

# The Presbyterian Guardian

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## Not the "Last of the Mohicans!"

By the REV. JOHN DAVIES

Orthodox Presbyterian Missionary to the Indians of Wisconsin

DO not know why J. Fenimore Cooper chose this descriptive title for his novel of Indian life in America, but no doubt he was aware that the Mohegan or Mohican tribe of Indians was very small indeed when it was settled in Stockbridge, Mass., in 1739, and had become still smaller in the heroic efforts it made to help achieve freedom for the colonies. The roster of the dead was very large then; and in World War I it also contained many names. At the present time that roster is again filling up. The Honor Roll of our little church near Gresham contains nearly twenty names.

The history of the Mohican Indians has been largely a Presbyterian history. Humanly speaking, the only reason there are any Stockbridgers—for this is their popular name—left at all at this time is that the Word of God was brought to them when they were first settled in Stockbridge, Mass., by the Scotch Society for the Propagation of the Gospel. They became Christians almost in a body within a short time and God has blessed them richly in the past. Unscrupulous white men from all walks of life have sought to corrupt them and scatter them, just as has been

done with other tribes, but they have gone on by God's grace. The Presbyterian church has not always been as faithful to them as was Jonathan Edwards, when he withstood the pleadings of Princeton College to become its president for a time. Finally, however, he did leave the Stockbridgers with tearful farewell, but his son, Jonathan Edwards, Jr., carried on in his place.

The church's neglect of the spiritual welfare of the Stockbridgers in Wisconsin, to which they came in 1825, caused the Roman Catholic Church to start work among them near Gresham. The only remaining traces of this work are a few graves in a graveyard. Then the

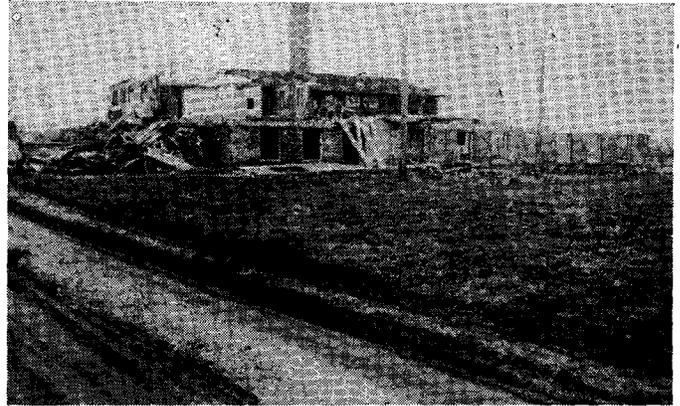
Lutheran pastors nearby, who had been marrying the living and burying the dead, started a church and parochial school on the banks of a little lake now called Mission Lake. Their efforts were more successful. And again the Presbyterians started making fitful efforts to minister to the Indians. But it was only when in 1930 the Rev. Arthur F. Perkins, Field Secretary for Winnebago Presbytery in Wisconsin, sent in a faithful preacher of the Word that the Indians were reached in any other way than through routine church



Members of the Ladies' Prayer Circle



A Pottowattomi Wigwam in the Forest



The Dormitory now in Process of Demolition

services once a week at the most. Personal work, evangelistic meetings, prayer meetings and catechism classes were foreign to them. For long periods of time they had not even had Sunday school. Mr. Perkins often conducted evangelistic services in the John Sargent Memorial Church during the five years of the ministry of Harold Hillegas, and many people were brought to a saving knowledge of the Lord.

It was a part of these people which formed the nucleus for the Old Stockbridge Orthodox Presbyterian Church in 1936, at which time we were called in to minister to them. Others chose to stay in the John Sargent Memorial Church and in the "white" church in the village of Gresham. However, some who have not chosen to sever connections with the old ties—and



Summer Bible School Pupils

one of those ties is an old Bible which was given to the early church by the Rev. Francis Ayscough, Chaplain to the King—are now showing more and more interest in our work. In the meanwhile souls are being saved from lives of sin and corruption, children of the covenant and others are being instructed and led to the Saviour, and all are being taught God's Word in the various services, society meetings and classes. On Easter Day four adults and three young people were added to the rolls of the church. The old Presbyterian church has held no regular services recently, and has had no Sunday school for eight years.

We do not believe that "finis" shall be written over the history of the Presbyterian work among the Mohi-  
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Menominee Indian School Children

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A Pagan Grave Yard

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# The Federal Council and Evangelism

By the REV. LESLIE A. DUNN

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

THE word "evangelism" has a definite connotation in the minds of most Christians. To many of us, only those persons known as Fundamentalists could conceivably be interested in evangelism. But upon examination we find men of all shades of theological opinion advocating evangelism. What shall we say then of those who have come to use even this shibboleth in a new and strange way? Certainly evangelism meant something quite different to our fathers than what it means to many in our day.

Words that mean one thing to us, however, are used to mean something entirely different by those who have forsaken the original moorings of the Christian faith. There can be but one true evangel and therefore only one true evangelism. Yet that does not preclude the possibility of a misconception of the evangel and a use of evangelism to make converts to a perverted Christianity.

The Federal Council of Churches does not wish to give the impression that it is interested in every kind of evangelism. It has plainly stated that in the past evangelism "has been something of a wild beast which, periodically aroused, has jumped ecclesiastical fences to roam loose, and not infrequently has turned upon its keepers to rend and destroy!"<sup>1</sup> The effort of the Council has been to domesticate the wild beast and to convince the churches that, under the Council's training, it has become a draft horse capable of doing useful and powerful service for the church. While many of us would not claim that the untamed beast was all that it should be, we do ask whether in its domesticated form it is any more desirable.

## Definition

Now that the Federal Council's Commission on Evangelism has supposedly domesticated evangelism, what does the beast look like? The writings of leaders in the Council give indication of its domestication. Dr. W. H. Roberts, one of the founders of the

<sup>1</sup> John A. Hutchison, *We Are Not Divided*, p. 271.

Council and one who introduced the Commission on Evangelism in 1912, declared evangelism to be the "proclamation of Christ, the author of that new life which beginning with a new heart shall make all things new".<sup>2</sup> But the Council thereafter tried to make evangelism the instrument to mold a new society and a new world, and said little or nothing of the necessity of the new birth by which the Holy Spirit enters the soul to make a child of God out of a sinner. Dr. Samuel McCrea Cavert, general secretary of the Federal Council, defines this new view of evangelism when he says, "We have Good News for men only when we can help them see that there is a God Who wills a new world, Who has revealed in Christ what the nature of the new world is, and Who through Christ mediates more than our human power for its achievement".<sup>3</sup>

Dr. Cavert views the Good News on a world scale rather than in relation to the conversion of individuals. Yet he does acknowledge that individuals make up society and, in speaking of repentance and conversion, he says that "in every social task before us there is no need quite as great as the need for better human stuff".<sup>4</sup> In this world-wide social task in which evangelism is to play the part of a draft horse, Dr. Cavert indicates that the Absolute State and the Absolute Race have become new gods as the supreme objects of faith but that "over against these we must proclaim with fresh insight the universal God Who, in Jesus Christ, has made Himself known as the Father and Lord of all mankind".<sup>5</sup>

In a similar vein Sherwood Eddy, in a pamphlet published by the Federal Council, says, "Would it not almost summarize the teaching of Christ to say that He taught us of the personal nature of God as our Father, of the personal value of each individual as His child, and of the

<sup>2</sup> Hutchison, *op. cit.*, p. 272.

<sup>3</sup> Samuel McCrea Cavert, "Vital Evangelism For Our Time", p. 4.

<sup>4</sup> Cavert, *op. cit.*, p. 5.

<sup>5</sup> Cavert, *op. cit.*, p. 11.

personal responsibility of each individual and of the whole brotherhood to win others and live in right relations with them?"<sup>6</sup>

Such evangelism, which sets forth a message devoid of sin and guilt and redemption, is "another gospel". The purpose of this ersatz evangelism is to tell to all that God is personal and values each individual as His child, upon the proclamation of which a new world will result in which all men will live together as brothers. But by this Federal Council definition of the Good News, we are not enabled to recognize the beast at all. He has become a beast of another color but certainly not sufficiently tamed to be admitted into the intimacies of our churches and homes.

## Evangelism and Theology

Paul set forth a reasoned statement of the Christian faith. But though he did set forth the whole counsel of God to his heathen hearers, we are told by the Federal Council today to exercise better taste than Paul displayed at Athens and Thessalonica and elsewhere. It seems that the leaders of the Federal Council are allergic to theology. Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism of the Federal Council, says regarding "quarrelsome theologies": "Let us cease contention and go to building character after the pattern shown in our Lord Jesus Christ and then the walls of the City of God will go up".<sup>7</sup>

Dr. Cavert also would eliminate doctrine from the presentation of the gospel to hungry souls. He says, "If someone objects, 'how can I decide to commit myself to Christ, when I am not sure that the Christian faith is true?' the answer is that you never will be entirely sure until you decide. One has to take the faith attitude, not the theorizing attitude, if he is to arrive at certainty".<sup>8</sup> And in the "Visitation Evangelism Manual" prepared by the Federal Council, the personal

<sup>6</sup> Sherwood Eddy, "The Greatest Work in the World", p. 11.

<sup>7</sup> Hutchison, *op. cit.*, p. 279.

<sup>8</sup> Cavert, *op. cit.*, p. 9.

worker is specifically instructed to "avoid controversial questions on theology. Such conversation is apt to lead to argument and debate. Talk about Christ and the joy and worth of following Him".<sup>9</sup> It says further, "It may be difficult to understand a theology but it is not difficult to understand Christ".<sup>10</sup>

In the "Visitation Evangelism Manual", the Federal Council says that "Christianity is not a philosophical religion in which salvation is reached through understanding. It is a service religion. You know enough to make a start. As you serve in the name of Christ, your beliefs will order themselves satisfactorily".<sup>11</sup> Such language is capable of dual interpretation. But we read that "this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent". Therefore salvation is reached through the understanding. We do read something about a "service religion" in the Bible. Jesus in the Sermon on the Mount said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity". So we discover that adherents to a so-called "service religion" will be barred from heaven. We dare not ask a sinner to come to Christ now and order his beliefs later. Of course, the sinner does not need at once to know all there is to be known about Christ, but he must know enough to make a definite committal of himself to One whom he considers on good grounds sufficient to save his soul by such faith and obedience.

The Federal Council persists in emphasizing the false antithesis between doctrine and life. In its evangelism literature, it is stated, "Let the evangelist bear in mind all the while that he is not primarily a purveyor of doctrine but an inspirer and mediator of life".<sup>12</sup> We must differ with this statement and insist that there can be no life apart from doctrine.

<sup>9</sup> "Visitation Evangelism Manual" (prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America), p. 27.

<sup>10</sup> *Idem*, p. 28.

<sup>11</sup> *Idem*, p. 36.

<sup>12</sup> Aaron N. Meckel, "It's Time To Re-Think Evangelism", p. 20.

### Evangelism Technique

When the Federal Council deals with methods of evangelism, there are various suggestions helpful to any evangelist if the errors on accompanying pages in its literature be carefully extracted. The Council has reduced the work of winning men to a fine art. Principles of psychology are applied to help the worker engaged in personal evangelism to win friends and influence people. We ought to know more of such principles and teach them to our people in an attempt to help them make a more effective testimony for Christ among their acquaintances.

We also ought to respond most keenly to some of the challenging considerations contained in statistics. Our hearts should be stirred within us when even the Federal Council states that two-thirds of the voters of our land are without religious connections. Now if Modernists use this argument to spur the people on to make converts to the modernist conception of the evangel, there should be added incentive to the Bible-believing Christian to labor not only among the half of America which is unchurched but also among the deluded millions adhering to false churches and isms.

At first glance we envy any group that can produce the results which the Federal Council claims for itself. For example, it declares, "Laymen who have never made an evangelistic visit in this Visitation Evangelism program average securing a decision or church letter transfer from forty per cent. of the persons on whom they call".<sup>13</sup> But when we remember that the main business is to get signatures on the dotted line, without scruple as to right convictions, we must add that another of their own number is right when he says, "It is quite frequently those churches which face the greatest obstacles which are making the most progress".<sup>14</sup> The Orthodox Presbyterian Church may not produce such a high percentage of visible results but if it continues to face honestly its obstacles, proclaim the true gospel diligently, and depend on the Holy Spirit for conversion, it will indeed in the end be found to have made the "most progress".

At the beginning of the Federal

Council's efforts at evangelism, Dr. W. H. Roberts said that "the real business of the church is to save men. This is the business of the church just as much as it is the business of an automobile factory to turn out automobiles".<sup>15</sup> Whatever may have been the Federal Council's original purpose in emphasizing evangelism, it has become evident they have made of the church a factory geared to produce a chromium-plated church membership on an assembly line basis.

Much emphasis is placed on the sought-for decision. Fine technique is practised to persuade the erring one to sign on the dotted line. The decision form itself is inoffensive and streamlined to meet with the fewest possible objections. We might after proper instruction of the sinner seek to have him say, "I believe in Jesus Christ and purpose with His help to live a Christian life". But when one reads the Federal Council's concept of the Christian life and its view of Christ, such a declaration reduces itself to a mere "I believe in myself".

### The Preaching Missions

A few years ago a mass evangelistic effort known as the National Preaching Mission was launched by the Federal Council. One has but to mention the leaders to discern the complexion of the movement and estimate the transitory effect it produced. E. Stanley Jones is a well-known Modernist and was one of the most prominent speakers of the preaching mission. Another was Dr. Richard Roberts, then moderator of the United Church of Canada. In his published essay *Imago Dei*, Dr. Roberts says, "It is immaterial to this argument whether the story of the crucifixion is even a correct record; it is enough that this story as given in the Christian tradition has gained the currency and acceptance it has had, and that ever since a growing multitude of people have found it saying something which is self-authenticating and ultimate".<sup>16</sup>

Dr. George A. Buttrick, a signer of the Auburn Affirmation, also was a leader in the Preaching Mission. His writings are now being used by the Commission on Evangelism of the Federal Council. His liberal views may be seen from such statements as these: "Literal infallibility of Scripture is a fortress impossible to de-

<sup>13</sup> "Visitation Evangelism Manual", p. 4.

<sup>14</sup> Meckel, *op. cit.*, p. 4.

<sup>15</sup> Hutchison, *op. cit.*, p. 272.

fund". "The Bible writings are obviously the work . . . of men like ourselves. They were sometimes mistaken". "The argument for the Virgin Birth is persuasive but the argument against it is strong. An honest verdict might be: we do not know, and do not need to know".<sup>16</sup> Upon such men we could not expect an outpouring of the Spirit issuing in a revival worthy of the name.

The last mass movement sponsored by the Federal Council was the National Christian Mission in 1941. John A. Hutchison in his book *We Are Not Divided* is honest enough to include an unfavorable report of it. He says, "Time magazine, which had followed the Mission with full and sympathetic coverage, interviewed religious editors in the cities visited and found little enthusiasm. In an article in its issue of April 14, 1941, Time commented: 'Protestantism's most ambitious venture in mass evangelism was weighed and found wanting last week in most of the 22 cities visited by this winter's National Christian Mission. It had given the already faithful a notable stirring-up, but as a program for "reaching the unreached" it had barely scratched the surface. With 70,000,000 Americans still outside any church the best figure the Mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of about one-eighth of 1%, or about 1% of the Protestant membership of the cities visited. . . . Few realistic churchmen could argue that such evangelism was an adequate answer to their problem of reaching America's 70,000,000 unreached".<sup>17</sup>

There appeared early in the history of the Federal Council's efforts at evangelism a trend which is growing more and more rapidly. The Council has always advocated union movements resulting in monopolistic control of various areas of influence to the exclusion of undesirable adherents of sound theology. Hutchison says that "one of the first projects was to certify itinerant evangelists that the wrong kind of evangelist might be eliminated and by a system of certification reasonably safe men be assured".<sup>18</sup>

The Federal Council decreed that the "traditional pattern" had to go and with it those who adhered to traditional theology. They sought standardization of evangelistic personnel and procedure. They eliminated objectionable men and features. Their dictum was that this animal they had succeeded in domesticating must never be permitted to travel except on a leash. The animal may be found in almost every city of any size and detected by the insignia of the Federal Council stamped upon its collar like a license tag. Orthodox Christians will do well to examine the licensing agency lest the friendliness of the animal deceive them and undesirable odors be carried in with it.

