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What Is Your Child Taught at School?

A Study of Public School Textbooks and Curricula

By NORMA REMSEN ELLIS

of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J.

PART ONE

DO YOU know what your children learn at school?

It is a sunny September morning. You kiss Bobby good-bye, brushing his hair back from his excited blue eyes, entrust him to Jane, and watch them both as they hurry down the street to a Big Adventure. It is Bobby's first day of school; Jane has really grown up—she enters high school this fall.

You close the door and hum contentedly as you clear up the breakfast dishes. It's a good school system, you muse. We are fortunate to be Americans and to have the privilege of free public education. The elementary school where Bobby will be spending eight years is housed in a friendly little building. Curtains blow at the windows and flowers bloom on the sills. The furniture is painted apple-green, and so are the book-cases where the children may go freely to get all kinds of gay picture-books. The teachers are friendly, too. Jane loved them all. The town is proud of these well-trained women who really have the interests of the children at heart.

The high school also is splendid. It offers so much for the young people. Jane is interested in going out for basketball. And the idea of belonging to the Glee Club thrills her! The high school building is new and has excellent equipment and a large, well-selected library. The teachers all have college degrees; the French

teacher studied abroad. The principal is an officer in the state education association.

Indeed—your thoughts run on—it is wonderful to be an American. The public schools are a blessing for which we should be truly thankful to God!

Are you sure of this, Mother? And Dad, you who love to sign those report cards that make you swell with pride, are you sure that the public schools are doing for Bobby and Jane what you expect them to do? In fact, do you know what your children learn at school?

As a Christian parent you should be well acquainted with this. The school has an influence upon the thoughts and conduct of your children that is perhaps greater than you would be able to imagine. For one thing, the time that they spend there is regular, set, definite. That time, furthermore, is greater than that which is spent anywhere else outside the home. More important than this, the school has behind it the voice of authority. Children believe that what they learn at school is final, ultimate truth. And lastly, the influence of the school is great because the school intends that it shall be great. The chief purpose of the school is to influence, to mold lives. It attempts with all its might to bring about a "change" in the children under its care, a development in mental, social, physical, and so-called spiritual realms. With a corps of trained

workers striving to influence your child regularly over a period of twelve years, there are bound to be some results.

Christian mother and father, you should know what the nature of that influence is. You want your children to be trained in such a way that their desire, their "chief end", will be "to glorify God and to enjoy Him forever". Will you, then, look with us for a few moments into the rooms of this friendly school where Bobby is, and this magnificent building where Jane went so joyfully today? We shall inquire into the nature of the influence that is being exerted there, and we shall attempt to discover whether your children are likely to be led under that influence to a holy zeal to serve their Lord.

Very quickly we see, as we look in at the public school, that the lessons do not center about God. They could not, indeed, since the teaching staff, the parents who support the school, all who are involved in its functioning, have varying conceptions of what God is, or even of *whether* God is! Some idealists would have religion of some kind taught in the public schools, but immediately they are confronted with the problem of what religion shall be taught. Where they do make a pretense of teaching religion, it is not Christianity that they present; it is a vague, meaningless nothing and it is concerned only with universal brotherhood, service to mankind, the good life.

We agree that religion cannot be taught in the public school. But what happens to a school that omits God from its philosophy and excludes His Word from its curriculum? That school, of course, loses immediately all true perspective. By pushing God aside, it is declaring that God is not important. The emphasis is placed not on God but on man, who becomes, for that school, "the measure of all things".

The History Class and Creation

The truth of this indictment is evident in every subject that is taught. Let us look at a history class. Are the children taught here that "in the beginning God created the heaven and the earth"? No indeed! From kinder-

garten through college they are taught gradually, subtly, but surely, that in the beginning there was probably a vapor whirling about in space, eventually becoming the earth, which, through the course of millions of years, produced plant and animal life which eventually evolved into that which we know today. Man is but the apex of this development, this evolution.

Do you doubt that such things are taught in the schools where your children go, because the teacher is a regular church attendant and a charming woman of mature years? Let me remind you of this point: extremely unusual is the teacher who stands out against the principal, the department head and, even, the textbook which the school supplies for the children to study. The textbooks used in the public schools determine, by and large, what is taught. Will you glance at some of them with me, to see what your children study?

"In the beginning", we read in one text, "the world looked very different from the way it does today. There were no buildings, no roads, no fields, no fences. There were no shops or stores, and no farms. There were no ships, no cars, and no railroads.

"Everywhere were dark forests or plains of grass. Fierce animals moved about through them, searching for food. These animals were wild cattle and horses, sharp-toothed tigers, and

others like those you now see in the circus.

"Then hundreds and thousands of years ago man appeared on the earth. Everything in the world seemed to be his enemy. Most of the animals were larger and stronger than he. Their teeth and claws were sharper than his. And they could run much faster. He seemed to have little chance to live.

"But", notice this pious insertion, "God had given this weak newcomer a gift of more value than sharp teeth or cruel claws or long legs. Man had a better brain than any of the other animals. He did not yet know how to use it very well; but he could learn".¹

Let us look at another textbook where it speaks of early man: "Already these early men had come a long, long way on the road to civilization. During thousands and thousands of years their forerunners had slowly advanced from complete savagery to the barbarian stage".²

Still another, presenting a description of the prehistoric period and the contribution of earliest man to the world, makes this statement: "The story of the earliest man is told in relics, not in written history".³ At a later place we read: "It was several hundred thousand years from the beginning of the Old Stone Age to the time when man first made written records".⁴

What is your child to think of this? In school the account of the beginnings of things as revealed to us by God in Genesis is ignored or else regarded as a "creation myth" of the ancient Hebrews. In its place is a bundle of theories and guesses that are presented as facts in the manner of the quotations you have just read.

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¹ From *How Our Civilization Began*, by Mary G. Kelty, p. 5. Published by Ginn and Company, Boston, 1935. Quoted by special permission.

² From *Old World Background to American History*, by Samuel Bannister Harding, p. 3. Published by Scott, Foresman and Company, Chicago, 1919. Quoted by special permission.

³ From *American Beginnings in Europe*, by Wilbur Fisk Gordy, p. 5. Published by Charles Scribner's Sons, New York, 1925. Quoted by special permission.

⁴ *Idem*, p. 17.

The Light of the World

An Address Delivered Over the Blue Network on September 1, 1944

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

ULTIMATE questions of life and destiny have a strange way of thrusting themselves upon our attention. We may try to suppress these questions and silence their persistent demands by becoming absorbed in passing interests. But despite all our attempts to silence the voice that summons us to the tribunal of ultimate issues, there is a worm that does not die and it continues to gnaw at the root of our composure. This deep-seated dissatisfaction is in many people vague and inarticulate, in others it is very active and arresting. But in all it is indestructible. Oftentimes, the mysteries and uncertainties of life weigh upon our spirits and these mysteries become the occasion, at least, of compelling us to reckon with the gravity of the issues of life and death, of time and eternity. What is the meaning of life? What is the meaning of death? What is the meaning of human history? Extend the horizon of the question still farther: what is the meaning and purpose of this wide universe in which we live?

There are many who have struggled with this question and have finally given themselves over to hopeless skepticism. Many others have committed themselves to an answer that has no basis in the certainties of ascertained truth. But many others have found the answer and their souls have come to rest in the secret place of the Most High and under the shadow of the Almighty. They have found the peace that passes all understanding.

But why does so much mystery, mystery that creates perplexity in the human breast and that drives many to desperation, surround the life of humanity? Why so much darkness with respect to the ultimate questions of life and destiny? It is strange indeed that the human race should be caught in the grip of such bewilderment and oftentimes even of despair. Surely there is something wrong. What is it? To discover the wrong would itself inject some ray of light into our bewilderment.

When human speculation addresses itself to the task of explaining the mystery, whether it takes the direction of probing the past or of searching the present or of peering into the future, it leaves us in the mists of uncertainty. If we are to find the answer to the question that the mystery of life compels us to ask, we must turn to the witness of Him who is God over all, of whom and through whom and unto whom are all things. In His abundant mercy and grace He has spoken to us in our perplexity and His witness has been brought to us in His own Word, the Scriptures of the Old and New Testaments. God has been pleased to illumine our darkness with the light of His own infallible revelation. He has disclosed to us that there is wrong, He has unveiled the secret of our wrong, and therefore has provided us with the explanation of our very darkness. And so we listen to the simple word that teems with light while it also overflows with the severest indictment of the human race. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). That is the reason for our painful perplexity. "All have sinned, and come short of the glory of God" (Rom. 3:23). It is by sin that we are lost, lost in sin, and lost to light; lost to light because we are lost to Him who is light and in whom is no darkness at all. We are lost with reference to God, alienated from Him and from the light of His knowledge and fellowship.

Now this is by no means a pleasing truth: it is the most distasteful condemnation. But it is incomparably better to writhe under the verdict of truth than to be complacent in the chains of error. To accept the verdict that sin has separated between us and our God and that iniquity has hid His face from us is the only way into that liberty that is grounded in the certainty of truth.

God has not only illumined the mystery of our darkness but He has

also brought us the light of life. Some nineteen centuries ago there walked this earth One who said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). It was Jesus of Nazareth who spoke these words. And he also said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). These are stupendous claims, and it is useless, yea, it is mockery, to profess the discipleship of Jesus if we do not accept His testimony with all its implications. Candid examination of the evidence upon which our Christian faith rests leads to one conclusion, namely, that He spoke the truth, absolute truth, that He was Himself that eternal life which was with the Father and was manifested unto us, the brightness of the Father's glory and the express image of His person, the image of the invisible God, God manifest in the flesh. He came into this world to redeem from sin and iniquity, to give His life a ransom for many, to redeem to God by His blood out of every nation and kindred and people and tongue. In the one word that is most relevant to our topic, He came to seek and to save that which was lost.

It is the glory of the Christian revelation and redemption that light and life and the light of life have been thereby brought into this world. Herein is the solution of our perplexity, because herein is redemption from sin. Life's urgent and unavoidable question is answered, not in the anguish of eternal dismay but in the joy that is unspeakable and full of glory, for we receive the end of our faith, even the salvation of our souls. Then life receives its meaning in the combination of the highest human blessedness and the glory of the triune God. This is life eternal that we may know the only true God and Jesus Christ whom He has sent. It is in the faith of Jesus alone that we come to walk in the light as He is in the light.

And if we are still haunted by the question of the meaning of this wide universe in which we live, it is in Christ also that we find the answer. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or

principalities, or powers . . . He is before all things and in him all things consist" (Col. 1:16, 17). He is the head of all principality and power, and at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Is Arminianism the Gospel?

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

IN ORDER to answer the question, "Is Arminianism the gospel?" we must first obtain definitions of both Arminianism and the gospel. Many definitions of the gospel might be adduced, but the following one will, we believe, suffice for our purpose: "The gospel is the good news that the eternal Son of God has died on the cross in the stead of sinners, thus satisfying on their behalf the justice of God, rendering God propitious toward them, obtaining for them pardon and forgiveness of all their sins". This is by no means all of the gospel, but in these words its heart is set forth.

Historically there have been two principal types of Arminianism.

In Holland, Arminius introduced a system of doctrine which was condemned by the Synod of Dort (1618-1619). The adherents of this doctrine were first called Remonstrants and later Arminians. The Arminians taught that the corruption of man's nature derived from Adam was not of the nature of sin. Hence, man by the fall did not lose his ability to do good. In other words, man is not really totally depraved, as the Bible teaches. God gives to all men grace in sufficient measure that all are enabled to repent and to believe the gospel. Man has the ability to cooperate with this grace, and all who, by their own free will, do cooperate with this grace are saved. It is this doctrine which the Synod of Dort rightly condemned.

The second type of Arminianism is that which is popularly known as Wesleyan. Wesleyan Arminianism teaches that man really did fall in Adam. This fall was more than a mere physical degeneration. It was a fall into total moral pollution and depravity. Consequently, man in his lost estate can do nothing to save himself. Christ has rendered satisfaction

for the sins of all men, and to all men such a measure of grace is given that, if it be improved, it will lead to salvation.

Of these two systems, it will at once be clear that Wesleyan Arminianism is far closer to the teaching of the Bible than is the Arminianism of the Remonstrants. Nevertheless, it must be apparent that in each of these schemes the one who determines who is to be saved is *man*. According to the Bible, it is God who determines who shall be saved. To quote but one passage, "He has chosen us in him [i.e., in Christ] before the foundation of the world" (Eph. 1:4a). The Bible teaches that it is God alone who saves; the Arminian schemes teach that man contributes to his salvation. The Bible teaches salvation by grace alone; Arminianism does not teach salvation by grace alone. The gospel, as we have seen, is good news that God has actually saved man, has actually set him free from his lost estate, actually done everything that must be done if man is to be saved. Arminianism, at its best, really teaches that God has done almost everything that is necessary to save man. And, as Spurgeon put it, "If there be but one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost". Arminianism, at its best, teaches that there is at least one stitch which we ourselves are to put in the celestial robe of our righteousness. Hence, we conclude, that Arminianism, even at its best, is not the gospel.

The grace of Arminianism is not *almighty* grace and, in the golden words of Warfield, "It is only in almighty grace that a sinner can hope; for it is only almighty grace that can raise the dead. What boots it to send the trumpeter crying amid the serried

ranks of the dead: 'The gates of heaven stand open: whosoever will may enter in?' The real question which presses is, Who will make these dry bones live? As over against all teaching that would tempt man to trust in himself for any, even the smallest part, of his salvation, Christianity casts him utterly on God. It is God and God alone who saves, and that in every element of the saving process".

The Practical Fruits of Arminianism

What have been the practical fruits of Arminianism? Has it led men to Christ? Has it strengthened the faith of God's elect? The following statement by an observing liberal will be of interest in this connection, "The advance guard of American Unitarianism was known as Arminianism. This was a left wing Reformation movement which emphasized the rational spirit, natural laws, and the application of criticism to the Bible. It was more than a sect or a set of dogmas; it was a school of thought midway between Deism and orthodox Unitarianism and may be said to have served as a transition from one to the other. It was a liberal interpretation of life, rational in temper and inclusive in spirit. The followers of Arminius distinguished between the Bible as external authority and as an inspiration to moral conduct. With them it was not a fetish or a tyranny but a source book in ethics to be used with discrimination and reason".¹

This statement obviously does not apply to all forms of Arminianism. In this country many evangelical preachers hold to a form of Wesleyan Arminianism. Their preaching, at any rate, leaves the impression that salvation is, in the last analysis, dependent upon something that man does. Do not these preachers have great zeal and passion? Do not they win many converts? Are they not alive and warm whereas for the most part Calvinists are dead and cold?

It is perfectly true that many men who hold to an Arminian theology are themselves zealous Christians. But this is in spite of, and not because of, whatever elements of Arminian-

¹ Quoted by permission of Charles Scribner's Sons, from *The Legacy of the Liberal Spirit* by Fred Gladstone Bratton, New York, 1943, p. 190.

ism are to be found in their thinking. It is also true that the labors of many Arminians have been blessed unto the salvation of sinners. But it is also true that many have been saved in the Roman Catholic Church. There is, likewise, a great amount of zeal to be found in many Romanists. This, however, does not prove that Romanism is a good thing. If men are saved through the preaching of Arminians or Romanists, it is because of whatever bits of truth have been preached, and not because of Arminianism or Romanism as such.

True piety and zeal can be produced only by the gospel. Zeal in itself is not necessarily commendable. It is the writer's conviction that truly godly living is to be found wherever the true gospel in all its fullness has held sway. It is Calvinism—which is but another name for the gospel—which produces the fruits of godly living, and it is Calvinism alone which can really withstand the onslaughts of unbelief. As Dr. Loraine Boettner well says, "Practically all of the professedly Arminian churches have been swallowed up by the present day Liberalism". And again, "The line of descent has invariably been from Calvinism to Arminianism, and from Arminianism to Modernism or Unitarianism; and this latter state has proved to be self-destructive. We firmly believe that the fortunes of Christianity are bound up with the fortunes of Calvinism".

The whole matter has been aptly put by the great preacher, Charles H. Spurgeon, in a sermon entitled, "Christ Crucified". With this fitting quotation we close, "And I have my own private opinion, that there is no such thing as preaching Christ and him crucified, unless you preach what nowadays is called Calvinism. I have my own ideas, and those I always state boldly. It is a nickname to call it Calvinism. Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in his dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor, I think, can we preach the gospel, unless we base it upon the peculiar redemption which Christ made for his elect and chosen people; nor can I comprehend a gospel which lets saints

fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and him crucified in a dif-

ferent fashion, and to all gainsayers we reply, 'We have not so learned Christ.'"

All of which is but another way of saying that Arminianism is not the gospel, and Spurgeon, we believe, was right.

The Middle Way of Gautama Buddha

"Faiths Men Die By"—PART 7

By the REV. ROBERT S. MARSDEN

A RELIGION claiming more than one hundred fifty million adherents, a religion which has profoundly influenced the history of the Far East—China, Ceylon, Burma, Korea, Siam, Tibet and Japan, not to mention its profound effect, in centuries past, on India—is one to be reckoned with and one which cannot but interest us in this time when these regions are much in the news. Of the "faiths men die by," this is one of the most difficult to study, for that which goes by the name of Buddhism is hardly one religion but a number of religions. These several religions have little in common with one another—no more in common than Christianity and Modernism, for instance. Yet, in a broad historical sense, as Modernism and Romanism are considered branches of Christianity, so we shall attempt to study Buddhism, taking into consideration as little as possible its vast number of sects or "denominations".

In the sixth century B.C., north-eastern India was under the iron rigidity of a caste system which persisted into our own generation. The priest-ridden region was enslaved in superstition by the doctrine of the transmigration of souls, which convinced the people that their woes were the natural result of their own deeds in a former life. They had good hopes that suitable gifts to the priests might do something to mitigate their sad lot in future lives, but each successive life loomed as a purgatory little less baneful than the former.

Into this age was born Gautama, who afterward became the Buddha. Gautama was his family name, and Buddha is a title which he later assumed. He was born into a noble family, possibly into a royal family, and tradition tells us that in his youth

he was protected from everything unpleasant. His father would send servants ahead of him to see that nothing but beauty met his eye. When he was about sixteen years of age, while his favorite charioteer was driving him in his chariot through the streets of the city, he saw three things: a broken-down old man, a man with a loathsome disease, and a decomposing corpse. When he questioned the charioteer he discovered that it was the fate of every living being to be stricken with age and with terrible disease and finally to become a corpse. To his horror he discovered that that fate was likewise in store for him! He was greatly shocked by this discovery, and his mind thereafter dwelt much upon the cause of the misery in the world, and the means of escape from it.

He married very young, and only a short time after the birth of his only son, we find the great Renunciation—the turning-point in his life. He determined to leave everything, and on a moonlit night he went in to see his wife and infant son for the last time, and then stole out into the night, leaving behind all his wealth and position. He set about to win freedom from the wheel of existence, and sought this freedom—this Nirvana—by means of extreme asceticism. He joined himself to five companions and together they sought to free themselves from the world. To his amazement, his asceticism did not free him from all desires, although he reduced his diet to one grain of rice a day. At last, sitting one day under a Bo tree, he learned how to be free from the world and all desire—by following the Middle Way, he became a Buddha who attained Nirvana.

He was tempted to keep his new-found discovery to himself, but re-

sisted that temptation and set out for Benares to establish the kingdom of righteousness in which he would give light to those enshrouded in darkness and open the gate of immortality.

What was the doctrine through which he was going to free the world from the endless wheel of existence? He would have all men learn four great truths—four "paths" to Nirvana. When one entered upon these paths, one was on the way to freedom from the round of transmigrations. Gautama thought he had found four certainties: (1) All is sorrow, pain and suffering; all is change, impermanence and unreality. Nothing abides; this is the first "truth" for man to learn. (2) Desire, craving and thirst are the cause of sorrow, pain and suffering. Merely being born is the result of desire and is the greatest of misfortunes. Men are in the grip of karma as long as men allow themselves to desire mortal life. Desire, craving and thirst must be eradicated. (3) To rid oneself of sorrow, pain and suffering, to escape from the world of change, impermanence and unreality, one must be rid of desire, crush craving and deny his thirst. One must take no thought at death of what he would like to become through rebirth, for he must harbor no desire to be reborn. This will stop the flow of karma and break the round of transmigration. (4) The Middle Way is the means of getting rid of desire, of crushing craving and of denying thirst and of escape from the world. It is not the way of fleshly indulgence; neither is it the way of asceticism. The body is neither to be abused nor indulged, and the mind is in control. Not pure, intellectual desire is to be eradicated, but only such desires as spring from fleshly sources.

The Middle Way is eight-fold—it is constructive and progressive and everyone can enter into it. Not everyone will reach the end of it in one life, and as a matter of fact few hope to progress that far. It may take years to progress beyond the first three or four steps in the way, but one who starts out in it will be able eventually to finish. The eight steps to salvation are: (1) Right view—a tolerant, open-minded attitude toward new truth and a new teacher. Obviously, in a priest-ridden era, such an attitude was the prerequisite of progress. One entering upon the new way had to question the old institutions and dis-

card old notions. (2) High aims, such as kindness and benevolence; willingness to do things to help others; contentment with few things and resolve never to be resentful nor harmful to anything. (3) Discipline of speech—right speech with no lying, tattling, gossip and babbling. When men babble about trivial matters they become indifferent to important matters. (4) Right action—never taking what is not given, abstaining from intoxicating drink; holding sexual passions in check and committing no murder. (5) Right living—engaging in no trade or profession by which profit is made by other men's distresses, as for instance in the slave trade. Holding to the general doctrine of non-injury, *ahimsa*, to man and beast or any living thing. (6) Right effort—absolute self-control; the will to prevent evil conditions from arising; the will to overcome and destroy evil conditions which have arisen; the will to cause good to arise and be fulfilled. (7) Watchful-mindedness—guarding the mind against desire or dejection. (8) Concentration of mind which ultimately leads "beyond the sphere of thinking"—that is, into trance states in which there is the immediate awareness that all shackles have been broken, all desire crushed and perfect poise and peace attained. This is the Buddhist Nirvana, that is, "extinction".*

These precepts were accepted by Gautama's five companions to whom he preached in his famous sermon at Benares, and they set out on the Way. They were the first of many millions who took "refuge in the Buddha, the Law and the Order"—the "law" being these rules and the "order" the informal society which Gautama's followers formed. To this day millions repeat the formula, "I take refuge in the Buddha, I take refuge in the Law, I take refuge in the Order", without having the faintest idea what the Buddha, the Law and the Order are, for it has become a kind of magical formula.

The Buddha lived for many years after his great discovery, dying at the age of eighty, in about 480 B. C. By the time of his death he had numerous followers, at least sixty of whom went forth as his disciples to win the world.

**Faiths Men Live By*, by John Clark Archer.

A New Book on Scottish Theology

SCOTTISH *Theology in Relation to Church History Since the Reformation* is the title of a new book by the Rev. John Macleod, Principal Emeritus of the Free Church College, Edinburgh. It consists of the lectures delivered on the occasion of the Tenth Anniversary of Westminster Theological Seminary, Philadelphia, and all who heard Principal Macleod at that time will want to secure copies for their libraries.

In announcing the new volume, Westminster Seminary, the American agents, said, "Principal Macleod's unrivalled knowledge of the theology and piety of the great Scottish divines at the height of Scotland's theological power makes this a unique and invaluable presentation".

Chapter headings of the book include: The Successors of Knox; the Second Reformation Galaxy; the Post-Revolution Church; the Neonomians and the Marrow Controversy; Theology in the Early Days of the Secession; the Eighteenth Century Contrast—Evangelicals and Moderates; New Light and What It Has Done; the Evangelical School and Victorian Orthodoxy; and Later Developments—the Ebbtide.

The Rev. Professor William Childs Robinson, Th.D., in a review of the volume in *The Westminster Theological Journal*, said, "These lectures . . . have been acclaimed in Scotland as covering their field better than anything else known. My students hail it as the best course offered and as providing a most accurate rule by which to measure the theological thinking of the present day. There is a delightful interplay of the anecdotal which holds the interest and lends a charm to even the fine points of theology".

It is sincerely hoped that many readers of THE PRESBYTERIAN GUARDIAN will take advantage of this opportunity to enrich their knowledge of this important field.

The price of *Scottish Theology* by Macleod is two dollars a copy. All orders should be sent directly to Westminster Seminary, Chestnut Hill, Philadelphia 18, Pa. (not to THE PRESBYTERIAN GUARDIAN). On all orders accompanied by full remittance, the books will be sent postpaid.

The Presbyterian Guardian

EDITORIAL

Blueprint for a Christian V-Day

FOR several weeks the secular press has been resounding with plans for the celebration of the day when the war in Europe ends. It has been assumed that the day will be one of unrestrained carnival, in which otherwise sober citizens will wrap themselves with the flag and get roaring drunk, in which patriotic fervor will demand that all plate glass windows be promptly shattered, in which the streets of every city and town will be unsafe for women and children.

For our part, we see no excuse for even such temporary reversion to schoolboy rioting and insensate bedlam. There are many more men who must die between now and V-Day. Many blue service stars will be aureoled as the purchase price of our day of hoodlumism. And if the American public, which has been enjoying the greatest comfort and security it has ever known, feels that it has somehow earned the right to go berserk on V-Day, it is deaf, dumb and blind to the whole significance of this war and to the infinite complexity of the problems of peace.

It is inevitable that at least a portion of the lunatic fringe of the citizenry will run amuck on V-Day. The American consciousness is too multifaceted and its emotions too volatile to insure a united sanity in the face of overpowering good news. But that Christians should take part in such a carnival is unthinkable. We believe that few of them will be in party mood.

Perhaps this will approximate the Christian's attitude toward V-Day: When the first bombshell of the news crashes upon his ears, there will be almost instinctively a "Thank God!" upon his lips. With a little constriction of joy about his heart, he will pray with all the fervor of his soul that the news be true, that this be no false rumor, no jumping of the

gun. Perhaps, if he is old enough, he will remember the false report of the 1918 armistice and the fact that boys on the battlefields of France were dying while American factory whistles blew and the citizens danced in the streets.

Believing the news to be true, he will quietly bow his head and close his eyes, and the prayer that will be wrung from his heart will rise on eagle's wings to the throne of his sovereign God. It will be a prayer of deep thanksgiving and praise for the manifold mercies of God, a prayer of repentance and a plea for pardon. Humility will be its dominant characteristic, for on this day of all days the Christian will be humble. He will remember that it is only because of the sovereign inscrutable mercy of an all-wise God that Chicago is not a devastated Lidice, New York an obliterated Lublin. He will confess not only his own sins but also the sins of his nation. And borne in upon him anew will be a sense of his utter and complete dependence, in every smallest detail of his existence, upon the grace and mercy of his loving heavenly Father.

The Christian's V-Day prayer will not end with its "Amen". Throughout the day, the night, and for many days and nights to come, he will live and breathe an atmosphere of prayer. His will truly be prayer without ceasing. The Christian will, of course, spend a portion of V-Day at a worship service in his church, joining with others of God's children in united thanksgiving. But first he will likely draw the shades of his little shop, or lock the door of his office, or close the front door of his home. In solitude he will open the Word of God, and the Holy Spirit will illumine its pages and enlighten his mind, so that from the sacred Book he will receive new and rich blessing. What fresh meaning will cling to the exultation of the song of Deborah and Barak! what glory to the psalms of the sweet singer of Israel! How his tired heart will thrill to the promises of old, now so richly fulfilled in this solemn day! He will read of the coming of the Prince of Peace. He will follow the long sad pathway that led from Bethlehem's manger to a cross on Golgotha's hill. He will kneel at the foot of that cross, crying, "My Lord and my God!"

Perhaps he will feel in that moment

something of the perfect peace that came to him when first he knelt at that cross and by faith received its gift of eternal life. And he will know, in that sacred hour, that all other peace is transitory and evanescent when compared to it. He will know that men who never knew that peace have died on battlefields to bring the world a temporary peace, not caring that once the Son of Man died to purchase for His own a peace for all eternity. While peace is uppermost in the thoughts of mankind, the Christian's heart will yearn to carry the true gospel of peace to those who know it not. He will resolve to bear high the banner of that gospel, no matter what the cost.

The Christian will remember—as should the nonchristian also—that when the European war ends that is only half of the battle. He will know that the Pacific war must also be won before a true V-Day can be hailed. And he will know that America has not yet laid the last of her sons upon the Martian altar. While war continues anywhere under the ensign of the Stars and Stripes, he must not for an instant relax his sobriety and his vigilance. The Christian on V-Day will recognize also that with the coming of peace in Europe comes also a cavalcade of brand-new and seemingly almost unsolvable problems. If star-chamber sessions of peace councils exclude God from their deliberations, then indeed the Christian's sons have died in vain. If the Word of God is not made the basis of the post-war plans of the united nations, then ten million lives have been disrupted to no avail.

There is nothing in all of this to put us in the mood for revelry. Rather, it is a challenge of the utmost urgency. We pray that every American Christian may face that challenge squarely, as a good soldier of Jesus Christ. And as he faces it, his longing eyes may search the horizons of the world for the dawning of that last great V-Day when the Prince of Peace shall return to set up His eternal reign of peace, when "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes".

—T. R. B.

A Jew Portrays Paul

A Review by the REV. NED B. STONEHOUSE, Th.D.
Professor of New Testament in Westminster Theological Seminary

THE APOSTLE, by Sholem Asch. G. P. Putnam's Sons, New York, 1943. \$3.50.

THE fact that books like Douglas' *The Robe* and Asch's *The Nazarene* and *The Apostle* have found a phenomenal sale in these days is a sign of the times. People are interested in religion. They are, or can become, fascinated by the story of the beginnings of Christianity. Now the significance of this phenomenon should not be exaggerated. It is not likely that the enormous sale of these books has gone hand in hand with, or resulted in, a thronging into Christian churches or a turning back of multitudes of persons to a study of the Bible. These books are novels. And it may be their romanticizing of religion rather than religion itself which accounts chiefly for their wide appeal. The fact remains, however, that they aim to tell the story of the rise of Christianity, and they tell it at great length. If people will stay with Asch through seven hundred pages on the life of Jesus and then proceed to follow him through eight hundred more pages on the life of Paul, they must be motivated by something deeper than the entertainment afforded by a good story. There is diversion for those who wish to escape the realities of today. But the reader of these volumes is also called upon constantly to consider the question: "What think ye of the Christ?" In view of the present interest in religion, therefore, there is a new challenge to supply the deepest need of men by pressing home the claims of Christ through a pure and effective proclamation of the gospel of the grace of God.

The writings of Asch are significant, then, because of their concern with the story of Christianity. I think it is also of practical moment that their author is a Jew! The day is not long past when Jews generally would have no part in Jesus. But now, as shown by the writings of successful authors like Rabbi Klausner and Asch himself, there is a far more sympathetic approach to Christianity. Many Jews today are evidently proud to claim Jesus as an illustrious and noble member of their race. Some indeed, like

Klausner, edit the New Testament records drastically in order to conform Jesus to the pattern of Judaism. Asch, on the other hand, to a remarkable degree is content to let the records speak for themselves. It is this feature that adds greatly to their significance from a Christian point of view. In their original Yiddish and in translation they are reaching a wide audience, and it seems likely that Christianity will be given a hearing among many who long have turned deaf ears to its message. I do not mean to imply that Christianity is adequately presented in these volumes, and I shall call attention to some of their defects below, but it remains astonishing that a pious Jew should be doing so much to herald abroad the story of Jesus, the Messiah, and of Paul, His apostle.

The pious purpose of this writer finds arresting expression at the close of his monumental work in the following words:

I thank Thee and praise Thee, Lord of the world, that thou hast given me the strength to withstand all temptations and overcome all obstacles, those of my own making and those made by others, and to complete the two works, "The Nazarene" and "The Apostle", which are one work; so that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love for mankind.

Your Gifts

to the Home Missions Committee of The Orthodox Presbyterian Church are urgently requested. During the summer months, this Committee has received funds for only about half of its budget. These deficits must be made up during the next few months. Can you help now?

Send your contributions to the Rev. Robert S. Marsden, general secretary, 728 Schaff Building, Philadelphia 2, Pa.

I restrict myself now more particularly to *The Apostle*. That the author has taken the great theme of the life of Paul and has produced a powerful story cannot be challenged. The Biblical data form the solid framework of the narrative, and these rich and diversified ingredients suffice to afford life and color enough to satisfy the demands of any story teller. But besides the Biblical materials, Asch draws on two other resources: a very considerable knowledge of antiquity and a powerful imagination. In my judgment it is the combination of these latter two elements, rather than any particular penetration into the meaning of the Biblical text, which is largely responsible for the impact upon the reader.

When the writer is portraying the splendors and horrors of the Roman empire in the first century, he is at his best. He succeeds in conveying to the reader a remarkably vivid picture of the life of that era: political, economic, social and religious. The great personalities of the time, the emperors, the Herods, the high priests, and countless lesser figures come to life. In this fashion the author seeks, and to a high degree succeeds in his attempt, to lend an air of realism to the entire story. And so he largely escapes the anachronisms which cast a blight upon so much similar writing. A modern writer has called attention to "the peril of modernizing Jesus" to which many writers about the Biblical story have succumbed: Asch is, I believe, far more adept than most Modernists in overcoming this peril of modernization, both in *The Nazarene* and *The Apostle*, because he has captured the atmosphere of that ancient world.

Nevertheless, Asch too cannot escape the charge of modernization. Perhaps this is due to the very consideration that he is writing a modern novel, a novel that seeks to account for history in terms of the principle of development. When the principle of development is applied to the history of human personality, somehow the human soul must be turned inside out. In other words, the modern novel, if it has any depth at all, is likely to be

occupied chiefly with the psychological life of its characters. Now when this technique is applied to a Biblical character like Paul, the novelist is compelled to lean heavily upon his imagination, if for no other reason than that there are so many silences and gaps in the Biblical record. In a novel, one may not fairly object to the use of the imagination, but in an historical novel the imagination must be the servant of truth rather than its master if history is not to be betrayed. To put the matter somewhat differently, the discovery of the soul of a great personality may turn out to be the discovery of a person who never lived. Even the telling of the "bare facts" of his life may suffer radical distortion simply because they are told and interpreted in, and even adjusted to, a new setting.

Asch's handling of the conversion of Paul to Christianity is one conspicuous example of an interpretation of history which becomes a victim of "psychologitism". The reader is made to follow Paul through a long process of psychological struggle to the point of his conversion, and then, to make matters worse, Paul is viewed as continuing to pass through a deep inward conflict in which he is portrayed as uncertain of, and even at odds with, himself for most of his life. He is represented, for example, as spending three years in meditation at Mount Sinai before he is at all sure of his attitude toward Christianity. And later he often appears as one who is reshaping and adjusting his faith to new circumstances. His Christology is held to have undergone material change in the course of time (see, for example, p. 646). And one of the most extraordinary illustrations of this characteristic of the book appears on page 680 where Asch represents Paul as taking towards the end of his life a more conservative position with reference to the Old Testament faith. Consider the formulation which appears there: "The apostle Paul begins to find his way back to God, Whom he had for a time lost, because of his love for the Messiah, his zeal in his mission, and his bitterness against his enemies"! In contrast to all this, however, the New Testament consistently represents the conversion of Paul as a sudden turn-about-face, a radical, decisive experience. And Paul is everywhere disclosed as possessing complete certainty as to the content of the Christian faith.

Another major failure to handle the history of Paul in adequate fashion is his representation as to the tensions between the leaders of early Christianity. James is virtually the spokesman for an ascetic and rigoristic legalism. Peter appears as being at odds with Paul on central doctrinal points, and as standing much closer to James than to Paul. Only at the end, when Paul and Peter face death together in Rome, do they find full reconciliation. And Paul is held to have been sharply critical of the testimony of the Gospel according to Matthew, and to have dictated various modifications to Luke for incorporation in his Gospel (pp. 659f.). In this approach one may perhaps detect the leaven of the Tübingen critical school which flourished approximately the middle of the nineteenth century.

Other idiosyncrasies might be men-

tioned. It is startling, for example, to observe that Paul is credited with the inauguration of worship on the first day of the week (p. 451). But enough has been written to show how, for all of the excellent qualities of Asch's work, it fails in many ways to give solid satisfaction. *The Apostle*, like *The Nazarene*, is a distinguished work, distinguished as a piece of writing, distinguished also for its learning, its astonishing sympathy, and its effort at objectivity, and yet it lacks sureness of touch and penetration of the truth. And these, after all, are indispensable to a great historical novel. In short, while I marvel at what Asch has produced, I must register with sorrow the judgment that it is found wanting in respect to Christian scholarship and insight. Would that Paul's prayer of Romans 10:1 might be fulfilled in his life!

Flames Worth Fanning

A Monograph on a Great Revival: CONCLUSION

By GEOFFREY WILLIAMS

Librarian of the Evangelical Library, London, England

Practical Application for Today

NATIONAL well-being is a burning passion with all who understand the lines:

"Breathes there a man with soul so dead,

Who never to himself has said,
This is my own—my native land?"
Most will agree that a transformation is needed today to right the wrongs that exist in the nations of the world, and not least in the lands of your birth and of mine.

Spiritual well-being is a burning passion with all who have eyes to see the brevity of life and the immortality of the soul. What then must be the value of a solution which is simultaneously an answer to both these tremendous problems?

The object of this little treatise is so to present the sudden yet sweeping character of the revival of the eighteenth century that it may, in God's hands, inspire the seeds of a fresh awakening today, and bring about a widespread turning to God which shall revive the national and spiritual well-being of the nations of the earth.

If we are not without God and

without hope in the world, wasting our lives, we are, every one of us, reformers, in "our small corner" perhaps, but nevertheless reformers.

May we then follow the Scriptural principle of discovering strength and guidance by retrospect of the past, and we shall learn how to tread today. The madness of past follies shall serve as our red traffic lights—the wisdom of past gracious effort shall open to us the path along which safety and success is to be found.

We have read of the beacons which appeared on the dark mountains. We have seen who were the remarkable people who set light to them; and now, lest we fail in the sole purpose of our treatise, I beg of God to start you, my reader, setting light to some beacon yourself. This is my fervent prayer to "him that is able"!

Notwithstanding as bad, if not worse, conditions in the eighteenth century, an all-embracing transformation was brought about in a few short years. Why then should Christendom sink prostrate in appalling pessimism because the state of religion and moral well-being presents so sad a spectacle? Why not make a prayer-

ful study of the solution which served with such success in a similar crisis? More, why not in God's strength make fresh trial of it? Remember, the champions we have just heard about were not ashamed to own and to acknowledge the help and inspiration which they drew from revivals before their day. May God grant a fresh outpouring of His Holy Spirit and set us each seeking to set fire to the beacons of revival today.

"I see the Nations swept with sin as by a surging sea.

I know the tide, if left to rise, must seal their destiny.

I cry aloud to God on high, 'Oh! stay the swelling flood,

And light a beacon for the lost,
The Banner of Christ's blood.'"

The Royal Road to Revival

On a spot between a perilous quicksand and a dangerous torrent, (fatalism and mere human effort), a young man deeply concerned about the immortal souls of his fellows was attracted to his dying Saviour on the cross. Suddenly he heard a voice saying:

"All this I did for thee,
What doest thou for me?"

These words, flashed from heaven, set the great leader of revival, Zinzendorf, seeking how best to spread a knowledge of Jesus amongst the sinners of his day. All whom God has used in the extension of His kingdom on earth asked the same question, "Lord, I see sinners perishing on every hand; I long to see Thy Kingdom come; What would'st Thou have me to do? What is the path to a great and gracious Revival such as Thou didst bring about in the days of the outpouring of Thy Holy Spirit?" Here is the answer God ever gives. Here is the path He points out: Prayer, Faith, Endurance, Fruit.

Some who aided the revival under Whitefield and his contemporaries were men, some were women, some were little children; James Robe gives a graphic account of the Holy Spirit's work amongst the latter in Scotland about the time of Whitefield's visits there. The flames of revival reached the hearts and souls of little children, and they began to pray, first for themselves, and then for their companions. These they gathered in faith, meeting in the fields, and again they prayed together, and their united cries reached the ears of a merciful

Saviour. The faith given them was not fleeting, for they endured, made a good profession, and died with humble confidence in the merits of their redeemer.

Many, including eminent ministers, who had before viewed the revival with suspicion and sometimes hostility, were led to repent of their folly, and to encourage and support it with much fervor, for they passed from dogmatic belief in salvation to a passion for souls.

Epilogue

When news of vital moment has been broadcast, and the announcer says, "Now, to end the bulletin, here are the headlines again", with what eagerness do we listen to each word, lest we may have missed a momentous statement affecting our daily life and interest! The bulletin contained in the foregoing pages affects your interests and those of your fellow-creatures, both in this life and in the world to come. May it sink deep and prove a turning point, affecting your position in time and in eternity. To this end I will seek to drive home such points as are of paramount importance.

In the first place, bear in mind the alarming background. As was the case nearly two hundred and fifty years ago, sin is surging in and about us like a stormy sea. The waves rage around rocks near which scarce a friendly lighthouse flashes a welcome warning. The world is blatant in its indifference to religion. Ignorance of the very foundation truths of the faith once delivered to the saints abounds and increases daily. The churches are riven with dissension and discord. On the one hand, the vast majority have departed from the Word of God, and openly assault not sin and Satan but the stronghold of the saints—the Scriptures upon the truth of which Christianity itself depends. On the other hand, those churches which stand firm in their loyalty to the Bible as the inspired Word of God with few exceptions exhibit a self-centred aloofness which tends to freeze rather than to fire that zeal which, fleeing all party barriers, seeks the extension of Christ's kingdom through the salvation of sinners as its supreme concern.

Some would suggest that the appalling state of sin which prevails

has risen to such a pitch that things must get worse, and therefore prayer for revival is useless. As a foil to this specious yet prevalent argument, let us glance back at the years prior to the 1735 revival. What is the picture which sober historians portray? Religion was at a dreadful discount, the Bible ignored, the Sabbath desecrated. Frequently the parsons were drunk, and encouraged cock-fighting, bull-baiting, and many such evils. There were exceptions but, like lamps in a fog, they could but shed their light in a little circle. For the most part, religion had become a subject for ridicule amongst the people; vice stalked abroad, and the immorality of the nation, from royal blood downwards in the social scale, beggars description. Drunkenness was publicly honored as an evidence of "virtue", for to be "an honest drunken fellow" was a term of approbation and public esteem. Starvation diet was so rife amongst the poor, and caused so little outcry, that thousands of children, although compelled to work hard all day, lived almost entirely on bread and water; some, becoming burdens on the state, when work was not available, caused prominent citizens to be alarmed, not because of their pitiable plight, but because work was not found for every child above the age of three! Debtors could be (and were) cast into prison for life, though conditions in the cells were so shocking that life was usually short, and accused persons frequently died before the day of trial. Men, women and children were beheaded or hanged for trifling offenses, and executions, often preceded by nameless tortures, were occasions for sport and revelry.

But enough! Indeed, were it not essential to convince you beyond all manner of doubt that here was a period which seemed to defy the possibility of reformation, we would hide these ugly facts, as, truly, we are compelled to hide the still more shameless side of life in those days. Well might that almost solitary pioneer of reformation, Josiah Woodward, have said, "Surely these are the last days, and prayer for reformation and revival is useless!" But what does this amazing man do? He warns all around him of the danger their souls are in, and gathers all who will come, and especially the youth, for prayer and supplication to God for an ar-

resting of the floods of vice and irreligion. His work on the subject (the first to appear in this dark day) was first published in 1697, and includes "A Persuasive to Persons of all Ranks to be Zealous . . . for the Effecting a National Reformation", and he cries, "Who is on the Lord's side, let him come unto me". His meetings, or Societies as they were called, were the means of stirring up many to pray for revival.

This solitary man was given vision to view the sun behind the clouds. He lived in a frightful age and a foul city, but by faith he knew

"There is a City bright,

Closed are its gates to sin:

Naught that defileth,

Naught that defileth,

Can ever enter in".

He saw the people sunk in sorrow, but he also saw the precious blood of Christ, and he pleaded for its application to the hearts and souls of the people, whereby alone sin is swept away, and heaven regained.

Then in 1712 (two years before Queen Anne died) an appeal is published, calling upon people to "set apart some time for solemn seeking of God now in this critical juncture", and this scripture is quoted, "Call upon God, if so be that God will think upon us, that we perish not" (Jonah 1:6).

In 1731 Isaac Watts is led to publish his "Humble Attempt toward the Revival of Practical Religion", and he says in the preface that the terrible state of things "is a general matter of mournful observation amongst all that lay the cause of God to heart: and therefore it cannot be thought amiss for every one to use all just and proper efforts for the recovery of dying religion". He continues by the most solemn appeal to ministers and others to seek God in prayer, that men might flee from the wrath to come, and a revival and reformation result.

Again, in Scotland in 1732 a "Concert of Prayer" is convened for the same purpose.

In 1744 a still larger "Concert for Prayer" is convened in Scotland, containing "a variety of arguments and persuasions for united extraordinary prayer and answers to objections".

This reaches the ears of Jonathan Edwards in America, and he promptly publishes his "Humble Attempt to promote explicit agreement and visible union of God's people in Extraor-

dinary Prayer for the Revival of Religion, and the advancement of Christ's Kingdom on earth".

Who dare deny that these promptings to prayer for reformation were part of the Holy Spirit's process and preparation towards the great revival which followed, nay, which began "while they were yet speaking"? For the great revival of the eighteenth century burst into flame in England around 1738, when, as you have seen, George Whitefield began field preaching, Howel Harris having preceded him in this.

Josiah Woodward and the other precursors of revival were but "a few", you may almost count them on your fingers, but their cries reached the ears of God, and in response to fervent prayer He opened the windows of heaven and poured down such a blessing that every obstacle gave way before it, and a guilty nation became guilt-conscious, thousands fled for refuge to the Saviour of the lost, and in the general reformation which followed, a miraculous transformation was brought about, to the praise and glory of the Saviour, and the great benefit of the nation.

* * * *

I again beg of you, my dear reader, as you value your own soul, and desire the salvation of your fellow-sinners, pray for revival without ceasing, day in, and day out, remembering that He has said, "If ye shall ask anything in my name, I will do it".

THE END

A Letter From Miss Teal

THE editors of THE PRESBYTERIAN GUARDIAN always look forward to the letters of Miss Harriet Z. Teal quite as much as to her fascinating stories for children, and occasionally it is possible to pass them on to the readers of the magazine. Last month she wrote at length concerning the summer work that she was doing among the children in the large Colorado area in which she is so vitally interested.

"I am sorry not to have kept up with the plan of one story a month", she said, "but when the summer rush is over I hope to do better. We had three Bible schools in Denver before leaving for Camp Chief Yahmonite on July 14th. I taught a primary

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class at camp, and then came over here to Oak Creek to help Dr. and Mrs. James B. Brown, who are spending August and September here, with a vacation Bible school here and one at the mining camp at Haybro. We finished the Oak Creek school with a program on August 11th. The school was not quite as large as in some previous years, but there were some reasons for this. A school had just been held in the Community Church, which is modernist as well as Methodist, and no one knew we were coming. In addition, we did not have time for thorough advertising and canvassing of the town before we started. Also, this is the season when crops must be harvested and, more than ever, boys and girls are needed in the fields.

"However, I think those who were there did learn a lot, and the parents and teachers were delighted with our closing program. The amount of Scripture and catechism the children were able to recite, as well as our previous contacts with them in the classroom, convinced me that many of them also understood the meaning of what they had learned. As an example, little black-haired Joe Neito in the beginners' department, in answer to the question of the Catechism for Young Children, 'What is God?', stated loudly and shrilly above the rest of

the class, 'God is a spirit, but he don't got no body like a man'. Joe surely had the idea, though he didn't recite the exact words.

"I do not have the figures here, but the enrollment must have been at least seventy. Attendance was higher the first week than the second, and I judge that the average was between twenty-five and thirty. Our meeting-place, more attractive than in other years but smaller, made it advisable to divide our school into morning and afternoon sessions, having the smaller children in the morning. It made a rather busy day for the teachers but proved a very satisfactory arrangement.

"Dr. Brown has had two Sundays here and has had services in Oak Creek both weeks. People seem really interested, and I believe attendance will continue to improve. I do hope and pray that this work can be carried on; I am sure it would grow if there were someone here continually to take care of it.

"Last Sunday afternoon we went over to Haybro. We hadn't been able to make a definite announcement as to the time we would hold services, but after a short time visiting the homes strung along the mountainside near the mine, we gathered together eleven children, which is not bad for that small community. We expect more tomorrow, since we have written cards to all the families with whom we are acquainted over there.

"Next Monday Dr. Brown and I plan to start a vacation Bible school in Haybro. There is no means of transportation that we know of now to Haybro from Oak Creek, as the one train a day each way runs in the wrong direction at the time we would want it. However, the distance is only about three miles on a road winding around the lower slope of the mountains (as I described it in "The Spook House") and you nearly always get a lift before you have walked the whole distance.

"The Browns and I wondered where we would find a place to live in Oak Creek, as lodging and board are very scarce in this town. But the Lord is able to supply all our needs. He can even spread a table in the wilderness for us. We found quarters in an old hotel—called 'The Tavern'—which I had passed often but did not realize was so well kept. We have clean, comfortable rooms at half the price of the other hotel in town, and the privilege of cooking our meals in the landlady's

own kitchen. This latter arrangement was a great boon, as the only places in town where meals are served are the low, coarse drinking places. We tried them at first—one meal was all I could stand. I thought I'd rather do without eating than go in again. Dr. and Mrs. Brown and I make an adventure of our evening meal: We take some sandwiches, a bottle of milk,

fruit, and cookies, and climb some mountainside and eat our supper looking down on the town. We have viewed it from several sides and will try a few more.

"I will leave Oak Creek the end of August and spend a couple of weeks vacation at Steamboat Springs with my friends the Stukeys, and at that time I'll try to work up another story".

Orthodox Presbyterian Church News

Presbytery of California

COVENANT Church, Berkeley: The pastor, the Rev. Robert K. Churchill, was one of the speakers at the Forest Home Christian Reformed young people's conference in August. . . . The congregation has been blessed this summer by the preaching of Dr. Edward J. Young of Westminster Seminary. . . . Several members plan to attend the meeting of presbytery at Los Angeles in the middle of this month.

First Church, San Francisco: Closing exercises of an encouraging two-weeks summer Bible school were held on August 20th, with a large turnout of parents and visitors. During the vacation of the Rev. Carl A. Ahlfeldt, the pastor, the pulpit was supplied by Dr. Young, the Rev. Vernon Morgan of the University of California Bible League, and Chaplain Edward Fikse of the Dutch Royal Navy.

First Church, Long Beach: The Rev. Wilson Albright of Trenton, N. J., preached at both church and chapel during his recent visit to Long Beach. The pastor of First Church, the Rev. Henry W. Coray, and the pastor of Grace Community Chapel, the Rev. Paul Lovik, are both launching a Sunday morning series of messages on "The Law of God in Modern Life".

Beverly Church, Los Angeles: Materials supplied by the Committee on Christian Education were utilized in a successful summer Bible school. . . . Mr. Charles Svendsen, a Westminster Seminary student, supplied the pulpit during the vacation of the pastor, the Rev. Dwight H. Poundstone. . . . Thirteen young people of the church attended the Blue Ridge Bible Conference from August 28th to September 2nd. Seven of these made their first public confession of faith during the conference. . . . First Lieutenant

Everett W. Sara, a member of the church and navigator of a Flying Fort, who has been stationed in England, has returned home after completing thirty-five missions. He has been awarded the Distinguished Flying Cross, the Air Medal, and several oak leaf clusters.

Presbytery of the Dakotas

AT BANCROFT, S. D., four new communicant members were added to the rolls of the church by confession during July. All were young people who had attended the presbytery's Bible camp. . . . Decoration of the interior of the church is progressing. . . . The Bancroft church will be host to the presbytery during this month.

Repairs are still being made to the building of the Manchester church, and attendance and interest remain good.

The self-supporting church at Yale is making plans to purchase a small building to be used for missionary meetings and other get-togethers.

Special evangelistic services, with the Rev. George W. Marston as guest evangelist, were conducted at Bismarck, N. D., about the middle of this month. . . . The Rev. C. A. Balcorn reports some of the comments received from listeners to his broadcast over station KGCU: "We listen to your broadcast and surely enjoy it. We pray you can keep on your good work". "I enjoy the Bible study and try not to miss your program. I get more than a sermon. God bless you and family". "I enjoy Bible expositions. Hope you will be able to continue". "Find enclosed two dollars. Some of our family listen every morning". . . . About eighteen women attended a recent meeting of the Women's Missionary Society at Rock Hill, N. D., forty miles northeast of

Bismarck. Rock Hill is one of the mission fields served by Mr. Balcom.

Presbytery of New Jersey

CALVARY Church, Ringoes: On September 19th, at a special meeting of the presbytery held in the Ringoes church, the Rev. John F. Gray was received from the Presbytery of the Dakotas and installed as pastor of the church. Presiding was the Rev. Richard W. Gray, brother of the new pastor. The installation sermon was preached by Dr. Robert Strong of Willow Grove, Pa. The charges to pastor and to congregation were delivered by the Rev. Robert L. Atwell of Westfield and the Rev. Donald C. Graham of Morristown. Following the installation service, a reception was tendered to Mr. and Mrs. Gray.

Covenant Church, East Orange: Open air evangelistic meetings are being held each Friday night in Newark.

Calvary Church, Wildwood: Throughout the summer a "hymn sing" at the Wildwood Crest pier has followed the Sunday evening services and has attracted an average attendance of one hundred fifty. More than twenty thousand tracts and Boardwalk Evangels have been distributed in Wildwood this summer. . . . A boardwalk lot has been purchased and, if the funds are forthcoming, a pavilion will be erected on it for the purpose of holding gospel services each evening throughout next summer.

Presbytery of New York and New England

ORTHODOX Presbyterian Church, Franklin Square, N. Y.: Five young people of the church attended the Quarryville Bible Conference as delegates, and an even larger number planned to attend this year's Deerwander Conference.

Church of the Covenant, Albany, N. Y.: Thirty-six pupils were enrolled in the church's second vacation Bible school, and sixty-four persons attended the closing exercises. . . . A women's organization has recently been formed, and is holding regular monthly meetings for spiritual fellowship. During August a meeting was held in which the ladies were introduced to the missionaries and mission fields of the denomination.

Second Parish Church, Portland, Maine: On August 27th the guest preacher was the Rev. Robert L. At-

well of Westfield, N. J., and the guest soloist the Rev. Donald C. Graham of Morristown, N. J. Mr. Atwell administered the sacrament of baptism to Philip Kruse Olson, infant son of the pastor and his wife, the Rev. and Mrs. Arthur O. Olson. At the session of the Sunday school on that day, Mrs. Burton L. Goddard of Carlisle, Mass., gave a flannelgraph talk and, in the evening, the Rev. G. M. Robb of the Reformed Presbyterian Church delivered a flannelgraph lecture entitled "Another Star in the Blue Field". . . . On Tuesday, August 29th, the Rev. Kelly G. Tucker told the prayer meeting group of the missionary work he is conducting at Cornville, Maine. . . . On September 3rd the pulpit was occupied by the Rev. Clifford S. Smith of Bridgeton, N. J., and Dr. Gordon H. Clark of Philadelphia. . . . Twenty-five young people attended all or a part of this year's Deerwander Bible Conference. . . . During the latter part of this month, a Christian Education Conference will be held, with the Rev. Floyd E. Hamilton as guest speaker.

Presbytery of Ohio

FIRST Church, Cincinnati: Eighty-one children were enrolled in the Bible school of this church, and the average attendance was thirty-nine. The school was held for four weeks, and used last year's material of the Christian Education Committee. Forty-five children took part in the closing exercises, which were presented to an audience of seventy-five persons. The teachers were all recruited from the Christian Reformed church in Cincinnati.

Covenant Church, Indianapolis, Ind.: Good progress is being made in the recently-established work of Trinity Sunday school, and it is expected that this fall a new meeting-place will be needed to accommodate the pupils. At present, classes are held in a one-room building, with two of the groups holding their study periods outdoors.

Presbytery of Philadelphia

GETHSEMANE Church, Philadelphia: "The Covenant Children's Catechumen Course," by the Rev. Everett C. DeVelde, was used in the six-weeks summer Bible school conducted for children between the ages of eight and fourteen. The average attendance was fifteen. . . . During the vacation of the pastor, the

Rev. Samuel J. Allen, the pulpit was supplied by the following ministers: John H. Skilton, Floyd E. Hamilton, Leslie W. Sloat, and Ned B. Stonehouse.

New Hope Church, Branchton: The sixty-third annual homecoming service was held on September 3rd. "The Faith of Our Fathers" was the subject of the sermon by the pastor, the Rev. Charles G. Schaufele. The auditorium was filled with members, former members, and descendants of charter members.

Faith Church, Harrisville: Thirty-five delegates and counsellors were present at the second annual Seneca

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Hills Bible Conference, held from August 21st to 26th. Delegates attended from Covenant Church, Pittsburgh; Faith Church, Harrisville; New Hope Church, Branchton; and Covenant Bible Presbyterian Church, Grove City. The counsellors were the Rev. and Mrs. Calvin K. Cummings, the Rev. and Mrs. Charles G. Schaufele, the Rev. John P. Clelland, and the Rev. Richard W. Gray.

Grace Church, Middletown, Del.: Guest preachers during the month of August were the Rev. Eugene Bradford, the Rev. Edwards E. Elliott, and Mr. Meredith G. Kline, a student at Westminster Seminary.

Covenant Church, Pittsburgh: Five of the young people attended the Seneca Hills young people's conference.

Presbytery of Wisconsin

BETHEL Church, Oostburg: During the early part of last month, a Bible conference under the leadership of the Rev. Richard B. Gaffin of Milwaukee was conducted at the Oostburg church. Classes were held each morning, and services were conducted each evening. A youth fellowship meeting was held on Sunday evening, at which Mrs. Gaffin delivered an inspiring message to a room filled with young people from the churches at Cedar Grove, Oostburg and Milwaukee. A goodly number of the delegates made confession of their faith in Christ. