a minister, and the duties of a housewife with three little children. On Tuesday night we had our usual cottage prayer meeting with one of the Stockbridge families. On Wednesday Mrs. Davies and I went to the farm of one of our Stockbridge ladies, a widow, to take part in a corn-husking bee. As usual, several of the chickens died of fright when they saw the minister and his wife coming, and we had the benefit of them at the

dinner and supper table.

From time to time I find occasion to help somebody in the community. It enables me to become better acquainted than would a dozen other calls. On Wednesday night, Mrs. Davies and I were called to the home of a young couple who were in dire need. It seemed that the young mother was in need of hospital care. The doctor from Gresham could not perform the operation, and he said they would have to pay thirty-five dollars down at the hospital. They had no money, and knew no doctor to help them. We prayed with the sick mother and then drove to Shawano, seventeen miles away, to see a doctor and arrange for his services at the hospital if necessary. As it developed toward morning, there was no need of removal to the hospital. This incident is one of the many in which we have interposed in behalf of these poor people. They have been downtrodden so much that they are afraid to ask for favors, even in the face of death. There are no more "dead-beats" among the Indians than among any other people, but they are much discriminated against.

Mrs. Davies was busy at the home of the sick mother until Thursday noon. She came home then and hastily ate a bit, for she had to meet with the Ladies' Prayer Circle in the afternoon. Plans were made here to have a fellowship meeting with the ladies of the Merrill Community Presbyterian Church, seventy miles away, the following Thursday. The former pastor of that church, the Rev. Arthur F. Perkins, established us in this field of labor, and the congregation has been vitally interested in our Indians throughout the years.

Friday was an uneventful day from the point of view of interest to our readers, but Saturday was a bit unusual even to me. Our usual schedule on Saturdays is to start out early in the morning for the pagan territory on the Menominee reservation, twenty-five miles away, where we hold classes with the children who may be home from the Roman Catholic boarding school. Our first stop is at the village of Neopit, where we pick up several

children. This morning the mother told us that they were all going to the home of a murdered boy who was to be buried that day. I continued on my way and was told more about the murder at other homes. I also found out that most of the children were either in school over the week-end or were quarantined with mumps. I determined to go the rest of the way into the next county to the jail at Antigo to see those implicated in the murder. Upon arrival there I was told by the sheriff that George Wayka had confessed to the murder of Bernard Waubaunaskum, and thus was the only man there. Both of these young men were well-known to me. They lived in the pagan territory, but George is a nominal Roman Catholic. It was the old story of jealousy and drunkenness—ending in murder. We have had intimate contacts with two such happenings before.

George greeted me with all the cordiality that he, as an Indian and a murderer, might be expected to show. This was one occasion when I did not have to stress the blackness of sin in dealing with a red man. After we had spoken together of forgiveness through Christ, we got down on our knees in the jail cell, and I asked George whether he did not want to ask forgiveness of God for his sinful soul and accept Christ as his Saviour. He hesitated and then asked whether he had to say it aloud. I told him that was up to him, and then prayed for him. After that he murmured a plea for forgiveness, and we got up from our knees. Tears were running down his cheeks, and it is not for us to judge whether it was pity for his guilty condition before the civil law, or sorrow for sin against the Judge of all the earth. Will you pray that this young man may find salvation?

Leaving the jail, I started on the thirty-six mile trip back home. I stopped in Neopit, at the home where the dead boy lay. The pagans were seated in the house. The gray-haired and gray-mustached leader sat next to the coffin. A cloth lay across the throat of the murdered boy, a grim reminder of how he met his death. I greeted all the people there by shaking their hands, and even trying to grunt a universal greeting to the older ones of "Bijou, Bijou". I spoke to the mother and said the last time I saw her son was when he awoke us one morning at three o'clock to get some gasoline.

I asked her whether it would meet with her approval if I said a word to the assembly which was waiting for dinner to be served. She consented, and then I had the opportunity in a few words to tell what death meant to the Christian and how Christ had delivered us from the curse of death. We had a word of prayer and then I left. The young sister of the boy courteously opened the door and said, "Thank you". The Indians are very polite. Only once have we met with a rebuff, and that was from a pagan lady at the "wake" of a sick lady. We took her hand in farewell and she muttered some Chippewa imprecations and shook her hand as if it were contaminated. Some of our Christian people said she was just naturally mean.

There are many interesting things to observe about pagan Indian customs and beliefs concerning the dead. If I had stayed at that pagan home when they removed the coffin in the afternoon, I would have seen them lifting it through the window. Offerings of tobacco are continually presented at the coffin and later on at the grave. As I drove past the pagan burial ground Saturday morning I saw a new "house" standing beside a newly-dug grave. Over every grave there is a little "house" about six feet long. Under its shelter the Great Spirit comes to have communion with the spirit of the dead man. Under its shelter also are placed offerings of tobacco and other suitable presents to the Great Spirit. When these are found taken away, then assurance is given to the relatives of the departed that the Great Spirit is pleased with the spirit of the departed.

On Saturday afternoons we have a Sunday school with some of the Stockbridge children on the new reservation. This Saturday we had to cut it short, for we had a funeral at 2.30. It was the funeral of the infant son of the young couple mentioned above. The father is a white man and the mother a mulatto. Her mother is a negress. It is said of her by the Stockbridgers that she is about the only one left in the community who can speak the Mohican language into which Jonathan Edwards translated the catechism. I showed her a page of this one day, but she apparently was not familiar with theological language. It might have been more beneficial to her soul's welfare if she had studied this catechism and not the Roman Catholic. The funeral was in the home

of this negress, and we gave a simple message on salvation by grace. The young mother is a confessing Christian, although not a communicant member of our church.

We hope that those of you who read this brief account will be led to pray for us and for our Indians. We thank you for your prayers and support in the past. And most of all we praise and thank Him "who loved us and gave himself for us".

MEN'S RALLY HELD AT WESTMINSTER SEMINARY

A RALLY for all men who are friends and supporters of Westminster Theological Seminary was held on the campus on Friday evening, October 31st. At seven o'clock a fellowship supper was served in the dining room of Machen Hall, and at eight an informal business meeting was held in the auditorium. The Rev. Edwin H. Rian, President of the Board of Trustees, presided.

The Scripture was read by the Rev. Professor Paul Woolley and prayer was offered by the Rev. Professor R. B. Kuiper. Murray Forst Thompson, Esq., a member of the Board of Trustees, spoke briefly of the privilege of aiding in the support of Westminster Seminary. The following officers of the Men's Society were then elected: Alfred Stapf, President; J. Enoch Faw, Secretary; and Murray Forst Thompson, Treasurer.

A novel feature of the evening was a preview of motion pictures of life at Westminster Seminary, including the Tenth Anniversary Celebration and the 1941 Opening Exercises. Many of these scenes were in color.

The address of the evening was delivered by Dr. Cornelius Van Til, Professor of Apologetics, who has just returned from a year's leave of absence. Dr. Van Til spoke on "Westminster Seminary and the Reformation". He traced the history of the Reformed movement from the days of Luther to the present, and forcefully depicted the part that Westminster Seminary has played, and must continue to play, in the proclamation and defense of Reformed truth.

It is expected that the Men's Rally will be an annual event at Westminster Seminary in the future.

The Auburn Betrayal

By Ruling Elder MURRAY FORST THOMPSON

A Member of the Philadelphia Bar

Part II

THE attack of the Auburn Affirmationists upon the remaining four points of the General Assembly's evangelical deliverance is more subtle than their outright denial of plenary inspiration and inerrancy:

Furthermore, this opinion of the General Assembly attempts to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our ever-living Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unending presence He is able to save to the uttermost.¹⁶ Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship.

What then is the view of the Affirmation concerning the doctrines of the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles? If we are to understand what the Affirmation teaches on each of these points, and if we are not to be deceived by its use of Christian terminology, we must keep certain important facts in mind.

In the first place, we must remember that the Affirmation is positive as well as negative. It states what its signers believe as well as what they do not believe. We must therefore compare the Affirmationist view at each point with the assembly's deliverance.

¹⁶ This sentence in the Affirmation appears in bold-face type.

