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The Christian in Overalls

"The Christian in the Twentieth Century World"—PART 4

By JOSEPH GRITTER

Secretary of the Christian Labor Association of the United States

THERE is an inherent dignity in labor that is not appreciated as it should be. Too many workers in our age look upon labor as something that cannot be avoided altogether, but of which one ought to do as little as possible. That attitude is found among city workers more than among the rural laborers—and for good reasons. Our age of invention, of mass industries and production lines has created many jobs that have a ruinous, degrading effect upon the worker, physically and mentally. When a person is hardly more than an automaton, only a cog in a machine that is mass industry, labor is apt to become drudgery. Then to retain consciousness of the divinely-given dignity inherent in labor is difficult indeed.

The rural worker has not that problem. His work is varied. It changes constantly. It requires mental as well as physical application at all times. And, what is very fundamental, it is more directly and closely related to the institution of labor by the Creator immediately after the creation of man. It is recorded in Genesis 1:28 that God charged man to "replenish the earth and subdue it", and repeated in Genesis 2:15 in the words, "God took the man and put him into the garden, to dress it and keep it". Adam and his descendants for several generations were farmers, tillers of the soil and keepers of herds. The labor of the rural worker of today is still the same as that given to Adam at the creation

of the world. It is of first importance among all labor. Without the fruit of the field, men cannot live. The visual evidence of that fact, and the fruitful result of such labor which is always apparent, lends to rural labor an interest and joy that keeps such workers ever mindful of the dignity of their work.

It is true that the same cannot be said concerning the work of millions of laborers who are occupied in large industries. Nevertheless, their work too has an inherent dignity about it. All honest labor has. The brief charge to "replenish the earth and subdue it" contains everything in principle that can be said in regard to the value of all labor in the sight of God. But, it takes a Christian to appreciate it! The all-wise Creator placed in the earth all that was needed not only for the daily necessities but also all that was necessary to develop the conveniences, comforts and luxuries which we enjoy in this twentieth century. God gave to man the physical and mental ability to bring the wonders of creation to fruition. His is the glorious task of developing the potentials! But—and this is too often overlooked—God wrought it all! We are only instruments in His hand, stewards to whom His property has been entrusted. The worker who is conscious of that, who realizes that he is a co-laborer with God in the development of God's wonderful creation, can appreciate the dignity inherent in his labor, however

arduous his task may be.

In this connection, we may not fail to point to the effect that sin has had upon labor. Through its effects, man's labor has in many cases become toil-some. Thorns and thistles, plagues and calamities, have made labor hard and difficult. The fruit of man's work is often meager. On the other hand, it is equally true that God upheld man in his position above the material creation, so that in spite of adversities he can still, by the grace of God, subdue the earth, replenish it and develop it to an extent that labor can still be a joy and life bearable. That is a blessing that God has given to mankind in general. But, again, it is only the Christian who can fully appreciate it, who can see the greatness of his task under God, who can, observing the marvels of the earth and its beauty in spite of sin, conscious of his place in it, exclaim as David did in Psalm 8:

"O Lord, our Lord, how excellent is thy name in all the earth! . . .

What is man, that thou art mindful of him? and the son of man, that thou visitest him? . . .

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: . . .

O Lord, our Lord, how excellent is thy name in all the earth!"

That laborer who can thus praise his Creator is a Christian. He has caught a vision of the dignity of his work, of the gloriousness of his task as underlord. He understands that all labor, however menial or arduous it may be, if performed in the spirit of service to his God—that the Creator of all may be glorified—is noble, dignified and sanctified!

The Rights and Duties of the Laborer

Speaking of rights and duties of labor in one breath is not in accordance with accepted practices of present-day labor leaders. The position taken is this: There are two hostile forces, one represented by capital, the employers, and the other by labor. It is labor's responsibility to fight for and defend its rights; insistence upon performance of its duties can be left to the other group. Likewise labor must

emphasize the duties of the employer, leaving the defense of the employer's rights to him. Thus a certain balance is supposedly achieved. But the result has been continuous warfare between the two groups. The class struggle is the result of that philosophy of labor relations.

The Christian who is faced with the problem of what constitutes a proper relationship must consider his duties and the employer's rights as well as his own rights and the employer's duties. Thus only can he establish relationships that are based on justice.

In his search for principles that will guide him in the establishment of proper relationships, the Christian worker must turn to the Bible. And it is not surprising at all that some of the most basic principles are found right in the first chapters of Genesis. Since there is found a record of laws and ordinances which God instituted before the fall of man, much may be deduced from them as a basis for Christian social action in the field of labor relations. The relationships and ordinances there established harmonize fully with the will of the Creator. Hence Christian principles based on them may be accepted as also in harmony with that will.

In Genesis 1:27 to 29, a basis for several of such principles was established. There is first of all the statement that God created man in His own image, after His likeness. That placed an inherent value, dignity and

honor upon man that may never be ignored. No one has the right to deal with men as if they were animals, pieces of machinery, or clods of earth. Man is never a part of the machinery of production; he stands much higher than that. He is a physical-spiritual personality, with needs for body and soul. As such he must be regarded. It is a right which the worker may demand of his employer. At the same time it involves also the duty to regard the employer also as an image-bearer of the Creator. And it imposes upon the worker the duty towards himself of not misusing his body by too strenuously seeking the goods of this world while at the same time neglecting the needs of the soul.

A second principle that was laid down in the charge given to Adam is this: Man shall live by the fruit of his labor. That principle is taught throughout the Scriptures. It is an ordinance of God. It is not wrong to draw the conclusion that it is in accordance with the will of God that he who labors well shall live well. And since the family was instituted by God Himself, and the responsibility of providing for daily needs was placed upon the head of the family, the man, it is entirely right to claim that it is God's will that the head of a family should earn enough to be able to provide for it properly. That means more than bread and clothing. God gave to all men the charge to develop His creation, and He gave a wide diversity of talents and abilities. All of them are necessary to bring the glory of the creation to full fruition. There must be opportunity therefore for education and proper training. The Christian worker has the right to seek such conditions of labor as will enable him to provide for his family all that is necessary for the care and training of those dependent upon him. The Christian indeed need not take a back seat for anyone when it comes to promoting the establishment of good labor conditions. However, there is a fundamental difference in the motive. The unbeliever has no purpose except the advancement of human interests and honor; the Christian has in mind the service and honor of his God.

That it is the duty of the worker to render good service, to do good
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The Challenge of Jewish Missions

By the REV. NED B. STONEHOUSE, Th.D.

Professor of New Testament in Westminster Theological Seminary

THIS article is written in an effort to enlist the support of a wide circle of readers for the vigorous prosecution of the work of bringing the gospel to the Jew. An appeal for the support of Jewish missions will perhaps suggest that this is another request for money. As a matter of fact, the work requires money, and I have no hesitation in urging churches and individuals to contribute generously to the program now carried on under the Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church. But that is not the main point of this appeal. The purpose rather is to present to the churches, including members as well as pastors, the challenge to engage directly in Jewish evangelization.

The New Testament Viewpoint

According to the New Testament, the challenge of Jewish missions is essentially the same as that of Gentile missions. "Go ye" and "teach" applies to the Jews no less than to the Gentiles. If the Scriptures compel us to believe that it is our urgent business to reach the non-Jew in our communities with the gospel, how shall we justify less concern for the Jew?

Indifference to Jewish missions seems frequently to be excused on the ground that the Jews have forfeited the right to much consideration because of their participation in the crucifixion of Jesus. There is surely no basis for this form of antisemitism in the New Testament! According to the teaching of Paul, indeed, the judgment of God has come upon the Jewish people because of their actions against Jesus and His followers (I Thess. 2:15f.). At the same time we search in vain for any evidence of unconcern for their salvation. On the contrary, the apostle Paul frequently insists that the gospel is the power of God unto salvation "to the Jew first and also to the Greek" (Rom. 1:16; cf. 2:10). Paul in fact dares to say that he could wish to be anathema from Christ for the sake of his brethren according to the flesh, and he gives fervent expression to his heart's desire that they may be saved (Rom. 9:1ff.; 10:1). And we may also recall

that he frequently dwells on the glorious consequence of the manifestation of the divine grace, that in Jesus Christ there is no distinction between Jew and Greek (Rom. 10:12; I Cor. 1:24; 12:13; Gal. 3:28).

It follows, then, that Jewish missions no less than the evangelization of Gentiles is the business of the whole church. Our responsibility is hardly discharged if we do nothing more than contribute to the support of work done by others. The Jews in our communities present a challenge that we dare not overlook.

A Practical Program

However ready you may be to concede that the conclusion drawn here is correct, you may naturally enough protest that the successful prosecution of work among the Jews requires special knowledge of the Jewish mind and special techniques in presenting the message. Even though we recognize that the human heart is everywhere essentially the same and that the gospel is a single gospel, we may shrink from engaging energetically in the evangelization of the Jews because of the practical difficulties. The Jews are a "peculiar people" in the sense that their life is remarkably isolated from the life of the Gentiles, even in democratic America. How shall we overcome the barriers and obstacles that confront us? Can we meet the challenge of Jewish missions in spite of the practical difficulties?

It appears to us that we enjoy today an unusual opportunity to meet the challenge in a manner never before closely approximated, if we will avail ourselves of the specialized knowledge that providentially is present in our midst. In short, we wish to urge the churches to seek to coordinate their efforts with the work that the church as a whole is seeking to do through the ministry of the Rev. David Freeman, who is working under the Committee on Home Missions.

Would it not be a splendid source of encouragement and help to the local churches undertaking to evangelize the Jews in their communities if the services of Mr. Freeman were utilized? The record of the past, con-

firmed again by the meetings in New York City reported in THE PRESBYTERIAN GUARDIAN a month ago, indicates that Mr. Freeman has frequently been very successful in attracting Jews to hear his special messages. Now, we would not suggest that it is enough to present the gospel to the Jew from the public platform. If such a program is to be successful, it must be both preceded and followed by personal work. In the various communities, the success of Jewish evangelism will necessarily depend to a considerable extent upon the enthusiasm and energy of the local pastors and people. But Mr. Freeman can also be of great help here. Besides conducting public meetings, he can give the benefit of his experience in counselling local groups and, to a limited extent, can aid directly in the preliminary and follow-up work. We repeat, however, that in the main the burden would have to rest upon the local workers. In the past, when something approaching this method has been tried, have not the local churches perhaps been content to depend too largely upon the impact made by the public meetings?

Unfortunately Mr. Freeman can be in only one place at a time. Our resources, moreover, are limited. Accordingly, we believe that itineration of the kind outlined above will have to be rather restricted at present. It would seem to be a wise use of the resources available to concentrate such efforts in the areas most easily reached by Mr. Freeman. It is obvious that overhead expenses would be kept at a minimum and that there would be the least loss of time if the coordinated efforts were centered in the area where Mr. Freeman makes his headquarters, namely, Philadelphia.

It should be added that the program conducted by the Committee on Home Missions contemplates that Mr. Freeman will continue to devote a considerable part of his time working as a missionary in the area where the church of which he is pastor is located. He will continue to have an immediate and exclusive responsibility for that field. And we trust that the church as a whole will contribute gen-

erously to carry on that activity. We reiterate, however, that the main thrust of this appeal is that the local churches seek individually to meet the challenge which exists because of the presence of nonchristian Jews in their communities, and to acquaint them with the opportunity of securing the help and advice of Mr. Freeman.

Gifts for the work may be sent directly to the office of the Committee on Home Missions at 728 Schaff Building, Philadelphia 2, Pa. Correspondence with respect to the work may be directed to that office or to the present writer, who is serving on a sub-committee charged with the supervision of this work. If you wish, you may of course write to Mr. Freeman himself.

Worcester's South Hill

SIX years ago the congregation of Calvary Orthodox Presbyterian Church of Worcester, N. Y., whose pastor is the Rev. John C. Rankin, received permission to use a country schoolhouse for a small extension work among the spiritually depressed, destitute and underprivileged dwellers on Worcester's "South Hill". The work begun at that time has been carried forward, though somewhat intermittently, ever since.

During two recent months five worship services have been held in the schoolhouse on South Hill. Mr. Rankin, however, modestly gives the major share of the credit for this work to Mrs. Rankin, who by God's grace was the means of winning the first convert to the Lord Jesus Christ. That convert was Mina, who quietly and gently was born into the kingdom of God. Through Mina's testimony, her mother and several brothers and sisters became interested. Among these, and including the mother, three have been baptized and four received into the fellowship of the church. Moreover, they give evidence of having kept the faith.

The people on

A Sermon by Dr. Machen

THE series of articles on "The Christian in the Twentieth Century World" will be interrupted, next issue, in order to bring to our subscribers a very special Christmas gift—a sermon by the late Rev. J. Gresham Machen, D.D., Litt.D. Hitherto unpublished, this sermon entitled "Jesus Only," and based on the moving story of the Shunammite woman told in II Kings 4, is another of the priceless gems from the devoted and gifted pen of Dr. Machen. It is a rare privilege to be able to offer it at this Christmas season to our readers.

Since war restrictions prevent us from printing extra copies, those who contemplate sending The Presbyterian Guardian as a Christmas gift, and who wish such gift subscriptions to start with the next issue, should send in their Christmas list immediately.



Some of the Dwellers on South Hill

South Hill have long been religiously destitute. The men are more than likely to be profane. But, due to a kind of clannish family spirit, immorality is not a major problem. God in His providence has opened the way for a work among these people, and His Holy Spirit has led and is leading. This is just another of the little-known evangelistic efforts of churches of The Orthodox Presbyterian Church. No publicity, no fanfare, and no vast and far-reaching results have attended such obscure missionary endeavors, but in the scales of eternal values they are proven mighty in the advancement of the kingdom of God and the glorification of His name.

BRANCHTON CHURCH HOST TO MACHEN LEAGUE CONFERENCE

ON Friday evening, November 5th, more than half a hundred young people gathered in New Hope Orthodox Presbyterian Church, Branchton, Pa., for the opening meeting of the fourth annual Bible conference of the Machen Leagues of Western Pennsylvania. The conference theme was "In His Service", and the opening message was delivered by the Rev. Robert S. Marsden of the denomination's mission committees.

Sessions were continued on Saturday morning at Faith Orthodox Presbyterian Church, Harrisville. Ten delegates were present from Pittsburgh, and the remainder from Harrisville, Branchton, West Sunbury and Slippery Rock. Morning classes were led by the Rev. Calvin K. Cummings, the Rev. Charles G. Schaufele, pastor of the host churches, and Mr. Marsden. Topics discussed were "God's Call to Service", "Enlisting for Service", and "Vacancies in the Ranks".

Saturday afternoon was devoted to recreation at near-by Seneca Hills, site of the summer conference sponsored by the Harrisville and Branchton churches. At seven, a song service of the old hymns of the church was followed by the showing of motion pictures in color, taken by Mr. Marsden during his trips through the churches and home mission fields. On Sunday afternoon and evening, the closing messages of the conference were delivered by Mr. Marsden.