A word should be said regarding the World Communion Sunday sponsored each October by the Department of Evangelism of the Federal Council. We are accustomed to thinking of Christ as the crucified and risen Redeemer who is coming again. It is in remembrance of Him that we participate at the Lord's Table. Nothing could make the Supper more sacred than observing it as He has directed. Yet the Federal Council ignores the various interpretations of Christianity and invites all who call themselves in any way Christian to join in a great world-wide celebration "to demonstrate and symbolize fellowship". While there is properly an important element of the communion of believers with each other around the Lord's Table, we certainly would not say with the Federal Council that "the first purpose of world wide communion is to give recognition to the unbreakable fellowship of Christians around the world". We believe we most honor Christ as we come together with those of like faith not primarily for fellowship but to remember Christ's death.

The fact that the Federal Council is abusing evangelism and endeavoring to change its complexion completely does not warrant us in concluding that evangelism is not worth while. It is indeed the vital need of our day. If we do not evangelize we shall die. Let us make certain that we do not seek to domesticate the evangel beyond the warrant of Holy Writ. The evangel which we proclaim is the full-orbed gospel of historic Christianity. Spurgeon called this good news Calvinism and said that the evangelist was not preaching Christ and Him

crucified unless he preached the five points of Calvinism. Let The Orthodox Presbyterian Church give more heed to the published report of its General Assembly's Committee on Evangelism, in which are admirably stated the true message and method of evangelism.

### Mr. Duff and the Mules

TWO months ago THE PRESBYTERIAN GUARDIAN printed portions of a letter from the Rev. Clarence W. Duff, Orthodox Presbyterian missionary to Eritrea, in which he told graphically of the difficulties of transportation in the hot and unpleasant land he serves. He mentioned the pressing need for a mule—a good one if possible, but any four-legged mule would do.

Westminster Orthodox Presbyterian Church, Bend, Oregon, read the letter and wasted no time in acting upon it. The members of the church and Sunday school enthusiastically contributed the sum of seventy-seven dollars, to be sent at once to Mr. Duff for the purchase of a good mule and saddle.

"It is a fine thing to be kept in touch with our missionaries through the GUARDIAN and to learn of their special needs in this way", wrote Mrs. Elsie A. Dunn, secretary of the Sunday school.

### Recent Pastoral Changes

THE Rev. Charles L. Shook, formerly pastor of Calvary Orthodox Presbyterian Church, Volga, S. D., has accepted the pastoral call of Covenant Church, Rochester, N. Y., and has already taken up his new duties. He succeeds the Rev. Peter Pascoe, who is now a minister of the United Presbyterian Church. The pulpit of the Volga church is now being supplied by Mr. Louis E. Knowles, a graduate of Westminster Seminary in the Class of 1943.

The Rev. Reginald Voorhees, who for a number of years had served an independent congregation in West Pittston, Pa., is now serving as stated supply of Jennings Church and Logan-Fontenelle Chapel, Omaha, Nebr. A technicality in the wording of the unanimous call of the congregation has temporarily delayed Mr. Voorhees' installation as pastor.

<sup>16</sup> Quoted in THE PRESBYTERIAN GUARDIAN, Nov. 14, 1936, pp. 50, 51.

<sup>17</sup> Hutchison, op. cit., p. 285.

<sup>18</sup> Hutchison, op. cit., p. 274.

## What Is the I. G. F.?

By the REV. LUTHER CRAIG LONG, Ph.D.  
Counsellor of the Inter-Collegiate Gospel Fellowship

THE Inter-Collegiate Gospel Fellowship, popularly known as the I.G.F., is a national educational society for Christians who are either students or graduates of colleges, universities or professional schools. Membership is by invitation of the Board of Directors upon the suggestion of a member. The I.G.F. is chartered as an Educational Membership Corporation under the laws of the State of New York and is a non-profit corporation. There are now several hundred members representing practically every state in the United States of America as well as a few foreign countries. The membership today is composed predominantly of men and women who have been graduated from colleges and graduate schools.

The chief purpose of the I.G.F. is to make a careful analysis of school teaching materials and philosophies of education in all areas and upon all levels to determine whether or not they are compatible with the historic Christian faith as that faith is expressed in such creeds as the Westminster Confession of Faith and several other Reformed Creeds which have been cited as standards. While the first four years of the I.G.F. were devoted exclusively to work among college students in the New York area, the work has now become concerned with all levels of education. Even in New York City where the college program of the I.G.F. is most firmly established, there has been a new and flourishing Inter-High School Gospel Fellowship started for the benefit of the high school students of the five boroughs of New York City.

There are several other chartered purposes of the I.G.F. Not the least valuable among these purposes is the provision which authorizes the establishment of campus and city centers for I.G.F. members to meet for the discussion of their educational problems from the orthodox Christian viewpoint. Such centers are maintained in New York City and in Philadelphia. Chapters are maintained at such important educational centers as Columbia University, New York University, the University of Pennsylvania,

Queens College and Hunter College of the City of New York. The problems which are discussed at these centers are the ones with which the members are confronted in their respective classrooms or occupations. The I.G.F. operates upon the principle that Bible-believing Christians who have had the advantage of higher education need that mutual assistance which they can receive from a common consideration of the problems which they face in present-day education. Consideration of those problems is particularly valuable if some expert counsel is present to steer the discussion into the most orthodox theological views and principles upon which the truly Christian educational superstructure is to be built. It is at this point that all members of the I.G.F. gain by reason of their association with Christians of various professions and occupations.

One of the most important phases of the I.G.F. program is the publication of *Christian Opinion*, a quarterly educational journal. Articles in this magazine are prepared exclusively by members of the I.G.F. who are invited to write upon topics about which their experience and educational equipment have enabled them to express opinions with some degree of accuracy. *Christian Opinion* is published with the hope that scholarly contributions written from the orthodox Christian viewpoint may gradually find their way into centers of secular education and thus bear testimony to the truth. Associate Editors are in charge of articles pertaining to their respective fields of specialization. The Rev. William Young, Th.D., is Associate Editor in charge of the theological articles; Miss Winifred E. Huxford, B.A., is in charge of Elementary Education articles; Robert F. Goldie, M.D., is in charge of Medical Education articles; the Rev. Gordon H. Clark, Ph.D., is in charge of philosophical articles; the Rev. L. Craig Long, Ph.D., is Editor-in-Chief; and the Rev. Victor Bucci, Th.B., is the Managing Editor. The subscription price is three dollars for four issues.

The present organization of the I.G.F. is the result of careful planning

by the I.G.F. leaders over a period of five years. The movement began in a setting of open-air evangelism and expository Bible teaching which enjoyed the blessing of God in a very unusual manner. The Word of God was received gladly by many students in those pre-war days. Experience with the very students who, as members of evangelical churches, were hungry for Christian fellowship and for further knowledge of the Word of God uncovered the fact that evangelical students and educators are woefully lacking in that specific knowledge of God's Word which will equip them to face the intellectual war that a Christian faces today in educational circles.

