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Why I Came to Westminster Seminary

By This Year's Fifteen New Members of the Student Body

At Westminster Theological Seminary, Chestnut Hill, Philadelphia

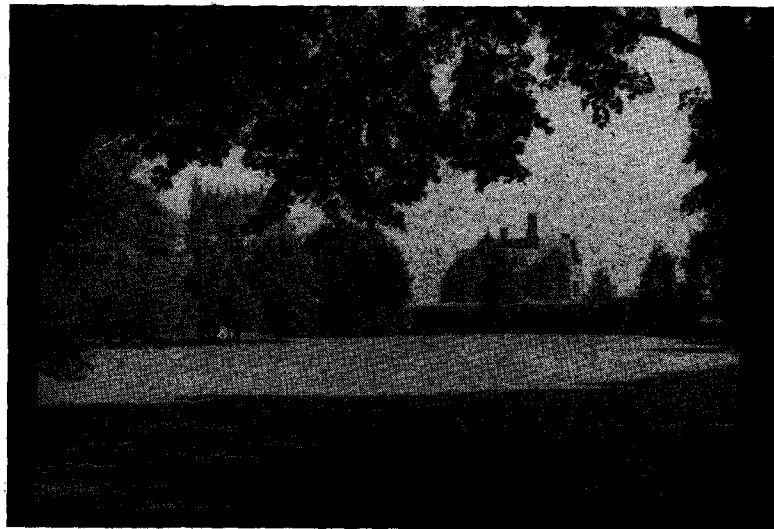
If I had been asked, as an entering student, why I came to Westminster Seminary, I would probably not have been able to say, because at that time I had a prejudiced notion that a more "practical" training for my vocation as a foreign missionary could be obtained elsewhere. That prejudice soon vanished, and before graduation I had come to realize that there was being offered here a well-rounded course of training for any type of Christian service. My seven years in the Far East have impressed me with the need for missionaries who are specialists in the various fields of theology.

Not the well-established custom of furlough study but the need of the Far East brings me back to the seminary to specialize in one of these fields. **EGBERT W. ANDREWS** (University of Pennsylvania—The Orthodox Presbyterian Church.)

In preparation for the foreign missionary

field one might suppose that the courses at Westminster Theological Seminary would be impractical and, looking at them superficially, I would agree. In reality, however, the foreign missionary above all other Christian workers should have a thorough and scholarly understanding of the Bible. Since on the field he is apart from stimulating Christian fellowship, he must be able to get continual refreshment in the thorough study of the Word. He must not become spiritually stagnant.

World culture, too, is ever-changing. People in countries which need evangelization are becoming well-educated. In order to deal with them the missionary must be able to give a scholarly exposition and defense of Christianity. He must be acquainted with the false philosophies and religions of the heathen world, in order that he can understand both the educated and uneducated heathen mind.



Looking Across the Campus to Machen Hall

I consider Westminster Theological Seminary unique, and above all other seminaries and Bible schools; and I am certain that I shall receive a thoroughly orthodox, Reformed, and scholarly Christian education in preparation for foreign missionary work.

ANN BROWN
(University of Nebraska—The
Orthodox Presbyterian Church.)

The easiest answer to this question would be simply that God brought me here. But, of course, there are certain factors that He caused to enter into the forming of a final decision. Chief among these considerations was the obvious necessity of attending a seminary that stands clearly and uncompromisingly upon the Word of God as its ground of authority. But does not someone remark that several conservative seminaries answer to such a qualification? Apparently they do for many people. It seems, however, that in this day when confusion is rampant within the church there is sorely needed the definiteness and preciseness in the presentation of the gospel of Christ that was characteristic of the work of the Reformers in the days when God's revelation had been displaced by a pseudo-authoritarian Popery. And it is first at this point that I find the answer to the question, for in this respect Westminster Theological Seminary outstrips by far the average conservative seminary of today.

RALPH E. CLOUGH
(Wheaton College—Methodist.)

Various reasons determined my coming to Westminster Theological Seminary. Among these were the following: The central place given to the Bible in all the teaching, the scholarship of the faculty, the emphasis given to apologetics which tries to meet skepticism on its own ground, the true spirituality that I noticed in the students and the general recognition by both teachers and students of man's need of the supernatural.

I. I. FRIESEN
(University of Saskatchewan—
Mennonite General Conference.)

I have come to Westminster in order to prepare for the gospel ministry. While yet in college, I was convinced that this was God's plan and

purpose for my life. After college, the question was, Where shall I begin to prepare for this calling? Among the many seminaries of the country, which one should I choose to attend?

Because I acknowledged Jesus Christ as my Saviour and the Scripture as the only guide for the Christian life, there remained only one attitude—obedience toward the command: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path" (Prov. 3:5, 6). Consequently, my coming to Westminster has been the direct leading of the Lord God.

At Westminster the Scriptures are taken as the inerrant Word of God and the voice of authority for the Christian life. Likewise, the Scripture is the center of the seminary curriculum and the basis for every theological course. Such an attitude toward the preparation for the ministry could be my only attitude.

WILLIAM GOODROW
(Hope College—Advent Christian.)

My primary reason for coming to Westminster Theological Seminary is that I may acquire a comprehensive knowledge of the Christian faith, particularly as it is applied to the various spheres of human activity. Bound up in this reason are my desires to learn how to serve God more effectively in this world and to learn how I may point men to Jesus as their Saviour. I feel that Christians should cease taking the relatively inactive part that they have taken in the activities of

the world in recent times and, rather, become the leaders in all of the so-called "secular fields" of human endeavor. I came to Westminster Seminary because I believe that here I will gain more insight into the problem of overthrowing the evil in the world, because I hope to gain a knowledge of the principles that must be used to make this world a God-fearing and God-serving world, and, finally, because here at Westminster one can get close to God and His Word and feel very deeply the grace of Christ and the power of the Holy Spirit.

THOMAS GREGORY
(Temple University—The
Orthodox Presbyterian Church.)

The student for the ministry should be mindful of the fact that a zeal for Christian service which is not according to knowledge will not bring forth results which are pleasing to God. I believe that Westminster Seminary offers students a type of theological training very difficult to find elsewhere at the present time. Orthodoxy in doctrine, a very high quality of scholarship, and an earnest, zealous, consecrated Christian life are emphasized as being indispensable prerequisites for an effective ministry. I have come to Westminster Seminary because I am confident that I shall not only receive a thorough knowledge of the Bible, the historic Christian faith, and the various types of opposition which they have had, but that I shall also be trained adequately to preach the gospel and to minister to the spiritual needs of people in our day.

HERBERT HOEFLINGER
(New York University—Reformed
Church in America.)

Spurgeon once said, ". . . Those who are young have a life to build up. It is a great thing to begin by believing good solid doctrine. Some people have believed twenty different gospels in so many years. . . . I thank God I never knew but one gospel and I have been so perfectly satisfied with it that I do not want to know any other. Constant change of creed is sure loss. If a tree has to be taken up two or three times a year, you will not need to build a very large loft in which to store the apples. It is good to begin

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Not Guilty!

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchukuo Recently Returned to the United States

ON the snowy winter morning of December 6, 1941, three American prisoners, two men and one woman, stood before the bar of a Manchurian court. A small stove, roaring at one side, was attempting to put a little heat into the paint-scented air of what seemed to be a recently completed courtroom. No spectators had been permitted to remain, and only a handful of Japanese, Korean, and Chinese police officers occupied the backless benches in the rear of the room.

At ten o'clock the door in the rear center of the raised, paneled platform which formed the jurors' bench opened and in filed seven Japanese, arrayed in black caps and gowns, each man carrying a sheaf of papers. One, who seemed to be the judge, took his place in the center, while the rest ranged themselves on either side and, at a given signal, took their seats. The judge placed a large stack of papers by his right hand and beside it a Japanese Bible. He opened a folio before him, and bowed his head. Was he a Christian? and was he praying? Then he opened the court.

The prisoners, the short woman between the two men, remained standing. They were dressed in the same clothes which they had been wearing in their cells night and day for a month and a half. Both men had full untrimmed beards which matched their shaggy heads of hair. The prisoners were Dr. and Mrs. Roy M. Byram and the Rev. Bruce F. Hunt.

In an article in THE PRESBYTERIAN GUARDIAN for October 10th, I described in general the kind of questions asked me by the prosecutor during my ten days of investigation. I pointed out how the Manchurian court had shown a real interest in the question as to whether we were "pestilent fellows" or whether our opposition to certain government policies was motivated by real religious convictions. This seemed very fair, and that same question is one which every fair-minded person should ask and answer himself before charging the Japanese with religious intolerance.

