

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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*Deny or give up the story of the virgin birth, and inevitably you are led to evade either the high Biblical doctrine of sin or else the full Biblical presentation of the supernatural Person of our Lord. . . .*

*Only one Jesus is presented in the Word of God; and that Jesus did not come into the world by ordinary generation, but was conceived in the womb of the virgin by the Holy Ghost.*

—J. Gresham Machen

**December 10, 1946**

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## Your FAMILY ALTAR

### Our Saviour's Birth

DECEMBER 20

ISALAH 7:10-25 (14)

**A**MONG the many Old Testament passages referring to the Christ the one before us is probably most familiar. The Seed of the woman, of Abraham, Isaac and Jacob, of Judah and David, that Seed was to be virgin born. Almighty God would bring His Son into this world by His miraculous power. The sinless One must come as the babe of a pure maiden of Galilee.

DECEMBER 21

ISALAH 9:1-7 (6, 7)

As we read this and the birth narratives of Jesus Christ we are impressed anew at the wondrous person He should be, and the wondrous names and offices He should bear. Do not confine your thinking nor thanks simply to the salvation He wrought. Christ is your all in all!

DECEMBER 22

MATTHEW 1:16-25 (21)

In at least six ways in this brief passage the virgin birth of Christ is set forth. With great delicacy, yet with unquestionable positiveness, this great fundamental of our faith is established. In no way must the Divine Saviour be tainted with sin. No honest judgment can question this supernatural work of God.

DECEMBER 23

LUKE 1:5-25 (17)

"He shall make ready a people prepared for the Lord." In this way the birth and duty of John Baptist, forerunner of Jesus, is set forth. The divine messenger brought a double blessing to Zacharias and Elizabeth. Beyond hope of children, a child was promised; and this one chosen, separated and filled with the Holy Ghost from the womb. Surely a prepared servant!

DECEMBER 24

LUKE 1:26-56 (31, 32)

Fill your heart with the beauty of these two scenes. There is the annunciation to Mary, with Gabriel's tender words of wondrous import. Then follows the journey into the hill coun-

try of Judea. We pause reverently at Elizabeth's greeting. With Mary, we are overwhelmed and unite our voices to hers in the beautiful song magnifying the name of the Lord.

DECEMBER 25

LUKE 2:1-20 (10, 11)

God wrought in the heart of a heathen tyrant to bring His Word to fulfillment. God wrought in the lowly circumstances of Bethlehem to bring forth His Son as a bright star against a dark sky. God wrought in the hearts of the shepherds, by the angel's story, the desire to see the One of whom such wondrous things were said. My dear friend, it is the same God who works in your heart to implant faith and the desire to worship our Saviour and King.

DECEMBER 26

LUKE 2:21-40 (34)

With what a light heart this aged man Simeon must have gone to the temple that day. The Spirit guided his steps. The Spirit directed him to that particular Child whom the angel had announced but a week before. This saintly character gave expression to all the pent up hope of all the ages as he took the Christ Child into his arms and blessed God for the Light and Glory of the nations.

DECEMBER 27

MATTHEW 2:1-12 (9)

Many months later when the taxed pilgrims had returned to their adopted cities and villages, Mary and Joseph occupied a house with the little babe. Unto them there came wise men from the east bearing gifts and worshipping Jesus. How diligently they had followed the star. Now they worshipped the Star out of Jacob. Today, we no longer have a star, but rather the written Word of God which clearly and certainly leads us to the living Word of God that we might worship Him in Spirit and in truth.

DECEMBER 28

MATTHEW 2:13-23 (23)

Very shortly after the departure of the wise men the evil purpose of Herod blossomed into action. But before his wicked design could be fulfilled upon the head of the new born King, God sent His angel to warn Joseph. At a tender age Jesus was taken into Egypt, that His life might not be touched until the fulness of

time. From thence they returned to Nazareth.

DECEMBER 29

LUKE 2:41-52 (52)

This single scene in the childhood of Jesus gives us a glimpse of His mental and spiritual development. It is very evident that Joseph and Mary had been obedient unto the command of Deuteronomy 6:7. They had taught Jesus in the way of God's commandments. But it is also true that Jesus was aware of the high office for which He had come to the earth. Jesus was self-consciously the anointed of God sent to save men from their sins.

DECEMBER 30

I SAMUEL 12:16-25 (24)

Consider what great things the Lord hath done for you. It is well as the gate is about to close on another year to glance back and count the many blessings God hath bestowed. Gratitude for His mercies should mark our manner. Obedience to His directions should mark our steps. Confidence in His faithfulness should mark our future attitude.

DECEMBER 31

JEREMIAH 8:13-22 (20)

The year, like the harvest, has come to an end. Is it the case that you are not saved? Oh, unhappy one, have 365 days gone by and God's voice been unheeded? Has the Saviour passed by and you have not called upon Him? Does this thrice woeful lament fall from your lips? Pray God to save you ere the New Year dawns.

JANUARY 1

REVELATION 4 (11)

"The year's in the bud." Before the eye there will unfold the petals of the developing days. What do they hold for you? Let the majesty of God fill your vision. Let the praise of God fill your mouth. Let the worship of God fill your waking hours. Let the truth of Romans 8:28 fill and strengthen your heart for all that lies ahead in 1947.

JANUARY 2

II KINGS 4:1-10 (2a)

Critical situations will face almost everyone of us before the year is past. How are we to meet them? How will we endure them? Elisha's question is the key to the real answer. What hast thou in thine house? Every Christian (See "Altar," page 351)

# The Reformed Church in America

## Part I: History and Organization

By the REV. GERARD J. KOSTER

Pastor, Marbletown Reformed Church, Stone Ridge, N. Y.

THE writer has been reading with much interest the previous articles in THE PRESBYTERIAN GUARDIAN describing churches which have a Reformed heritage, but never once considered that he would have the privilege of writing about the church of which he is a part. It is with a sense of gratitude that the invitation is accepted.

If the reader will remember that the Reformed Church in America is the oldest church in the United States with a continuous history, he will appreciate the difficulties of summarizing her history in the compass of one brief article. The history of "the Dutch Reformed Church" falls quite naturally into three divisions: her beginnings to independence from the mother church; from independence to 1847; and from 1847 to the present.

### Beginning to Independence

One of the countries into which the Reformation spread was the Netherlands. One wishes that the story of that heroic country, and her long and bloody struggle for independence might be told again, but suffice it to say that the Dutch Republic was still young when the new world, America, was opened to Europe. The enterprising Dutch were not long in getting here. Every child learns comparatively early in his study of history about the exploration of Henry Hudson in 1609. Dutch settlements along the Hudson River could be found as early as 1614.

In 1628 the church in New Amsterdam (New York) first felt able to call an ordained minister from Holland, and the Rev. Jonas Michaelius arrived that year. He writes of administering communion to fifty members. From that time on there has always been a Reformed minister in New York.

Hardly were the Dutch colonists fairly well established on Manhattan Island than, on a morning in September, 1664, four English frigates appeared in the harbor, demanding their surrender. Director-General Stuyvesant would have held out to the bitter end, but the counsel of others prevailed,

and the colony surrendered without bloodshed.

At this time of surrender, the population of New Netherland was about ten thousand, the great majority of whom were Dutch. In these thirty-six years, there had developed eleven churches and two preaching stations, and within this same period thirteen ministers had come from Holland to serve them. During the period of civil independence, the ministers were in the employ of the Dutch West India Company. All of this changed under English domination, and because the colonists were not used to supporting their pastors, they often had difficulty in keeping body and soul together. In fact, more than one of them returned to Holland in disgust. At one time there were only two able bodied ministers left to care for the churches.

The Dutch had lost their civil independence, and soon it became all too apparent that the English king and the Duke of York were desirous of having the Church of England as the established church of New York. Undoubtedly they realized that they had to deal with temperaments which had been forged through bloody religious struggles on the continent of Europe. Therefore English design was more indirect than direct; more from within than from without. The English Church was not to be forced upon the Dutch, but the end was to be achieved through an organized process of proselyting. No such end was ever realized, however, and through Dutch persistence, in 1696 an ecclesiastical charter was finally granted by the king.

The next real difficulty the church experienced was with the home church in The Netherlands. It must be remembered that the Dutch church in America was not yet a separate organization. All of this time it was under the control and supervision of the Classis (presbytery) of Amsterdam. It is a stipulation of Reformed Church government that the Classis ordain ministers. Therefore every minister of the church in America had to be trained and ordained in Holland. The

question as to whether ministers should be ordained in Holland or America was one upon which there was much heated controversy. There was not even agreement on the matter in this country. In fact, in 1754 the church was split wide open on the question. The minority, holding out for ordination in Holland, called themselves the Conferentie. Those insisting that the church in America had the right to train and ordain its ministers were called the Coetus, and without permission from the Classis of Amsterdam the Coetus took this authority upon itself.

One of the most ardent enthusiasts for the Coetus cause was Domine Theodore Frelinghuysen, pastor of the church at Albany. He lacked the sympathies of his congregation, so remained relatively quiet for some time. What moved him to action was the untimely passing of his two brothers, who died on the way to America, after having been ordained by the Classis of Amsterdam. Through his untiring efforts, in 1776, a charter was obtained for Queen's College, now Rutgers University. Domine Frelinghuysen never lived to see the fruits of his labors, and yet he undoubtedly did more than any other for the cause of ministerial training in America.

The individual who had most to do with the reconciliation of the Conferentie and Coetus parties was Dr. John H. Livingston. After repeated efforts had ended in failure, a reunion was most satisfactorily accomplished through the Union Plan of 1771, of which Dr. Livingston was the author. The church was not only united again, but this time it was also free of control from abroad.

### Independence to 1847

Immediately after the close of the Revolutionary War, the church gave itself to the consideration of the problem of theological education. In 1784 two ministers were chosen as theological professors. They labored in New York until the year 1810, when the seminary was moved to New

Brunswick, New Jersey, where it still carries on its work. New Brunswick Seminary enjoys the privilege of being the oldest theological seminary in the United States.

It was in 1791 that the Constitution of the Reformed Church in America was adopted. This is as good a place as any to say a word about the organization of the church. We need not go into much detail, since the Reformed Church is Presbyterian in its government. Most GUARDIAN readers are familiar with this system. Local congregations are governed by a Consistory, which is made up of elders and deacons, chosen from among the male members of the church. They together with the minister, who is the president of the Consistory, have full charge of the affairs and interests of the congregation. The next governing body is the Classis, which in general carries on the same functions as the Presbytery of Presbyterian churches. A higher judicatory is the Particular Synod, which meets annually, and is made up of delegates from the various Classes. Our denomination is divided into five Particular Synods. The supreme judicatory of the Reformed Church is the General Synod, which also meets annually. Again, this body carries on the same functions as the Presbyterian General Assembly.

The question is often asked how Reformed Church government differs from Presbyterian, if at all. Two examples may be mentioned. Reformed Church officers are elected for terms instead of for life. Also, in Reformed Churches, members as well as officers subscribe to the doctrinal standards of the denomination.

The Reformed Church in America has always been known as a missionary minded group. It was during this second period that real interest in missions became evident. After united missionary enterprises had been undertaken, in 1832 the Board of Foreign Missions was organized. Before this time the Reformed Church had already sent out two pioneer missionaries. Dr. John Scudder, who began the long line of Scudders in India, and the Rev. David Abeel, who went first to Java, and later to China.

### 1847 to the Present

We have not been arbitrary in our choice of 1847 as the beginning of the third period of Reformed Church

history. In The Netherlands the government was beginning to exercise more and more authority over the church. This practice became so unbearable for some, that it gradually led to a secession in 1834. The secession movement spread, but not without opposition and persecution.\* These conditions led to several emigrations to America, the most important being those of the Reverends A. C. Van Raalte and H. P. Scholte in 1847. Van Raalte led his group by way of New York to what is now Holland, Michigan. Scholte and his group went by way of New Orleans to what is now Pella, Iowa. The group in Michigan were soon organized into a Classis. Quite naturally, they were desirous of being a part of a Reformed Church in their new country. On his way west, Van Raalte had become acquainted with Dr. I. N. Wyckoff, of Albany, who was a minister of the church we have been describing. Quite soon a union was consummated. The cautious questions of Van Raalte and his group were answered by Dr. Wyckoff with the assurance that if they did not feel at home in this new relationship, they could always choose to be a separate denomination. Indeed, some of the colonists did look upon their new brethren in the East as being doctrinally unsound. This led to secession in the year 1857, and out of this has come the Christian Reformed Church. There is still disagreement as to whether or not this move was justifiable. Obviously, we cannot here enter into the merits of the case. The interested reader would profit much by reading the minutes of the Classis of Holland from 1848 to 1858, which have recently been published in English.

As has already been indicated, the Reformed Church has always been interested in higher education. This was equally true of the new group in the Middle West. Hope College in Holland, Michigan, was chartered in 1866. Central College, in Pella, Iowa, which had been a Baptist institution, became a Reformed College in 1916. Western Theological Seminary, also in Holland, was begun in 1866, but was forced to close eleven years later.

\* To understand the relationship between the Reformed Church in America and the Christian Reformed Church, it would be well to reread Mr. Haverkamp's excellent article, in the September 25 GUARDIAN.

In 1884 her doors were reopened, and have remained so ever since. Besides these institutions, and the seminary in New Brunswick, the Reformed Church also supports Northwestern Junior College in Orange City, Iowa.

A word has already been said about foreign missions. In 1889 Dr. Samuel Zwemer and Dr. James Cantine went as pioneer missionaries to Arabia. At present foreign missionary work is being carried on in China, Japan, India, Arabia, Mesopotamia, and Africa. In addition to the establishing of new churches, domestic missionary work is spread among five Indian stations, the mountaineers of Kentucky, our many migrant workers, the Mexicans, and the negroes in Brewton, Alabama.

As to our present size, the minutes of the 1946 General Synod report a total of 743 churches, 899 ministers, and 176,244 communicant members.

Thus you have before you in very broad outline the rich history of another denomination which has grown out of our glorious Reformation heritage. The Lord willing, a succeeding article will deal with the doctrine and present outlook of the Reformed Church in America.

### Commercialism

One of the most famous churches in this country is the Collegiate Reformed Church of New York. The charter for this church corporation was granted in 1696 by William III of England and is the earliest such church charter in this country. As its name implies, the Collegiate Church is really a body of five congregations, under the control of one Consistory. Recently the Consistory decided to sell its down-town church property, the Church of St. Nicholas. The reported price was in the neighborhood of four million dollars. The reaction of the congregation and its pastor, Dr. Joseph R. Sizoo, was definitely negative. Dr. Sizoo announced his resignation, and the congregation adopted a resolution withdrawing from the Consistory of the Collegiate Church. The congregation in its resolution asked to receive its property free and clear, and the funds necessary for a new church house. It has been suggested by some that the desire to sell the valuable location is inspired by commercialism, which sees an opportunity to realize on the high values of real estate.

# What's Right with The Orthodox Presbyterian Church

## Part Two: Broad in the Good Sense

By the REV. R. B. KUIPER

Professor of Practical Theology in Westminster Seminary

WHEN saying that our church is broad in the good sense of that term I have several things in mind. I shall select three.

\* \* \*

It has been said that there are present in The Orthodox Presbyterian Church three traditions—the American Presbyterian tradition, the Scottish Presbyterian tradition, and the Dutch Reformed tradition. Who will deny the fact?

But when it is intimated that the presence of these three traditions in one denomination constitutes a liability to that denomination, I beg to differ sharply. I rather consider it a distinct potential asset. Does it not present the opportunity to combine all that is best in these three traditions? Surely, very few churches, if any, have ever had such an opportunity. I do not hesitate to call it golden.

May I remind you that Dr. Machen was responsible for the presence of these three traditions among us? He took a leading part in choosing, among others, a true-blue Scot and three men of Dutch ancestry for the faculty of Westminster Theological Seminary. And it was he who not only invited these men into The Orthodox Presbyterian Church, but urged them, pleaded with them, to come in. Will you pardon a very brief personal reference? One of the last things Dr. Machen told me before his lips were sealed in death was that I should enter The Orthodox Presbyterian Church without delay. When the overwhelmingly sad news of his untimely decease reached me, I could no longer deny his wish.

And may I not remind you of the incomparably more significant fact that Calvinism is cosmopolitan? It cannot help being, for it is consistent Christianity, and Christ is the Saviour of the world. Calvinism partakes of Christian universalism. The earliest history of Calvinism bears this out. In the Reformation period Lutheranism remained confined by and large to

Germany and the Scandinavian countries, but Calvinism spread from Switzerland through France to the Low Countries, and across the channel to Great Britain, and at the same time it fanned out eastward through Germany to Hungary and Bohemia. Calvin himself was born, neither in Holland, nor Scotland, nor yet in America, but in France, and most of his labors he performed in Switzerland. Calvinism far transcends all national boundaries. It is supra-national.