With the Standing Committees

OF THE ORTHODOX PRESBYTERIAN CHURCH

Home Missions

A VISIT to the Presbytery of the Dakotas, one of our largest fields of home missions and church extension, was a blessed experience of the general secretary during early October. At the invitation of the presbytery, I attended its meeting at Bridgewater, S. D., and then visited the churches in South Dakota. That presbytery covers the states of Colorado, Nebraska, North and South Dakota, and it is nearly a thousand miles between the extreme boundaries. Yet presbyters gathered from all parts of the area, several of them traveling more than five hundred miles to attend. I was much impressed with the number of elders who were in attendance—elders who are farmers and who had left their work during the busy season of corn-picking to attend to the business of the church.

The Orthodox Presbyterian Church now has fifteen congregations within that presbytery and about thirteen ministers. There are also about seven chapels and missions which are connected with our denomination. Only two fields are now self-supporting, the rest receiving home missions aid. One field, the Westminster Church of Hamill, S. D., recently joined the Calvary Church of Volga in being self-supporting. At least three other fields plan to hold congregational meetings to take up this matter during the next few months. All the fields have this as their immediate goal, and the people of the presbytery would be delighted if funds now used in subsidizing these fields could be freed for the opening of new work. It is my belief that there is a real possibility that our denomination will have a number of strong churches within that presbytery before many years.

The Rev. George W. Marston has completed his work on the Pacific Coast and is now holding meetings in Volga and Rutland, S. D. He will go from there to Rochester, N. Y., where he will conduct meetings in late November and early December, after which time he will spend a short while in Washington, D. C. He will be free after the first of the year for at least one or two series of meetings. He is

prepared to present the following series of messages at such meetings: "Evangelistic Messages"; "The Christian Life"; "The Ten Commandments"; "Six Aspects of Salvation"; "Our Presbyterian Faith"; and "Personal Work".

—ROBERT S. MARSDEN

Foreign Missions

WORD has been received indicating that the Rev. Clarence W. Duff has left Portugal and is continuing his journey to Ethiopia via Portuguese East Africa. Since only cablegrams have been received, we are unable to ascertain why it was not possible to book passage through the Mediterranean. No word has been received of his arrival at Lourenço Marques, but we look for a communication at any time.

We have been informed that the proposed laws severely restricting missionary work in Ethiopia have not been adopted. Instead, a code has been enacted which will restrict missionaries to labor in particular fields which are assigned to them, but will not prevent their witnessing to Coptic Christians in that field. An accurate copy of the code which has been set up to govern missionary work in Ethiopia has not yet been received, but sufficient is known to enable us to rejoice that the Ethiopian government will not make an attempt, as had been feared, to bind the gospel. We are indebted to the Rev. E. Leslie Whitaker, secretary of the Sudan Interior Mission, for this encouraging news.

No great advance has been made in the preparations of the Rev. Bruce F. Hunt to go to Free China. Indications are that some missionaries of other agencies have set out for Chungking, via Portugal and South Africa. From there they intend to proceed to India, where they hope to secure air transportation to Chungking. No word has been received of any of these having reached his destination. The United States government is in a position to provide means of transportation more direct than this devious route, and application has been made for such passage.

—ROBERT S. MARSDEN

Christian Education

THE new Sunday school lessons for beginners have gotten off to a fine start. Those who are using them seem enthusiastic about them. One pastor's wife who is using these lessons says about them:

"I find the work very satisfactory. I have made very few changes and the children seem to enjoy their class much more—I know that it is true in the case of my own little son! They always get a big thrill out of every new thing that appears each week, and the continuity of the lessons is a big help. My congratulations to you in obtaining one so competent".

One group of churches didn't seem to know what a flannelgraph is. Let me say in passing that it is easy to make flannelgraph boards at home. If no plywood is obtainable, take a heavy cardboard about three feet square and cover one side with outing flannel (our committee can supply you with the outing flannel at cost). Then paste a little piece of outing flannel on the back of any pictures you may have, or cut suitable pictures from books and magazines, and you have a flannelgraph. A de luxe board, already prepared, can be purchased for two dollars from A. J. Curtis and Son, 106 Marion St., Rochester 10, N. Y., and an excellent small folding easel, 46" high, can also be purchased from them for \$1.50. A larger easel 62" high can be had for two dollars. Once you have started using the new teaching methods, your discipline problems will largely disappear, and the children will be eager to come to the class. Once the system is started, it should not take much more time in preparation than the old lecture method, and the delight of the children in the new methods will, we are quite confident, more than repay the time and effort spent.

Among the materials suggested was a "picture-board". We expected to be able to supply them from our office, but find that they are no longer being made, due to war restrictions. They can be made at home, however, and instructions for making them are given with the lessons.

—FLOYD E. HAMILTON

Three White Turkeys

A Thanksgiving Story for the Children's Hour

By HARRIET Z. TEAL

THE little turkeys had been so fluffy and cute when Daddy brought them home several months ago. Then they looked very much like baby chicks, except that the long bare necks gave them rather a funny appearance.

There had been four turkeys at first, but one got his feet wet "and then there were three" (after the fashion of the old "counting-out" rhyme).

But as Jack and Joan, the Scott twins, stood watching them eating their breakfast in their wire pen on this breezy morning in the middle of October, the turkeys were no longer either little or cute.

"My! Aren't they getting big! Jack, do you think they're full-grown yet?"

"Noooo, of course not. They'll be a lot bigger and fatter by Thanksgiving", Jack answered his sister, with an important air of superior knowledge.

"I think the turkeys are pretty, their feathers are so pure and white", went on Joan.

And truly, though turkeys as a rule are not considered pretty, being rather gawky and awkward in appearance, these, because of their snowy plumage, had a beauty of their own. Not a single dark feather marred the pure whiteness of any one of the three.

Jack and Joan had named them all. Jack's was "Snowball", Joan's "Snowqueen", and the biggest one, which belonged to Mother, they called "Snowdrift".

When the turkeys were little, Daddy had given one to each twin, saying that if the twins could take care of them and keep them alive till they grew to be fat, full-grown turkeys, the money from selling them should be their own to do with as they pleased. The third turkey, which was Mother's, was to provide Thanksgiving dinner for the Scott family. So it was the daily duty of Jack and Joan to fill the feed-trough, and keep fresh water in the water pan for the three white turkeys.

The children liked to stand by and see the turkeys enjoy their food. It was fun to see them give a sharp peck at the grain, giving a sort of toss so that a good deal of it was lost, falling

through the wire floor of their pen to the ground below.

"I think they're kind of dumb", commented Jack, "wasting their food that way, instead of eating it right".

Joan was watching one that was taking a drink of water. "Look, Jack, see how he holds up his face toward the sky every time he takes a drink. Do you think he's thanking the Lord for his breakfast?"

"Noooo! He just puts his head back that way so' the water will run down his throat", answered Jack, much disgusted with his sister's ignorance.

"Well I was just thinking", continued Joan, "about our Thanksgiving memory-verses we're learning in Bible school—remember the one that says, 'Let everything that hath breath praise the Lord . . .'"

"Well, turkeys can't pray—Don't you remember that teacher said only mankind—that means people—are made in God's image, and they are the only ones that can know Him and pray to Him. Animals and birds aren't made in the image of God".

"But", objected the little girl, "Miss Mary said that everything is made by Him and to glorify and praise Him. How can turkeys and— and animals, and trees, and things praise the Lord?"

"I don't know; we'll have to ask Mother about it—but let's race Lady Wynne down to the orchard and back, first—Hi Winnie!"—to the beautiful gold and white collie as she came bounding up to them.

Then the three were off. What a morning it was for a race! The warm, damp southeast wind seemed running with them; so did the little clouds that raced overhead, and the red and gold and russet leaves flew past as though determined to get there first. Then back again to the house—Jack beat Joan—and Lady Wynne beat both.

Then the two children burst into the back door like small tornadoes, leaving the collie sitting on the porch gazing wistfully at the door, for she was not allowed to come into the house, unless especially invited. "Mother", they both cried, as soon as they could get their breath, "how

can our turkeys praise and glorify the Lord?" "When they don't even know about Him", added Jack.