Toward the method of our interrogation and record, however, I do not

feel so kindly. Of course, the whole proceeding was new and interesting to me, and I considered it a wonderful opportunity for giving a Christian witness, but it still seemed unfair. The method seemed to follow in general the usual one used in dealing with criminals, as I had heard it described. In our case, however, flogging, torture and abuse, which was customarily used in dealing with natives and has since been used also on British and Americans for the purpose of getting the prisoner to "speak freely", was omitted. But I could not help but feel the injustice of the method, even as applied to me.

At the close of a day of questioning, what seemed to be a court stenographer was called in and the prosecutor dictated to him, for record, an abbreviated account of the day's proceedings. Sometimes the prosecutor waited to let the work of two or three days pile up before calling in the stenographer. In dictating the account, the prosecutor often telescoped several of the questions he had asked me into one, and then gave only one of my answers for an answer to this telescoped question. In this way, the record of the examination was often distorted, though appearing to stick to the actual answers I had given, for some of those answers could be true for individual questions while not true for the telescoped questions.

Nor was that all. Much of the explanation which I had given concerning my convictions was omitted from the record, often in such a way as to make me appear opposed to the government in general.

After the stenographer had taken down the account in Japanese, it was orally translated back to me in Korean for my approval—an approval which I found it difficult to give wholeheartedly. Where I suggested a correction, it was usually grudgingly heeded, if at all, and in any debate as to what had actually taken place I was, of course, at a disadvantage. I was at a special disadvantage when dictation had been allowed to pile up for several days, because I was not permitted pencil or paper on which to

make a notation of the questions or my answers, while the prosecutor did keep such notes and made his dictation from those notes. The climax would come when I was asked to sign the record. This I consistently refused to do, partly because it did not appear to me to be a fair record and partly because I had not yet been informed as to whether this record was to be used as evidence against me on some charges of which I had not yet been informed, or as evidence against some of my Korean friends who were then in detention; but chiefly my refusal was because I had heard of the unscrupulous way in which such signed statements had often been used on other occasions to confuse and weaken the stand of Christians.

During the four days of investigation before our arrest, this refusal to sign had caused me no little embarrassment—natives have been tortured and beaten to within an inch of their lives for much milder forms of what the officers considered contempt of court. It had been in the face of every sort of entreaty and threat, short of actual physical violence, even the threat of imprisonment, that I had persisted in my refusal to sign, and had won out. Even in the investigations after our arrest, I refused to sign these recordings.

But the thing that seemed most unreasonable to me was the failure to tell me the charges on which I had been arrested, though I reminded them once and again that they had not made these charges known to me. Nor was the American State Department able to obtain any satisfactory answer to this question. Not being told whether we were held as witnesses in the trial of others or as criminals ourselves, we did not ask for a lawyer nor were we given one.

When, after forty-five days of imprisonment, we were finally brought to the trial described in the opening paragraphs of this article, before what we were told was a higher court of Manchuria, certain charges were indeed read and translated to us. We never saw them in writing and, between the language difficulty and the confusion

in my mind caused by trying to phrase answers to different charges as they were read and at the same time listen to the next ones, I have had difficulty in recalling all of the charges. Remember, we had no lawyer, and this was the first time we had heard any specific charges. To the best of my recollection, however, they were somewhat as follows: We were charged with being opposers of the government; with being disturbers of the peace; with opposing shrine worship; with organizing a secret society bound with an oath unto death; and with seeking to set up the millennial kingdom of Christ.

What further confused my mind was that, instead of taking up these charges *seriatim*, the judge began to question us from the stack of papers beside him which represented the record of our ten days of interrogation by the prosecutor, much as the prosecutors had done before him, without showing wherein this testimony proved us to be open to the charges which had been preferred against us. The prosecutors who had interrogated Dr. Byram and me were not even present, while the one who examined Mrs. Byram was actually a member of the panel of jurors, or commission, which sat to try us. He himself had read the charges and later summed up the case before the court after the hearing.

In this summary of the case, the prosecutor who had interrogated Mrs. Byram declared among other things that Amaterasu Omi Kami, the Japanese Sun Goddess, the Goddess of Universal Enlightenment, was the benefactress and matron deity of Manchuria. He said neither we nor any other missionaries from thenceforth could preach in Manchuria that Jehovah God was the only God, and the God who had established Manchuria. As far as the trial was concerned, this was a new note, for the charges against us had not included the "sin" of preaching that Jehovah God was the only God and the Creator of the whole earth, including Manchuria. He then pleaded, however, that we be dealt with leniently because, as foreigners, we might not have understood the laws or spiritual make-up of Manchuria.

The court withdrew at 5 P.M., and at 5.30 the judge brought in the decision of a "two-year suspended judgment", which the interpreter told us meant we were without crime and

that if, for two years, we did not get into further trouble the case would be dropped.

We were "not guilty" on the specific charges. Why? Either, I suppose, because they had decided that those charges did not constitute infringements of particular laws, or because it had been made clear to them that the particular laws infringed were unconstitutional. Certainly these are the points we had tried to maintain, when questioned on those things which we thought they might try to use in convicting us or our Korean friends.

We tried to show to the prosecutors in the preliminary investigations, and then to the court during the trial itself, that we were not opposers of the government as such, reminding them of the fact that instead of quietly, but in a lawless and disorderly fashion, disobeying the law for control of the churches, we had openly protested the law in a signed petition when it was first announced, declaring our inability to conform with such a law and asking that it be repealed; in this way we had shown that we were anxious to have laws that we could support.

We had reminded them of the peaceful nature of our fellow-Christians—intelligent, useful, honored citizens in their respective communities, certainly not wishing to disturb the peace. Rather, we showed, these Christians themselves were made the objects of malicious, peace-disturbing schemers in church and state; in fact, those schemers had themselves departed from the traditional standards of church and state which had been set to insure peace. No, we were not disturbers of the peace! We were tenaciously holding to the constitution of the church and state regardless of the changing regulations of a passing age, believing that this was the surest road to peace.

We admitted that we were opposed to shrine worship. These shrines are called, in Japanese, god- or spirit-houses, and are places where prayers are offered and sacrifices made to spirits of the dead. The gods or spirits honored there are other than the one, only, true, Jehovah God of the Christians, and other than Him we may not serve or worship. But we reminded them that the constitutions of Manchuria and Japan had guaranteed religious freedom, including freedom to practice Christianity, and that, since

we were taking a position which was both historic and wholly consistent with the Scriptures of the Christian church, it hardly seemed right of them to claim religious freedom and still hold us guilty. We also pointed out that there was no law of Japan making shrine worship obligatory on all citizens.

As to organizing a secret society, bound with an oath unto death, I showed how I had traveled openly, always reporting myself and my meetings to the police and inviting them to attend, and how the police had accepted this invitation on numerous occasions. I showed how the covenant which they called a death pact was only a creedal statement similar to that which most churches have and that the acceptance of this creed was made in a public meeting, as is the practice of most churches, and that it was no more binding than any other similar creed.

In regard to the millennial kingdom which we had been charged with seeking to establish, we declared that there was much debate as to its exact nature, even a certain difference in the understanding of it between the Byrams and myself, but that, whatever it was, it would not be established by the efforts of man but would be set up by Christ Himself. The only part we had in bringing people into it was the work of making witness to Christ's death, His resurrection, and the remission of sins which God had granted to those who believed on Christ, the Holy Spirit Himself being the mover in bringing men to an acceptance of this witness and making them citizens of the kingdom of Christ. We declared that the kingdom of Christ was spiritual and supernatural or heavenly and that, in the day of its final fulfillment and revelation, every individual and nation which had not come into it would be destroyed by the will and supernatural power of God. We declared that we believed this on the testimony of the Bible and that we were convinced such was going to be the case, regardless of what men believed about it or what efforts men might exert to keep back the day when they must receive the just deserts of their sins. We said we preached the kingdom of Christ because we had been so ordered to preach by Christ the Head of the church. We said that if our message appeared to foretell the destruction of

the Japanese people and the overthrow of their empire, it was not because we had any delight in the prospect of such a destruction. On the contrary, it was because we wished the salvation of the Japanese people that we, with our friends and our families, had offered ourselves even to imprisonment and death itself, if necessary, in the hope of making clear to them God's Word and will.

What the real motives behind their decision were I do not know. I can only say that these were some of the arguments we gave in our own defense and that they, in their turn, did not find us guilty of the actual charges.