In the second place, we must remember that, according to Affirmationists, the assembly's points are merely "theories" explaining certain "great facts and doctrines" set forth in the Affirmation, and that these theories "are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion". Furthermore, the Affirmation states that "all who hold to these facts and doctrines, *whatever theories they may employ to explain them, are worthy of all confidence and fellowship*" (italics supplied).

The significance of these facts will appear as we take up the four points separately.

The Virgin Birth

The General Assembly's second point was as follows:

It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

The Affirmation, in opposition to the assembly, says that "Jesus Christ was God manifest in the flesh". The Affirmation also holds, of course, that the assembly's view is only one of the possible "theories" that might be advanced as a satisfactory explanation of the incarnation!

In the first place, the Affirmationists refer to the virgin birth as a "theory", and that confuses the issue. They use that term, of course, because they believe the virgin birth is not the only explanation of the Incarnation. The virgin birth is not a theory. It happened or it did not happen. It is truth or fiction. The issue which the Affirmation actually raises at this point is the historicity of the virgin birth.

In the second place, if the virgin birth is only one possible explanation of the incarnation, manifestly another possible explanation is that our Lord was the child, by ordinary generation, of Mary and some unknown person. It follows, then, that a minister in the Presbyterian Church in the U.S.A. who believes that "Jesus Christ was God manifest in the flesh" and who explains his belief by adding that our

Lord was the son of unmarried human parents is, in the words of the Affirmation, "worthy of all confidence and fellowship"!

But what of the Affirmation's claim to the support of the Confession of Faith? Chapter VIII, Section ii, of the Confession, declares:

The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.

In the face of these clear words, how can the Affirmationists—whatever their personal views may be—contend seriously that the standards of the church allow any "explanation" of the incarnation other than the virgin birth? The Confession sets forth the virgin birth as an actual event in history. The Affirmationists are not in agreement with the doctrinal position of their church in this matter. We repeat that the Auburn Affirmation is an heretical document and that those who signed it were concerned to defend their right to teach antichristian views within a church whose standards commit it to historic Christianity.

The Substitutionary Atonement

The General Assembly declares, in its third point, that

It is an essential doctrine of the Word of God and our standards that Christ offered up himself a sacrifice to satisfy Divine justice and to reconcile us to God.

The Affirmation, however, teaches that "God was in Christ, reconciling the world unto Himself and through Him we have our redemption". What, it might be asked, could be more satisfactory than this affirmation, couched as it is in the language of the apostle Paul himself? This is a particularly clear instance of the perversion of Scripture. While the Affirmation does use Paul's words, it uses them for the purpose of expressing a view which is

set forth in opposition to the assembly's view. If the assembly declared the orthodox view of the substitutionary atonement, the Affirmation must then have intended to deny the necessity of belief in the Biblical view.

The General Assembly stated—albeit too briefly—what is often called the “satisfaction theory” of Christ’s atonement. “According to this doctrine”, says the great Christian theologian, Dr. Charles Hodge, “the work of Christ is a real satisfaction, of infinite inherent merit, to the vindictory justice of God; so that He saves his people by doing for them, and in their stead, what they were unable to do for themselves, satisfying the demands of the law in their behalf, and bearing its penalty in their stead, whereby they are reconciled to God, receive the Holy Ghost, and are made partakers of the life of Christ to their present sanctification and eternal salvation”.¹⁷ No Bible-believing Christian needs proof that this theory of the substitutionary atonement is the teaching of the Word of God. But the Affirmation teaches that “this theory is not the only theory allowed by the Scriptures and our standards” as an explanation of “the Atonement”.

Now, of course, theologians have advanced other theories of the atonement. Only one need be mentioned to show the heterodoxy of the Affirmation at this point. One of the most popular theories is the “moral theory”, often called the “moral influence theory”. According to this theory, the atonement made by our Lord did not produce any change in the attitude of God toward the sinner but affected

¹⁷ *Systematic Theology*, Vol. II, pp. 563, 4.

only the sinner’s attitude toward God. This view of Christ’s work, Dr. Hodge explains, “rejects all idea of expiation, or of the satisfaction of justice by vicarious punishment, and attributes all the efficacy of his work to the moral effect produced on the hearts of men by his character, teaching, and acts. . . . The assumption is that there is no such attribute in God as justice, i.e., no perfection which renders it necessary, or morally obligatory, that sin should be punished.”¹⁸

The Affirmation places the stamp of its approval upon a minister who believes in “the atonement”, “whatever theory” he may use to explain it. Any minister who holds the “moral influence theory” and thus denies the satisfaction theory of our Lord’s atonement is therefore “worthy of all confidence and fellowship”.

Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York, is a powerful figure in the Presbyterian Church in the U.S.A. In his book, *The Meaning of the Cross*, Dr. Coffin regrets that “certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering” (p. 118). That is a flat denial of the satisfaction theory of Christ’s atonement. And in a lecture entitled *Evangelistic Preaching*,¹⁹ Dr. Coffin began by suggesting, as the objective of a sermon, the presentation of “Christ crucified as the symbol of God’s nature and of the life to which His children are called”; and,

¹⁸ *Systematic Theology*, Vol. II, pp. 566, 7.

¹⁹ This lecture was recommended for the year 1936-1937 by the Unit of Evangelism of the Board of National Missions of the Presbyterian Church in the U.S.A.

referring to the offence of the cross, Dr. Coffin also observed that “the impossibility of attaining the ideal to which it constrains leads to rebellion of spirit” (p. 22).

Dr. Coffin’s view is one of the most prevalent forms of the moral influence theory of the atonement. It need scarcely be added that Dr. Coffin was one of the original one hundred and fifty signers of the Auburn Affirmation.

We are not forgetting that the Affirmationists, when setting forth their views concerning “the resurrection” and the “Continuing Life and Supernatural Power of our Lord Jesus Christ”, state incidentally that Christ “died for our sins” and that “by His vicarious death and unending presence He is able to save to the uttermost”. If this language appeared in an otherwise evangelical pronouncement, we might not suspect that those who used it were not evangelicals. But we know that it is the fashion among Modernists today to employ Christian terms to express nonchristian views. No amount of traditional language can obscure the Affirmationist’s view that it is not essential for Presbyterian ministers to believe in the Biblical view of the substitutionary atonement.

Once again we turn to the Confession of Faith, since the Affirmation contends that the satisfaction theory of the atonement is not the only theory allowed by the standards of the church. In Chapter VIII, Section v, we find the following magnificent statement of the gospel:

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

The Confession leaves no room for any other theory of the atonement than that which Paul declared in his epistle to the Romans: “Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God”.²⁰ The apostle Paul could not have signed the Auburn Affirmation.

(To Be Continued)

²⁰ Romans 3:24, 25.

Special Rates for CHRISTMAS SUBSCRIPTIONS

From November 25th to January 1st, you may take advantage of these reduced rates for gift subscriptions and your own renewal. Here is an ideal way to solve that Christmas gift problem.

One year \$1.50

Two yearly subscriptions or one two-year subscription . . . \$2.75

Three yearly, or any assortment totalling three years . . . \$4.00

Your own renewal may be included, whether or not it is now renewable!

The Presbyterian Guardian

EDITORIAL

Thanksgiving—A Warning

THE dreadful winter of 1621, the first in Plymouth Colony's history, had taken a toll of many lives in the company and many were discouraged. But with the coming of fall a bountiful harvest was garnered and Governor Bradford proclaimed a day of thanksgiving. This custom spread to the other colonies and, in 1789, President Washington issued a general Thanksgiving Day proclamation. President Abraham Lincoln appointed the last Thursday of November, 1863, as Thanksgiving Day. From that time on, each succeeding president has done likewise, except for the recent change of the date.

There are many obvious and good things which might be written about Thanksgiving Day but our brief comment is in the form of a sharp warning to America. Two ideas are paramount in this occasion: one the giving of thanks to God, and the other the gathering of the family for a feast and fellowship. Mother, father, children and perhaps grandchildren find home a wonderful retreat on this day and the family ties seem particularly strong. Yet in these two aspects of the celebration there is an alarm which must be sounded or the true meaning and significance of the day will be lost and perhaps America with it.