What then shall we do about these traditions? Shall we fight each for his own, and against the others? God forbid. Shall we tolerate one another's peculiarities? I suppose so, but that will not suffice for true unity. Nothing short of love will hold us together. Let me remind you of pagan Cicero's distinction between friendship and love. He defined friendship as a benevolent attitude toward those who are like us, love as a benevolent attitude toward those who differ from us. If that is a correct description of the love which flows from the common grace of God, what differences will not Christian love surmount?

Also, let us refuse to be traditionalists. Traditions may be valuable—some are and some are not—but traditionalism is an evil. Did not Jesus rebuke the scribes and Pharisees of His day for their traditionalism? Instead of clinging tenaciously to views and customs handed down to us by our elders, let us settle our differences in the light of the Word of God, the only infallible rule of faith and practice. Then we shall indeed be in a position to combine all that is best in our differing traditions, and thus our church will be greatly enriched.

\* \* \*

The Orthodox Presbyterian Church has repeatedly acknowledged the principle of Christian liberty and has thus manifested itself to be broad in the good sense of that term.

The mere mention of Christian liberty causes some of you to worry.

You see smoke and smell liquor, and you wonder whether I may not be about to utter some awful indiscretion. Forget it. Christian liberty is something big. It is truly broad.

It has reference to doctrine. Within the Reformed faith there is an area which has room for differences of opinion. To be sure, this area has its boundaries, but its existence may not be denied. For instance, infralapsarianism and supralapsarianism have flourished alongside each other in the Reformed churches, and their respective adherents have usually found it possible to bear with one another. Much the same thing is true of premillennialism, amillennialism, and supernaturalistic postmillennialism.

Does this mean that, after all, the Reformed churches have been willing to compromise a little with error, that they have been tolerant of error provided error was not too serious? I say with all the emphasis at my command that it means nothing of the kind. All error is serious. To compromise with any degree of error is sin. I have heard it said that The Orthodox Presbyterian Church tolerates premillennialists. Although I am not myself a premillennialist, I resent that statement. If I were a premillennialist I should not want to be tolerated in this church nor in any other. A stigma attaches to being tolerated. Would you know why premillennialists, amillennialists, and supernaturalistic postmillennialists stand and labor shoulder to shoulder in our church? The reason is very simple. It is not at all that we are willing to condone a mild type of heresy, but that, whatever our individual convictions may be, as a church we have not yet arrived at certainty that any one of these groups is a hundred per cent right. Our church is still seeking more light. Obviously this type of Christian liberty has nothing in common with doctrinal indifference.

Christian liberty also concerns the Christian life. There are practices concerning the propriety of which there

have historically been differences of opinion among serious-minded Christians and, more specifically, among Reformed moralists. In the field of Reformed ethics, as in that of Reformed doctrine, there is an area in which there is room for differences. To be sure, this area too has its boundaries, but its existence must be recognized. I hardly need to name any practices that lie within that area. All of you are familiar with some, and no doubt every one of you engages in some. The difference among us is not that some of us engage in such practices while others abstain, but that some of us engage in some, others in other of such practices.

Does this mean that we are tolerant of so-called little sins? God forbid. Calvinism is not a whit less insistent on purity of life than on purity of doctrine. But in such matters as were alluded to, we of The Orthodox Presbyterian Church respect each other's consciences, refrain from judging one another, recognize that each of us stands or falls to his own master, take heed not to use our liberty for an occasion to the flesh, and aim so to live in love as not to offend anyone.

That too is broadness in the good sense of the term.

\* \* \*

What is the function of the Christian church? Some say: to bring the gospel to the unsaved. Others reply: to build up its members in the faith. If you give either of these answers to the exclusion of the other, you are narrow in the evil sense of that term. If you give both answers, you may be credited with a measure of broadness in the good sense of that term.

The Orthodox Presbyterian Church has ever given both answers.

It is a sad but undeniable fact that some who helped found our church had little doctrinal background. The reason was that they came from the Presbyterian Church in the U. S. A., which for many decades had almost completely neglected the indoctrination of its members. To be sure, they were not so blind as to fail to recognize the blatant heresy pervading that church. Yet their doctrinal eyesight was not keen. Awareness of this situation prompted Dr. Machen to say that it was the solemn duty of our church to educate a whole new generation of Christians. We have tried and are trying to perform this arduous task. Most of our preachers do much doctrinal

preaching. All of them should. And, by the way, there is no good reason why doctrinal preaching should be dry as dust and abstract. There is every good reason why it should be thoroughly practical and scintillatingly interesting. In most of our churches there is not only a Sunday School, but systematic doctrinal instruction is given the children of the covenant in Catechism classes. That should be done in all of our churches. At least a few of our pastors conduct classes in doctrine for communicant members. The rest of our pastors should follow suit. As a denomination we are rapidly

becoming conscious of the necessity of Christian day-schools for our children. Several of such schools have already been established by voluntary associations of Orthodox Presbyterian parents, and more are in the immediate offing.

That our church is strong for missions is a matter of common knowledge. As was already pointed out, zeal for truly Presbyterian missions became the immediate occasion of the founding of our church. And ever since its founding it has conducted a full missionary program. I have no statistics  
(Continued on next page)

## Memories of Our Last Missionary Christmas

By MRS. BRUCE F. HUNT

"**H**OW did you celebrate Christmas in the Orient?" I have been asked, and my thoughts turn to our last "normal" missionary Christmas. It was six years ago in Harbin, Manchuria. War had not yet been declared between America and Japan, but it had cast its dark shadow, and many missionaries had already returned to their homelands. In our family, however, things were much as before. This year we even had the added joy of having "Aunt Margie" (now Mrs. Leslie A. Dunn) with us for a while, as the school where she had been teaching missionary children had been closed.

Because ours were the only "foreign" children, we had invited those missionaries who still remained to take breakfast with us and to share in the family worship and in the opening of presents. However, before the last package had been untied, there was a knock at the door. The Korean children had started to arrive. The families of the natives who worked with us,—the cook, the evangelist, the Bible woman—were always asked to share our celebration. That they had started coming an hour early was not at all unexpected. Orientals are not such slaves to time as we in America.

Quickly we gathered up the litter of tissue paper and toys, and rearranged the tree decorations. The children, as excited as they had been over their

own presents, dragged out the box which they had helped prepare. Cheesecloth bags of candy, nuts and fruit were placed around the tree. Carefully wrapped parcels containing some warm clothing for each member of the family were placed in front of it. Finally a small toy for each of the children was tucked in the branches.

Coming in, bright eyed and dressed in their Sunday best, the Korean boys and girls found places on the floor. When the adults were all seated, we joined together in the singing of Christmas carols, listened to the gospel story, and had fellowship in prayer. All, of course, was in the Korean language.

With the service over, it was time to enjoy the tree. Each child came forward as his name was called, grasped his parcels tightly, bobbed up and down in a polite bow, and then hurried back to his mother. Of course no one dreamed of opening his package. That would have been an unforgivable violation of custom.

After everything had been distributed, it was suggested that the children sing some songs and recite some verses. Then finally it was time to go, and the youngsters hurried out as eagerly as they had come in, hardly waiting till they were outside the door before starting to "peek."

The morning was passing. In a few  
(See "Hunt," page 350)

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**GUARDIAN**

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**Tones and Trumpets**

**T**HERE will soon be upon us the season when portions of the Christian church are wont to celebrate the birth of Jesus Christ as a human babe. With its gaudy and repulsive commercialism the world each year makes of this festival a more sorry spectacle than the last.

We are wont to celebrate anniversaries of all sorts, and they may be made profitable and happy occasions. Yet all too often the celebration is the occasion for a display of human pride rather than of Christian virtue. We incline, sometimes quite unconsciously to be sure, to feel a glow of self-satisfaction at the accomplishments and attainments of the past period. We feel that we have well-nigh done our duty, and that we can silence criticism if we now take a bit of a rest from our obligations and ease up upon the fulfillment of the assignments we have carried hitherto.

For the Christian there is little excuse for this attitude. He can best use an anniversary as an occasion upon which to thank God for the joys and mercies of the period past, spent as it was in the presence of the Spirit of God and in the fellowship of believers of like precious faith. It is this combination of thankfulness and mutual fellowship which gives to the Christian an ephemeral and dim vision, yet a vision indeed, of the life that is to come, in the full presence of the Sovereign over all and of the Redeemer of God's elect.