We came from the courtroom rejoicing in this most unexpected and to us miraculous deliverance. But as to keeping out of further trouble, we knew that the message we carried had a reputation for making trouble. God had freed us, but not to keep our mouths shut, and to open them, we knew, could make trouble. So, with freedom, came a heavy and difficult burden of responsibility.

Our freedom and that particular form of the burden were not long lived. We were sent back to the penitentiary to pick up our belongings and to check out, and then were brought by some of the same officers who had been present throughout the trial to the office of the governor of Antung Province. Here, in a very formal ceremony, the governor read an order for our deportation. In his speech and in one which followed, read by one whom we understood to be the head of the religious department of the central government, we were denounced in abusive language as undesirable aliens, disturbers of the peace, who under the cloak of being missionaries were following the consistent policy of the white race, which had been to exploit the peoples of other races, the yellow race in particular, and who incidentally were working out the imperial ambitions of our own country to dominate the whole world.

From my knowledge of the Japanese, I cannot help but believe that the whole thing from start to finish had been prearranged, even between the various departments of the government, and this was somewhat borne out by the fact that the officers who later brought us before the governor had been present throughout our trial. But if this were true, why had they carefully planned not to convict us

and yet to deport us?

When my wife first heard, two weeks beforehand, that we were to be released and deported on December 6th, the very day that we actually did receive our deportation order, she also heard that the Japanese and Manchurian government had come to this decision in an effort to improve the relations between Japan and the United States. When Pearl Harbor was attacked only two days after we were ordered deported (certainly such an attack could not have been planned overnight), some thought that our release was used more as a screen than as an instrument to improve international relations.

Be that as it may for the deportation, it does not yet explain why we were not found guilty at all. To the best of our knowledge, all the other Americans who were arraigned before Japanese courts, before our trial in pre-war days or after our trial in war time, were given suspended sentences (i.e., found guilty, but the sentence suspended long enough for them voluntarily to leave the country or for the government to deport them).

If the Japanese were truly seeking to improve international relations, why deport us at all? If they felt that our crime was so great that they could not leave us free in the country and had chosen deportation as a lesser evil than imprisonment, why had they not found us guilty? If it was merely a screen, of course, not finding us guilty might have been a help; yet would it have made sufficient difference, as long as they were deporting us anyway, to justify their leaving, as uncondemned, people who had so openly opposed certain policies of the government?

I personally believe that our enemies, after hearing our testimony before the prosecutors, realized that our grounds for refusing to comply with the control law had enough merit in them that they did not want to make this law an issue. Hence, what even we knew was an open infringement of the law was not made one of the charges against us. As to the other charges, I believe that the judge, who seemed to be a man of high principle, was convinced from our testimony that we had broken no laws and had the courage to give such as his decision.

If my analysis is correct, it promises great things for the Christian in

China, Manchuria, Korea or Japan, even under Japanese control, who will but stand by his God-given principles and right.

I have already pointed out, however, that there were other considerations, in the minds of some of those who tried us and deported us, than the ones enumerated in the actual charges. We must again acknowledge the generosity which allowed us to speak fully in our own defense; we are thankful that the court records of Manchuria do not show us guilty, who were standing solely on Christian principle. But we would not be giving a balanced picture if we did not show also that there were forces of the most devilish kind working in Manchuria and Korea.

Here are the things that made me feel that there was a fiendish spirit abroad that could find no greater joy than in the destruction of the true church of Christ: The broken wills and disease-ridden bodies of many simple Christians who came out of those prisons, most often without even having been through the formality of a trial; the fact that, while the court was not ready to find Americans guilty, whose character and beliefs were known to those outside of Manchuria and whose conviction on these grounds would give Manchuria an international reputation for religious intolerance, it at the same time sentenced their native associates to from three to sixteen years of hard labor; the abusive language with which the whole missionary enterprise was denounced during our deportation ceremony by a man supposed to be the head of the religious department of the central government and one reported to have been educated at Cambridge and in Germany; the brazen blasphemy with which the man, summing up the case in our trial, declared that Jehovah God was not the god of Manchuria nor could we or any other missionary preach from now on that Jehovah was the founder of that nation; and the whole feeling of injustice that we could not help but experience as we who felt we were doing our highest duty shivered in heatless cells or experienced the pangs of hunger or were abused, ridiculed, and brow-beaten along with our fellow-Christians by jailers and police officers who openly boasted of their immorality.

In the few cases mentioned above,

that fiendish spirit did seem to expose itself for a moment, but for the most part, during our six years' battle in Manchuria, we have found that it preferred to remain in the background, refusing to come to open grips with those who took the Word for their sword, just as we have seen how it refused to chance the real issue with us in the open court, packed as that court might be in its favor.

In the last analysis the clash, as far as our captors were concerned, was one between God and their gods or god, between God and the nation as the head over all man's thinking and acting in society and in the church. And for those who were asked to make the choice, the price for choosing God often appeared to be the sacrifice and

complete disruption of their work, the end of all future missionary effort in that country, imprisonment or even death.

But appearances are deceiving. The clash indeed is between God and mammon, Christ and antichrist. Sacrifices indeed we may be asked to make. But that the work must be given up, that the church must be disrupted, never! God overrules, He makes the wrath of men to praise Him. We were not found guilty! We were not deported when they first announced they would deport us, and we were able to continue our testimony in that country for a whole half year more! We have definite evidence that the work is going ahead! We have been delivered from death to tell

this story!

What we need to remember is that we wrestle not against flesh and blood but against principalities, against the powers, against world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places; we need to remember that the weapons of our warfare are not carnal, and that Christ has promised that the gates of hell shall not prevail against His church.

If only we can keep these things in mind, we shall know much better what the weakness of our enemy is, we will not be deceived by fair speech and false hopes, we will know what spiritual weapons to use in defeating the enemy, and we will not be overcome by our own faintheartedness.

"Till All Be Fulfilled"

PART II

NARRATOR: The Gnostics added other books to the Bible, which they considered equally authoritative. Marcion denied the authority of the greater part of the Bible itself. During this same period of history, and on through the Middle Ages, another species of attack was dealt the Scriptures. Men, in disgust with the sin of the times, which, without a doubt, was deserving of their disgust, withdrew from the world of men, and lived as hermits. Believing that the degradation of the body hastened the elevation of the soul, they inflicted physical torture upon themselves. By this means they believed they would gain favor in the sight of God. They studied their Bibles, yes, and repeated the Psalms continually, but they were adding works to faith as a basis for salvation. They were amending the Bible, which needed no amendments. But let us hear it from their own lips. Here are two Christians speaking. This is the fourth century.

(Orgatron plays softly as two men in Roman attire enter, speaking while they walk. Orgatron continues while they speak.)

FIRST ROMAN: The world is indeed corrupt. Emperors banish bishops. They rob us to live in wicked luxury.

They torture us. Justice is dead.

SECOND ROMAN: And look at the churchmen. They give themselves to ambition and avarice, vanity and luxury, intrigue and party spirit. Some judgment will fall upon men for their sin. I will flee men.

FIRST ROMAN: True. How can we remain pure in such a world of sin?

SECOND ROMAN: We need not look at others. We ourselves are corrupt. It is our own bodies that make us so. I would not only flee the world of corrupt men. I would follow Paul, when he said to "keep the body under."

FIRST ROMAN: I would do likewise. By beating my body down with hardships, I shall purify my soul. Then shall I be holy and become fit for my Maker.

(They leave. NARRATOR steps forward and Orgatron stops.)

NARRATOR: Their intention, as you see, was good, in itself, but they were erring from the truth. Jerome, to whom we owe a debt of gratitude for his translation of the Scriptures into Latin, the language of the then civilized world, was a part of this movement also—this strange, pathetic, and sadly amusing movement of asceticism. Jerome is not known to have gone to the lengths reached by some, but he did favor the movement. On the other

A Pageant by MISS F. NORMA REMSEN

hand, Vigilantius, a fifth century presbyter of Aquitaine, attacked this asceticism along with other abuses, and caused Jerome considerable annoyance by so doing. Let us visit with Jerome, unseen by him, first while he speaks with our two friends after they have entered the ascetic life, later, as he learns of the attacks of Vigilantius. The scene is laid near Jerome's hut in Bethlehem.

(Orgatron, as Jerome, simply clad, approaches the FIRST ROMAN—now the FIRST HERMIT, who is clad in a rough tunic, his hair disheveled, his skin weathered—who is eating a small dry biscuit. Orgatron continues very softly throughout the dialogue.)

JEROME: What are you eating, my good friend?

FIRST HERMIT: I am eating a dry biscuit.

JEROME: Is that all you eat during the day?