For these reasons, therefore, the I.G.F. counselling and teaching program has developed in the direction of helping the student to learn the evidences for his faith and the best apologetics for that faith. Students have been encouraged to ask questions and become critical of their textbooks and professors' lectures. The attempt has been made to encourage the students in what may be called the principles of good Christian mental hygiene for the classroom.

The I.G.F. today is an educational society for Christians. The I.G.F. is not a church, and therefore the distinctly ecclesiastical functions of the church are omitted from the I.G.F. program. The directors believe that, as a secular organization for the truly evangelical members of any particular Christian church, it is the function of the I.G.F. to avoid any duplication of the functions for which Jesus Christ established the visible church.

Christians who are eligible for membership in the I.G.F. are invited to remember this work in their prayers and to write to the national headquarters for information. Requests for information or subscriptions to *Christian Opinion* should be sent to The Inter-Collegiate Gospel Fellowship, Inc., 334 West 55th Street, New York 19.

The I.G.F. is maintained exclusively, since October 1, 1944, by the membership dues and unsolicited bequests of the members and friends of the organization.

## A Reverie

### The Saviour, the Soul, and Revival

By **GEOFFREY WILLIAMS**

Librarian of the Evangelical Library, London, England

**S**OUL: Oh! my dear Jesus, Thou hast rescued me from so great a death. Thou art precious unto me, so that I yearn to spread the savour of Thy Name amongst sinners far and wide. Why does Thy church close its eyes to the sin-stricken crowds outside its immediate circle? Why do the members and congregation live unto themselves, and turn their heads when sinners swoon away in the streets of the cities? Was I not amongst them, and didst Thou not send a school child to lead me where I might find refuge in Thee? Surely many are now where once I was. What is the way to stir up Thy church, and set them seeking the lost with a passion for souls?

**VOICE FROM HEAVEN:** I am the way.

**S**OUL: But what shall I do to spread the knowledge of Thy truth?

**VOICE FROM HEAVEN:** I am the way. Pray the Lord of the harvest to send more laborers, men with consuming zeal for the extension of my kingdom.

**S**OUL: Once, oh! my dear Jesus, the boys and girls coming out of school were just noisy children. Now, I look into their bright eyes, and I sense that each has an immortal soul. I see a carefree little lad leaping across a field. He glances at me, and I see him entered on the battle of life. I know what may confront him in his little life's race. Saviour, be with him in life; be with him in death! But Lord, I do not know him. I may never see him again.

**VOICE FROM HEAVEN:** Keep praying. Prayers raised for my sake are never in vain.

**S**OUL: I keep praying, but I see so little result.

**VOICE FROM HEAVEN:** Faith is the substance of things hoped for, the evidence of things not seen!

**S**OUL: On what, dear Jesus, does the success of my hopes of revival depend?

**VOICE FROM HEAVEN:**  
"Depend on me, thou canst not fail;  
Make all thy wants and wishes  
known;

Fear not, my merits must prevail,

Ask what thou wilt, it shall be done."

Trust not an instant to thine own strength; look to me at every step; venture, but venture in faith. Nothing is too hard for me. All things are possible. Only believe!

"Beyond thy highest thoughts,  
My love and power can bless.

I always give to praying souls  
More than they can express."

**S**OUL: I cast myself on Thee. Do Thou give me venturing faith. Wilt Thou cause Christendom to awaken to the life-and-death matter that is knocking hard, yet unheard, at her very door. It is the tragedy of a throng of sinful men, women, and children, rushing heedlessly, headlong, and (oh! the shame of it!) unheeded, towards Hell.

**VOICE FROM HEAVEN:** Few emerge from their slumbers to spread the news of my fame, yet (though scribes and chief priests are much displeased) some, like Philip, say, "Come and see", and the children cry in the temple, and say, "Hosanna to the Son of David!"

**S**OUL: What then can be done? How shall relief come in such a strait, when even professors are sore displeased because of the wonderful things which Thou doest, and bolt the door against burning zeal to spread a Saviour's Name to perishing sinners—Oh! tell me what can be done?

**VOICE FROM HEAVEN:**  
"Wrestling prayers can wonders do;  
Bring relief in deepest straits.  
Prayer can force a passage through  
Iron bars and brazen gates"

Thine own arm cannot reach the nearest sinner's heart. Pray, therefore, that the central fires of Heaven may break forth with revival force as in days gone by, and the flames shall, in this our day, radiate, reach sinners far and wide, and in nations now brazen in their blasphemy this song shall be heard in the streets.

"Jesus, I love Thy charming name;  
'Tis music in my ear;  
Fain would I sound it out so loud  
That earth and heaven might  
hear".

## Your Family Altar

Gems from the Garden of God

(EDITOR'S NOTE: This page will be a regular feature of forthcoming issues, and readers are urged to use it as an aid in establishing and maintaining their family altar. Where possible, the entire chapter of Scripture should be read and the indicated verse memorized.)

NOV. 16TH. ECCLES. 3:1-8;

MEM. V. 14

**I**N HIS wisdom Solomon realized that there was a time for everything. Many things of life are listed; not all things, for space would hardly suffice. But the apostle Paul adds one thing which Solomon did not include: "Behold, now is the accepted time; behold, now is the day of salvation". Never overlook the time necessary to make your calling and election sure; it is vitally important. Pray that more men in this busy world will take time for eternal things.

17TH. SOL. 6:1-10; MEM. V. 3

Happy is the one who finds in the Song the love of Christ for His church. The faith of the bride in the bridegroom, as expressed in verse 3, may be the experience and the expression of each believer in Christ. "I am my beloved's", I am sure that He loves me. "And my beloved is mine" expresses our response to Him. Seek through prayer and study to have this joyous personal relationship to Christ our Saviour.

18TH. ISA. 53; MEM. V. 6

The forward-looking prophet Isaiah gives us a strikingly detailed picture of the Lord's sufferings in our behalf. The word substitution may be written large over this chapter. There are twelve verses in the chapter and twelve references to His taking our sin-place. Have you faith to believe that Christ took your sin-place when He died on Calvary? "Give me a heart, O God, to understand and believe this saving truth".

19TH. JER. 31:1-9; MEM. V. 3

God's lovingkindness to straying Israel, whereby He promised to draw them ever unto Himself, is climaxed in the thirty-first verse with the promise of a new covenant. His law shall be planted in their hearts. Our covenant-making God always keeps His covenant promise. Today, for this same reason, we may be assured of His continuing grace. With a prayer

of expectation let us go up in a straight way unto the House of the Lord. Pray for your minister and all who in truth hold Christ before men.

20TH. LAM. 3:21-33; MEM. v. 26

Jeremiah, the weeping prophet, remembers hopefully, in the midst of the woes toward which Jerusalem is traveling, that God is both good and merciful. In this he takes confidence, for he himself has been held greatly in derision. Have reverses come? sorrow? distress? Then have hope in God whose compassions fail not but are renewed every morning. Ask the Lord to give hope to all who are discouraged in the Christian life.

21ST. EZEK. 9:1-7; MEM. v. 18:4c

It is well for us to remember the severity of the Lord against the iniquity of the people. It will tend to keep us from straying into sin. It will thrust us upon our knees in prayer for the heedless. It will send us out with a warning to the wayward. In its universal application it will make us realize that youth must not have its wild fling. O professing Christian, do you weep over the iniquity of our land? God's judgment begins at the house of God.

22ND. DAN. 6:16-28; MEM. v. 23b

Daniel's courageous faith brought him both danger and deliverance. Fearing God more than the king's decree, Daniel was thrust into the den of lions. God delivered His faithful servant. Christian soldier, "when duty calls or danger, be never wanting there". Put God first and fear not the consequences! Daniel's God liveth and reigneth today. Pray that Christians in public office may maintain a strong life and testimony.

23RD. HOS. 11; MEM. v. 10:12

What more could God do than He had done for Israel? With love He had called and drawn them; with compassion He had taught and provided for them; with forbearance He had withheld His anger and dealt in mercy. Yet Israel rebelled and ignored God's gracious approaches. Ingratitude is one of the besetting sins of today in man's relation to his fellow man, and in man's relation to God. Lord, help me to know and count my blessings.

24TH. JOEL 2:12-21; MEM. v. 13

The prophet of God exhorts the people to thoroughgoing repentance. It must come from the heart and be wholehearted. It must include young and old from the cradle to the

### Books for Servicemen

**C**HAPLAIN Reginald H. McIlwaine, who is about to be transferred to an overseas hospital, has asked that members of the church and readers of the Guardian send him books and literature for distribution among the servicemen. He is particularly anxious to secure books by Dr. Machen and, since all except "Christianity and Liberalism" are now out of print, he would appreciate receiving used copies of these books in good condition.

Packages should be addressed to Chaplain Reginald H. McIlwaine, c/o The Presbyterian Guardian, 1505 Race St., Philadelphia 2, Pa. We will forward them to his overseas address.

grave. It must take first place even with the bridegroom, with whom even war is not to interfere (Deut. 24:5). The priests were to be the leaders in it. When the people and the spiritual leaders of a nation repent before God, blessings equal to those promised to Israel will be forthcoming from the hand of God.

25TH. AMOS 9:6-15; MEM. v. 11

God's divine rule over Israel in the old dispensation is a type of His present reign over the church of Jesus Christ. Further, it is also a figure of the reign of Christ as King in the life of the believer. Sin brings forth punishment, but by His covenant grace there is promise of restoration. This restoration will be abundant and permanent. Pray for suffering Israel in her dispersed and despised condition.

26TH. OBAD. 6-15; MEM. v. 17

Among the many things for which woe was pronounced upon the children of Esau was the fact that they

had rejoiced in the calamity of Judah. It ill behooves anyone to rejoice in another's distress or fall. It is even more unbecoming for a Christian to do so. We should pray for and attempt to recover one who has fallen on slippery places or under the burden of temptation. Earnestly ask God to enable you to love your enemy.

27TH. JONAH 2; MEM. v. 9

This is the Thanksgiving season. You will note in the memory verse that thanksgiving preceded the deliverance of Jonah. Many wait for God's work before offering unto Him the sacrifice of thanksgiving. Let each one begin the day with thanksgiving for what the day will bring forth, for our unchanging God is faithful.

28TH. MICAH 7:1-7, 18-20; MEM. v. 18

The intense wickedness and utter corruption of man's heart is pointedly expressed in the words, "That they may do evil with both hands earnestly". The depravity is not hidden, nor done on the sly, but blatantly and openly. Is not this descriptive of some of the atrocities of today? Well could each one say, "But for the grace of God I might be guilty of this". Unto whom else may we look for help than the Lord our God? He will subdue our iniquities and have compassion upon us.

29TH. NAHUM 1:1-7; MEM. v. 7

Seven words are used to describe the fierce wrath of God against His adversaries. These are strong words for they express His strong displeasure. In startling contrast stands the seventh verse in which His love for those that trust Him is revealed. Without the portrayal of God's fierce anger, His great love would be meaningless. In the midst of judgment, the saint has a sure refuge. Thanks be unto our God!

30TH. HAB. 3:1-6, 17-19; MEM. v. 18

There is a great truth hidden in our memory verse that should not be overlooked. It is that we must joy and rejoice in the Lord our God irrespective of His material blessings. Thanksgiving should come from hearts in love with Him—for what He is and not merely for what He gives. Elsewhere we are told to seek Him and His righteousness first. Then will God's blessings be added. "Thanks be unto God for his unspeakable gift", even our Saviour Jesus Christ.

—HENRY D. PHILLIPS

# The Presbyterian Guardian

## EDITORIAL

### Prayer for Rulers

**B**Y THE time these lines are published the national election will be over and, in all probability, either Mr. Roosevelt or Mr. Dewey will have been elected president for the next four years. If Mr. Roosevelt is re-elected, many readers of the GUARDIAN will look forward with dismay to four more years of "that man", of what they conceive to be personal government based on the whims of one man. If Mr. Dewey is elected, other readers of the GUARDIAN will look forward with trepidation to a new and untried administration which they fear will lead a reaction against the social gains of the common man and against responsible participation in a post-war peace.

When our political passions are not yet cooled, it is well for us to remember Paul's injunction to Timothy, "I exhort . . . that . . . prayers . . . be made . . . for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty". Paul was a prisoner of a pagan empire under a cruel and infamous emperor yet he exhorted Timothy and his fellow-Christians to pray for their rulers. In these troublous and critical days it is likewise our Christian duty to pray for our rulers. We may not like them. We may think that they are mistaken or even dishonest. Yet we must pray for them that God will give them wisdom and guidance. We pray for them not as individuals but as the regents of God. In His providence He has placed them over us. They may not recognize Him, yet they are His servants and He can so guide them that we may lead a quiet and peaceable life.

Our new president needs our prayers. There is no higher patriotic duty devolving upon all Americans who name the name of Christ than to intercede for him before the throne of grace in the trying days ahead.

—J. P. C.

### "Let's Look at the Record"

**T**HIS phrase was made famous by the late Alfred E. Smith. By it he meant, "Let's not listen to what our opponents are saying and promising now, but let's investigate what they have said and done in the past and discover the facts. Let's look at the record".

Whenever there is disagreement among men, the resultant friction tends to arouse animosities, create prejudices and color judgments.

Within a few days a complaint against the licensure of Dr. Gordon H. Clark will be presented to the Presbytery of Philadelphia. This whole matter is fast becoming a cause célèbre in The Orthodox Presbyterian Church and feelings are apt to run rather high. At such a time it is very easy to impute motives, to take sides according to one's preconceived ideas and to "psychologize" the opposition by attempting to explain why they hold to their position. Both sides can play at this game and it can lead to no happy result. All this is unworthy of a church which believes in truth. We have a record of Dr. Clark's views set forth in examination before the Presbytery of Philadelphia. Let's look at that record. Let's earnestly and prayerfully study that record, draw our conclusions on the basis of it, and act accordingly. Only thus can The Orthodox Presbyterian Church "buy the truth and sell it not".

—J. P. C.

### On Being Natural

**T**HE Roman Catholic Church dresses her seminarians in long black robes, houses them in great stone buildings apart and requires of them renunciation of natural family life. In one of the stricter monastic orders, all conversation is prohibited. During meals one of the brothers reads portions of devotional literature. It must be religious literature—no sports results, no war news, no political discussions. All this stems from the Roman Catholic attitude towards the natural. Let the common people enjoy the natural world; let them even abuse it and an indulgent church will give absolution, but the "religious" are to eschew the natural. They are spiritual, living on a higher plane, and the natural is not for them. So the Church

of Rome sets up an antithesis between the spiritual and the natural. She teaches that there is something evil and tainted about the natural. Therefore the religious man cannot live a natural life.

The same tendency keeps cropping up among Protestants who earnestly desire to be spiritual. In seminary dining clubs it is the custom for the students to sing such sea chanties as "The Midshipmite" and such classics as "Old MacDonald Had a Farm". Every so often some students come to feel that such songs are out of harmony with the solemn purpose of those called to the gospel ministry and they begin an agitation to confine the club's singing to purely religious songs. A woman wrote to one of the ministers of The Orthodox Presbyterian Church that "we [Christians] do not listen to the world's music". In Christian colleges you will find some girls who interpret the Christian life as requiring one to wear unstylishly long skirts and black cotton hose. All this is to imply that there is something wrong in such natural things as "Old MacDonald", a Beethoven symphony and nylon hose. In some cases the reaction may be more extreme than in others, but throughout there is a feeling that the spiritually-minded Christian cannot be natural.

The New Testament does speak of the natural man who does not receive the things of the Spirit of God. This natural man is the unregenerate man who has not been born again of the Spirit of God. We are using the word "natural" in a different and non-theological sense. Paul speaks of "this present evil world"—and our world is evil because it is a domain of sin with Satan as its god. But it does not follow that everything in the world is evil. In I Timothy 4:4 Paul says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving". God is a God of grace by which He has saved us, but He is also the God of nature. He made the world, it is still His and the things He has made are good. Nature is not evil in itself. Ceylon is not the only place where "every prospect pleases and only man is vile". Therefore the man of grace ought to be natural. The ascetic principle strikes at the heart of evangelical Christianity because it denies our Lord's teaching that sin is in the heart of man; rather, it makes "things" to be sinful. A spirituality

that denies the natural seems to be very pious but it is a false and unscriptural spirituality.

One of the things that bound his students to Dr. J. Gresham Machen was his genuine and wholesome naturalness. He contended with all that was in him for the religion of grace and yet he was so delightfully natural. His comic recitations and his distribution of football tickets became a tradition at Westminster. We saw in him a saint who used with thanksgiving the good creatures of God. Let us seek first to be spiritual. Without this we are lost. But let us also not be afraid or ashamed to be natural.

—J. P. C.

### Not the "Last of the Mohicans!"

(Concluded from Page 310)

cans. At this very moment our Orthodox Presbyterians are actively engaged in acquiring the material with which they can build a house of worship. In 1925 the Lutheran Indian Mission built a dormitory to take care of a hundred or more children on the shores of Mission Lake. This large and substantial building cost \$45,000 at that time, and much labor was donated. It was used only ten years and then the depression caused it to be shut down. A lawyer in Shawano bought it in 1942, but could get no one to tear it down. The Stockbridge Church contracted to do this for one-third of all the material standing on and in the beautiful basement of cut stones. We can have all the stones, if we wish. The basement is 33 by 190 feet in size; it is two feet thick and in some places ten feet high.

It was a surprising thing to us to find that the hardwood floor in the large dining hall was worn quite thin during its ten years of use. Indian boys and girls have good appetites and active feet. The maple flooring in the rest of the first and second floors was excellent. Wear and decay affected other parts of this spacious building, but we shall be able to build a nice little church and have material left out of our one-third. We shall not, for instance, need thirty windows!

When I was East in May, I invited some of you to come out to Wisconsin for your vacation and get some good exercise at the wrecking of this build-

ing. None of you has thus far accepted the invitation! Before I came East, the men of the church had sacrificed about eight weeks of good lumberjack wages, and then we did not accomplish as much as we had hoped to accomplish because of snow and ice and persistent colds and flu. Since then we have made even less progress because the men are very busy on farms and in orchards. The women of the church have come out several times to help pull nails with the pastor and his wife, but there seem to be just millions of nails!

There is an urgent reason for securing our material as quickly as possible: We must vacate the old saloon building where nearly a hundred people sometimes crowd in for special services and funerals. It seems we shall have to use our home for services for a time. Providentially, last winter we put in an archway between two of our rooms, when we made the upstairs fit for use. Perhaps our people will be moved to greater efforts and sacrifices as a consequence of this development. "All things work together for good to them that love God, to them who are the called according to his purpose".

The Lutheran Church came in to build that beautiful dormitory because of the neglect of Presbyterians, but by God's grace we shall try to raise a monument of faithfulness out of part of it. Thus we may make amends for the damage wrought to the spiritual life of the Mohicans. (Please do not think I am trying to contrast Lutheran and Presbyterian work. I am surveying Presbyterian work of the past and present in Wisconsin among the Mohicans.)

CHRIST DIED FOR OUR SINS is painted in large letters on a boulder at the gateway of our premises. When I visited the home of a ninety-year-old Stockbridger some time ago, this unique idea was advanced as the reason why I might have painted this particular verse on the stone: The old man's wife told me that the Indians called this boulder the "dead stone". A woman had been shot to death beside it about fifteen years ago.

To some of you I have written about a little incident in connection with this family of old people and the murder of that woman. Doris is a little six-year-old who lives with her grandparents. She goes to school in the building across the fence from our home, and often plays with our girls.

One day our daughter Janice Mae, who was four then, came into the house and asked her mother this stunning question: "Are you my mother? Doris says that daddy shot his wife".

This shocking misunderstanding is but a commentary on the environment to which our children and all the others are subjected in greater or less degree in this community. Doris' aged grandfather shot and killed the father of one of our church members about fifty years ago. He and his wife talked about this murder, which till then was completely unknown to me, in the presence of that little girl. Death looms large in their lives, you see. Truly, death broods like a pall over this community and others all around in Shawano County—physical and spiritual death. Tragedy could be written over every gateway we find as we go in and out among the people. But we thank God that the message of Jesus Christ and Him crucified has brought life to many souls in these past years.

Thus we rejoice in the eternal life which Jesus Christ our Lord has brought to these people. We thank Him for the privilege of sending forth the message of salvation. There are many discouragements, but then something like this comes along to counterbalance them: An Indian lady whose white husband is Roman Catholic, whose children have also all turned to that church, and whose lives in bootlegging, drunkenness and divorced conditions have brought her much trouble and sorrow, said to us recently, "I am going to move away, but I'll never forget the little church at Morgan Siding. It means too much to me".

Two of the daughters of this lady married relatives of Evelyn Frechette, erstwhile companion of America's former number one gangster, John Dillinger. The Frechettes are Menominee Indians. Ally Frechette wrote home from Italy recently that, if he came through this war all right, he would be a better husband and father. We have prayed with the young mother in days past for this.

Many Mohicans may be dead spiritually and many are dying physically, but it is not the "Last of the Mohicans". God can bring life and blessing and strength. We trust that you readers will pray that this may come to pass in greater measure than ever before.

# Progressive Education

By MARK FAKKEMA

General Secretary of the National Union of Christian Schools

## PART TWO

### Retrogressive Education

**P**ROGRESSIVE" education is not progressive education. It is not a step forward in the field of education. It is a step backward.

As we have seen, the program of the "progressive" school is not dictated by a teacher clothed with authority. Since this program must be elicited from the conflicting interests of the pupils, all systematic treatment of subject matter tends to degenerate into haphazard, wasteful procedure.

From a number of possible examples of fruitless teaching, we call attention to the following incident:

A mother, bent on knowing how she could cooperate with the teacher so that a child in question might make the desired progress in school, visited school on a certain afternoon. She sat in the classroom and witnessed school procedure for an hour. During that entire period there was much noise and free activity, but no evidence of study or teaching. Here was a good example of pupil self-expression. Everybody did just as he pleased. Since the mother knew that there was at least one free school period each day, she finally asked the teacher whether this was perhaps the school's free period? The answer of the teacher was, "Oh no, we had that this morning".

Wherever there is unrestrained self-expression on the part of obstinate, recalcitrant pupils, there are bound to be some pupils who will insist upon expressing themselves in a manner which hampers rather than aids educational progress. Not only will some pupils refuse to do what they should do, but some will also insist on doing what they should not do.

A public school teacher of the sixth grade informed us that while her pupils were in the fifth grade they were minded to express themselves by running over the tops of the pupils' desks. When these pupils were promoted to her room, they continued this disturbing as well as dangerous practice.

It may interest the reader to know how this teacher managed to make the

best of a bad situation. Not being permitted to exercise authority and not being allowed to punish children for misbehavior, she hit upon the idea of suggesting that her class draw up a set of rules, the spirit of which was opposed to the performance of gymnastics on top of school desks. Since these rules were elicited from the pupils and since they were agreed to by the pupils, no objection was raised by the school authorities to this manner of classroom government. By being prominently displayed on the blackboard, the classroom code, according to our informant, exerted a wholesome influence upon the members of the class.

We all no doubt have heard how public school teachers in the East have openly or anonymously condemned in no uncertain terms the newer ideas in education. These adverse criticisms of teachers in the East could be matched by similar criticisms of teachers in the West. Being keenly aware of the destructive character of modern instruction, some public school teachers—be it under cover—give better instruction than the "progressive" authorities prescribe.

While speaking with a public school teacher in her classroom after school hours, she admitted following certain practices which were not in harmony with "progressive" ideas. Rev. V. D., who accompanied us on this school visit, volunteered the suggestion that this statement of the teacher implied a condemnation of the "progressive" school. In a subdued tone the teacher replied, "Don't say that too loud".

Another teacher of a "progressive" school, who was better than the "progressive" system she served, stated that she and certain other teachers who were bent on educating their pupils were "bootlegging" education into the public school. Think of it! School-teachers engaged in "bootlegging" education into an educational institution which claims to be the last word in education! What could be more incriminating!

We have all heard what army tests have revealed regarding the low educational rating of recruits for the army.

An instructor in a military school enrolling only superior high school graduates from all over the country recently made a most revealing and amazing statement to his college freshman class. Speaking of the poor academic training which American youth is receiving in view of the newer educational ideas, this professor informed his class that, on the basis of his familiarity with high school graduates, his experience taught him that if students write an essay of three hundred words, the average student will misspell fifty words. Think of it! The average high school graduate is said to misspell one word out of every six!

Not only are the graduates of "self-expression" schools misfits in the disciplinary life of military camps, but also in some respects they must be classified as illiterate: The wife of a Swedish minister in California told us that some of the products of the public school from her church now in service were unable to write to their parents.

We saw a letter of one of our boys in service who was trained in the public school (to the best of our knowledge he was in the senior public high when he left school). Many a fifth

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grader in our Christian schools, I am sure, could spell better than he.

Think also of the seventh grader, mentioned in the preceding installment, who could not read.

In no educational system could cases like these just mentioned be found except in the system known as "progressive" education. Although the vast majority of the graduates of the "progressive" school must be classified as literate, we are confident that thousands of "progressive" school graduates would be more literate if they had been given a schooling of the more traditional type.

Many public schools in the West and elsewhere are carrying out an educational philosophy which makes for illiteracy. What an indictment!

In 1890—before the days of pupil self-expression—the average age of the criminal in jail in the United States was forty-eight years. Today the average age of the criminal in jail is eighteen years. Indeed, a marked trend toward juvenile delinquency!

It is noteworthy that juvenile delinquency is particularly a pressing problem in California. This problem is so acute in this state that the state legislature felt called to take the matter in hand. A committee on juvenile delinquency was appointed "for the purpose of studying, investigating, and appraising all the facts and circumstances connected with and surrounding the cause, prevention and elimi-

nation of juvenile delinquency".<sup>1</sup> During the previous year this committee held ten public hearings in almost the same number of cities in California. At these hearings over one hundred and fifty witnesses were called for purposes of discussing the growing problem relative to youthful delinquents.

No doubt many factors have brought about our present serious juvenile delinquency problem. However, an educational system which is committed to unrestrained pupil self-expression must assume no small responsibility for our present serious juvenile situation.

Speaking of the cause of juvenile delinquency and of the public school as a possible cause for delinquency, a specialist in sociology made the following statement: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct, and a general let-down in the quality of youthful ideals which bodes evil for the nation's future . . .".<sup>2</sup>

Our American forefathers were bent on establishing schools for the purpose of teaching morality and religion.<sup>3</sup> Their "evolved" descendants today

<sup>1</sup> Foreword, Preliminary Report, Assembly Interim Committee on Juvenile Delinquency, 1944.

<sup>2</sup> Quotation from Professor Corrigan of Boston, Mass.

establish a type of school which is the occasion if not the cause of increased immorality and widespread irreligion!

Generally speaking, public instruction in America—and this is notably true of public instruction in states like California—has chosen to walk in the track of John Dewey's philosophy which holds that not the fear of God but the experience of man is the soul of education. Education, it is contended, is not pupil assimilation of objective truth but pupil self-expression in an ever-changing world. Instruction is not teacher personality influencing the personalities of the pupils, but pupil activity carried on as much as possible without teacher influence. Instead of the teacher training the child in the way that he *should* go, the pupils are supposed to tell the teacher the way that they *will* go.

Whatever good has been claimed for the "progressive" school is likely to be based upon one or more of the following three considerations: (a) A strong teacher personality which tends to neutralize the evil inherent in "progressive" education; (b) a reluctance on the part of the teacher to carry out the newer educational ideas; and (c) the fact that "progressive" education veers away from certain weaknesses found in traditional education. We must add however that the proposed cure is worse than the disease.

(To be continued)

<sup>3</sup> Ordinance of 1787: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged".

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## JERSEY CHURCH CONDUCTS MISSIONARY CONFERENCE

ON October 6th, 7th, and 8th Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., held its Fourth Annual Missionary Conference. The conference opened on Friday evening with an address by the Rev. Floyd E. Hamilton, based upon his twenty years of missionary work in Korea. A discussion of Jewish missionary efforts was given by the Rev. David Freeman on the following evening.

On the Lord's Day all the services of the Bible school were given over

to the missionary guests. Mrs. Hamilton spoke to the primary department pupils, and Mr. Hamilton discussed the history of Korean missionary work in the men's Bible class. The Rev. Earl E. Lewis, deputation secretary of the Sudan Interior Mission, addressed the women's Bible class. All the boys' classes heard the Rev. Ernest J. Davis of the China Inland Mission tell of gospel work in China. All the girls' classes were treated to a message by Mrs. Eugene R. Kellersberger, promotional secretary of the American Mission to the Lepers.

At the morning worship service the sermon was delivered by Mr. Davis. At 3.30 in the afternoon a service of prayer for world-wide missions was held, under the leadership of Mrs. Edwin G. Reilly, president of the Women's Missionary Society. Then at four o'clock Mrs. Kellersberger gave a fascinating account of missionary and medical work among the lepers in Africa and India. Following this meeting, a buffet supper was served

by the Women's Missionary Society. Then at six o'clock Mr. Lewis showed excellent motion pictures of missionary activities in Africa. To the congregation's delight a number of the "shots" included the Rev. Clarence W. Duff, now an Orthodox Presbyterian missionary. For the young people's meeting Mrs. Hamilton was the speaker, recounting helpful lessons she had learned on the mission field.

The whole conference was climaxed with the evening service at which Mr. Lewis forcefully brought to the congregation's attention the work of the Sudan Interior Mission in Africa. Particularly interesting were his frequent references to Mr. Duff and his present situation in Eritrea.

It is the custom of Immanuel Church to donate all the missionary contributions of the conference to the missionary guests. The conference committee was happy to be able to contribute approximately fifty-five dollars to each missionary guest who had aided in the success of the meetings.

## A Creed to be Cherished

By the REV. ROBERT L. ATWELL

Pastor of Grace Orthodox Presbyterian Church, Westfield, N. J.

IN THE September 10th issue of THE PRESBYTERIAN GUARDIAN, the Rev. Floyd E. Hamilton discussed what he considered to be "an inadequate creed". In his article Mr. Hamilton not only labeled the Apostles' Creed "inadequate" but also asserted that it "sets forth a false idea about the foundation doctrine of the Christian religion, the doctrine of God". He concluded that the Apostles' Creed, although at least partially constructed on historical facts, combined those facts with "so much of false doctrine".

Despite the surprise which I felt when I read Mr. Hamilton's article, I was not altogether displeased that it had appeared. I think it is well that we should re-examine our confessions and use them only as we intelligently believe them. It is for that reason that this present article is written.

As Mr. Hamilton admits, so brief a creed could not be required to set forth Christian truth with any completeness. But I object to his assertions that the creed is erroneous in what it does assert. Perhaps the most

serious charge is that we have here a false idea of God—a denial of the doctrine of the trinity. I hold that this charge is obviously false, and on at least two grounds.

First, historically the Apostles' Creed has been in constant use in the church for eighteen centuries. It has been used not only in periods of doctrinal laxity and among groups notoriously careless in such matters but even more during times of doctrinal purity and among those who have been not only sound in the faith but also of the greatest discernment.