Most important, then, is it to look to the future. Like Browning's grammarian we must be "for the morning" and grapple with the world "bent on escaping." There have been ages past

when morals were even more degraded than they are now, when the opportunities to preach the gospel were more cabined and confined. But there never have been times when man's ability to bring physical evil upon the whole world was greater than in this day of instant communication, lightning-like transportation, and devastation potentially all-encompassing.

It behooves us, therefore, to look upon the gospel with a new awe. The truths of all-embracing sin, of a freely and universally offered salvation and of a destiny linked with the terms of the gospel do not change. But the temper of the age changes; language, the currency of thought, changes; the inclinations and interests of men change; their logics and their loves change.

Woe is upon us if we cannot present the gospel in a medium of exchange current among the humanity of our time. The gospel was not designed to repose upon the library shelf. It is not an esoteric code to gladden alone the hearts of the initiate and to be clasped to their bosoms as precious treasure unfit for proclamation to the world. The good news of God must go to the disconsolate in the flatlands of grinding labor and to the weary on the fertile slopes of imagination's creative activity. It must go there not in crinolines and hoops but in short skirts and, if need be, in slacks. It is the treasure which moth and rust cannot corrupt and which thieves cannot steal, so that it becomes dearer to the heart and warmer to the soul, the more it is poured forth to the feckless millions. Who will find, as he labors on, that God has given him the language of 1947 that will present the good news in tones even more irresistible than those of jive's newest trumpet? Perhaps it will be you. Are you in position?

**T**HE anniversary address by Professor Kuiper, published in this and the preceding Guardian, is being reprinted in pamphlet form, and will be available soon at five cents a copy. We recommend its use as a church extension tract for your neighborhood, and for acquainting friends with the denomination. Order promptly.

**Kuiper**

(Continued from preceding page)

available, and I am not greatly interested in statistics, for they are often misleading, but I seriously question whether there is a denomination on this continent, or for that matter on any continent, which for its size and its strength is more active in missions than is The Orthodox Presbyterian Church. Right now we have mission fields on three continents: America, Asia and Africa. Small and weak though we are, utterly insignificant in the eyes of almost all other churches, we count the world as our field. During the recent war those of our ministers who served as chaplains in the armed forces — and many did — encircled the globe. We are bending every effort to hasten the day when the kingdom of this world will have become the Kingdom of our Lord and His Christ, and when an innumerable multitude will sing, "Thou, O Lamb, wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation."

That again is broadness in the good sense—may I not say, in the best sense—of that term.

\* \* \*

What is right with our church? Much in every way.

But may we never forget that we are what we are by the grace of God alone. All that we have, we have received. Let us then give all the glory to God and take none for ourselves. *Soli Deo Gloria!*

May we also remember that we have our God-given treasures in earthen vessels. How earthen we are! Then we shall put our trust for the future solely in the almighty Head and King of the church at the right hand of God.

Again may we ever be mindful that much will be required of those to whom much has been committed. Our responsibility is exceedingly heavy.

I conclude with applying to our church the exhortation which He who walks among the seven golden candlesticks and holds the seven stars in His right hand addressed to the church of Philadelphia in Asia Minor, which, like ours, had little strength but had kept His word and had not denied His name: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

## Declaration Issued by Japanese Reformed Church

**I**T IS already nine months since the end of the war, and though the rebuilding of our defeated ancestral country is being planned according to various designs and ways, what the Scriptures say is true, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Apart from believing in the omniscient, omnipotent, most holy and most loving God, who rules over the universe and mankind, even a whole nation has no way of being built well or preserved well.

At the time of the recent great war, religious freedom was under severe pressure, and our church was perverted; and the truth was not bodily insisted upon. We were ashamed of this before God's holy presence, and mourned for the nation. However, by the providence of God who controls history it has finally come about that through defeat freedom of religion has been realized in Japan, our ancestral country.

Henceforth, for the building of a better Japan, we must with true hearts and true purpose become people who are in accord with the will of the omnipotent and most good God, who controls history. In accordance with His commandments we must revere God and love our neighbor, not merely in the realm of (the human) spirit and culture, but the injunction "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" must be made our highest aim. It is this theistic life and world view that is the only sure foundation upon which to build a new Japan; this is the first point of emphasis of the Reformed Church of Christ in Japan, and we are zealous for this point. But to say that true religion alone is the foundation of the state and the basis of culture does not at all mean the idea of a doctrine of religious authority which would place the national government or cultural activity itself under the control of religion. Especially with respect to the relation between earthly political authority and religion, on the principle of the separation of church and state, because we believe that this (principle) is, while being the wisdom

of the modern state, in accord with the Bible, we highly esteem freedom of faith and the autonomous nature of the church.

### The Church in the World

Now mankind in God's holy presence is one body, all equally slaves of sin. However God, according to His eternal purpose, has established a plan of salvation for sinful mankind, which He has accomplished in history by the historical atoning work of His Son Jesus Christ; He has given faith to and called those who were ordained to eternal life; and justifying, adopting and sanctifying them, He dwells with men. This is the religion which we believe; its salvation is as old as the origin of the sin of mankind and will continue until the day in which the redemption of mankind is completed. Four thousand years ago God chose Abraham, made him the "father of the faithful," established a covenant with him, blessed his descendants (except that the unbelieving were broken off) and revealed unto them His wisdom, might, love and truth. Then when the fulness of time was come, He sent forth His Son Jesus Christ, by whose death on the cross, and resurrection, the foundation of our salvation is laid. By His marvellous providence, through the unbelief of the Jews, the Gospel of salvation has spread to all the world. That is, the salvation of God emerged from the temporary Jewish racial setting of the Old Testament age and displayed its proper dignity of universality. Jesus Christ was proclaimed by the apostles as "the Lord of all peoples and the Light of the world," and thus the existence of the New Testament Christian Church has come to be seen in all the world.

The so-called "Invisible Church" which God alone clearly knows, extends throughout all the earth; it exists as the holy, only, Catholic church through all history, past, present, and future, connecting the realms of both heaven and earth. However, we are firmly convinced that on earth the unity of the invisible church ought to be realized in "One Visible Church" which possesses one confession of faith, one church government,

and one good manner of life. This is the second point of emphasis of the Reformed Church of Christ in Japan.

### Doctrine

Referring to one faith: the church must be diligent in the unending spiritual battle regarding this problem for the sake of the glory of God and her own eternal salvation. The New Testament Christian Church from its earliest era even until today has fought against all kinds of heresy, and victorious over them and preserving the truth, has continued to this day. We are zealous to stand in the true tradition of this Christian faith. Here (rooted in this tradition) is the purpose of the Reformed Church of Christ in Japan to adopt as its standard of faith the Westminster Con-

**N**EWs of the organization of a new Reformed Church in Japan has been given in previous issues of the GUARDIAN. It is to be remembered that this is the action of a group of Japanese Christians, who have been out of touch with missionaries for a number of years as a result of the war. It therefore represents a witness from within Japanese Christendom.

The list of signers contains several names of interest to GUARDIAN readers. Okada, Matsuo, Tokiwa and Watanabe are all former students of Westminster Seminary. Watanabe was the last Japanese student to leave the Seminary after war finally broke out. Okada and Matsuo were formerly teachers in the Central Theological Seminary in Kobe. This Seminary was once jointly operated by the Northern and Southern Presbyterian Churches of this country, but became independent rather than submit to complete domination by the Northern branch. Tokiwa was the pastor of a small church in Tokyo which he started in opposition to the action of the great mass of Japanese churches approving shrine worship.

The best English form of the name seems to be "Reformed Church of Christ in Japan." Its relation to and distinction from the KYODAN, or "Church of Christ in Japan" is thus made clear.

The text given here is the result of the combined efforts of Major Lardner Moore, and the Revs. R. H. and W. A. McIlwaine.



fession of Faith together with the Larger and Shorter Catechisms, to which is attached the preamble given below.

PREAMBLE TO THE STANDARD OF  
FAITH OF THE REFORMED CHURCH  
OF CHRIST IN JAPAN

"The Scriptures of the Old and New Testaments, which are the Word of God that He gave to His own Church, are the only infallible canon of the Church. The Word of God revealed in the Scriptures is formed into a confession of faith by the Church and becomes the standard of faith of the Church; this is the creed of the Church. The Church has from of old continued to hold in common to these four creeds: The Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the creed of Chalcedon, as the basic universal creed of the Church. Coming on to the age of the Protestant Reformation, the several reformed churches stood in the tradition of the orthodox faith of all these creeds; moreover, not stopping with them, they were led on to draw up creeds that were pure and evangelical—nay, that while covering the whole realm of doctrine were in addition pure and excellently systematic. Among these thirty-odd creeds we are convinced that the Westminster Standards most completely set forth the system of doctrine taught in the Scriptures. Though we, the Reformed Church of Christ in Japan, look in prayer for the day when we may draw up in our own words something even more excellent, we are convinced that it is these standards of faith that are most appropriate for our standard of faith today; and so with praise and thanksgiving we make them the standard of faith of our church."