FIRST HERMIT: I eat but one of these every third day, sir. The soul can be humbled by nothing except thou make it feeble by eating bread.

JEROME: You say well. Abstinence from bread quieteth the body of a monk. And what is more, as the body groweth, the soul becometh weak; the more the body becometh emaciated, the more the soul groweth. With what do you busy yourself all day?

FIRST HERMIT: I weave mats like this one you see. All night I sit in the middle of my cell on the floor so that I shall not fall asleep.

JEROME: You do well, indeed. Have you heard, though, of him who stands all night?

FIRST HERMIT: No, I have not. When I have learned better to keep awake by sitting with no back rest, I shall have to imitate him and attempt to stand all night, too.

JEROME: Very good. Farewell, you are a good Christian.

(FIRST HERMIT wanders off. JEROME goes to other side of platform and addresses the SECOND HERMIT—formerly the SECOND ROMAN, now attired similarly to the FIRST HERMIT—who is squeezing liquid from a sponge. Orgatron continues very softly.)

JEROME: And how are you keeping your fast, good man?

SECOND HERMIT: I am taking bread but once every four days. Yesterday I heard of Ptolemy the Egyptian who drank nothing but the dew which he squeezed out of sponges. Today I attempted to imitate him and do likewise.

JEROME: You are a zealous Christian. I dare say your soul has been greatly strengthened by the weakening of your body achieved through this fast?

SECOND HERMIT: I feel certain of that. By this means and by vigils and prayers I have sought to make myself acceptable unto God. Have you heard of Symeon Stylite, sir?

JEROME: Indeed, he was that saint who remained continually on the top of a pillar, neither lying down to rest nor even seating himself, but standing ever.

SECOND HERMIT: Tell me, how often did he partake of food?

JEROME: Once a week food was passed up to him on a long pole, I understand.

SECOND HERMIT: Alas, how feeble do my efforts seem in comparison with such as he.

JEROME: Have faith and perseverance. Deeds like his are not achieved but after years of self-discipline.

(SECOND HERMIT shakes his head mournfully and slowly leaves. JEROME walks to the center and seats himself at a table where he reads a scroll. Orgatron stops as NARRATOR reads.)

NARRATOR: One day, in the autumn of the year 406, Jerome was interrupted from his study by the arrival

of a monk from distant Aquitaine. Listen to the conversation of the stranger and the host:

(While NARRATOR moves back, a monk hastens in and speaks to JEROME respectfully.)

SISINNIUS: Art thou Jerome?

JEROME: I am he. Who are you and what is your mission?

SISINNIUS: I am sent from far Aquitaine by two priests, Riparius and Desiderius. They ask you to attend to these writings I have brought.

JEROME: What are these writings?

SISINNIUS: These are documents written by Vigilantius, presbyter of Aquitaine, whose actions and words cause Riparius and Desiderius to fear, and not they alone but many other priests and monks of Aquitaine and all the country round about.

JEROME: Vigilantius! I have heard of his pernicious ideas and doctrines. Now I shall read his words for myself. (He reads eagerly, his face registering anger increasingly. He forgets the presence of the monk.) What heresy! He speaks against paying homage at the graves of martyrs and saints! He speaks against building churches for them and making pilgrimages to their shrines! Paganism he calls it! He even inveighs against the burning of candles to them and singing hallelujahs for them! (He reads on) And he attacks giving great gifts to monks in distant lands. He says this should be given rather to the poor who starve at home. In fact, he attacks monastic life itself, says it is destructive to the care of souls. What is this? Does he say that enforced celibacy of the clergy is wrong? This man shall hear the answer of Jerome.

(JEROME seizes quill and begins to write hurriedly. Orgatron plays a few measures while NARRATOR steps forward.)

NARRATOR: It is from Jerome's answer that we learn about Vigilantius and his defense of the Scriptures. This asceticism which sought to add works to faith as requirements of God for salvation, inventing practices outside the realm and even outside the spirit of the Bible, was attacked by Vigilantius vigorously. Again, then, this time by a Spanish priest, as well as by others, the Bible was defended against those who sought to add to it.

(Orgatron plays a few bars while JEROME goes out with his papers.)

NARRATOR: Leafing quickly through the pages of history we see other at-

tacks, either directly upon the authority of the Word of God itself, or indirectly by twisting verses or reading into them that which was plainly not intended or adding from the figments of man's imagination non-Scriptural practices. The Middle Ages, dark in so many ways, were dark spiritually, indeed. Evidences of this darkness are seen in the elevation of Mary to a place of worship, the earning of remission from sin by doing penance or by the purchase of indulgences from the church, the augmenting of the authority of the church to the point where the church was not worthy to wield such authority and, what concerns us most, the encouraging of ignorance of the Bible among the laity. The most dramatic and breath-taking of these attacks on the sole authority of the Bible is to be found in the crime of the Inquisition. This so-called Holy Office was ordered by Pope Innocent II and culminated in its cruelty in Spain. Its purpose was to punish heretics. This purpose was accomplished so thoroughly from the Inquisitors' point of view that in the Spanish Inquisition alone, one writer says that up to 1524, 14,344 persons were burnt alive, 9,372 were burnt in effigy, and 195,937 were condemned to other penalties or released as penitents. Through the streets of Spain the "heretics" were made to walk, bare-headed and with candles in their hands, to the cathedral where their trial was to be.

(Four men, in rich doublet and hose, two women, clothed in gay Spanish gowns and capes, but with drawn pale faces, and six guards with swords in hand walk across the stage slowly while NARRATOR continues.)

They might be condemned for the slightest offense, and the commission of the offense did not have to be proved. Unless they retracted, they were turned over to the civil authorities, who punished them by burning, by the water treatment or by some other heinous punishment. In 1252 a Bull of Pope Innocent IV authorized torture as a measure for exhorting confession. The heretic might be accused of such offenses as replacing "Hail Mary" with "Praise God" in religious worship! He might be condemned for circulating the Scriptures among the masses, or, indeed, for using them himself! For had not Innocent III, in 1199, writing to the diocese of Metz, declared that as, by

the old law, the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines? And had not, thirty years later, the Synod of Toulouse strictly forbidden the Old and New Testaments to the laity, either in the original text or in translation?

Here, indeed, man has vaunted himself and become puffed up. The church has sanctioned the meting out of punishment, even that of death, against those whom it unjustly condemns of heresy. It has, in tossing aside the Bible, tossed aside those words of God Himself: "Vengeance is mine, I will repay".

During this period, the papacy had developed to the point of considering itself infallible. The reign of this same Innocent III marks the golden age of the papacy. His extensive power eclipsed that of his forerunners and followers. The "Vicar of God", he called himself. Let us glimpse the vain pomp and show that surrounded the coronation of such a pope.

(Orgatron plays loudly while the POPE, in an elaborate green and gold-embroidered robe, enters and seats himself upon the throne. He is attended by several men in elegant dress. The one who presents the tiara lifts it from a cushion upon which it was carried by a young boy. He presents it with the following words:)

PRESENTER: Take the tiara and know that thou art the father of princes and kings, the ruler of the world, the vicar on earth of our Saviour Jesus Christ, whose honor and glory shall endure throughout eternity.

(POPE arises, with flourish from the orgatron. He comes forward, tossing copper coins to the multitudes of poorly-clad Italian peasants who assemble. NARRATOR explains.)

NARRATOR: Arriving at the Lateran, the pope threw copper to the masses of the people.

POPE: Silver and gold have I none, but such as I have I give thee.

(The POPE, followed by his attendants and the multitude, goes down through the audience, while the orgatron plays loudly. Orgatron stops as NARRATOR speaks.)

NARRATOR: This pope who, during his reign, guided the council whose acts established the Inquisition, and who fixed transubstantiation as a dogma of the church, indeed gave nothing but copper to the masses! Of

silver and gold he had none. He and the popes of his century were lords and masters of the church. They had enslaved it. They were become in the eyes of men more authoritative than the Scriptures. But they were poor in the riches that are in Christ Jesus.

However, neither by might nor by power, not even by the sword of the dread Inquisition, could God's people be silenced, Against these atrocities, voices were rising up. Men were opening the Book which the priests had closed to them and placed upon the shelf. Here and there men were disclosing to the people the papal abuses and the clerical vices. Here and there men were exposing doctrinal errors widely received as Scriptural truths. They were beginning to bring to the fore the teachings of Christ and His apostles. But they had whispered—until Wyclif. They had spoken behind closed doors—until Wyclif. Wyclif cried aloud from the housetops for all England to hear, even the whole world, if it would.