Then their Mother explained that the creatures that God has made show what a wonderful Creator He is by just living and being what He made them to be, and in showing forth, too, the wonderful care that God takes of all the living things He has created.

"Do you remember, children, the verses we read in the Bible that tell how God cares for the little sparrows? He gives the ravens food, and feeds all His creatures and guides them by the instincts that He has given them. For instance, some birds fly far away to the warm southland, when it is cold winter here, but when it grows warm again in the springtime, the birds come flying back again.

"The beavers cut down trees to make their beaver-dam across some stream, and then build up their wonderful mud houses out in the water, where they can live and be safe from their enemies. Some other animals and birds are the colors of the woods and fields and rocks where they live, and our Lord has made them so for their protection. And so all these things help to show forth the power and wisdom of our great God".

"Oh", broke in Joan, with a little sigh, "I am so sorry for the poor little birds and animals because they can't know Him, and I am so glad that God is my heavenly Father and I can know and thank Him".

"Yes dear, we can indeed humbly thank our heavenly Father for the privilege of knowing Him through Jesus Christ our Saviour. And now", continued their Mother, "I want to tell you of still another way in which these creatures, who do not know Him themselves, can be for His praise and honor. God has given them into our care to be used by us to glorify Him. Let us take for example our own Lady Wynne. She is a beautiful and well-behaved doggie—why? Well she is beautiful, partly, because she is properly fed and her coat is well brushed. And she is well-behaved because she has been patiently trained and kindly treated".

"What about our turkeys, Mother?" asked Jack who liked to stick to the case in point. "How can we glorify and praise the Lord with them?"

"By our right use of them, and of

the money that comes from selling them", explained his mother.

But now it was school time, and Jack and Joan hurried to gather books and lunch boxes, coats and caps. Then a quick kiss for Mother and they dashed down the lane to meet the school bus.

* * *

"Mommie", said Joan, coming into the kitchen several days later while her mother was preparing the evening meal, "I've been thinking and thinking about what you said about glorifying and praising God with the turkeys—and things He has given to us—and—I wanted to ask you—if Jackie and I sell our turkeys, will it be wrong for us to spend the money for ourselves?"

"O no, dear, our heavenly Father is pleased to have His children use and enjoy some of His good gifts themselves, and of course He is glorified when we thank and praise Him who gives us every good and perfect gift". Then her Mother added, "Of course you know, Joanie dear, that one-tenth of all we have is the very least that we should give back to Him, for He has given us every bit of it".

The weeks passed by until, at last, there was just one more week before Thanksgiving, and the children were already planning how they would spend their "turkey-money". Joan knew just what she wanted—pretty new curtains for her bedroom and maybe there would be enough money for a new, pink cover for her bed. Jack had not quite decided; there were so many things he wanted. Their Daddy said the turkeys were unusually fine and fat, and should bring a good price.

One afternoon their Mother, looking down the lane, saw the twins, on their way home from school, coming along slowly side by side, apparently deep in conversation. Once they even stopped and stood talking a moment, as though they had something very important to discuss. Then suddenly they broke into a run and raced the rest of the way up the lane and came dashing into the house.

"Mother", they cried, in chorus as usual, "we have decided what to do about our turkeys". Then they explained, "The Coates children, Mary and Danny, are in our room at school, and today we found out that their father has been sick for a long time

and they have hardly any money and can't have any nice Thanksgiving dinner—only old beans, or something". "So Mother", added Joan, "I want to give them my turkey for their dinner, and Jackie will sell his and give them the money for the other things they need. Then we can praise the Lord with our gifts, and they can praise Him for His good gifts to them".

At the supper table they told Daddy all about it too. He was pleased and touched that his children wanted to do such an unselfish act, and especially so, because their main reason was that in this way the Name

of the Lord might be glorified.

He said, "And so Snowball and Snowqueen have been made a special thank-offering unto the Lord. Mother, isn't there some way in which Snowdrift can have a part in this too?"

"Well", replied Mother, "I've been wondering whether we might not invite several lonely soldier boys to our Thanksgiving dinner".

"O yes, let's do", chorused the rest of the family. And before the Scott's asked the blessing that evening, they repeated together the Thanksgiving memory verse (Psalm 150:6), "Let everything that hath breath praise the Lord. Praise ye the Lord!"

What Climate of Opinion?

By the REV. PROFESSOR PAUL WOOLLEY

EVERYBODY in any one place breathes the same kind of air. This is true not only of the air that we breathe physically but also, to a very large degree, of the spiritual or mental atmosphere. Such an atmosphere has been very aptly called "the climate of opinion", and no one can entirely escape it. Today the climate of opinion is distinctly hostile to Christianity. A spiritual and mental effort is required to resist its insidious effects.

These climates grow from the influence of the opinions of leaders of thought and action. They cannot be altered all at once. But a man can create a climate of his own, and through it can gradually influence the general climate. Such an effort requires serious thought and consecration to the task. Climates of opinion grow out of systems of thought. Do you have such a system? Is it a Christian one? If it is, it will be different from that of the mass around you.

Systems of thought are based on distinctive principles, and a Christian system of thought must be based on definitely Christian principles. For the purpose of keeping such Christian principles before a thinking public, *The Westminster Theological Journal* is published. Its task is to set forth the bases of a Christian climate of opinion, to apply those basic principles to actual problems, to test current thought by the standard of Biblical norms. It is issued twice a year,

in November and May, at the nominal subscription price of one dollar a year. Five volumes have already appeared, and the first number of the sixth, that for November, 1943, is now on sale. The *Journal* deals with fundamental matters. It is not for bedtime reading at the fag end of the day, when the nervous system is exhausted. The current issue, for example, has an article, which is the product of much thought and labor, on the basic Christian principles of law in the state. It is written by a graduate of Westminster Theological Seminary, a doctor of philosophy of the University of Pennsylvania, now a member of the teaching staff of McGill University in Montreal—Dr. W. Stanford Reid. In addition to this, there is an article by the Rev. John H. Skilton, Assistant Professor of New Testament in Westminster Theological Seminary, on the new Roman Catholic translation of the New Testament, and there are reviews of fifteen current thoughtful books. Anyone who wishes to nourish, in his own thinking and in others, a climate of opinion which is favorable to supernatural, Biblical Christianity should be a regular reader of *The Westminster Theological Journal*.

A casual survey of the course of Christian thinking in this country will remind my readers of the great influence of journals of this type in building up Christian opinion in the United States. In 1825 Charles Hodge founded *The Biblical Repertory* and,

with various changes of title and editorship, there was until 1929 a review emanating from Princeton origins. The volumes of these reviews are one of the richest sources of material in defense of the Christian faith to be found anywhere in American literature. In my student days, my own faith was nourished by articles which I discovered in the back volumes of this series. Anyone can have the same experience.

In 1938 the faculty of Westminster Theological Seminary founded *The Westminster Theological Journal* to carry on similarly in a new day the presentation of ideas favorable to a Christian climate of opinion, ideas that can stand the test because they are built on the Biblical foundation. Since that time the *Journal* has grown in size but its task remains the same. Those whose hearts are with it are invited to become members of its family of subscribers at Chestnut Hill, Philadelphia 18, Pennsylvania. Put a dollar bill and your name and address in an envelope and send them to the *Journal*—for building a Christian climate of opinion.

Westminster News Notes

By DONALD T. KAUFFMAN

Class of 1945

WITH nine graduate students on its rolls, Westminster Theological Seminary is well on its way into the first term of its fifteenth year. Its students, drawn from a number of denominations, are here not because there are no other seminaries but simply because this seminary takes Christianity seriously and trains its preachers thoroughly to preach the unchanging Word of God.