#### Government

Referring to one church government: believing that Presbyterianism is the form of government held by Biblical churches, we the Reformed Church of Christ in Japan desire to put this into practice in its purity. Though it may be said that the Episcopal system and the Congregational system along with the Papal system may each, from a human viewpoint, have its merits, when it comes to guarding the purity of doctrine and the purity of the church they do not compare with the Presbyterian system. Nor do we adhere to this merely on a tradi-

tional basis, but by judgment of sound reason as well, we must say that this is the best governmental form. The old Church of Christ in Japan, at least in its rules of order, adopted this form.

#### Discipline

What is the one good manner of life? We are not legalists, nor again are we antinomians. Sanctification, with which God the Holy Spirit blesses us within on the basis of the redemption of Christ, is what the believer without should earnestly seek in prayer. Perfect sanctification is not granted upon earth; though we daily seek the forgiveness of our sins and must not fail to forgive those who sin against us, we who are in Christ must mutually reprove in the Holy Spirit the sins of our brethren. It is a well known fact that the church of Geneva, where John Calvin, the greatest leader of the Reformed Church which was the main tide of the Protestant Reformation movement, labored, set forth an exemplary accomplishment in the matter of discipline in the life of faith.

Thus we desire through one confession of faith, one church government and one good manner of life to show forth the one invisible church as "One Visible Church," and by this to be assured of the fact that we are a branch of the holy catholic church, and prove the certainty of our salvation. The unity of all churches which are scattered in all lands must always be based upon these three unities; moreover, because these three points are deeply inter-related logically and systematically, these three,—doctrine, government and life are basically one. There are those who would make the establishment of the Church of Christ in Japan (KYODAN) the fulfillment in a sense of the union movement which looks toward complete union of the Protestant denominations in Japan. But until today it is still unable to become a church within the meaning given above. As for this total lack of success, it can only be said that it is because it was not sought by following the road (i.e., the only true road to unity).

#### Not Sectarian

One thing that should be clear from the foregoing brief statement is that our Reformed Church of Christ in Japan does not in the least have its origin in the so-called spirit of Sectarianism. Church catholicity and unity

that come into being through following the (true) road are what we esteem most highly, and are the very essence of our view of the Church.

The name "Reformed Church" must not be misunderstood as a newly-coined word. As church history clearly shows, *Reformed* is the name attached to one group of churches organized among the Protestant church which were born as a result of the Protestant Reformation. The churches called by this name have already had a history of over four hundred years; and on the European continent, among the Protestant denominations which occupy three-fourths of it, this is the largest denomination(al group). Moreover, a Reformed church is not a denomination which is characterized by being limited to any given period or locality. A Reformed church is one that maintains not only true evangelicalism, which insists from first to last on the principles of the Protestant Reformation, but in addition true catholicity and orthodoxy; and is a church that professes to be a remanifestation of the Biblical and Apostolic church. In England and America the churches called Presbyterian all belong to this group.

Today, as one branch of this glorious historic Reformed church that desires to be truly ecumenical and orthodox, our Reformed Church of Christ in Japan has been constituted by Japanese in Japan, and we cannot but give heartfelt thanks that this church has come to be founded, as through the deep mercy and leading of God. Furthermore, the highest expression of our love for our ancestral country and for our brethren is this: that the birth of our church should become an epoch-making page in the Christian church history of this land, that our church should march forward with all its might as a church that holds fast to Christian doctrine that has proceeded from a pure source and developed in accordance with the truth, and that it should attain a healthy growth.

#### Facing the Future

The world is more and more in upheaval, and the tocsin has sounded for the end of the recent age. The birth pangs of the new era have already begun. Now who will be the spiritual leaders of the approaching age? Can it be that religion has lost its real strength and given place to an atheistic and materialistic view of history? No!

Those who impartially and quietly

survey the past cannot deny that the greatest force which has given birth to and led the spiritual culture of mankind the world over has been religion. Moreover a healthy civilization can be erected only upon a pure religion.

Let us observe this in European Civilization. When ancient society faced a crisis, that which saved the moral concepts of the individual from corruption and the organization of state and society from crumbling, and established the civilization of the middle ages was none other than the religion of Jesus Christ (that is, original Christianity). At the time of the emergency in the middle ages, what performed a like work was none other than the religion of Jesus Christ (that is, the Christianity of the Protestant Reformation); and now for the third time the civilization of the modern world is again confronted with danger. To what may the world look for salvation from this? Just as before, to nothing except the religion of Jesus

Christ (that is, Reformed Christianity).

The Christianity of the Protestant Reformation is the restoration of original Christianity. The Reformed Churches are the churches that have best preserved this truth of the Protestant Reformation. To say that the very mission accomplished for the middle ages by original Christianity, and that accomplished for the recent age by the Christianity of the Protestant Reformation is indeed the great mission that must be undertaken by Reformed Christianity in the coming age, is not an expression of self-conceit on our part, but is to say what we feel acutely to be a heavy responsibility.

The hope of the world is in the God of Calvinism.

O God, cause us to behold Thy glory. As we offer Thee all that has been given us, may we behold Thee alone as our God and our Hope. Wilt Thou bring to completion that great and holy work which Thou hast begun in us. Amen.

hid, she came and told all. And when she confessed her trust in Him, publicly before all, He in turn gave her His "peace," and sent her away with the comforting words, "Be of good cheer; thy faith hath saved thee."

One might almost wonder whether God in His providence ordained this event as a divine rebuke to the writer of *The Robe*. In that book, the garment of Jesus is apparently, of itself, imbued with a mystical capacity to benefit. But in the gospel narrative the person of Jesus is placed in the center, and it is from His lips that the word of comfort and grace proceeds. The true Christian faith has as its central object not a thing, but a Person, and that a living Person, now ascended, even the all powerful Son of God.

When Jesus reached the ruler's house, He found that the child was already dead, and the friends had gathered to make the customary lamentation. He thrust them all out of the room, took the girl by the hand and raised her up with a simple word of command. Jesus asked the parents not to tell of what He had done, though of course the event would cause much stir. Too much excitement would hinder rather than help His work. This is but one more of those mighty miracles Jesus performed upon earth, miracles which have become familiar to us and therefore almost commonplace, but events, nevertheless, which have a unique place in human history, and which set this Person apart for all time, as like no other who has ever walked upon the earth.

According to Matthew, it was shortly after this that Jesus sent out His twelve disciples on what we might call a practice preaching mission. These were the men through whose witness the church would be established and extended. They must have real training for the work.

In sending them out, Jesus gave some very practical instructions,—instructions which would both guide their work and test their willingness to obey. He told them where to go. The time for preaching to the Gentiles had not yet come. He told them what to preach. He told them to rely not upon provisions they might take with them, but upon the providential care of God operating through those that should hear. He indicated the import-

(See "Sloat," page 350)

## The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

### LESSON 15

#### Further Galilean Ministry

SCRIPTURE: Matt. 9:18—11:9; 14:1-14; Mark 5:21—6:32; Luke 7:19—35; 8:41—9:11.

**I**N THE Galilean ministry of our Lord there are many incidents, including some discourses, which it is not possible for us to consider in the limited space of these lessons. Of the material covered in the above Scripture, we shall limit ourselves to but a part. However the student should familiarize himself with the entire Scripture lesson.

On returning from the other side of the lake (the region of Decapolis, extending for a considerable distance on the east side of the lake), Jesus found the crowds waiting for him. He talked to them and taught them as He walked along the road. Suddenly a messenger made his way through the throng, bringing a request from the ruler of a near-by synagogue. The ruler's daughter was very sick, even at the point of death. Would Jesus not

come down and cure her? He who never refused such a request started for the house. And now another person approached Him. But this one, a woman, did not come so openly. She had a disease from which she had suffered for many years. But it was not the sort of thing one talked about publicly. She hoped to reach Jesus' side unnoticed, and just to touch the hem of His garment. She felt she could be cured in that way, and no one would know, and she could keep her secret.