What is more, Wyclif made it possible for men to read the Bible for themselves. Through him the first English translation was obtained for the use of the people. "Preach the Word!" he cried ever. "The Pope is not infallible! His bulls and decrees have no authority except in so far as they are based upon Scripture." Let us listen to a part from one of his sermons.

(Orgatron plays loudly as WYCLIF, who had been standing in the back since the first mention of his name, approaches the pulpit. He wears a black robe. Orgatron stops as he speaks.)

WYCLIF: Some men tell the tales that they find in the saints' lives without Holy Writ. And such things often pleaseth more the people. But we hold this manner good—to leave such words and trust in God and tell surely His law and specially His Gospels. And, since these are God's Words, they should be taken as believed, and they will quicken more than other words.

(Orgatron plays as WYCLIF goes out, stopping as NARRATOR speaks.)

NARRATOR: Wyclif believed and preached that, in his own words: "Holy Scripture, or God's Law, is the final authority for all truth, and nothing is to be accepted as the law of God unless it is founded on Scripture."

"The entrance of thy word giveth

light", said the Psalmist. It was the entrance of God's Word once again that spread light through the church at the time of Wyclif and his successors in the Reformation days. Men began to search the Scriptures, and what they found therein wrought a tremendous change in the course of the history of the church.

(To Be Continued)

Notes on Archaeology

WHAT was the religious belief of the ancient inhabitants of Ras Schamra? Who were the gods which these people worshiped? The inhabitants were polytheists and very religious. But viewed against the pure and true worship of Jehovah in the Old Testament, the religion of Ras Schamra was black indeed.

The chief god, the father of the gods was 'El, who corresponded roughly to Zeus among the Greeks. He was the god, who dwelt far away from his people. He was called the father of years and the father of men, and had several wives. On the whole, he does not seem to have been a very pleasant person.

In the Bible we read of El-Shaddai and El-Elyon. Some would tell us that these names of the one true God are, in reality, indications that the Israelites were once upon the same low religious level as the Canaanites. But this is of course not correct. The 'El of the Bible refers to the true God; the 'El of Ras Schamra was the figment of men's imaginations.

Another god of Ras Schamra, and one of whom the Bible speaks, was Baal the storm god. He is described as the one who prevails. When he died, vegetation died with him. We know of Baal-worship through the Bible.

'El and Baal were only two of the gods whom the ancient Canaanites worshiped. There were many, many more. Their worship involved the people in superstition and immorality. It was into a land darkened by such practices that Israel was to come, bearing the knowledge of the only true God. In the next issue of THE PRESBYTERIAN GUARDIAN we shall say more about the religion of the ancient Canaanites.

—EDWARD J. YOUNG

The Presbyterian Guardian

EDITORIAL

Religious Freedom

A REQUEST by the American Civil Liberties Union to the United States Supreme Court for a reconsideration of its recent decision against Jehovah's Witnesses was reported last month in this magazine. It serves to remind us of a very pressing topic.

Though the end of the war seems far away, yet daily it is drawing nearer, and as we approach the time when the peace will be written, that topic becomes more and more pressing. For at that time there will be the danger that the treatment accorded religion by the Atlantic Charter may become the world-wide order of the day. The topic to which we refer, of course, is freedom of religion.

What we shall say may have been said before, but even at the expense of being repetitious we must say it again. It is important.

Let us all—Christian and non-Christian alike—realize that "freedom of worship", the fine-sounding term used in the Atlantic Charter, is not by any manner of speaking "freedom of religion". The latter term, used by our founding fathers, was full of meaning. The former is empty. Superficially, it sounds very pious, but it falls far short of freedom of religion. It is a much narrower term. Worship is but one expression of religion.

It might be thought by some that this difference in terms is merely accidental, that the signatories of the Atlantic Charter are simply saying in a different way what our forefathers said before. The sincerity of their authors, however, is about the only thing these terms have in common; the authors of both meant what they said. But did they say the same thing? We Americans, who love our religious freedom, who think of it as an integral, basic part of American life, must awaken to the fact that that religious freedom is threatened. The guarantee of freedom of worship is not a guarantee of religious freedom.

When our forefathers spoke of re-

ligious freedom, they meant the liberty of a person to worship according to his conscience, and to be instructed in his faith; but also to put the instructions into practice. So Americans have always had the right to establish whatever kind of church or religious association they have desired, to assemble at whatever time it pleased them, to establish religious institutions (such as seminaries) for purposes other than worship, and even to proselytize among their fellow-Americans of other faiths.

These latter two freedoms—both of which are necessary to growth—are threatened by a mere "freedom of worship". This "freedom of worship",

October-November Book List

MEMBERS of the Christian Book-of-the-Month Club are invited to order their choice of the following five books, offered at special discounts to club members during October and November. Membership in the club requires only the promise to buy four books a year, or else to pay the difference between the club price and the regular retail price.

THE SOVEREIGNTY OF GOD, edited by J. T. Hoogstra. A series of scholarly, informative messages by outstanding Calvinists, including John Murray, John Macleod, W. C. Robinson, Leonard Greenway and William Matheson. List price, \$1.50; price to members, \$1.20.

THE CHAOS OF CULTS, by J. K. Van Baalen. An up-to-date work on current sects and cults. A sane, accurate and lucid description of the most prominent false cults in America. List price, \$2; price to members, \$1.60.

THE PRESBYTERIAN CONFLICT, by Edwin H. Rian. The story of the Presbyterian Church in the U.S.A. from early days until its decline. At this new low price no one can afford to be without it. List price, \$1; price to members, 75c.

THE WORK OF THE HOLY SPIRIT, by Abraham Kuyper. A classic on this important subject, now reprinted in a new edition of 664 pages. List price, \$3; price to members, \$2.40.

SERMONS ON SIN AND GRACE, edited by Henry J. Kuiper. Timely sermons on fundamentals of the Christian faith. List price, \$1; price to members, 80c.

spoken of by the present generation, promises nothing more than the right to assemble for religious exercises. There is no guarantee in this empty phrase that anyone not in power may have the liberty to practice his religion—if he be a Christian, to preach the gospel on a street corner, or by written or spoken word to point out what he believes to be the errors of other faiths.

We said that this topic is pressing. It is, because the difference between freedom of religion and freedom of worship is not just an academic question. No one has, as yet, challenged the right of another to worship in his own way, but *religious restraint* is becoming the spirit of the day. Cautiously, but tenaciously, powerful modernist religious organizations (who ironically pride themselves on their tolerance) are attempting to influence radio stations to stifle all public opposition to them, whether direct or implied. (For an example, see the pages of THE PRESBYTERIAN GUARDIAN for July 10, August 15, and September 10, 1942, concerning the Institute for Education by Radio). Other evidences of this spirit have been reported in the pages of this magazine from time to time.

The prohibitive taxes on the distribution of Jehovah's Witnesses' literature, which taxes were upheld by the Supreme Court of the United States, is another evidence of the trend. So is the compulsory salute to the flag, which their children in school are required to make, against their beliefs. This sect is allowed to worship, but not to practice its religion. The Atlantic Charter is yet another instance. But it would make this a world condition.

How important it is that this trend be halted and its aims blocked! How important it is, too, for nonChristians as well as for Christians! Our very civilization itself has been the fruit of Christianity. The unlimited religious freedom which we have known in America is the fruit of the Christian religion. And if the practice and propagation of Christianity be hindered, its liberty curtailed, then the liberty of all other faiths must go, too. Christian and non-Christian, religious and non-religious, alike should fight for the freedom of the Christian religion, for the liberty of the Christian to practice his faith.

There is a great difference between

freedom of religion and freedom of worship. Let your congressmen know that you see the difference, that you

are opposed to the trend of the times. Then pray that this new "freedom" will not be allowed to curtail our lib-

erty! Ora et labora! Pray and work! Let not peace bring bondage.

—J. P. G.

A Golden Opportunity

For Every Subscriber to THE PRESBYTERIAN GUARDIAN

ON December 15th, the yearly subscription rate of THE PRESBYTERIAN GUARDIAN will be increased from \$1.50 to \$2.00, and the rate for clubs of five or more from \$1.00 to \$1.25.

We didn't want to do this. We put it off as long as possible, in the hope that the step could somehow be avoided altogether. But, in this war year, the expenses of THE PRESBYTERIAN GUARDIAN have not escaped the nation-wide epidemic of rising production and material costs nor the current inability of all businesses to secure adequate labor at pre-war wages. Nearly a year ago, our expenses began to increase. First it was the cost and quality of paper. We are now paying twenty dollars more each month for paper that is noticeably inferior to that which we were using last year. The wrapper which brings you this copy costs about four dollars a bundle more than it did a year ago. Efficient clerical and office help cannot be had at the wages we paid last year. The costs of addressing and mailing have risen. Stationery and supplies have gone up. Engravings cost more.