During the past summer, six Westminster men served under the mission board of the Presbyterian Church in Canada. Mariano DiGangi, Herbert Hoefflinger, David Kerr, Francis Mahaffy, and David Muir occupied pulpits in the provinces of New Brunswick, Ontario, Quebec, and Nova Scotia. Warren Oliff, who is not a member of this year's student body, was the sixth to serve in Canada.

Although we are here to spend most of our time in study, we at Westminster welcome opportunities to preach the whole counsel of God. Louis Knowles regularly supplies the

pulpit of the Livingstone Orthodox Presbyterian Church. Robert Valentine and David Kerr are co-pastors of Atonement Orthodox Presbyterian Church, in addition to serving as assistants, with David Muir and Donald Kauffman, to Dr. Edward J. Young at Redeemer Orthodox Presbyterian Church.

Recently Ralph Clough, David Kerr, and George Vanderpoel, representing the Methodist, Canadian Presbyterian, and Baptist churches respectively, have preached at the Snyder Avenue Methodist Church. Sunday evening services in the West Oak Lane Baptist Church have been held by George Vanderpoel, Edward Carnell and John MacDonald.

Westminster students address the Sunday Breakfast Association, a rescue mission, each month, and speak regularly at Sunday afternoon services in a West Philadelphia convalescent home. They also hold afternoon Sunday school classes for children living near the campus.

Alumni who have dropped in at the seminary recently are William Young, graduate student at Union Seminary, Peter Katt, chaplain with the United States Navy, and Stewart Lewis, chaplain's assistant with the Seventy-eighth "Lightning" Division of the Army.

NEW WORK LAUNCHED IN WASHINGTON, D. C., AREA

ON Sunday, November 7th, first services of The Orthodox Presbyterian Church were held in the new community of Silver Spring, Md., just over the boundary line of Washington, D. C. The adoption of this new field, under the direction of licentiate Charles Alan Tichenor of the Presbytery of Philadelphia, involves the moving of the long-established Knox Orthodox Presbyterian Church to a new location in the heart of an unchurched community of about a thousand homes.

The establishment of this work grew out of the fact that, with the departure from Knox Church of its former pastor, the Rev. Henry D. Phillips, who has accepted the pastorate of Bethany Church, Nottingham, Pa., the church was not only without a pastor but also in some

danger of being forced to discontinue its services. At the September meeting of the presbytery, its Committee on Home Missions and Church Extension was authorized to solicit funds and ministerial aid for the promotion of the work of the denomination in Washington. Early in October, six ministers of the presbytery—James W. Price, Albert B. Dodd, Henry D. Phillips, Franklin S. Dyrness, Edwards E. Elliott, and Edward L. Kellogg—journeyed to the nation's capital to investigate the possibilities of continuing the work.

During the first afternoon, approximately three hundred calls were made in a new and unchurched development. Some fifty families expressed an interest. That evening members of Knox Church met and determined to put forth a real effort toward the starting of a church in that community. Two trustees were elected and authorized to secure the necessary meeting place. Next morning one hundred fifty additional calls were made, with results similar to those of the day before. In one portion of the development, a vacant store building was discovered at Forest Glen and Sutherland Roads, and the trustees were able to lease it. Meanwhile, the work of canvassing in the immediate vicinity of the building was continued by Dr. Dodd, while the other ministers returned to their pastorates.

On Tuesday, November 2nd, Mr. Dyrness returned to Washington to complete the necessary preparations. Attractive signs were painted by members of Knox Church and a thousand copies of the *Home Evangel*, with announcements of the November 7th opening of the church, were distributed. The first service was in charge of Mr. Dyrness, and the congregation of Knox Church was encouraged by an attendance about three times its normal size.

Though the new community looks promising, the people are as yet uninformed of the doctrinal stand of The Orthodox Presbyterian Church and there is much work to be accomplished. A beginning has been made, but the road ahead will not be easy. There is room in the nation's capital for a most intensive missionary work. The earnest prayers of the members and friends of The Orthodox Presbyterian Church are desired for the success of this difficult but challenging home mission field.

The Presbyterian Guardian

EDITORIAL

Thanksgiving

THANKSGIVING had its origin among people who were very conscious of the hand of God in such seemingly mundane matters as our food and drink. And in the early thanksgiving festivals there was a solemn sense of gratitude to God for His benefits.

Nowadays, while we may in a formal way acknowledge that our good gifts come down from a Father of lights, an actual recognition of God's hand in history, and especially of God's hand in our personal history, is more often a thing to be desired than a thing actually felt.

In a year like the present it will be easy for public spokesmen to call attention to certain benefits which we in America have. Our land is not ravaged by the terrors of war, famine, or pestilence. We have freedom of religion and worship, and the oppressing hand of the tyrant is not felt in our midst.

Upon analyzing some of these things, however, it is not so certain that any of them should be classified as unadulterated blessings. Every individual will have to consider for himself the gifts of God in his own case. If he is sincere and intelligent, he will acknowledge that he cannot, as a matter of fact, number his blessings, even though he may feel that he has had more than his share of pain.

The more important thing is not that there be any sort of an actual catalogue of blessings, but that there be a real sense of thanksgiving to God for His providential hand in everything. The living God is governing the affairs of men and nations, of groups and individuals. And we need to be recalled to a God-consciousness. It is not possible for us to evaluate everything that comes our way. It is for us to recognize that, as children of God, we are kept in His power and love. Even His chastenings are bless-

ings, designed for the welfare of His own. Every minute we are dependent upon Him. Thanksgiving does not mean merely a sort of general sense of satisfaction that things are not as bad as we can conceive of their being. It means that there shall be an actual acknowledgment, on the part of the people of God, of His sovereign care and providence in their lives. It means that this acknowledgment shall come to expression in services of public and private worship. It means that there shall be gratitude that shall be expressed, and to God.

On one occasion the Psalmist lifted his voice in a happy song: "O give thanks unto the Lord, for he is good, for his mercy endureth forever". On another occasion our Lord spoke in more sober tones: "But where are the nine?" The Christian will not be ungrateful. He has been instructed that in everything he is to give thanks.

—L. W. S.

The Labor Problem

WE ARE happy to present in this issue, in our series on "The Christian in the Twentieth Century World", an article on the labor problem, written by the secretary of a Christian labor organization. It will perhaps come as a surprise to some of our readers that there is actually in existence such a thing as a Christian labor union.

However, it should not be a surprise. Certainly the Bible presents principles relative to the mutual rights and responsibilities of labor and management which might very well come to expression in the activities of such a union. One thinks more or less casually of such a statement as that "the laborer is worthy of his hire", in which certainly a living wage and fair treatment are required for the working man. The eighth commandment has application to both workers and management. The cry of the prophets against the oppression of the poor, and the New Testament teaching that love and good will, rather than a cold-blooded rule of thumb, should govern the relationships between individuals, have a bearing also in the matter of labor.

The American people have recently been treated to a rather depressing example of the conduct of labor

unions and the power of mass organization under bold and aggressive leadership, when Christian principles are absent. We are not so much concerned with the merits of the case in this connection. No doubt there were grievances, and no doubt many factors should have entered into the final settlement. But the point which concerns us now is that the settlement in the present case, such as it was, was brought about by the union through a virtual hold-up not only of management but also of the government and the public.

It is obvious that there can be no harmony in industry if the governing rule is to grab what you can, regardless of the other fellow, and if you can take advantage of his situation, all the better. Rather, such a policy means war to the hilt, and in this case the worst kind of war—class war.