The woman succeeded almost in accomplishing her plan. She reached Jesus, touched His garment, was healed, and started away, all seemingly without being noticed. But then Jesus turned. He had felt the healing power go from Him. He would know who had touched His garment. Or rather, He already knew, of course. But He would have her make public acknowledgment of her faith in Him, that He might make a public declaration concerning His response to her. When she realized she could not be

## Notes from a Navy Chaplain's Log

### Part 13: Missionary Activity on the Islands

By E. LYNNE WADE, Lieutenant-Commander, USN  
Senior Chaplain, U.S.S. *Consolation*

(Continued from the Nov. 10 issue)

A MONTH or so after our native brethren had become a regularly established part of our Bible class "circle," we had a happy experience, with an amusing twist at the end. We were visited by four of the leaders of the native church on the island of Malaita. They had come to strengthen their brethren, separated from their homes and churches, and to see how they were faring. One of these four was John Maidola, one of the sweetest and godliest men in the Islands—his picture appeared in the *GUARDIAN* some time ago in the group showing Ray Brink with four of the natives—he is on the extreme left.

Their prayers and testimonies were a great inspiration to us all, and the fellowship after the meeting lasted until well after ten o'clock. Funny, isn't it, how Christians, who have never seen each other before, can find so much to talk about? But that wasn't the amusing thing of which I spoke. Since it was so late, Ray decided he had better escort the natives past the guards and out of the camp on their way to their own camp. He told me the next morning that all the way along the natives were jabbering in their own language and seemingly making a big joke out of something, all at poor Shebuel's expense. When he asked Shebuel what the joke was, Shebuel told him they were kidding him because he could not speak "proper English" very well. I personally fail to catch the great humor in such a situation, but the joke was really on us, because we had come to consider Shebuel as being quite proficient in "proper English," especially by contrast when he would lapse into pidgin in conversation with one of the missionaries. We had to admit, however, that the "proper English" of the four visitors would put to shame many a high school graduate in the United States.

Shortly after this visit, and as a result of it, I received a fine letter from one of the missionaries of the South Sea Evangelical Mission—a Mr. Robert

Vance—together with a gift of several books and pamphlets. He had learned of me after our visitors had returned. But my greatest joy was still before me in my relationship to the missionaries.

One day in June I saw Shebuel and a couple of other natives coming toward my tent with another person who looked quite unfamiliar. They introduced him to me as Mr. Wilbur Clark, another of their missionaries. I could see that they themselves were greatly attached to him. It did not take me very long to discover why. My own friendship with this dear brother soon approached the Jonathan-David kind.

#### Missionary Zeal

He was from New Zealand, had been in the Islands ten years, with one furlough some four and a half years previous to this time. He had been one of the few male missionaries who refused to leave when the British evacuated all the white people in the Solomons just before the Japanese invaded—all women had been required to leave. His "parish" was a large district on the island of Malaita, and the entire island of Guadalcanal. He had come over to cover by foot a route of some 125 miles around the entire eastern half of Guadalcanal, striking back across the high mountains to Lunga Point. He had brought four native brethren as carriers, but all five of them would be loaded down proportionately with the heavy burden of camping equipment, personal gear, medical supplies, etc.

In the face of this, let us be honest with ourselves and admit what lazy Christians we are by contrast! Whatever do we do in the way of such self-sacrifice, or whenever do we put forth real physical effort, for our Lord Jesus, and for those for whom He died?

We even consider it a chore—or perhaps it becomes a source of great spiritual pride or satisfaction to us—to pray a solid hour (in a comfortable room, with a pillow under our knees, and our head resting on a nice, soft bed or chair so we can slump off contentedly to sleep) for these mission-

aries, or the lost. In fact, how many of us ever do pray a whole hour at one stretch—or even a total of one hour a day—or week—in all our praying? Our "giving" to missions is a joke—but a very unfunny one—the Seventh Day Adventists and Mormons make our stinginess disgusting. We have a missionary meeting once a month in most of our churches, attended by a few faithful women, and even so a lot of such meetings are something merely to be suffered.

Yet these who are out on the actual firing line for Christ suffer often such privation, loneliness, physical discomfort, danger, and many other things as we never dreamed of all as a matter of course. Read II Cor. 11:23-28. And the funny thing is that they seem to love to do it, and find great joy in it. I say, shame, shame, and still more shame upon us! Too much of the explanation is to be found in Matthew 7:19-21, which ends with the words, "For where your treasure is, there will your heart be also."

#### Christian Fellowship

The first night Wilbur was with me, he took his boys over to our sick bay to sing in their incomparable harmony to our men, and later to the Battalion officers at their mess. But the outstanding thing was their testimonies. I'll never forget one dear brother, whose name was Silas, saying, with tears in his eyes, "Me no savvy tell you how happy heart b'long me is in Jesus; Him—He so sweet 'long heart b'long me." He told how God had saved him from a life of awful sin, and the worship of demons, and had made him a new creature in Christ. No wonder Wilbur Clark, and Bruce Hunt, and all other faithful missionaries, are willing and glad and anxious, yea, compelled, to go so far, and suffer so much just to reach one such soul for Christ.

I selfishly kept Wilbur with me as long as I could—some three weeks—before he started out on his long journey. He slept with me, ate with me in our officers' mess, and became

almost as much a part of the 26th Seabees as I was myself. And he was accepted as such by the men and officers alike—all of whom became very fond of him—so humble and Christlike was his conversation among us. Later on, when I was receiving a little wedding present for him, practically all the officers, and many of the men, chipped in a considerable sum, he was so popular.

He spoke to us on many occasions in the evening meetings, to the great profit of our souls and the glory of Christ. I believe it was about a month later that he returned to report that great damage had been done, both spiritually and materially, to the work of the Mission by the ravages of war—the Christians were scattered and backslidden considerably, their villages and churches broken up, his own house looted and badly damaged. But he set his face to the task ahead, and continued to live with me for about another month until I persuaded him that it was his Christian duty to go home to New Zealand and marry the wonderful Christian girl he'd been engaged to ever since he'd returned from his furlough. More about that later.

In the meantime, I had also been visited by their Senior Missionary, Dr. Norman Deck. Dr. Deck had been in the Islands over thirty years, and has seen God work wonderful miracles of grace in that time. He is a remarkable man, and I wish he might tour the United States and speak to all our churches. Surely he would stir our hearts to a greater missionary vision, and God would use him to call out more of our young people to offer their lives and talents to full-time missionary service.

### Visit to Malaita

Dr. Deck urged me to visit him on the island of Malaita, so when Wilbur returned, I arranged to go. The Skipper gave me several days' leave, and we went to Henderson Field where I found a pilot who agreed to fly us over and return for us several days later. Before I tell about this trip, I am reminded of a sort of funny incident that took place the first time I drove Wilbur and one of his native boys who had never seen a plane land or take off, down to Henderson Field in my jeep. We were bouncing merrily along over the main road, with the poor native sitting on the back seat. I turned to him apologetically and said,

"This thing surely does jolt you around back there, doesn't it?" The poor native just gave me a blank, uncomprehending stare. Wilbur said, "I'll tell him what you mean," and turning around, he said, pointing to the jeep, "Him-he shake-shake-im body b'long you toooo much!" The boy's face lighted up with a big smile, as he replied, "yesss, yesss."

In looking over a letter to my wife concerning this trip, I see that it was necessary for me to go to Tulagi, and thence to the seaplane base nearby to catch my plane. Wilbur had gone over on Saturday, and I planned to go over on the regular boat on Monday morning. Quoting from my letter, however, "Then I learned that no less than His Majesty King George's own representative, General Sir Philip Mitchell, was on Guadalcanal and was going over Monday morning at 8:00 to Tulagi in a PT boat. So I rose bright and early and popped in on the old boy when he was still very unglamorously attired in his pajamas and was in the act of brushing his teeth, with the paste drooling down, and asked permission to go with him. He was a most delightful, jolly 'beggah' and not only welcomed me to go along, but invited me to have breakfast with him. I declined, however—after all, it is even more distinctive to be able to say that I refused a breakfast invitation tendered by a General—and His Majesty's personal representative, at that—than that I actually had breakfast with him.