Wherever possible we have tried to maintain the high standard of journalistic attractiveness that has characterized the GUARDIAN throughout the seven years of its existence. We believe that a well-dressed man is more likely than a tramp to have an audience. But we apologize for those unavoidable changes in our appearance which result from circumstances entirely beyond our control. The paper on which this issue is printed is not nearly so clean or white or opaque as it used to be, and it will change color much more quickly with age. Beginning with this issue and probably lasting for the duration of the war, each copy will be bound with only one staple instead of two, since staples are made of vital war material that must be conserved. The time may even come when no staples at all will be

available, and we'll have to paste your GUARDIAN together or perhaps send it to you unbound.

These restrictions, however, are of relatively minor importance. We are glad to cooperate with the war effort to the very limit of our ability, and we know that all our subscribers will understand and give us their support.

We believe also that all of you will do your utmost to continue your support of the GUARDIAN in the face of the present inevitable increase in the subscription rate. Despite the fact that our expenses have increased nearly six hundred dollars and are still going up, our income has remained at approximately the 1941 level. Something has to be done to offset those greater expenses. The few donors of large gifts cannot make up the deficit, for proportionately their incomes will, under the new tax bill, be far harder hit than yours or mine. But the twenty-five or fifty cents extra that we are asking from each subscriber is, in most cases, a microscopic fraction of his income.

How to Save Money

Until December 15th, we shall gladly accept extensions and new subscriptions for any desired number of years at the present low price of \$1.50 a year for individual subscriptions or \$1.00 a year for club subscriptions (of course, club extensions must be sent in the usual way, through your club secretary). No matter when your present subscription expires, you can renew now at the existing rate for as long as you like.

Christmas is fast approaching, and you can use the present rate for all gift subscriptions sent in before the deadline—midnight, December 15th. If you send five or more gift subscriptions, you may use the club rate of \$1.00 each per year. What more fitting gift can be given, at so low a price, to your Christian friends on this war-time Christmas?

A Free Gift for You

We've saved the best news for last. As a special inducement to persuade you to renew now for a longer period of time, we have a free gift for you. For every three-year renewal at the present single subscription rate of \$1.50 a year, we will send, entirely free, your choice of one of the following books: *The Christian View of Man* by Dr. J. Gresham Machen, or *The Presbyterian Conflict* by the Rev. Edwin H. Rian. For those whose subscriptions are sent through local clubs of subscribers, the book will be sent with each five-year renewal at the club rate of \$1.00 a year.

The Christian View of Man is composed of the radio addresses delivered by Dr. Machen in 1935-36—the second of the two complete series of such addresses and the companion volume to *The Christian Faith in the Modern World*. In it, Dr. Machen demonstrates in his own inimitable and lucid style that "the Reformed doctrine of man, and particularly the Reformed doctrine of sin and grace, is not something useful merely to the theologian but a matter of the most vital concern to every man". The publisher of the book has informed us that he has exactly 112 copies left. We have purchased those copies, but when they are gone there will be no more available at any price. If you already have a copy, why not send in your long-term renewal now, and then use your free copy as a Christmas gift. Remember, the original price of *The Christian View of Man* was \$2.50!

The Presbyterian Conflict was originally priced at \$2.00. But it is yours at no charge whatever, if you send us your long-term renewal now. If you already have a copy, why not use the free one as a Christmas gift to some friend who is uninformed about the true state of the Presbyterian Church in the U.S.A., or the doctrinal issues that forced Christians to withdraw from the larger denomination in 1936?

The Presbyterian Conflict is the only single volume that contains exhaustive and conclusive documentary evidence of the long and steady decline of true Biblical Christianity in the Presbyterian Church in the U.S.A. and the complete history of the events leading up to the tragedy of the Syracuse General Assembly.

Today we are six years removed from the day when The Orthodox Presbyterian Church was born. The details of the struggle to restore the Presbyterian Church in the U.S.A. to doctrinal purity and fidelity have grown a little hazy. Many of those who at that time were with us but who have failed to take the Scripturally-enjoined step of withdrawal have hypnotized themselves into a conviction that our whole movement was merely the result of a quarrel between personalities and over administrative difficulties. *The Presbyterian Conflict* contains all the official communiqués of the battle. It will supply you with the ammunition needed to prove to your friends and to yourself that our struggle was solely against unbelief and apostasy and for the honor of our Lord Jesus Christ, the only head of His church.

No matter which book you choose—*The Christian View of Man* or *The Presbyterian Conflict*—be sure to send your renewal today.

How to Send Your Order

On page 317 of this issue is a coupon for your convenience in sending in your renewal now. Remember! Your subscription need not have expired in order for you to take advantage of this renewal offer. No matter when it expires, you may extend it now for any desired length of time, at the present low rate of \$1.50 a year. If you send a three-year renewal (\$4.50), we will send you, without extra cost, your free copy of either of the books. If your subscription is sent through one of our many club secretaries (there is one in almost every church of The Orthodox Presbyterian Church), you may use the club rate of \$1.00 a year; and if you send a five-year club renewal (\$5.00), you will also receive your copy of whichever book you choose.

But don't delay! There will be no additional extension of the time limit for these renewals. If you postpone the matter now, it may slip your mind and you'll lose the opportunity to

save a large part of your subscription expense in the next few years, as well as the chance to obtain a valuable book for your library or for a Christmas gift at no additional cost. You need not even send your remittance

now; we'll be glad to charge it, and you may pay when we send our bill. But every order must be postmarked not later than the stroke of midnight Tuesday, December 15th.

—T. R. B.

Apprehending

A Meditation on Philippians 3:12-15

By the REV. BURTON L. GODDARD

THERE are a number of puzzling words in the Bible. It may be that you have been reading the Scriptures, come upon one of these words, and said to yourself, "I wonder what this word means".

One such word is "apprehend". In Philippians 3:13 Paul says, "I count not myself to have apprehended". In the previous verse he states that he had been apprehended by Christ. What did he mean?

Translators of the New Testament have tried hard to find a simpler, more appropriate word, but "apprehend" is a good word and, like so many of the words used by the King James translators, is a very excellent choice. No more desirable word has been found. We would do well to become better acquainted with this word, rather than labor vainly to find another to put in its place.

Not uncommonly we actually use the word "apprehend". We say that the police have caught up with a criminal and apprehended him. We mean that they have captured him, laid their hands upon him. Someone is excited and confused and has difficulty in expressing himself, but tries to tell us something. We say that we apprehend that which he is trying to convey to us. In other words, we grasp his meaning, we get hold of the idea.

Past and Present

Thus when Paul said, "I am [or have been] apprehended of Christ Jesus", he was referring to the time when the Lord as it were pursued him, a spiritual outlaw, and apprehended him some place on the road between Jerusalem and Damascus. That day Jesus Christ laid hold upon the life of Paul, and Paul became a new creature. From that time on he

was God's man. Christ never released His hold upon him. And now, as the apostle writes from prison, many years later, he testifies that Christ had apprehended him in days gone by and still holds him firm. "I am apprehended", is the way he puts it.

As a matter of fact, the whole human race has long been of an outlaw nature. Ever since our first parents were banished from the Garden of Eden, man has been estranged from God. The creature has been content to live apart from the Creator, even daring to curse His Maker and rebel against Him.

By his very nature, man has been sinful and corrupt. He has not sought God. But, marvel of marvels, God has stooped in mercy to seek out lost sinners and bestow His grace upon them. Just as He apprehended Paul, so He lays hold on one here and one there and translates him from the kingdom of darkness to that of His dear Son.

Are you a Christian? If so, you are but a trophy of grace. You have nothing of which to boast. You are what you are only because the Lord Jesus Christ loved you, apprehended you, laid His gentle hand upon you, and healed you of your sin. As so forcefully yet reverently suggested in Francis Thompson's poem, Christ is the "Hound of Heaven" who pursues His elect relentlessly until at last He apprehends them and makes them His own.

Are you unsaved? Pray the Lord of Grace that He may apprehend you and make you His child.

Present and Future

Paul also said, "I count not myself to have apprehended". No longer was he talking about Christ's hold upon him. No, he spoke of something which

he himself might grasp. He tells us what it was in verse fourteen: "the prize of the high calling of God in Christ Jesus". In another place he is more explicit, calling it a "crown of righteousness". It is the eternal reward God gives to His faithful child when he reaches the end of the road of life and goes to meet the Saviour.