Now, of course, not all the members of labor unions are Christians. But probably more of them are Christians than we often think. And no doubt more of management at least professes Christianity than we might usually admit. If those who are Christians would sincerely seek to apply Christian social principles to the problems of labor, it is entirely probable that a large section of the nonchristian element could be influenced. The Christian social principles are not only Biblical, they are also valid and applicable from the viewpoint of common sense.

Of course, this really calls for a program of education in the Biblical principles as they relate to the nature and dignity of man, his responsibilities to God and his fellows, and his rights and duties as a steward and vice-regent of God's creation. And it may be rather dogmatically stated that there will not be industrial peace until, in some measure at least, an attempt is made to discover and apply these Christian principles.

The article by Mr. Gritter is a contribution along these lines. We think the subject calls for much study. We are glad there is a Christian labor union and hope its work will go forward. But perhaps the problem calls not so much for extensive study, as merely for a bold, courageous application of truths already known. Perhaps, after all, the problem is not one of Christian knowledge, but of Christian character.

—L. W. S.

Orthodox Presbyterian Church News

Presbytery of California

WESTMINSTER Church, Bend, Oregon: The seventh birthday anniversary of the church was observed on October 27th, with a dinner followed by a fellowship hour during which past blessings were reviewed and goals for the future were outlined.

Grace Church, Los Angeles: An increasing number of visitors at the morning service has encouraged the pastor, the Rev. Robert H. Graham, and members of his congregation. A new Bible club meets on Thursday evenings under the leadership of Miss Betty Ziegler, and about twelve persons are regularly in attendance. The Women's Guild has expended considerable labor and money in redecorating the church, and the auditorium has been made most attractive. . . . Margaret Louisa, covenant child of Mr. and Mrs. Graham, arrived appropriately on Sunday morning, October 3rd.

Westminster Church, Los Angeles: Sunday, October 17th, was the seventh anniversary of the church, and was featured by Rally Day in the Sunday school and first graduation exercises from the recently-formed primary department. The Rev. Bruce F. Hunt delivered the anniversary sermon at the morning worship service. A surprise reception was given by the congregation to its pastor and his wife, the Rev. and Mrs. Russell D. Piper. Because of ill health, Mr. Piper has resigned his pastorate, effective October 31st. In addition to a gift from the congregation, Mr. and Mrs. Piper also received a farewell gift from the SOS Club, the young people's group of the church. At the evening service a trio from the Bible Institute of Los Angeles sang and Mr. Piper preached his farewell sermon.

First Church, Long Beach: A gracious and generous friend living in the vicinity of Grace Community Chapel, which was parented by the First Church, has contributed a check for \$2300. This virtually erases the \$5000 mortgage on the chapel property. . . . A "Climb of Dimes" in the Sunday school has stimulated more interest in the offerings and, during October, increased giving more than one hundred per cent. . . . The pastor, the Rev. Henry W. Coray, has begun a series of Sunday morning

sermons based on the Westminster Confession of Faith. He has recently concluded an evening series on "Last Things".

Beverly Church, Los Angeles: Lieutenant Douglas Turner, reported in these columns last month as missing in action over Germany, has since been reported killed in action over Belgium while attempting to return to England after successfully completing his mission. He was a bombardier in a flying fortress. . . . Everett Sara, a member of Beverly Church, was graduated last month from the Army Air School at San Marcos, Texas. He won his wings and was commissioned a lieutenant in the Air Corps. Mr. Sara, who will be a navigator in a flying fortress, attended church on two Sundays during a brief furlough. . . . An intermediate Machen League has been organized. . . . The

pastor, the Rev. Dwight H. Poundstone, has completed a series of evening sermons on "The Sermon on the Mount". . . . At a "family party" of the church, \$112 was contributed to the building fund, raising the total in that fund to more than \$1700. Most of this sum has been invested in two thousand-dollar war bonds.

Presbytery of the Dakotas

THE Rev. John F. Gray of Leith, North Dakota, reports that young people's societies are functioning in the churches at Lark and Leith. Two covenant children were baptized at Leith and two at Carson, and three new communicant members united with the Leith Church. . . . Elder William Huber of Carson was inducted into the armed forces at Fort Snelling.

The building of the church at Yale, South Dakota, has recently been painted outside and in, at a cost of about \$150 for materials alone. . . . The Ladies' Aid Society has turned in its earnings in a "God's Acre" project. . . . Repair of the property at Manchester has been delayed, due to the manpower shortage. . . . First Lieutenant Glen F. Ritterbusch spent a thirty-day furlough with his wife and parents. A daughter, Ruth Marie, was born to them on October 15th at the Volga hospital. Mrs. Ritterbusch is the former Miss Ruby Kleinjan of the Volga church. . . . The Ladies' Aid Society of the Bancroft church has recently received more than \$350, the majority of which was earned in a "God's Acre" project.

The Rev. Dean W. Adair of Hamill, S. D., was guest preacher at the evening service of Trinity Church, Bridgewater, on October 17th. Mr. Adair and the Rev. Walter J. Magee of Bridgewater were visitors in Omaha, Nebraska, and Sioux City, Iowa, from October 18th to 21st.

Jennings Church, Omaha, Nebraska: Congregational congratulations are being extended to the pastor, the Rev. Robert B. Brown, on his approaching marriage on Thanksgiving Day to Miss Adelaide Houghton of the Covenant Church, East Orange, N. J. Miss Houghton is the daughter of Dr. Will Houghton, president of Moody Bible Institute, Chicago.

At the Steamboat Springs Congregational Church, whose pastor is the Rev. Calvin A. Busch, a ministerial member of the presbytery, a group has gathered together to form a Chris-

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THE CHRISTIAN FAITH IN THE MODERN WORLD, by J. Gresham Machen. The 1935 radio addresses of Dr. Machen. Price to subscribers, \$1.60 (list price, \$2).

CALVINISM, by Abraham Kuyper. The famous Stone Lectures by the noted theologian of The Netherlands. Price to subscribers, \$2.10 (list price, \$2.50).

CRITICAL REVIEWS, by B. B. Warfield. This is the last of the Warfield volumes to be offered in the book list. Price to subscribers, \$2.40 (list price, \$3).

CHRIST CRUCIFIED, by K. Schilder. The last volume in the famous trilogy by the noted Dutch theologian. Please note the new price to subscribers, \$2.75 (list price, now \$3.50).

(NOTE: THE ORIGIN OF PAUL'S RELIGION is now out of print.)

tian Culture Club. At the first meeting Mr. Busch presented a lecture on this subject, adducing Scriptural evidence of the proper place of culture in the Christian faith. It is expected that the club will meet once a month in the homes of members, and that this will be a valuable means for developing the Christian talents of the interested group.

Presbytery of New Jersey

GRACE Church, Westfield: Since the dedication of the new church building (see THE PRESBYTERIAN GUARDIAN, October 10, 1943, page 282), attendance, particularly in the Sunday school, has continued to increase. Weekly meetings of the Chi Club for post-high school young people have been resumed, with an attendance of thirteen at the first meeting. . . . A fellowship dinner and housewarming on October 29th was climaxed, despite rationing, by a shower of foodstuffs for the pastor, the Rev. Robert L. Atwell, and his family.

Immanuel Church, West Collingswood: The church will be host to the fall conference of the Machen League of South Jersey on the week-end of November 19th and 20th. . . . The Rev. Charles H. Ellis, stated supply, and Mrs. Ellis are receiving congratulations on the birth of a son, Raymond George.