### A Royal Welcome

"We reached Tulagi well before nine o'clock, and Wilbur and I went to see the flying squadron's head man ('big fella masta', the natives would say in pidgin), a Commander Morgan, who said he would take us over right after lunch. We took off in a clumsy-looking, but very safe amphibious biplane the boys call a 'duck' and about 45 minutes later landed at a beautiful little island called Ngongasila, where one of the Mission's best villages is located. We taxied right up to the shore, and the natives carried me in their arms through what little water there was between the plane and the beach. Then such a handshaking as you never saw! These natives are the greatest handshakers on earth. Wilbur would say, 'Altogether you come shake-im hand b'long missionary b'long 'Merica,' and dozens more would press forward, hands outstretched. Every one

in the village, from the oldest men and women, to the smallest pickaninny had to shake Wilbur's hand and mine, and we suspected many of the pickaninnies of coming around for seconds and thirds.

"That being over, we made the rounds of those in the village who had not been able to come to the beach, including a poor old woman who had been burned horribly the night before in trying to light a fire with a bottle of aviation gasoline. It was a hideous, pitiful sight, and I got out as soon as possible, especially since the natives all keep a small fire burning day and night in their comparatively small, windowless huts. The place is filled with smoke and I don't see how they stand it, but they seem to get quite accustomed to it and never give it a thought. The missionaries are likewise indifferent to it.

"We inspected the Christian village and then went over to the heathen village right next to it and inspected it too. I saw there, among other things, the tiny, miserable huts, dog-house size, where every heathen woman has to go every month, and also for some four weeks after giving birth to a child, to shift entirely for herself in unspeakable filth—just when she is in the greatest need of help. Nobody would dare touch her during that time—she is 'tambu' (forbidden) and anyone touching her would become 'tambu,' and would have to sacrifice a very valuable pig to the devil to become clean again. It is a devilish, terrible thing, and of course the Mission has put a stop to it among Christians. Only true Christianity really exalts and honors womanhood, and sets the woman free.

"We expected Dr. Deck to come for us in the launch, but after waiting in vain for him about an hour, one of the natives and two pickaninnies took us to his house in a canoe. You should see a native canoe! It will almost capsize if you merely turn your head. It took us about 45 minutes to make the trip. At one time we went through some swells, and I thought surely we would have to start swimming. Toward the end of the trip, however, I got bold enough to take a paddle for about 15 minutes myself. Dr. Deck's house is most beautifully situated facing the river, about 1000 yards back, on a hill that is terraced in front, with a level lawn in back and lush tropical growth and jungle all around. What a place

for a summer conference!

"In the morning I was awakened by a strange sound I felt more than I heard—the beating of a hollow log drum, sounding out the call to public morning prayers in the Christian village just across a small gorge—but we didn't go—I was to speak there the next morning. It kept on raining—as it had done almost continuously there for three weeks, Dr. Deck said, although we hadn't had a drop on Guadalcanal. It is what the natives themselves call a 'woman rain'—because it just keeps on ceaselessly (quite Scriptural, however—see Prov. 27:15).

After breakfast we returned to Ngongasila in the launch, then proceeded up across a little open water into another inlet or river on our way to the village of Uru, which is a part of Wilbur's parish on Malaita. On the way we stopped at one of the famous artificial islands they have over here, built up entirely out of the water by bringing in large rocks one by one. This was the home of a native pastor by the name of Josah, who has one of the sweetest Christian expressions and spirits I have ever seen anywhere. His wife, Crystal, is likewise a wonderful Christian. If you could just see the miraculous difference that faith in Christ makes in the very physical appearance of these natives, you would understand why it is always possible to tell a Christian native from a heathen simply by looking at him.

(To be continued)

### Philadelphia Presbytery

The Presbytery of Philadelphia met on Monday, November 18, at Mediator Chapel in Philadelphia, of which the Rev. Herbert Hoefflinger is pastor.

Chief items of business considered in the all day meeting were the examination of candidate Thomas Gregory for licensure, consideration of matters related to the work of Redeemer Church in Philadelphia, consideration of the opening of the Calvin Institute, and the dissolution of the pastoral relationship between the Rev. David Freeman and the New Covenant Church of Philadelphia.

Mr. Gregory was examined in theology before Presbytery, having been examined in other subjects by the Committee on Candidates. When the examination was not finished and other business was pressing, it was de-

ecided to lay on the table until next meeting a motion to sustain the examination.

Redeemer Church has been faced with difficulties due to the lack of a pastor and the fact that the building formerly used by the congregation is no longer available to them. They asked the Presbytery to help them in meeting their problems. A committee consisting of Messrs. Woolley, Samuel Allen and Marsden was appointed to advise with them and try to find a way out of their difficulties.

The Committee on the Calvin Institute reported that it had failed to approve a proposition to open the Institute in January. This report provided the background for a minority report, entering into extended detail as to the reasons for the action of the Committee, and asking Presbytery to approve the plan for opening the Institute at an early date. It appeared that the reason for the Committee's action lay in the conviction on the part of the majority that the present theological controversy in the church would render it impossible to make satisfactory arrangements for a faculty, a course of study, or for securing students. While the Presbytery turned down a motion specifically directing the opening of the Calvin Institute in January, it passed a motion which called for the opening at as early a date as possible. This was interpreted by some as a rebuke to the majority of the committee. But at least one signer of the minority report admitted that technical problems would probably render an opening before the fall of 1947 impossible.

The Rev. David Freeman, a minister of the Church since its beginnings in 1936, and pastor of the New Covenant Church in Philadelphia, requested with the concurrence of the congregation of that church, a dissolution of the pastoral relationship existing. He had received and wished to accept a call from the Classis Passaic of the Reformed Church in America to do mission work among the Jews under the direction of a committee of the Classis. A number of commissioners to Presbytery took the opportunity to express their high regard for Mr. Freeman and his work, and their sincere regret that he had come to the place of leaving the denomination. However the Presbytery decided to accede to the request of Mr. Freeman. Further information re-

vealed that Mr. Freeman had already, on the basis of a letter of standing from the Stated Clerk, been received into the Passaic Classis. Some of the Presbyters felt that, while Mr. Freeman had a perfect right to secure such a letter, the Classis had been a bit premature in receiving him while he was still bound by a pastoral relationship in the O.P.C. However, Presbytery felt there was nothing to be done but remove his name from its roll, and record the reason therefore.

Before adjournment, Presbytery voted to support a resolution from the Presbytery of California, asking that the first Sunday in January be set apart by local churches as a Day of Prayer, having especially the interests of the denomination in mind.

### Moving Out

A number of the congregations of The Orthodox Presbyterian Church have deemed it desirable to establish their work in suburban regions where a large number of new homes are in process of erection. The move to the suburbs is apparently not a monopoly of the OPC, however. A recent survey shows that a number of the downtown Philadelphia churches are moving away from the center of the city. Included are the Messiah Lutheran Church, Oxford Presbyterian, Union Methodist, Broad Street Methodist, and John Wanamaker's old Bethany Collegiate Presbyterian Church. Bethany, which once had a membership of over 6,000, today has less than one hundred members who live in the territory of the church building, though it has some 1,300 on its roll. Most of the population in the area has become negro.

### Planned Parenthood

A few years ago the subject was called "birth-control." Now it has been given the slightly better sounding name of "planned parenthood." But it is the same thing. A Planned Parenthood Federation has endorsed the establishment of planned parenthood services in every community of the country. The proposal carried the signatures of prominent representatives of church organizations, including Bishop Oxnam of the Federal Council, Dr. Dahlberg, president of the Northern Baptist Convention, and Bishop Angus Dun of Washington, D. C.

**Sloat***(Continued from page 346)*

ance of their message. To reject it would bring upon the hearers the judgment of God. We do not today ask our ministers or missionaries to go out in just this way, but the principles stated are principles that apply in all the work of Christ's ministering servants.

And then Christ told His disciples what they would find as they went. He spoke from experience, and from omniscience. There would be opposition, persecution, reproach. They would be hated for His sake. What a commentary upon mankind! What a rebuke to those who would preach in this day the natural goodness of people! People are naturally bad, not good. By nature they rebel violently against the truly good. As much today as nineteen centuries ago they would crucify the Christ. But it is just for such that the message of grace and salvation is intended. By the mighty operations of the Holy Spirit, some of those "rebels" will be enabled to hear the message, to believe, and to rejoice in eternal life. So always the preacher has been a savor of death unto death to those who are lost, but of life unto life to those who are saved.

It was while the disciples were on this trip, that word came to Jesus from John the Baptist. John had been cast into prison, and apparently, languishing there in his dungeon existence, he had come to feel doubt and uncertainty concerning Jesus. Was this really the Messiah? Or was the hope of Israel still future? Jesus sent back a report of what was taking place. Did the healing of the sick, the curing of the lame, the cleansing of lepers, and the preaching of the gospel to the poor indicate that Jesus was Messiah, or not? The answer was plain. Though John might languish in prison, the people need not look for another than Jesus.