In this present life we never apprehend, we never lay final hold upon this reward. It lies beyond our immediate grasp. It will come to us only if we, like Paul, fight the good fight of faith and finish the course.

That means that we dare not relax in our vigil against sin. A young soldier affirmed stoutly that he believed in Christ as his Saviour but was often guilty of taking the Lord's name in vain and otherwise transgressing the commandments of God. He seemed to be under the delusion that he had already apprehended.

But not Paul. Paul knew how neces-

sary it was to keep himself unspotted from the world and true to Christ if he were to lay hold on that which God has prepared for those who love Him. Hence he said, "I press toward the mark for the prize".

Paul meant business. Do you? He had been apprehended by Christ to the end that he in turn might apprehend the most precious prize of all. There is something wrong if you consider yourself apprehended of Christ and yet do not strive with all your heart and soul and strength and mind to do God's will as revealed in His Word.

I beseech you, therefore, to reach forth unto those things which are before and to press toward the mark that, by the grace of Him who apprehended you and made you His own, you may continue on until at the end of the course you lay hold upon the crown of life, that crown which fadeth not away.

in the Revised Version is clearly the correct interpretation of the passage.

In any case, it is plainly taught that man is so totally depraved apart from the power of God that he can be spoken of as "dead in trespasses and sins", or (since there is no preposition "in" in the original) "on account of trespasses and sins" or "by trespasses and sins", or as the Revised Version translates it, "through your trespasses and sins". In the unregenerate state, man is dead, and the cause is his sinful condition! Now of course this does not mean that he is physically dead, with no biological life present. It has reference to spiritual life toward God. Before the new birth takes place through the Spirit of God, man has no desire to worship or love God. He is like a man who is totally deaf in the presence of a beautiful symphony, or a blind man before a magnificent sunset. The spiritual faculties of his soul are totally dead. He cannot even understand spiritual things (Eph. 2:14) or receive them into his mind in any comprehending way. William Graham points out that the dead have no motion, and cannot come to God; they have no sensation, so that they cannot love God nor hate sin; they have no enjoyment, so that they cannot enjoy God or spiritual things, and they have no restorative power, so that they remain corrupt and cannot cleanse themselves or their hearts of the sin that defiles them. Spiritual death is absolute separation from God in every spiritual sense, and man is spiritually dead in this sense. He cannot turn to God, nor can he even resist the action of the Spirit in His beneficent quickening powers. He is helpless, resting under the condemnation of sin. To declare that, since man has biological life, he is therefore free to obey God is like declaring that because water flows, it can therefore flow uphill! The evil of man's nature has turned man away from God so that he is unable to want to obey God. A dumb animal is free to enjoy the beauties of nature, but that beauty is entirely beyond his comprehension or enjoyment. So the unregenerate man is free to love God, but no unregenerate man ever felt the slightest stirrings of love for God in his heart.

The distinction between "trespasses" and "sins", in the Scripture is difficult to define. Trespasses are violations of the law of God through ignorance or perhaps outward transgres-

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

CHAPTER II

Spiritual History of Believers (2:1-22)

1. PREVIOUS CONDITION (2:1-3).
 - (a) Dead in sin (2:1).

AND you did he make alive, when ye were dead through your trespasses and sins (2:1). The intimate connection between this verse and the first chapter is in the contrast between the exalted kingship of Christ and the miracle of bringing dead souls to life in Christ by this same King of the universe, Christ Jesus. The marvel of it all is in the fact that Christ has revived dead souls, and that it was the King of the universe that stooped so low to perform such a task. The construction of the sentence is incomplete. The words, "did he make alive", are not in the text, but have been supplied from the fifth verse. This sentence is in typical Pauline style. His ideas rush all over themselves, regardless of the grammatical construction. I once heard Billy Sunday, the great evangelist, replying to his critics who thought he ought to use more perfect English. "Well", said Billy Sunday, "all I have to say is that if

the English language gets in my way, it better look out!" When the mighty rush of inspiration is sweeping through the mind of Paul, grammatical construction has to get out of the way! Some interpreters have thought that the connection should be supplied from the previous chapter, either from the immediately preceding clause, "who fills all in all and you also", or with verse 20, "God raised Christ and he has raised you". The difficulty with the first is that it would state that Christ's fullness filled bodies dead in trespasses and sins, a thought entirely incongruous with the Scripture. The connection with verse 20 is more plausible, but too much intervenes grammatically to make it plain that there is such a connection with the words of verse 20, though the thought is similar. The intimate connection with what follows, down to verse 5 of chapter 2, makes it clear that we should supply the verb in verse 5, for it is perfectly plain that, though Paul speaks of "us" in verse 5 and "you" in verse 1, he is talking in both verses about regeneration, which he calls spiritual resurrection through the power of God. The translation given

sions of God's law by acts of law-breaking performed either ignorantly or through intention. "Sin" literally means "missing the mark", and may perhaps have in mind not only the inward state of sin but also the lack of conformity to what God requires of us. It is then trespasses and sins that are the cause of our being dead in sin toward God. Or perhaps it is the sphere in which the natural man moves.

(b) *Walking According to the World and the Devil* (2:2, 3).

"Wherein ye once walked according to the course of this world according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience" (2:2).

"Wherein ye once walked". An inward state of sin manifests itself in outward acts of sin as an atmosphere in which we live and move and have our activity. Sin is the habitual sphere in which the natural man lives, just as fish live in water or birds in the air. Instead of delighting in the law of God, men delight in sin. They are never so happy (after the fashion of sensual happiness) as when they are engaged with their cronies in sinful enjoyment. That is the habitual life in which their thoughts and actions manifest themselves. I remember once meeting a man in a poolroom (in the days before I became a Christian) with whom one could not talk a minute without sensing the atmosphere of evil in which he lived. Not only in his words, which were foul beyond expression, but also in his facial expressions and in his attitude, evil seemed to exude from every pore. I still remember the feeling of disgust which I felt at contact with him, though I was then, like him, dead to spiritual things, and pharisaical pride led me to turn away from him with a figurative gathering of my self-righteous skirts about myself! There are various kinds of sin, and the devil blinds our eyes to our own faults but makes us quick to discern the faults of others.

"According to the course of this world". Literally, this is "the age of this cosmos". The expression is used only this once in the New Testament and is variously explained. Some think that it is to be translated "according to the life or spirit of this world", while others think it should be translated "according to the age of this world" with a contrast implied between the atmosphere of the present

evil age and that of the age to come. The *Zeitgeist* of the Germans is perhaps the nearest translation of the thought of the phrase, or in English, the "spirit of the times", which is, of course, under the direction of the devil and is wholly one of independence of God's control. Walking in sin is, then, walking just as the people of the world walk, in rebellion against God and in obedience to Satan.

"According to the prince of the powers of the air". This of course refers to the devil, or Satan, who is in control of all the powers of evil. But what does the phrase "powers of the air" mean? "Air" is the transliteration of the Greek word, and it is quite possible that the word means literally that, for the idea is a common one that the devil is in control of evil spirits who dwell in the atmosphere. Others hold that the word is equivalent to "darkness" and refers to the powers of darkness, or the realm where dwell evil spirits in rebellion from God. Possibly the best explanation is that which refers the "air" to the spiritual realm, and refers the expression to spiritual regions, or to the state of being in which the evil spirits exist without visible bodies.

"Of the spirit that now worketh in the sons of disobedience". This is of course Satan. The tremendous statement is made that Satan now works in the lives of those called the "sons of disobedience". They are under domination of Satan, and their hearts are the realm in which Satan works. The "sons of disobedience" are not chil-

dren of God who are disobedient but, nevertheless, children of God. It is a typical Jewish expression to denote the disobedient, i.e., the unredeemed. "Sons of famine" are those who are

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famished, "sons of Belial" are the worthless ones who are under the domination of Satan. Here it means simply those who are in rebellion against God.

The thought that Satan works in the hearts of the unredeemed gives us an explanation of the actions and attitudes of the unsaved which accounts for the lives which they live and the wickedness that seems otherwise unexplainable. This does not mean that they are acting without freedom of their wills, for they are free to do whatever they wish; but since they are dead in sin, they give themselves freely to obedience to sin and Satan (Rom. 6:15-23), so that their wills are the willing captives of Satan. We do not understand how Satan works in the hearts of the disobedient, but that influence is something that is to be feared and opposed by prayer and by struggle with the help of the Holy Spirit when we are redeemed. The greatest help Satan has in his domination of men is the deception so common in the world today that Satan is not a real, personal spirit. As long as Satan can deceive us as to his reality, he can work too often unopposed in our lives. Praise God, when we are born again we are set free from the domination of Satan, and can present ourselves freely unto God as alive from the dead, and as willing servants of Christ!