Dr. J. Gresham Machen is but one of the most recent examples of such Christians. He wrote, in THE PRESBYTERIAN GUARDIAN of January 10, 1940, "The Apostles' Creed is entirely true as far as it goes, and it represents an important step in the ever fuller presentation of Christian doctrine on the basis of the teaching of God's Word". W. G. T. Shedd, in his *History of Christian Doctrine* (II, 429) asserts, "This Creed combined the doctrine of the trinity with that of the deity of Christ, and His media-

torial Person and work". He declares, "That this symbol is of very earliest antiquity cannot be doubted; and that it is apostolic in the sense of harmonizing with the Apostles' doctrine in Scripture, is equally clear" (p. 431). He quotes Luther, "This confession we did not make or invent, nor did the Fathers before us; but as a bee collects honey from beautiful and fragrant flowers of all sorts, so is the symbol briefly and accurately put together out of the works of the prophets and apostles. It is called the Apostles' symbol because Christian truth could not possibly be put into a shorter and clearer statement than this'".

Such quotations could be multiplied indefinitely. The point is that it is next to unthinkable that the church through the ages, with the promise that the Spirit should guide

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her into the truth, and even at the time when she was most carefully formulating the doctrines concerning the person of Christ and of the Holy Spirit, should have repeated a creed which denied those truths. That men who were as concerned as were Luther, Calvin, the Westminster divines, Kuyper, Warfield and Machen to square the church's teaching with Scripture, as gifted as they in discerning between erroneous and truthful statement—that these and millions of lesser Christians should have rejoiced in this brief creed and have staunchly advocated its use—is surely enough to make one way of Mr. Hamilton's sudden objections.

Second, I not only grant but I also insist that the final test of this and every Christian creed is the Word of

God written. The thing that we must do, then, is examine the creed in that light. Fully to do so would require nothing less than a series of articles. But after the most careful consideration I am convinced that, for example, its affirmation of belief in "God the Father Almighty, Maker of heaven and earth" was never intended as, and by no necessity is, a denial of the doctrine of the trinity. Affirmation of belief in God rightly stands first; mention of Him as Father (especially immediately preceding mention of Christ) is surely correct; to follow that by attributing to Him the making of heaven and earth is a happy illustration of His omnipotence. To most minds, and evidently to the church for eighteen centuries, there is no difficulty in referring "Maker of heaven and earth" to "God" as God, without making it refer to the Father to the exclusion of the Son and the Spirit. Much more could be said on this point but lack of space forbids.

With one exception all the other objections which Mr. Hamilton raised are, to my mind, even easier of refutation. The exception is the clause "descended into hell". This clause was not included in the creed in its earliest forms and Shedd holds that it must be rejected as an interpolation. (For an excellent and brief summary of the matter, see his *Doctrine of Endless Punishment*, pp. 69ff.) I once felt the weight of Shedd's argument so strongly that I favored the omission of this clause, but consideration of Calvin's argument in his *Institutes*, II, 16:8-12, inclines me now to favor its inclusion. There Calvin advocates an interpretation that Mr. Hamilton has not seen fit even to mention. Calvin feels the need for something in the creed to express the truth "that not only the body of Christ was given as the price of our redemption, but that there was another greater and more excellent ransom, since he suffered in his soul the dreadful torments of a person condemned and irretrievably lost". This interpretation he places upon "He descended into hell". I fear that there is little historical justification for this, but surely it is excellent doctrine.

Even as I have delayed this letter, hoping that objections to Mr. Hamilton's conclusions would come from an abler pen, so I leave to more capable treatment the question of the value of the Apostles' Creed when granted that

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it expresses Christian truth. I would like only to say in this regard that, since his article appeared, letters have reached me from as far away as North Africa, protesting that sermons (not mine!) on the Apostles' Creed have been among the most helpful ever heard by the writers. Also I recall that one who is as thoughtful a layman as I have ever known once said that there

was no part of the service which meant more to his spiritual growth or which filled him more with a sense of grateful praise than did the repetition of this creed.

My question would not be, "Is it not time to omit that creed altogether from our order of service?" but "Is it not time to make it an even more meaningful part of our service?"

## Two Eritrean Missionaries

Portions of a Letter From the REV. CHARLES E. STANTON

**T**HE first letter to be received by the Orthodox Presbyterian Committee on Foreign Missions from the Rev. Charles E. Stanton after his arrival in Eritrea was written on October 2nd, probably from Massawa. His friends in this country will enjoy reading these excerpts from his letter:

It was just two weeks ago today that I arrived in Eritrea. I had to wait a week before I could establish contact with Mr. Duff. One week ago today we went down to the station where the house is being built. On the following day we hiked up to the little place that he built in the hills, and on the following day we returned to the station. On Thursday we left the station in the morning, drove the truck to the railway station, and arrived here by rail in the evening. Our first item of business here was to see the necessary officials about getting a permit for my family to join me. The permit has been promised to us, and we hope to be able to send the telegram tomorrow.

Brigadier Longrigg suggested Adi Caieh as the place where he would prefer to have our families if they are to come at this time. This seems very satisfactory to us because it is in the very midst of the people with whom we shall be working, and the climate is quite comfortable there all the year around. Evidently supplies of fresh milk and vegetables will be available there also, for we saw many cows there, and in one garden there were many vegetables growing, such as tomatoes, carrots, corn, beans, cabbage. I was very glad to see that, and to know that the climate is so comfortable. It seems to me quite out of the question that our families should attempt to live on the coastal plain during the hot season.

God has been pleased to open the door

for us here in a very encouraging way. The Brigadier almost went so far as to give us permission to establish a station in Adi Caieh or up in this section some place. He even suggested that an old fort in that region might provide us with some building material, in case we should wish to build. And when we expressed our desire to work among the Copts as well as the Moslems, he did not object. This gives us quite a large territory in which to work and it also gives us freedom to move from the coastal plain to the higher country, as the natives do when the hot season comes. I feel that this providential guidance by which God is opening the way for us may be accepted as a token of His blessing upon this work.

We inquired about the possibility of securing houses for our families in Adi Caieh or in that section somewhere. There are no vacant houses available just now, but I think we can be sure of having at least one house when we shall need it. I am very glad that there is some prospect now that our families will be coming together. Among other things, Mrs. Duff's previous traveling experience will certainly be a valuable aid to Mrs. Stanton. But if passage cannot be secured for them both at the same time, I am sure Mrs. Stanton would not want Mrs. Duff and her children delayed in joining Mr. Duff because of her.

After concluding this letter, Mr. Stanton added a postscript to say the much longed for entry permit for his family had just been cabled, and that he was preparing to return to his mission station. Readers of the GUARDIAN are asked to be much in prayer for the families of Mr. Duff and Mr. Stanton as they prepare to leave for the mission field.



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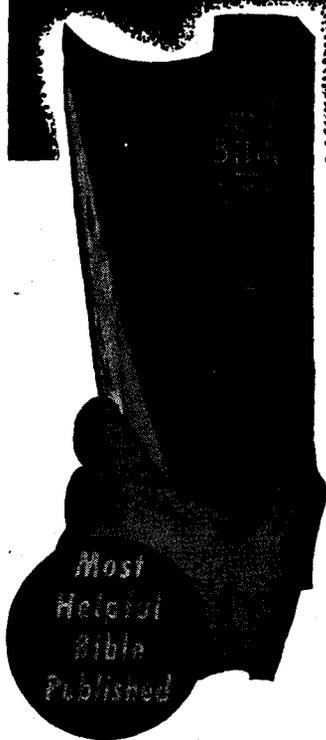
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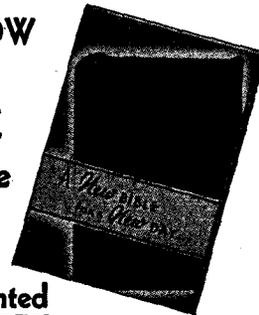
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