Then turning to the crowd Jesus spoke of John. John might be downhearted at the moment, but he was a prophet. Indeed, he was more than a prophet. If they would receive it he was "Elijah who was to come" (Cf. Malachi 4:5). And the people had rejected him. How fickle people were! John came as an ascetic and they said he had a devil. Jesus Himself came eating and drinking with them, entering into their social life, and they

called Him other names. No indeed, the natural man will not receive either the message or the messenger of God, however they come. Only the grace of God can open man's heart to the truth.

But John did not have long to wait his day of glory. A dancing maiden in Herod's court was allowed to have her wish, and the mighty prophet's head was carried on a platter. But he who had worn that head in life, now had gone to be with that great company of prophets of whom he was the last, and through death he too entered into the joy of his Lord.

The providence of God seems strange to us sometimes. John the Baptist was born, as we recall, by a special providence of God, that he might be the forerunner of the Messiah. He it was who baptized that Messiah in the Jordan, who saw the Spirit descending upon Him from heaven, who heard the words from the infinite glory. But now his work was done. The Messiah proceeds henceforth without need of a forerunner. And so the forerunner was first put aside in prison, and then translated to the kingdom above, and all this before he was thirty-three years old. So life was given for a purpose, and, that purpose accomplished, was called to the heavenly home and reward.

Presently Jesus' disciples returned from their mission. He took them again across the sea for a period of rest. And there He performed one of His greatest miracles. We will study it in our next lesson.

**QUESTIONS ON LESSON 15****Detail Questions:**

1. What miracle did Jesus perform in the house of a ruler of the synagogue? What command did He give the parents afterward?
2. What miracle happened with hardly anyone knowing of it at the time? How did it become known?
3. What instructions did Jesus give the disciples when He sent them out to preach? What power did He give them?
4. What evidence of His Messiahship did Jesus send to John the Baptist?

**Discussion Questions:**

1. Is the presence of a multitude a help in Christian work? Was it for Jesus?

2. Should we expect privately to enjoy the benefits of Christ's grace, while publicly we appear as one of the crowd? Discuss this in relation to present day living.
3. Is your life as much under the providential control of God as was John's? Do you ever have doubts about your salvation? What do you think is the answer to such doubts?
4. What principles of missionary service do you find in Christ's instructions to the disciples?
5. Give in outline an account of the life of John the Baptist.

**Hunt***(Continued from page 342)*

hours those who had just left would be back again, this time because the church was meeting in our home for the Christmas program. Meanwhile there were other parcels to distribute. Our children were helped into warm things — fur coats, mittens, caps, galoshes—(for it was 20 below zero outside) while Daddy went out to find a Russian "droschke," or cart. On this occasion he came back with a sleigh hitched to a big black horse. The Russian driver in his shaggy sheepskin coat, helped the children into the seat and tucked a fur rug around them. The box of presents was put in, Daddy mounted beside the driver, and off they went to take their packages and greetings to other friends — Korean, Chinese, Russian, British, Danish. For Harbin is truly a melting pot where East meets West, and it is possible there to touch the lives of those from many nations.

While the others were gone, Mamma, Aunt Margie, and Choo-bongy, the cook, rushed around straightening the house and preparing for the service. Sweet tea must be made in the big wash boiler, cookies arranged, rugs and blankets spread out on the dining room floor. And all the available chairs from our house and the neighbors must be collected.

The people started coming early, as usual, stamping off the snow from their feet, piling coats on tables placed in the hallway for them. What a happy crowd it was. Gathered from all parts of the city, from sections where they had been meeting as separate groups, they had in some cases not seen each

other for months. "How the babies have grown." "What is the latest word from Evangelist Kim?" "How are the meetings progressing?" "How good the Lord has been to us." From every side came exclamations and inquiries. One would not have guessed that several beloved leaders of the group had already been cast in prison, and that at any moment the police might come and break up even this meeting. We managed to crowd over a hundred people into the house that day.

The program was one customary for the occasion. There were songs, verses, recitations, and then a message from the pastor. We all enjoyed every minute of it. After meeting so long in separated small groups, there was great comfort and strength in our united fellowship. A collection was taken up to be given to the poor. These, who barely had enough to live on themselves, presented a gift of over a hundred yen to be used for others.

After the service was over, the cookies and tea were passed and each had all they wished. It was really quite an art to refill the cups of the children crowded together on the floor. But we were all in too good spirits to mind an occasional puddle where some tea spilled.

At last it was time to go. Neighbors helped re-tie the babies on their mother's backs, coats and caps were sorted out from the piles on the tables, and everyone took time to tell every one else how good it all had been, and how they rejoiced in the renewal of their Christian fellowship. The last loving farewell was finally said, and the house was emptied.

Of course order had to be restored, the place aired out some, and the floors swept. Soon things were properly rearranged, and mother was starting to set the table for the Christmas dinner. Then suddenly, another knock at the door. Who should it be, but a second group of Korean Christians. These had come from an outlying locality and had been mistaken about the hour of meeting. They had come a long way. They must not be disappointed. So another service was held, the pastor repeated his message, and from somewhere tea and cookies were found. Another brief period of good Christian fellowship was enjoyed.

Finally these too were gone. And at last we were free to sit down to our long awaited Christmas dinner. It was

nearly dark before we were finished, but the children had a few minutes in which to enjoy their toys before bedtime.

With the children tucked in, we were just beginning to relax, when again the bell rang. This time it was a neighbor, a British woman who had previously been a governess to Russian aristocracy. She had for a time attended our English language services. It was good to share some of our abundant cheer with this lonesome soul. Presently she too went on her way, and the day came to an end. But it had been a wonderful Christmas.

Five years have passed since then. The war has cut us off from these associations. But again it seems that the way is reopening for a resumption of mission work. Mr. Hunt is in Korea now, though without his family. Will you not pray that if it be God's will we may next year be able to share in another "missionary Christmas." If it is His will, may it even be possible to return to Harbin, to reestablish a trilingual mission, and again to have the opportunity of helping bring the "Good News of great joy" to this portion of the people of all the world.

## Altar

(Continued from page 338)

has that in his house, which if used, will suffice for every need. God's hand is not shortened!

JANUARY 3

I CORINTHIANS 10:1-15 (13)

How solemnly should we observe the warnings and admonitions of the Scripture. Innumerable temptations will assail you in this year. God would have you forewarned and forearmed. For He has provided a way of escape, a way to overcome, a way to triumph in time of temptation. Claim this promise!

JANUARY 4

I CORINTHIANS 11:23-34 (28)

A great many who read these devotions will be partaking of the Lord's Supper on the morrow. Have you examined yourself? Have you thought upon the mercy of God as manifested at Calvary, in years past and for years to come? Prepare yourself that His rich blessing may be yours tomorrow.

—HENRY D. PHILLIPS

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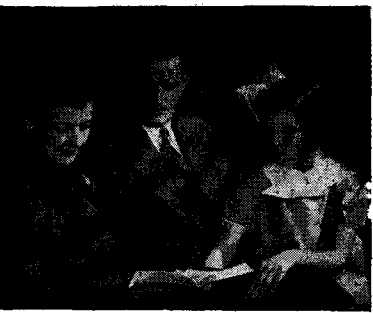
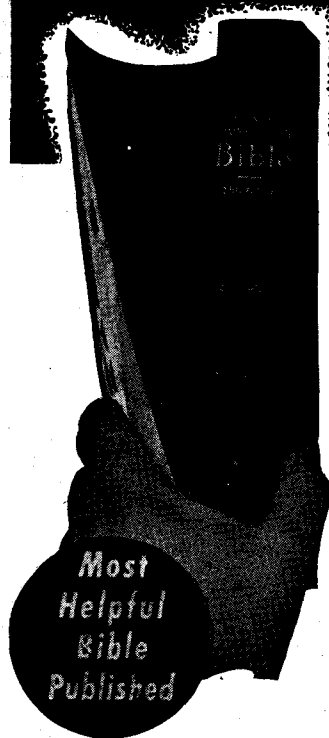
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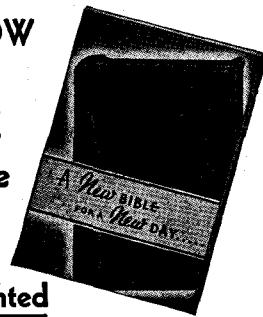
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