DISTRICT PRESBYTERIAL MEETS AT VINELAND, N. J.

A MEETING of the women's presbyterial, representing four New Jersey areas, was held on October 14th at the Covenant Orthodox Presbyterian Church of Vineland, N. J. In addition to the host church, the delegates represented the Calvary Church of Bridgeton and Faith Church of Pittsgrove. About forty women were present.

Devotional exercises at the morning session were led by Mrs. E. L. Robinson of Vineland, after which a general quiz on the series of studies, "Missionary Heroes of the Past", by the Rev. Robert S. Marsden, appearing serially in *THE PRESBYTERIAN GUARDIAN*, was conducted by Mrs. J. H. Hunsberger, also of the host church. The quiz covered the articles

appearing from December, 1938, to November, 1939, and served as a means of refreshing the memories of the members, as well as providing an interesting and inspirational test. Mrs. Everett C. DeVelde, wife of the pastor of the host church, then led a discussion on "Missionary Growth". The points covered in this discussion concerned growth in knowledge, zeal and service, as these related to the individual members and to the presbyterial association, as well as the question of the local society's growth in numbers, its influence in the church, and its concern for the unsaved in the community.

After luncheon and a meeting of the executive committee, devotionals were led by Miss Mary Roecap of the Calvary Church of Bridgeton. A brief business meeting preceded the featured address of the afternoon—a talk by the Rev. Bruce F. Hunt, recently returned missionary to Manchukuo, who told of his experiences at the hands of the Japanese both before and during the war, and of his eventual release from internment.

Why I Came to Westminster Seminary

(Concluded From Page 306)

with a firm hold on those great fundamental doctrines which the Lord has taught in His Word. . . . I believe most firmly in the doctrines commonly called Calvinistic and I hold them to be very fraught with comfort to God's people."

Being profoundly persuaded of the truth of this good man's statement, I chose the seminary where the Calvinism which he proclaimed is still taught, uncontaminated by the poisons of Liberalism and undiluted by the waters of Arminianism.

PAUL JEWETT
(Wheaton College—
Regular Baptist.)

I am in Westminster Theological Seminary by the grace of God. His hand pointed it out in the darkness, and guided me to it through doors that had been closed.

What reason is there for studying theology in this time of war? I am sure that the men of Westminster agree that the war is supremely worth winning. But we are here because we

have an enemy worse than Hitler—the enemy of unbelief which can bring worse wars than World War II and conditions worse than war. We are here to equip ourselves to proclaim the message of God's sovereign grace.

DONALD T. KAUFFMAN
(Houghton College.)

To the student who is a Presbyterian by conviction, and who believes the standards of the Westminster Confession, the courses offered in many liberal arts colleges represent a trial of faith. Modern philosophies attack viciously the creeds and the Scriptures upon which the creeds are based. Economics, social sciences and biology today have no place for a sovereign God or a sinful humanity. The theological student usually looks forward, therefore, to his divinity studies, when he will find the answer to all that has challenged his faith. Too often, however, the instruction in theological colleges is a continuation of undermining influences. Historic doctrines are restated, with their meaning frittered away. The authority of Scripture is invalidated by subtle forms of higher criticism.

Because I desired a theological education which would be both scholarly and orthodox, I applied for admission to Westminster Theological Seminary. During my arts course, also, I had become interested in the study of Hebrew and hoped that I might gain further knowledge in the Semitic field. The Old Testament department at Westminster was recommended to me as one which would be of great help, and I am finding it so.

DAVID W. KERR
(University of Western Ontario—
The Presbyterian Church in Canada.)

Westminster's unique appeal of solid Christian scholarship based upon the Reformed interpretation of Scripture was partly the reason for my enrolling as a student this year. Westminster's faculty, men of a Godly and scholarly calibre combining deep learning with earnest Christian piety, contributed no little part also.

Here is found a beacon light set on a hill, diffusing God's truth; standing against attack; firmly and securely founded upon the whole counsel of the Triune God.

STEWART LEWIS
(Wheaton College—The Orthodox
Presbyterian Church.)

I was impressed with the Westminster Seal on the cover of the catalogue. The pulpit, open Bible, and sword were most significant. And the motto above, "The Whole Counsel of God", was witness that Westminster does not exist to defend and to propagate particular doctrinal side-issues of the moment, but rather to present the systematic, self-consistent program of all that the Word of God teaches, in a way that is at once scholarly, reverent and orthodox.

DAVID BLAIR MUIR
(Calvin College—The
Orthodox Presbyterian Church.)

Having tasted of the "unsearchable riches of Jesus Christ" and having full assurance of my own salvation, I found myself with a burden for those "without God and without hope". Motivated by my love for my Lord and for lost souls, I realized the need for a thorough and fundamental preparation that would best fit me for my Master's vineyard—preparation for the preaching of the gospel as well as the defense of God's precious truths. I am thoroughly convinced that the Lord Himself led me to Westminster that I may receive here the best preparation possible and thus be adequately prepared for His ministry.

WARREN LEE OLIFF
(William Jennings Bryan University—
The Orthodox Presbyterian Church.)

Perhaps the main reason why I came to Westminster Theological Seminary was that I had reason to believe that it was devoted to thorough Calvinistic scholarship and the evangelical faith; moreover, I was told that "the Spirit is there". A second reason for my selection of this seminary was its elective system, with its emphasis on the exegesis of the Bible in the original tongues. A third reason was its proximity to the great centers of history and culture in this country.

OLIVER PAGE
(Hope College—Congregational.)

That Westminster should on the one side be attacked by liberals for its "narrow conservatism" and, on the other, maligned by some evangelicals, who ought instead to be its friends and helpers, for being "too orthodox" seemed to me singularly impressive. From the very beginning the true gospel has always evoked hatred and antagonism, and its messengers have

been racked and slain. Our Lord Himself said, "Woe unto you when all men speak well of you! for so did their fathers to the false prophets." In no wise does it follow that the most blessed condition is reached when all men speak ill of the Christian, but "peace at any price" involves a denial of the truth. Westminster's distinctive defense of the truth of the Holy Scriptures and historic Christianity was reason enough to make this the seminary of my choice.

JAMES W. THOMPSON
(Wheaton College—Baptist.)

PHILADELPHIA CHURCH HOST TO MACHEN LEAGUE RALLY

THE Machen League of Philadelphia Presbytery of The Orthodox Presbyterian Church held its fall rally and election of officers on Saturday, October 17th, at the Knox Orthodox Presbyterian Church of Philadelphia. Pastor of the host church is the Rev. George W. Marston.

Despite heavy rains and the difficulties of war-time transportation, about seventy-five delegates and friends were present. At the afternoon meeting the address was given by the Rev. Eugene Bradford of Fawn Grove, Pennsylvania, on the text of John 10:16. Following a box supper, the address of the evening was delivered by the Rev. Professor R. B. Kuiper of Westminster Seminary, on "Christianity and World Conflict".

Newly-elected officers of the Philadelphia Presbytery's Machen League are: Norma Remsen, President; Ruth Ann Minner, Vice-President; Eleanor McClay, Secretary; and Edith Hood, Treasurer.

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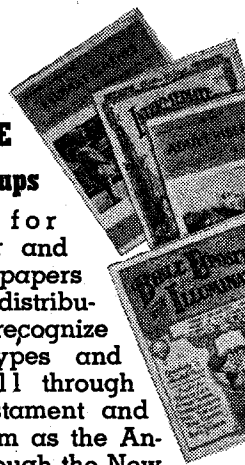
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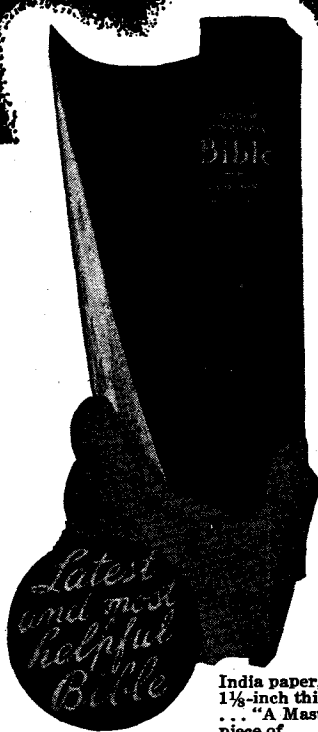
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