The picture of Thanksgiving which has impressed itself indelibly upon the minds of most of us is that of the pilgrim fathers, with muskets over their shoulders, and the pilgrim mothers trudging through the snow to the log church in order to sing praises, to pray and to hear a sermon. They were going to render thanks to almighty God for His goodness. The God of the Bible, the creator and sustainer of the world, the God and Father of the Lord Jesus Christ, was real to the founders of this nation, and in all their ways they acknowledged Him. They laid the foundation of their civilization upon trust in the one true God.

On the third or fourth Thursday of November when we gather, will we render thanks, and to whom will we give thanks? We hear much from the lips of statesmen and political leaders today of the importance of maintaining the right of the freedom of worship, but when we examine American life in this hour of peril we discover that its basis is largely antichristian, and even pagan, so that there is no God left to worship.

Our educational system is certainly not established upon the principle that God is the beginning and end of all things. As far as the public school system is concerned, God is practically non-existent or, if He does exist, no one knows anything about Him.

The lack of sublime, great literature is indicative of the times. The spiritually anemic, soul-destroying literature which issues from the publishing houses day after day lays bare the soul of America and reveals how empty of God that soul is.

What of the churches in America today? There are many individual ministers in these communions who believe in the Bible and in the God of the Bible, but the churches in their corporate testimony are teaching another gospel which is not Christian at all, and so are deserting God. The number of Protestant theological seminaries where every professor be-

lieves that Jesus Christ is the divine Son of God and that the whole Bible is the inspired Word of God can be numbered on the fingers of two hands. As a result, the voice which Protestantism is raising today is not the voice of Christianity—a condemnation of sin and a warning of judgment to come, an offer of salvation through the sacrificial atonement of Christ as a substitute for sinners—but it is the voice of Modernism, which has man as its source and which denies the supernatural religion of the Bible.

We are proclaimed a Christian nation, but the facts belie it.

The second note of alarm issues from the first, and it concerns the homes of America. How many have family prayers and reading of the Bible? The answer is, very few. No wonder parents lack authority and do not have the respect of their children! No wonder the home is no longer the centre of the family life! No wonder that the marriage vow is so cheaply regarded that divorce has become a national scandal!

A year ago there appeared in the newspapers a scene outside a court which brought shame and tears to my heart. A young daughter of about eight was clinging to her father, from whom the court had declared she must be separated. For some reason she liked her father more than her mother, but divorce made a normal family life impossible, so the child had to live with the mother. A few months later the newspaper carried an item to the effect that the child had been placed in an institution and had died, so the doctor said, of a broken heart. Aside from the heartaches and human misery which divorce must produce, there is the fact that domestic purity is a foundation-stone of civilization. When you build a Christian home, you lay the support for a city.

If this indictment be true, and there is no doubt of that, then America is resting on very little rock and much quicksand. There must be an awakening to the realization that we in America must believe in the God of the Bible and accept and obey the law of God if we are to survive and if we are to live up to our position of world leadership and responsibility. We repeat, the true significance of Thanksgiving Day has been lost and unless it is regained America has no reason to believe that it can escape God's judgment.

—E. H. R.

Hunt To Be Released and Deported!

ON November 12th word was received from the State Department at Washington that the American ambassador in Tokyo has informed the department that the Manchurian government has decided to release the Rev. Bruce F. Hunt and Dr. and Mrs. Roy Byram, and after their release to expel them from the country. Whether or not they will be allowed to return to Harbin for their belongings has not been made clear; but the department is attempting to see that they receive proper treatment in this matter.

The Church and the State

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

THE problem of finding the proper relationship between the state and the church is one which, at the moment, is in the forefront of attention. The interference in the internal affairs of the churches by the government of the Third Reich during recent years only followed, in time, the violent action of the Russian communist state. It is to the attitude of the latter that President Roosevelt has recently drawn attention by his misleading statement about the Soviet constitution.

During later medieval times the efforts of both church and state to dominate one another were well-nigh constant. It was to familiarity with this situation that the Reformation was born. The state was already either supporting or opposing the church. When the Reformers undertook their work, the civil authorities continued their interference or protection or both.

Under such circumstances, the problem of a proper, Scriptural system of church government for the Reformed church was attacked. The medieval system was one which amounted, in some cases, to a tyranny. Was that tyranny, exercised by the pope, to be replaced by the overlordship of the state? Certainly such was not a Scriptural solution, but in some cases that was what happened.

In others, however, experiments which were the result of earnest thought and fruitful study were undertaken. Various suggestions were made by Reformers in different places. In one a particular type of court to consider matters of ecclesiastical interest was set up and its operation noted. From another came a suggestion about representative administrative bodies. A city which was in the forefront of such experimenting was Strassburg. It lay at a point where reform activities in Germany, Switzerland and France converged. The wisdom of all could be drawn upon, and the leadership of the city was in the hands of a number of very able men, including the great Reformer, Martin Bucer.

What are the various elements which need to be considered when a plan of church government is to be prepared?

First, the sovereign authority needs

to be determined. What sovereign does the authority of the church represent—God, or some man or group of men? If it is the church of God, if the church is a divine institution, if its head is Christ, then the sovereign of the church clearly is God and its government represents God.

The men who administer this authority are not, however, directly chosen by God to be officers. God does not, in the Bible, give us any ground for believing that there is any way in which today He will manifest His particular choice of one individual rather than of another. The particular men must be chosen, therefore, by some one else to set forth the authority of God. Who should do the choosing? The teaching of the Bible is that one man should not be regarded above another. "My brethren, hold not the faith of our Lord Jesus Christ . . . with respect of persons" (James 2:2); "be not ye called Rabbi: for one is your teacher, and all ye are brethren" (Matt. 23:8). The members of the church should, therefore, all have a voice in the choosing of those who are to direct the affairs of the church.

The government of the church once set up, what are the bounds of its authority and what methods shall it use to administer that authority?

The authority of the church does not extend beyond the borders of its membership. The members of the church are the members of the body of Christ. Those who do not belong to that body are not subject to its control. The divinely appointed agency to restrain men who are not members of the church from actions inimical to the welfare of others is the state. To attempt to make the membership of

the state and of the church coincide, as was done, for example, at Geneva shortly after the Reformation there, is to confuse the separate functions of the two and to deny the free character of the gospel.

The church may not use the machinery of the state to proclaim the gospel by pressure of force. The offer must be presented on the basis of spiritual claims alone. Nor may the church attempt to dictate to the state. The latter embraces all men within certain borders or limits which are fixed without reference to spiritual condition. The authority of the state stems from God as does that of the church, but the two authorities are diverse and one is not to control or direct the other.

The administration of the authority of the church must be, in keeping with its nature, by means of spiritual sanctions alone. It must administer its discipline without physical penalties. It cannot even force its members to hear its admonitions or to remain inside the visible bounds within which those admonitions are delivered. Any attempt at the use of physical force would contradict the nature of the change in the individual which is one of the objects to be attained by their imposition.

To perpetuate and strengthen the system of government which was being worked out in the churches, the Reformers knew that educated men would be required. The great Reformers themselves were all highly educated, and Luther's most prominent assistant, Philip Melancthon, had one of the most brilliant intellects of the age. He took his master's degree in arts before he was seventeen. Melancthon spent the major part of his energies in his later years in encouraging and directing the growth of education in Germany, preparing text-books and advising the heads of schools.

In somewhat similar fashion, Calvin's assistant and successor in Geneva was Theodore Beza, who came to Geneva from Lausanne shortly before the founding of the great Genevan school. He was among its first teachers, sharing with Calvin in giving the theological lectures. The material amenities of the Genevan academy were few. For five years there was no glass in its window frames! But the intellectual light which shone forth was not dimmed—perhaps the contrary—by the poor external light which

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Great Reformers Who Rediscovered Great Truths" will be studied during November and December.

shone in through the paper windows. Education has as often as not been handicapped by material affluence.

This Genevan college was the means of propagating the glorious freedoms of the Reformed Faith in the hearts of its students and through those warm

hearts in the multiplied hearts of thousands throughout Europe. To them this faith brought relief from the cold comfort of sacramental formulae which were ministering baseless assurance to fewer and fewer souls with the passage of every day.