Covenant Church, East Orange: The Rev. Franklin S. Dyrness of Quarryville, Pa., was guest preacher at a series of special services held in celebration of the seventh anniversary of Covenant Church. At a fellowship supper attended by more than seventy persons, he told the story of God's blessing upon the conference work at Quarryville. The church treasurer announced that \$5600 has been paid on the mortgage, and a goal of \$1400 was set for the coming year. On the second evening of the celebration, a Quarryville Reunion and Rally was held, with the Rev. Donald C. Graham of Morristown as guest speaker. Mr. Dyrness preached at both services on the concluding Sunday.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, N. Y.: The Rev. Professor R. B. Kuiper delivered the dedicatory sermon in the new church home on October 10th. Others par-

ticipating in the service were the Rev. Richard W. Gray of East Orange; the Rev. Leroy F. Moon, pastor of Calvary Protestant Church of Baldwin, N. Y.; and the Rev. William Baker of Trinity Lutheran Church, Alden Terrace, N. Y. Sixty-four persons attended the service.

Second Parish Church, Portland, Maine: Rally Day was observed on October 10th with the largest Sunday school attendance of any similar day for more than five years. . . . A teachers' training class and a communicants' class have recently been inaugurated. . . . A conference on Christian world order will be held on December 3rd. The Rev. Edwin H. Rian of Westminster Seminary will be the speaker and will also preach at the worship services on the following Sunday. This is an attempt to counteract, in a measure, the liberal emphasis of the "Christian Mission on World Order" held in Portland under the auspices of the Federal Council.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: On the last Sunday of October, the first new communicant member of Warren Park Chapel was received. The chapel services, under the jurisdiction of the session of Covenant Church, were begun about two years ago, and there is a flourishing Sunday school now in operation. . . . At the fall meeting of the presbytery, held on November 10th, the new pastor of the church, the Rev. Martin J. Bohn, was installed. A fellowship supper for the members and friends of the church was served just prior to the installation service.

First Church, Cincinnati: Corporal and Mrs. Paul Richard Hackstedde are receiving congratulations on the

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birth of a son, Paul Richard, Jr., on November 1st. Mrs. Hackstedde, before her marriage, was Miss Mary Shillito Stevenson, daughter of the late Dr. Frank H. Stevenson and Mrs. Stevenson.

Presbytery of Philadelphia

BETHANY Church, Nottingham: Despite inclement weather, a series of inspirational messages by Dr. J. Lyle Shaw of Trinity Chapel, Newport, Ky., proved a source of strength to the congregation. . . . The pastor, the Rev. Henry D. Phillips, is engaged in an active effort to stimulate family devotions in every home represented in the church membership. Suggestions for varying the program are included in the church bulletin. . . . An electrical map of Palestine has captured the interest of the young people, who have thereby learned the location of the rivers, cities, mountains and plains of the country in which Jesus lived and walked.

Kirkwood Church, Kirkwood: The seventh birthday of the Berean Missionary Society was celebrated last month, with an attendance of seventy-five. At the morning session, the Bible lesson was taught by Mrs. Susie Brinton. After luncheon, the afternoon session was devoted to a special program entitled "The Bible Stands" and arranged by Mrs. Nell C. Flahart. . . . Plans are being made for the annual Harvest Home Dinner to be held on the day before Thanksgiving. An offering will be received for the building fund, to help defray the \$3600 debt. . . . The church will join with Faith Church, Quarryville, in a Thanksgiving morning service. The preacher will be the Rev. John Patton Galbraith, pastor of Kirkwood Church.

Calvary Church, Willow Grove: Giving in October was \$1700, of which over \$400 was for benevolences. The proportion of regular church offerings to be given to missions has been increased to thirty per cent. . . . The annual missionary tea and rally was attended by eighty-five women.

Covenant Church, Pittsburgh: Ten young people are attending a two-year church membership course for teenage pupils. The course is conducted by the pastor, the Rev. Calvin K. Cummings. . . . Mr. Cummings continues to make three hundred survey calls a week. . . . A strenuous effort is being made to achieve a thousand-dollar reduction of the mortgage by

April 1, 1944.

Calvary Church, Middletown, Pa.: Dr. J. Lyle Shaw conducted two weeks of evangelistic services from October 12th to 24th. In addition, Dr. Shaw spoke in the afternoons at the Odd Fellows Home of Pennsylvania which is located at Middletown. . . . Each Wednesday approximately sixty boys and girls gather at the church for week-day church school. The pre-school age and first and second grade children gather immediately after school, while pupils of the third to eighth grade convene at 6.15 in the evening. Miss Margaret Duff is in charge of the school and is assisted by an able corps of teachers. The older classes are using a Bible history book prepared by the National Union of Christian Schools. Bible reading and memory work is divided into daily readings and printed in the weekly church bulletin. . . . An effort is being made to introduce family worship into every home in the congregation. . . . On Thursday morning the high school excuses those who desire to attend Bible classes in church. Ten of the students gather at Calvary Church and are taught by the pastor, the Rev. Edward L. Kellogg. Adults also are given an opportunity to attend Bible classes and each Wednesday evening, after a half-hour prayer service, two classes are conducted. The Rev. Robert S. Marsden is teaching a class on "Word Studies in the Scripture" and Mr. Kellogg is teaching "The Life of Christ".

Faith Church, Harrisville: On the first week-end of November, the Sunday school was host to young people of the area at their fall Bible conference. . . . On Sunday, October 24th, Mrs. Paul Woolley of Philadelphia visited Faith and New Hope Churches. At each worship service she spoke briefly to the children, and addressed the New Hope Sunday school and the senior Machen League of Faith Church.

New Hope Church, Branchton: Six young people and two adults, all but one of whom had completed the "Communicant Church Membership Course" by the Rev. George W. Marston, were received as communicant members on October 31st. Three covenant children were baptized.

The western branch of the Philadelphia Presbyterial met at Covenant Church, Pittsburgh, on October 23rd. Mrs. Woolley presented the evening

address on "Christians in Time of War and Revolution" and told of God's faithfulness to her and her family during the Russian Revolution and throughout the present conflict. "Christian Warfare" was the topic of the panel discussion at the afternoon session. This was followed by a "Regimental Review" and general discussion. The spring presbyterial will be held at the New Hope Church.

Presbytery of Wisconsin

GRACE Church, Milwaukee: Although there is still no definite progress to report concerning the specific property in which the church is interested, the building fund has grown to nearly three hundred dollars. . . . The Wednesday afternoon Bible club for young people continues to grow and attendance has reached eighteen.

Orthodox Presbyterian Indian Mission, Gresham: Week-day Bible classes under the leadership of the Rev. John Davies were resumed at the Old Stockbridge Church after the children returned from work in the fields and orchards. Their time is occupied with memorization of Bible passages and the catechisms. A New Testament is the coveted reward for memorizing about forty-five verses of Scripture. At the Menominee Indian School, a Bible is given for the same accomplishment, and thus Bibles are being brought into many homes. The children suffer some slight persecution for their interest in the Bible at the hands of the nuns in the boarding school. Mr. Davies reports that Reformation Sunday meant somewhat more to them than to many others.

The Christian in Overalls

(Concluded from Page 322)

work, not to kill time, and so forth, is so obvious a truth that it should not be necessary to emphasize it. Yet it is! Especially at a time such as this, when there is a labor scarcity and workers are able to "get away" with much, the temptation to take it easy, to kill time, to stretch a job into overtime, and to slide the work, is very strong. Too many modern labor leaders encourage that attitude. No Christian has the right to do any of that. Even though it be true that the employer, under cost-plus production,

does not lose anything (he may even gain by it, in fact), a Christian may not refuse or connive to do less than a fair day's work for a fair day's pay. To do so is a sin against the eighth commandment. And it is equally true that an employer who tries to increase profits by boosting costs is guilty of theft. It is an undeniable fact that the cost-plus method of war material production has encouraged dishonesty, but that does not excuse the Christian who takes advantage of it.

A third principle that we base on the charge given in Genesis 1:27 and Genesis 2:16 is this: Man was given authority over certain possessions. God gave His material creation to all men, to develop, to use, to possess as stewards. This principle would seem to justify a kind of Christian socialism. And in fact no objection to the consistent application of this principle is in place so long as the ideas of authority and possession of property are subordinated to the fact that all men are stewards of God's possessions. Then too, it is very clearly taught throughout the Scriptures that men have not all been entrusted with equal authority. In the amount or degree, there is a difference that is not the result of sin but that is part of God's creation order. Jesus taught in His parables that men will be responsible according to the possessions they have and the authority they exercise.

Those basic principles, in their practical application, establish certain rights and duties. The authority entrusted to the Christian laborer who has no material possessions in the form of means of production is limited, individually, to his ability as a human personality. He has his mental capacities, his skill, his physical strength, all that is necessary to do a job well. Those are his possessions first of all. No one, be it an employer or an organization or the state, has the right to take from him his right to the free exercise of those possessions so long as he does not make misuse of them. The recognition of that authority forms the basis for our democratic principles of freedom. In this connection also, we must mention the authority of man to speak freely and to serve God without any interference. It is clear as crystal that the liberties at stake in the present war are of special interest to the Christian worker. Without them he cannot live as he should, as steward

of what God has entrusted to him.

There are, however, responsibilities and duties—the responsibilities toward the Creator first of all. It is not necessary to enumerate them again. There are responsibilities also toward others, the worker's family and fellow-laborers. There is no such thing as absolute individualism. Man is a social being. Hence there are duties toward the family and other members of society. However, in our discussion we are more concerned at present about the duties toward employers. The employer has the same right to exercise authority over individual possessions as the employee. That is well understood. But he also has the right to exercise authority over material goods in the form of means of production. The Christian worker will honor that right, because it is demanded of him in the Word of God. And he will not destroy or seize the employer's property in order thereby to force the employer to give in to his demands. The Scriptures forbid such practices.

That does not mean that the Christian worker must justify whatever the employer does with his property. Not at all. The employer, too, is a steward, responsible to God and with very definite obligations toward his fellowmen. Whatever he controls must be used in the interest of the welfare of society as well as his own. If he exploits whatever he controls, to enrich himself and to the detriment of his employees, the Christian worker may also use legitimate means to correct such an evil condition.

Right to Organize and Bargain Collectively

The right to organize is really more than a right: it is a duty, from the Christian viewpoint. It is not surprising that many conscientious Christians shunned labor organizations when they observed their practices. And they are right in their stand that to organize for the purpose of establishing a labor dictatorship and to use all kinds of unlawful and unchristian methods to gain certain objectives cannot be justified. We do not contend that it is the duty of Christian workers to join the so-called neutral unions. Instead of that, we take the position that Christian workers should not join any union whose interest is selfishly centered upon the material welfare of its members, that does not

respect the interests and rights of others—employers and workers—and that engages in practices that conflict with Christian ethical principles based on the Word of God. That is a Biblical stand that ought to be greatly

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emphasized among Christian workers of our nation.

Nevertheless the duty to organize remains, albeit in organizations that are based on Christian social principles as laid down in the Scriptures. Christians do not believe in selfish individualism. They are conscious of their responsibilities toward their fellowmen. Not only that, but there is a spiritual tie that binds them. That is why they are organized in churches, as members of one body. And that is why they organize in the social realm, in various kinds of organizations, labor, civic, and so forth, in order to seek the application of Christian principles in those fields of human endeavor. Such organizations see in every injustice a violation of the laws of God. They seek correction first of all because God demands it of them. The promotion of better labor conditions, protection of the rights of the worker and recognition of rights of the employer are part of that greater purpose that seeks recognition of the sovereignty of God over all of life.

The Christian labor union must be unique in many respects. Its purpose already indicates that. In its practical activities, too, it must be different. Its organizational set-up may not differ much from that of other unions. But it does not seek power in order to be able to dictate or to force its demands, just or unjust, upon employers and society as a whole, by

any and all means, fair or foul. It seeks power in order to enthrone justice for all! It may not ignore individual rights, hence it cannot force workers to join an organization against their will or conviction. Instead of that, it honors the right of all workers to join the organization of their free choice and offers cooperation to other unions in that which is in harmony with Christian principles of life. The Christian organization insists upon observance of the Lord's day. It will not use the strike weapon except as a very last resort, after all means to correct an injustice by conferences and arbitration have failed and the employer persists in imposing injustice.

And what about collective bargaining? Christians can do that. But in their demands and discussions, they must be guided by Christian principles. Unfair demands may not be made. The interests of the employer must be given proper consideration. That is collective bargaining in the true sense of the term. If the representatives of labor and capital meet in conference, mindful of one another's rights and interests and with a mutual understanding, to seek a solution that is fair to all in a peaceful manner, collective bargaining can be placed on a high plane. Too much collective bargaining, so-called, is actually no more than the exertion of collective pressure upon one another. Industrial-labor conflicts are the result.

Finally, Christian workers can and should exercise influence upon legislative bodies for the enactment of laws that will eliminate evils and establish relationships that are fair to the worker and the employer and withal protect the interests of the public. Christian workers have done very little in that direction. It can be done only through organization.

In the application of Christian principles lies the solution, insofar as a solution can be accomplished in this dispensation, of the problems and conflicts in the social-industrial realm. Christian workers of our nation must propagate them. It is their duty to do so, individually and collectively. A beginning has been made. There is a Christian Labor Association already established. Whether or not it will be able to carry out what it seeks to accomplish depends upon the Christians of America.

(See note at top of next page)

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(EDITOR'S NOTE: Interested persons may secure full information concerning the Christian Labor Association of the United States, by writing to Mr. Joseph Gritter, secretary, 1049 Grandville Avenue, Grand Rapids, Michigan.)

PHILADELPHIA PRESBYTERIAL MEETS IN WILLOW GROVE, PA.

THE semi-annual meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia of The Orthodox Presbyterian Church was held on November 4th at the Calvary Orthodox Presbyterian Church, Willow Grove, Pa. A large number of delegates were present, representing most of the churches of the presbytery. Mrs. John P. Clelland presided.

Devotional exercises at the morning session were led by Mrs. Joseph H. McClay of Redeemer Church, Philadelphia. After a business meeting, Mrs. Robert H. Major of Wilmington gave a talk on "A Day of Prayer for Our Missionaries and Churches". This was followed by a Panel Discussion on "How We Encourage Missionary Interest in Our Church". Mrs. Charles Richardson of Willow Grove was in charge. There were three-minute talks regarding this subject by representatives of each society. The points touched in these discussions concerned growth in knowledge through the study of the Word, missionary books, the lives of missionaries, maps of the mission fields (both open and closed to labor), and talks from missionaries on furlough; also the erection of family altars in the homes and the distribution of tracts.

After luncheon, devotionals were led by Miss Harriet Z. Teal of Denver, who later gave a talk on her Sunday school work in Colorado. The speaker of the afternoon was the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education and former missionary to Korea. Mr. Hamilton told of his experiences both before and after his call to the mission field. He told how the first Bible was carried into Korea, of Dr. Samuel Moffett's fearless preaching, and of the establishing of Christian primary schools alongside each church. He spoke of his dealings with boys in

the Christian College who were opposed to Christianity because of the pagan education received in the public schools, and how the Lord used him to lead many of them to see the light in Christ Jesus. Some of them suffered persecution and imprisonment later on because of their stand, but were faithful unto death. He also spoke of the vital importance of giving our boys and girls a truly Christian education. Our schools, he said, are anti-Christian because they are giving an education that leaves out God. Children are not trained to glorify God in everything. In Korea, the missionaries have had the vision of a Christian educational system, but Japan has outlawed it by means of governmental interference.

The sessions of the presbyterial were closed with prayer by Dr. Robert Strong, pastor of the host church.

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