Communicant Church Membership

By the REV. GEORGE W. MARSTON

Pastor of Knox Orthodox Presbyterian Church, Philadelphia

CHAPTER III (Continued)

The Lord's Supper

ONE of the distinctive features and precious privileges of communicant church membership is that of coming to the Lord's table. Before we do so, however, we should have a clear understanding of the primary facts of this institution lest, by our partaking, the sacrament be profaned and we eat and drink condemnation unto ourselves.

A. THE MEANING OF THE LORD'S SUPPER.

1. The Lord's supper is a sign. It signifies, represents, pictures for us certain spiritual truths. The bread represents Christ's body broken for us (I Cor. 11:24). The wine represents Christ's blood shed for many for the remission (forgiveness) of sins (Luke 22:20; Matt. 26:28).

(a) The Lord's supper signifies to us Christ and His salvation.

(1) It is a memorial of His death upon the cross. The Saviour said, "This do in remembrance of me." The Lord's supper is a memorial service designed to remind us of His death for us and of its meaning.

(2) It is a feast of the soul upon Christ and the benefits which He secured for us by His death. As He took the bread in His hand, our Lord said, "Take, eat, this is my body," and as He took the cup, He said, "This cup is the New Testament in my blood—drink ye all of it." The Lord's supper is not a physical but a spiritual feast, not a feast for the body but for the soul. We do not feast on the bread and the wine, but upon the One whom they represent to us. While with the mouth we partake of the bread and wine, in our souls, by faith, we feast upon Christ and the benefits which He secured for us by His life and by His death upon

the cross.

(3) It is a fellowship with Him and with one another. His presence at the holy table is symbolized by the bread and the wine. He was physically present in the upper room. At every observance of this institution, He is spiritually present to those who partake by faith. We also have fellowship with Him as we lift our hearts to Him in prayer, confessing our sins and making our petitions. We have fellowship with one another as we partake together of this sacrament.

(b) The Lord's supper signifies to us the new covenant, or the new testament (Matt. 26:28; I Cor. 11:25). A testament is a will drawn by one for the benefit of others. This testament is a will drawn by God for the benefit of His people. The provisions of this will are set forth, for example, in Heb. 8:10-12; 9:14. According to this will, God has promised His people new hearts, sonship, forgiveness of sins and peace of conscience. These blessings we describe under the following terms: regeneration, conversion, justification, adoption, sanctification and glorification.

2. The Lord's supper is a seal or

a pledge (Matt. 26:28). A seal makes a document binding. The old testament was sealed with blood (Ex. 24:7, 8). The new testament was sealed with blood (I Cor. 11:25; John 19:34). The blood of Christ seals to us the provisions of the new testament, because it signifies to us His death. The provisions of a will are not binding, its benefits are not received, until the death of the testator, the one who made the will. The blood of Christ, because it signifies to us the death of Christ, seals to us the provisions of the new testament. It assures us that these provisions are ours.

Now since the wine represents the blood of Christ, which is the seal of the new testament, the Lord's supper is, by virtue of the significance of the wine, a seal or pledge.

Thus the sacrament of the Lord's supper is like a notary's seal or a wedding ring; it is a pledge that the promises made will be kept. It is God's seal or pledge to the true believer that the blessings of regeneration, conversion, justification and adoption are already his, that the blessings of sanctification are being made his, and that the blessings of glorification shall be his in the last day.

3. The Lord's supper is a means of grace to believers, a channel, whereby the blessings signified and sealed are bestowed by the Holy Spirit upon those who partake in a worthy manner (I Cor. 10:16; John 6:53).

(a) The Lord's supper is a means of grace in that it signifies spiritual truths. The Holy Spirit therefore may use it to bring to the minds of elect sinners the truths of the gospel, and further to instruct the saved concerning the benefits which Christ secured for them by His death.

(b) The Lord's supper is a means of grace because it is God's pledge that the blessings signified are now ours in part and shall be ours in full. Thus our hearts are assured and our faith is strengthened.

(c) The Lord's supper is a means of grace because through it the Holy Spirit actually bestows the blessings signified upon those who, by faith, spiritually feast on Christ and His benefits. Sanctifying graces are bestowed upon believers who partake by faith, e.g., assurance of sins forgiven, peace of conscience,

Your Thanksgiving and Christmas Offering For Missions

should be sent to the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church, 514 Schaff Building, 1505 Race Street, Philadelphia, Pa.

power for holy living.

B. THE REQUIREMENT FOR PARTAKING OF THE LORD'S SUPPER IN A WORTHY MANNER.

Question 97 of the Shorter Catechism asks, "What is required to the worthy receiving of the Lord's Supper?" and the answer is: "It is required of them who would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest coming unworthily they eat and drink judgment to themselves."

1. The requirement is that we examine ourselves (I Cor. 11:28) in respect to the following matters:

(a) Our knowledge to discern the Lord's body (I Cor. 11:29).

(b) Our faith to feed upon Christ (II Cor. 13:5; John 6:57).

(c) Our repentance (Lam. 3:40).

(d) Our love (I John 4:8).

(e) Our new obedience (I Cor. 5:8).

2. The reason for this requirement.

(a) "It is dangerous to neglect the duty of self-examination." If we come to the Lord's table unworthily, we expose ourselves to the judgment of God (I Cor. 11:29-31; see Paterson on Shorter Catechism, Question 97).

(b) If we partake of the Lord's supper in an unworthy manner, we are in danger of invoking the wrath of God upon the whole congregation (I Cor. 11:30).

(c) By celebrating the Lord's supper unworthily, we defile the Lord's table, count the holy body and blood of the Lord common, and thus dishonor Christ Himself.

QUESTIONS

1. What is the meaning of the Lord's supper?
2. What is a sign? a seal? a means of grace?
3. What does the Lord's supper signify? the bread? the wine? the institution as a whole?
4. What truths concerning His death does it signify?
5. What is the new covenant or the new testament? What are its promises?
6. What does the blood of the new testament seal to the true believer?
7. What does the Lord's supper

seal to the true believer?

8. Under what conditions is the Lord's supper a means of grace?
9. What graces are conveyed upon those who partake thereof in a worthy manner?
10. How are we to prepare to come to the Lord's table?
11. Why should we so prepare?

Bound With Bruce

By the REV. HENRY W. CORAY

Remember them that are in bonds, as bound with them (Hebrews 13:3).

ONE year ago Bruce Hunt and I were returning from a country trip. We pedaled bicycles. The roads were wretched beyond description. Huge ruts gutted every highway, making progress disconcertingly slow. Moreover, we drove into the teeth of a biting head-wind. We had risen early that morning in order, if possible, to make Harbin by noon. It happened to be a Thursday. For some time Bruce had practised fasting on Thursdays. Even under the duress of country travel, he allowed for no exception. It seemed that he desired to set aside one day a week in order to enter more closely into the fellowship of the sufferings of his beloved Koreans in prison. It was his way of remembering them as bound with them.

We arrived in Harbin shortly after noon. One would assume that a hard trip should merit a half-day of rest. I confess that I was completely used up and spent the afternoon in relaxation. But, after a brief rest, Bruce was on his way to a poor farm to hold a Bible class with some Korean orphans. And he attended another meeting that evening.

The man has an inexhaustible supply of energy. Often have I recalled our college days when he used to run cross-country with the track team. Once he was kidnaped by the boys and spirited away from town so that he must miss the banquet where he was to lead class cheers (just an obsolete Wheaton custom). He doublecrossed the kidnapers and ran eight miles back to the campus, bobbing up saucily to toss the royal wreath of razzberries at his enemies and steal the spotlight of the evening. Certainly the modern Habakkuk is endowed with hind's feet!

And now, for a season at least, there is no more opportunity for

knee-action. With Dr. and Mrs. Byram, he is incarcerated at Antung. I once asked a Chinese, who had just come out from a six months' confinement, what conditions were like inside. He replied, "Unspeakable!" If ever native believers knew themselves to be greatly beloved by a foreigner surely the imprisoned Koreans of Manchuria know it today. Their American friend is now a prisoner of the Lord for their sakes. Here at home our duty—for Hebrews 13:3 is a commandment—is to remember him as being bound with him. One member of the body cannot suffer without all suffering.

I think Bruce Hunt's favorite passage outside the Bible is a quaint simile used by Samuel Rutherford in one of his "prison epistles". Referring to the cross, he says, "Those who can take that crabbed tree upon their back and fasten it cannily [prudently] shall find it such a burden as wings are unto a bird or sails to a ship". Let us pray God he may find it so!

(EDITOR'S NOTE: This unusual tribute to the Christian heroism of the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to Manchukuo, was written prior to the receiving of word that Mr. Hunt is to be released from prison.)

The Harbin Persecutions

(Concluded from Page 130)

Japan and Manchukuo' is because the authorities insist that the people place the sovereignty of Japan and Manchukuo above the sovereignty of God and consider refusing to do this to be anti-national. But this would hardly be called anti-nationalism in the ordinary understanding of the term. It is because the authorities insist that Christians go against their conscience and worship at shrines that they can say a man is anti-national who spreads the 'idea against worshiping shrines' and who 'prevented school children from entering or attending their schools so that they need not worship shrines'."

THE PRESBYTERIAN GUARDIAN will attempt to keep its readers posted on the latest developments, and is prepared to insert items beyond the normal deadline when necessary. It is expected that our readers will be constant in their prayers for the prisoners and for their families. It may be that through their faithful testimonies a

new freedom of worship, in accordance with God's revealed will, will be accorded the Korean Christians who

have been so severely tried and who have indicated their willingness to be faithful "even unto death".

Orthodox Presbyterian Church News

By EDMUND P. CLOWNEY, JR.

Presbytery of Philadelphia

COVENANT Church, Pittsburgh: Entering a housing development of three hundred families, Covenant Church has pioneered a new Sunday school. . . . Increasing attendance at the church services has demanded additional chairs in the chapel. . . . Two communicants and one baptized child were received into the church at the last communion service.

Faith Church, Harrisville: was host to a Machen League conference on Armistice Day. Pittsburgh and Branchton young people attended. . . . Three women delegates were present at the recent meeting of the presbyterial in Middletown.

New Hope Church, Branchton: Another school in the area has given permission for the conducting of two Bible classes a week. The Rev. Charles G. Schaufele reports that children outside the congregation are reached in this way. . . . Two women went as delegates to the Middletown presbyterial session. . . . The Harrisville congregation joined in a preparatory service recently, with the Rev. Calvin K. Cummings as the preacher. . . . Three persons united with the church at the communion service last month.

Grace Church, Middletown, Delaware: Three missionary speakers joined with the pastor in addressing a "missionary festival" conducted from November 5th to 9th. "Why We Must Be a Missionary Church" was the key-note message with which the pastor, the Rev. Robert H. Graham, began the services. The Rev. R. Heber McIlwaine, former missionary to Japan, and Mr. Richard B. Gaffin of Tsingtao, China, spoke at meetings on Friday and Saturday and Mr. Gaffin preached on Sunday. Miss Margaret Hunt spoke to the Sunday school and Machen League gatherings concerning Korean missions. Pledges were received from twenty-five members and friends, and a yearly amount of nearly \$500 was promised. This total will more than double the missionary giving of this church.

Bethany Church, Nottingham: The

Rev. James W. Price of Mediator Church, Philadelphia, preached a week's series of evangelistic sermons from October 28th to November 2nd. One person professed faith in Christ in connection with these meetings. The Rev. Peter DeRuiter, pastor of the church, is preaching a series of morning sermons on the Moral Law. . . . Nine young people attended the fall Machen League rally in Philadelphia, while ten women joined in the presbyterial meeting at Middletown.

Calvary Church, Willow Grove: Nine new members were received into the church at the recent communion service. . . . Ruling elder Walter P. Smyth has sold sixty-four copies of the standards of the denomination to members of the congregation. . . . Missionary and benevolent giving in the first six months of the church year has exceeded \$1300, stated Dr. Robert Strong, the pastor. Over one hundred women attended the last meeting of the missionary society.

Faith Church, Quarryville: Evangelistic services brought the gospel to the community during the first two weeks of this month, with the Rev. William T. Strong of West Collingswood, N. J., as preacher. . . . Two new communicant members were received at the fall communion service, and on the following Sunday three infants were baptized.

Knox Church, Washington, D. C.: Two communicant members were added to the church at the last communion service. . . . The Rev. Henry D. Phillips expresses appreciation of visitors from other Orthodox Presbyterian churches, and announces a permanent visitor in the person of Stephen Little Phillips, born October 20th.

Knox Church, Philadelphia: "Hymn sings" are held after the evening service in the homes of members of the congregation. Attendance at the Sunday school, young people's meetings and evening services has increased, according to the Rev. George W. Marston, pastor. . . . Guest preachers during Mr. Marston's absence several



CHRISTMAS MONEY
easily made!

No experience needed to make extra money selling the famous "Sunshine Line" Christmas folders. Christ-honoring sentiments are most appropriate. Preferred by a host of people.

You will find it easy to take orders for our 50 cent and \$1.00 De Luxe box assortments with and without Scripture texts. Get our proposition of 27 different box assortments. Beautiful new designs, name imprinted. Also other religious items that are favorite Christmas gifts. Plaques, Bibles, Egermeier's Bible Story Books for children. Be the "Sunshine Line" representative. Samples on approval.

TRIUMPHANT ART PUBLISHERS Dept. B-31
Write nearest office today
Anderson, Indiana or Sacramento, California

When answering advertisements, please mention "The Presbyterian Guardian."

THE PERFECT BOOK FOR GIFTS

What better gift for Christmas is there than the \$1,000 prize-winning **GLORY OF**

THE MANGER by Samuel M. Zwemer—the classic book on the Incarnation, for in it art and poetry, scholarship and faith have made their united contribution to the telling of the noblest story—the birth of our Lord and Saviour.

The Christian who reads this book will be helped to a better understanding of Christmas. The minister will be enabled to lead his people to a better celebration of the birth of Christ.

232 pages—cloth—\$1.50 Postpaid

THE INCOMPARABLE BOOK

By—A London Journalist

Out of war torn England has come this masterpiece on the Bible. A gold mine of quotation and illustration, designed to stimulate a new interest and more reading of it. A thought-provoking soul-stirring book which flings out a challenge to the Christian Church to return to its earlier faith in the Bible.

251 pages—cloth—\$1.50 Postpaid

AMERICAN TRACT SOCIETY

Organized 1825
21 West 46th Street New York, N. Y.

CHRISTIAN LIFE SERIES

Sunday School Literature

following the

Int. Uniform Lesson Topics

HELPS FOR ALL DEPARTMENTS

Sample pack on application
by Sunday School Officials

Address

UNION GOSPEL PRESS

Box 6059

Cleveland, Ohio

weeks in October were the Rev. Robert S. Marsden and two Westminster Seminary students, Mr. LeRoy Oliver and Mr. John Botting. . . . Several families have become interested in the church as a result of the recent neighborhood canvass. Miss Margaret Hunt is continuing this work in the community one day a week.

Gethsemane Church, Philadelphia: Mrs. David Freeman described the work being done among Jewish refugees in the city at a meeting of the Women's Missionary Society. Four members of the society volunteered to help her in the program. . . . Mr. Richard B. Gaffin was a recent preacher at a morning church service.

Presbytery of California

BEVERLY Church, Los Angeles: With most of the teachers of the Sunday school in attendance, in addition to others interested, a teacher training course has been inaugurated. The course of study includes Bible survey and teaching methods. . . . The needles of the Women's Guild are busy on baby clothes for the chapel at Newport, Kentucky. . . . The Rev. Dwight H. Poundstone continues to follow subjects suggested by the Westminster Confession of Faith in the sermon series, "What We Believe." . . . Plans are under way for a winter Bible conference of the southern California churches of the Orthodox Presbyterian Church, to be held in the Sierra Madre mountains from December 29th to 31st.

Covenant Church, Berkeley: Concern for evangelism led to the observance of a day of prayer last month, according to a letter from the Rev. Robert K. Churchill. Starting at 7 A.M. stated meetings were held throughout the day till 9:30 P.M. . . . Mr. Churchill is preaching a series of sermons on the Ten Commandments. . . . Musical event this fall was the Old Fashioned Gospel Hymn concert presented by the young people's choir.

Old Westminster Church, San Francisco: The Rev. Robert L. Atwell now teaches a Lowell High School Bible club on Wednesday afternoons. Young people of the congregation were instrumental in founding this club. Mr. Atwell is also continuing to teach at the University of California Medical Center on Tuesday evenings. . . . A communicant class of fifteen is following the GUARDIAN course by the Rev. George W. Marston, under the in-

struction of the pastor.

Westminster Church, Bend, Oregon: At a fifth anniversary dinner on October 22nd, the congregation reviewed its history from the first meeting in the former Deschutes County

The December Book List

TO members of the Christian Book-of-the-Month Club, THE PRESBYTERIAN GUARDIAN offers during December the following worth-while books at substantial savings. Two of the six books are carried over from the November list, in response to popular appeal. We suggest that members make their Christmas gift selections from these extraordinary values. Those who have not already joined the Book Club, may do so by filling out and returning the coupon published in the last two issues.

THE FUNDAMENTAL PRINCIPLE OF CALVINISM, by H. Henry Meeter. A book that should be read by every Presbyterian, and that may be profitably studied by individuals or groups who wish a better understanding of the Scriptural basis of Calvinism. Price to members, 75c (retail list price, \$1; members save 25%).

MORE THAN CONQUERORS, by William Hendriksen. A sane, sound, and popularly written exposition of the book of Revelation. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE SCOTTISH COVENANTERS, by Johannes G. Vos. "The story of three centuries of testimony for the universal authority of holy Scripture and the rights of God in church and state". By the author of "The Bible Doctrine of the Separated Life". Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

MORNING AND EVENING MEDITATIONS, by C. H. Spurgeon. Meditations for every morning and every evening for one year. Small type edition, 737 pages. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE CHILD'S STORY BIBLE, by Catherine Vos. Price to members, \$2.25. (Offered last month and continued by popular demand.)

WHAT IS FAITH? by J. Gresham Machen. Price to members, \$1. (Also offered in November and continued by popular demand.)

courthouse to its doubled membership and present building. . . . The Rev. Glenn R. Coie states that he is following the example of the Rev. Robert K. Churchill of the Covenant Church in Berkeley, in sending out a monthly prayer calendar, inviting the members to remember in prayer each day some specific need of the local church or of the denomination. He will be glad to supply copies for other interested churches at a nominal cost.

Presbytery of the Dakotas

YANKEE Hill Church, Lincoln, Nebraska: On November 16th dedication services were held for the new church, with the Rev. Robert S. Marsden preaching the sermon. Mr. Marsden was also the preacher in a week of special services following the dedication. The new church is six miles from the Faith Church of Lincoln, and has as pastor Dr. James B. Brown, who is also serving Faith Church.

Westminster Church, Hamill, S. D.: One new communicant member was welcomed into the church at the last Lord's supper. . . . The pastor, the Rev. Melvin B. Nonhof, tells of a vigorous campaign for Christian literature, aiming at Christian reading material in each home connected with the church. . . . The church mourns the loss of a valued member, Mrs. Abel Frater, a devout Christian and a cultured woman.

Bethel Church, Carson, N. D.: Men of the church are excavating a basement to provide better heating facilities and additional Sunday school space.

First Church, Leith, N. D.: The Ladies' Aid Society of the church has just purchased sixty copies of the Service Hymnal for the church use.

First Church, Lark, N. D.: At a recent congregational meeting Mr. Henry Vanden Burg and Mr. Burton Haven were elected trustees.

Calvary Church, Volga, S. D.: Plans have been made for a Bible conference at the end of this month. . . . At a Harvest Festival meeting, \$102.60 was presented in offerings. . . . The church celebrated its fifth anniversary at the close of last month.

Aurora Church, Aurora, Nebraska: Wednesday noon is the novel time of meeting for the Crusaders for Christ, a young people's group which gathers for doctrinal study. An average of twelve students come to the pastor's home for lunch and discussion.

Presbytery of Wisconsin

FIRST Church, Waterloo, Iowa: The fall meeting of presbytery convened in Waterloo at the home of Mrs. Anna K. Rath. An evening public meeting was held in connection with the presbytery sessions, and the Rev. Leland Jorgensen, the Rev. John Davies, the Rev. George Willis and elder John D. Voskuil took part in the program. The Rev. John Oosterhoff, a recent graduate of Westminster Seminary and a minister of the United Presbyterian Church, also assisted. . . . Work on the new church building was largely rained out last month. . . . Two adults and four children have recently been added to the church.

Presbytery of Ohio

TRINITY Chapel, Newport, Kentucky: In connection with the autumn communion service, eight persons were admitted to communicant church membership on profession of faith. Four adults received the sacrament of baptism.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, L. I.: Services have begun in the new church home, a building which will serve both as manse and church. Men of the church sanded and shellacked the floors, and new chairs were obtained. . . . The Machen League of the church has just been reorganized.

Presbytery of New Jersey

COVENANT Church, Orange, celebrated its fifth anniversary with special services in the last week of October. At a missionary rally, Mr. Richard B. Gaffin of Tsingtao, China, spoke and showed pictures of his work. The Rev. Bruce Wideman of Ringoes was the guest speaker at a covered dish supper, which formed part of the celebration. "The Need of a New Reformation" was the theme of the anniversary sermon preached by the pastor, the Rev. Richard W. Gray. In the evening service the Rev. Walter C. Jent related his pilgrimage "Out of the Night of Modernism".

Faith Church, Pittsgrove: Dedication services for the new building were held November 2nd, with the Rev. R. B. Kuiper of Westminster Seminary preaching. During the week following the dedication, special meetings were held with the Rev. Rowan Pearce

occupying the pulpit. Over eighty persons attended the morning dedication service, and a congregation of seventy heard the evening sermon.

At Emmanuel Church (Independent) of Morristown, Dr. Lawrence B. Gilmore of Trenton was the guest preacher at the Annual Fall Bible Conference on November 7th. Dr. Gilmore had been the pastor of the church for twelve years, and the turnout of friends to hear him and greet him crowded the church to capacity. The Rev. Donald Graham is the present pastor of Emmanuel Church.

NEW JERSEY PRESBYTERIAL HAS MEETING IN WILDWOOD

THE fall meeting of the Women's Presbyterial of the Presbytery of New Jersey was held this year at the Calvary Orthodox Presbyterian Church of Wildwood. There were eighty-six delegates, and several visitors from the presbyteries of Philadelphia and the Dakotas. The largest delegation was from the Calvary Church of Bridgeton.

Devotions in the morning were conducted by the wife of the mayor of the city of Wildwood. In the session that followed, Miss Susan McCroddan of Orange introduced the ladies to many interesting and informative books for missionary reading and program preparation. This was followed by a round-table discussion, led by Mrs. Hillis M. Partington of Westfield, on helpful and harmful ways of presenting missionary books in the programs of the societies.

Mrs. John F. Gray of Leith, North Dakota, spoke briefly about the home mission work in the Dakotas. The main address of the session was given by Mrs. Richard B. Gaffin, who recounted the Lord's blessings on the work which she and her husband have been conducting in China.

At the opening of the afternoon session, Mrs. Richard W. Gray of Orange, president of the presbyterial, was presented with a key to the city by the mayor of Wildwood.

The women of the Wildwood Church entertained many of the delegates overnight, and a sight-seeing tour was conducted for those who had never visited Wildwood before.

About fifty dollars was disbursed for the work of home and foreign mis-

sions. Many of the delegates felt that this was one of the most successful sessions the organization has ever held. The presbyterial will meet next spring in West Collingswood.

UNION LESSON HELPS

on the International Uniform Lessons

*stand for and proclaim
the heart of the Gospel*

One hundred and twenty-two years of experience are back of these true-to-the-Bible periodicals. Can be used with confidence by Christian teachers and pupils.

Write for free specimen copies

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. Philadelphia, Pa.



STEADY INCOME -never a care

Wheaton College Life Annuity banishes worry and provides you (and survivor) an assured income for life. Explanatory booklet, "Pleasant Tomorrows," free. Write today.

A Life Income from A Living Investment

Life's crowning joy is helping others. Here is a way to make your own future secure while helping worthy young folks get a Christian education. Wheaton stands for the historic Christian faith and its students are active in spreading the Gospel. Hundreds of its graduates are missionaries. While helping prepare young people for Christian leadership, your Wheaton Annuity gives you steady, generous income, reduces taxes, avoids loss, saves expense and litigation.



Wheaton Students in Fireside "Sing"

Mail Coupon for Free Book—



"Pleasant Tomorrows" fully describing the advantages of WHEATON Annuities sent FREE, no obligation. Write today.

Wheaton
COLLEGE
Wheaton, Illinois Dept. PG-111

MR. GEORGE V. KIRK, Vice-Pres.
Wheaton College, Wheaton, Ill., Dept. PG-111
Without obligation, please send me "Pleasant Tomorrows" giving life-income plan.

Name _____
(Miss Mr. Mrs.)
Address _____
City _____ State _____
Your birth date _____ If survivor—birth date _____

Make MORE Money This Christmas

with our "Bible Text Special"—50 beautiful Christmas folders imprinted with name and choice of Bible verse. Sells for only \$1.20. Nothing else like it. Christians appreciate. Liberal commission. Also, our complete line, Greeting Cards, "Sunshine" plaques, Calendars, Bible Games, Novelties, etc., says good profit to yourself or Church Society. Send for returnable samples, and free Display Packet on "Bible Verse Special." (Our large agent's Book and Bible catalog included free on request.) Satisfaction guaranteed. Write today.
C. W. BOYER, 2101 Windsor Rd., Dept. V-11
Dayton, Ohio

YOUR OPPORTUNITY

Christian Service plus income, above average. Openings, full or part time, for Christian men and women right in your own community. Those qualified offered promotion as organizer with some travel. Minister earned in July \$340.00; young S.S. teacher \$275.00. Write today for FREE booklet "A Business Opportunity Plus."
John Rudin & Company, Inc., Dept. S.G.
1018 South Wabash Avenue, Chicago, Illinois

SUNDAY SCHOOL PAPERS

Bible Lessons in Bible Order

Orthodox explanations and interpretations by Reformed Bible Scholars

Write for Samples

- THE KEY
- THE INSTRUCTOR
- CHILDREN'S COMRADE

Christian Reformed Publishing House
GRAND RAPIDS, MICH.

News Flashes

By the REV. DEAN W. ADAIR

THE Rev. Burton L. Goddard has resigned as pastor of the Carlisle (Mass.) Congregational Church. . . . The Rev. E. Harlan Fischer (Westminster graduate) was awarded the Th.D. degree at the summer convocation of Pike's Peak Bible Seminary. . . . The Rev. Harvey K. McArthur has been called as pastor of the Federated Church of Blackstone, Mass.

Everett Bean, another Westminster graduate, has returned to New Brunswick as pastor of the Bathurst Presbyterian Church (Canadian). As a summer charge he had the St. George's Church, as well as two rural ones in the same province. . . . The Rev. William T. Strong, Th.M., and the Rev. William P. Green, D.D., are graduate students in the Divinity School at Temple University. . . . Dr. Daniel Van Houte and family have left for Bancroft, S. D. He will be supply pastor of the Bancroft and Manchester churches.

A committee of the Presbytery of New York and New England has examined certain persons in Cornville, Maine, who desire to organize an

Orthodox Presbyterian church. The examination was satisfactory.

The Rev. Dean W. Adair has received notice that the President has appointed him a chaplain in the army of the United States. He took the oath of office on October 21st.

R. B. KUIPER SPEAKS AT CHRISTIAN SCHOOL RALLY

THE cause of Christian schools has received additional impetus in the Philadelphia area through a rally held on November 5th by the Christian School Society of Willow Grove at the Calvary Orthodox Presbyterian Church. The meeting was addressed by the Rev. Professor R. B. Kuiper of Westminster Seminary. Eighty-three persons were present, and Dr. Cornelius Van Til, also of Westminster Seminary, presided.

A Christian school, said Professor Kuiper, is a school controlled by the God-appointed parents, and which recognizes the Bible as the chief textbook. It is a school in which the pupils are regarded as God's image-bearers, and in which sin is considered as a violation of God's law; it is a school which derives all authority from God and which relates everything in the universe to God. That which distinguishes the Christian school, said Professor Kuiper, is that it is rooted in a life-view based upon a conviction of the absolute sovereignty of God. If our children belong to God, he added, they are entitled to a God-centred, Christian education.

Following Professor Kuiper's address, there was an informative discussion period, in which questions about Christian schools and their conduct were freely asked and answered.

The Christian School Society of Willow Grove had its birth in a series of discussions conducted once a month in the Calvary Church by Dr. Van Til. On May 22, 1940, a group of about twenty people organized the society, adopted a constitution and elected a board of directors. The board then elected its officers, who are also the officers of the society. The board meets about once a month to discuss plans for publicizing the necessity of the early establishment of a Christian school. Two public meetings have been held, and were addressed by the Rev. E. Van Halsema, pastor of the Chris-

tian Reformed Church of Passaic, N. J. The society has joined the National Union of Christian Schools, and is working toward the eventual founding of a school in Willow Grove.

The directors of the society have invited all members of The Orthodox Presbyterian Church to give them their interest and financial support by becoming members of the society. Dues are two dollars per member per year, and may be paid quarterly if desired. Persons wishing to assist in this work are urged to communicate with Mrs. V. M. Jester, Secretary of the Christian School Society of Willow Grove, 1100 Easton Road, Willow Grove, Pa.

PUERTO RICAN PROPOSAL ABANDONED BY COMMITTEE

AT THE meeting of the Committee on Foreign Missions of The Orthodox Presbyterian Church on November 1st, two actions of interest were taken: It was determined to discontinue negotiations with the Iglesia Cristiana Puertorriqueña. This matter had been referred to the committee by the Eighth General Assembly. Rather extensive correspondence had been carried on with a representative of this group, looking toward the sending of at least one missionary to Puerto Rico. It was only after very careful consideration that the committee determined that such a plan was not feasible. The committee was certain that it could not comply with the proposals of the Puerto Rican church, and that the kind of coöperation which that church desired could not be undertaken. Among a number of things which influenced the committee's decision was the fact that this church is working in very close coöperation with the Seventh Day Adventists in a "Council of Christian Churches of Puerto Rico" of which the Rev. J. R. Lebrón-Velázquez, the representative with whom the committee conferred, is president.

It was also determined at this meeting to continue negotiations looking to the opening of a new field in Peru. Word was received, however, that the Peruvian government would not permit the entry of further Protestant missionaries, and it is expected that the attitude of that government will be further investigated prior to the next meeting of the committee.

MIDDLETOWN CHURCH HOST TO PHILADELPHIA PRESBYTERIAL

THE semi-annual meeting of the Women's Presbyterial Auxiliary of the Presbytery of Philadelphia was held on November 6th in the new building of the Calvary Orthodox Presbyterian Church of Middletown, Pa. In spite of the rainy weather, eighty-four ladies were present representing fourteen churches, some having come from as far as Pittsburgh and Harrisville.

The morning session began with the singing of a hymn, after which Mrs. Mabel B. Shoop of the host church gave a devotional talk on "The First Foreign Missionaries".

The newly-elected president, Mrs. Peter DeRuiter, then welcomed the ladies and spoke briefly on the text, "Ye are the light of the world".

In the reading of the treasurer's report, special mention was made of the sacrificial giving of the small group of Negro ladies of the Livingstone Memorial Church of Philadelphia.

After the business sessions, the speaker of the day, Mrs. Richard B. Gaffin, was introduced by the president. Mrs. Gaffin spoke of herself as a "first-term missionary" and told about her first years in China with Mr. Gaffin.

While describing the experiences and the practical side of the life of a first-term missionary in China, Mrs. Gaffin brought out vividly the need of the Word of God and the working of the Holy Spirit in the hearts of men, women and children. Mrs. Gaffin said that they lived more by the faithfulness of God than by their own faith during those first years in China, and they were able to make known His faithfulness to those around them. The need to love the Chinese was stressed.

After luncheon and an organ recital by Mrs. Edwin H. Rian, Mrs. Henry Kiester of Harrisville conducted the afternoon devotions.

Miss Margaret Hunt then gave a short talk about the work of her brother, the Rev. Bruce F. Hunt, and the circumstances surrounding it, drawing attention to the special problems which confront the missionaries who are now in prison. Prayer was offered for the Hunts and Byrams.

An interesting discussion then took

place on the question: "What do I find most helpful in the meetings of our Women's Missionary Society?" Each society had delegated one of its members to answer this question in a few words.

An invitation of the Calvary Church of Germantown to hold the spring meeting there was accepted. The offering for mission work amounted to \$29.20.

HAMILTONS FORCED OUT BY INDEPENDENT BOARD

THE Rev. and Mrs. Floyd E. Hamilton have announced the severance of their relationship as missionaries under the Independent Board for Presbyterian Foreign Missions, effective October 31, 1941. For a number of years Mr. and Mrs. Hamilton had been missionaries in Chosen (Korea), first under the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and, since 1935, under the Independent Board for Presbyterian Foreign Missions. When the latter board was organized they were among the missionaries who left their old connections, and they were appointed to continue their service in Korea, where they remained until the beginning of their furlough on December 6, 1940.

When The Orthodox Presbyterian Church was organized in 1936, Mr. Hamilton, along with other missionaries under the Independent Board, became members of the new church, and he has since remained a member of that church. His continued membership in The Orthodox Presbyterian Church has proved to be a source of "constant embarrassment" to the Independent Board, according to a spokesman of that body. At the meeting of the board on October 31st, Mr. Hamilton, after discussing the matter with the board and announcing his refusal to sever his connection with The Orthodox Presbyterian Church, felt compelled, with Mrs. Hamilton, to resign from service.

The Hamiltons have returned to their temporary home in California, where Mr. Hamilton will be active in the organization of an Orthodox Presbyterian church under the direction of the Presbytery of California, until it is possible for them to resume their foreign missionary activities.



SENSIBLE HOTEL RATES

SINGLE ROOMS \$2.50 to \$5
DOUBLE ROOMS \$4.75 to \$7

MAIN DINING ROOM
Breakfast 25c to 75c
Luncheon from 50c
Dinner from \$1.00

FREE use of our famous swimming pool, gymnasium and solarium.

DINNER AND SUPPER
MUSIC IN THE GRILL

SHELTON HOTEL
LEXINGTON AVE., at 49th ST.
NEW YORK

Under **KNOTT Management**
A. R. WALTJ, Manager

THE MOST IMPORTANT THING YOU CAN DO Today!...

MAIL THE COUPON

Your responsibility to your Sunday School is greater now than ever before, as distracting influences become increasingly alarming. You can be sure of what is being taught in your Sunday School when you use

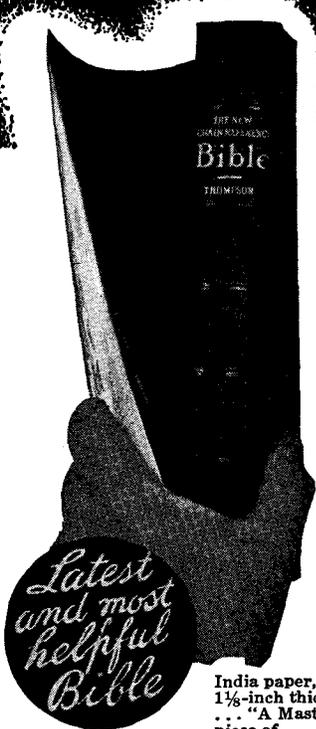
STANDARD TRUE TO THE BIBLE SUNDAY SCHOOL LESSONS

The Standard Publishing Co.
Cincinnati, Ohio Dept. PG-11

Send Prospectus, Samples and Catalogue immediately.

Name.....
Address.....
Church.....
Name Department in which you are interested.....
Number in School.....

BIBLE STUDY *made Easier* and more interesting by **THIS HELPFUL PLAN**



India paper,
1 1/2-inch thick
... "A Master-
piece of
Condensation."

**55 FEATURES...
7 GREAT DEPARTMENTS MAKE-**

THE NEW CHAIN-REFERENCE BIBLE Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Dr. Harry D. Rimmer, Biblical Scholar and Scientist, says: "I have never seen any other single volume that contained as many practical helps for the beginner, or the advanced student of the Scriptures." **Dr. H. Framer Smith, Pres. Pennsylvania Bible Institute, says:** "The more I use it the more I value it. It is indeed a marvel of Bible Analysis. It is not only a very scholarly work that will be greatly appreciated by the deep student, but it is so simple that even a child nine years of age can use it. To anyone desiring a better knowledge of the Scriptures, I would say, examine this work before buying any other Bible." **Dr. F. M. McConnell, Editor, Baptist Standard, says:** "I firmly believe that a boy in the seventh grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week." **Bob Jones says:** "You will do any man a great favor by putting this Bible in his hands. I wish that I could influence every Christian to purchase one of these Bibles." **Dr. J. A. Huffman, Dean, Winona Lake Bible School, says:** "I have never seen so much splendid help crowded into a single volume of the Bible." **Dr. James B. Chapman, Supt. Nazarene Church, Kansas City, says:** "It is a Bible, a Concordance, a Bible Dictionary, a Commentary, A Book of Outlines, and an Encyclopedia all under one cover, and still is not clumsy. I would certainly advise you to buy it and use it." **Evang. W. W. Loveless says:** "A thousand dollars could not buy my copy if I could not get another."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
 2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
 3. The Analysis of the Bible as a Whole.
 4. The Analysis of each of the 66 Books of the Bible.
 5. The Analysis of every Chapter of the New Testament.
 6. The Analysis of the Verses of the entire Bible.
 7. The Numerical and Chain Reference Systems.
 8. Special Analysis of the Important Bible Characters.
 9. Contrast between the Old and New Testaments.
 10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
 11. Special Bible Readings for private devotions and public services. New and different subjects.
 12. Bible Harmonies of the Lives of Moses and Paul.
 13. Special Portraits of Jesus.
 14. Chart of the Messianic Stars.
 15. Chart showing cause of the Babylonian Captivity.
 16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
 17. Chart of Jesus' Hours on the Cross.
 18. The Christian Workers' Outfit. Of special value to soul winners.
 19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
 20. Golden Chapters of the Bible.
 21. A Complete General Index of over seven thousand topics, names and places.
 22. Special Memory Verses selected from each Book of the Bible.
 23. Chart Showing Seven Editions of Divine Law.
 24. Graph of the Prodigal Son.
 25. Bible Mnemonics, or how to memorize.
 26. The Principles and Best Methods of Bible Study.
 27. Pictorial Illustration of the River of Inspiration.
 28. Bible Markings, Explaining best methods of marking one's Bible.
 29. Concordance.
 30. Atlas of 12 colored maps with index for quickly locating places.
- Other Features in Text Cyclopedia**
31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
 32. Contrast Study of Great Lives of the Bible. Enables

- you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.
33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
 34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
 35. Miracles of both the Old and New Testaments listed in Chronological Order.
 36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
 37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
 38. General Bible Prophecies.
 39. A List of the Prophets of the Bible.
 40. List of Judges of Israel and Judah given in Chronological Order.
 41. List of the Notable Women of the Bible.
 42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
 43. Dictionary Material.
 44. Tables of Time, Money, Weights and Measures.

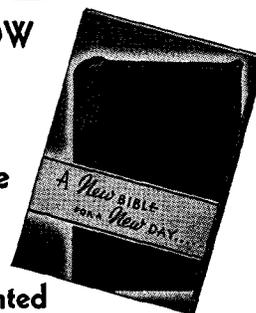
- Eleven New Features Added in the Third Improved Edition**
45. The Historical Bridge, covering interval between the Old and New Testaments.
 46. Chart showing the History of the Apostles.
 47. Harmony of the Gospels, citing references in different Gospels where events are given.
 48. Calendar of the Christian Era.
 49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
 50. Chart of the Seven Churches of Asia, described by John.
 51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
 52. The prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
 53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
 54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
 55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

**SEND NOW
for this
big FREE
descriptive
BOOK**



Agents Wanted

B. B. KIRKBRIDE BIBLE CO.,
Dept. P9119 Meridian Life Bldg.,
Indianapolis, Indiana.

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

B. B. Kirkbride BIBLE CO.
P9119 MERIDIAN LIFE BUILDING
INDIANAPOLIS, INDIANA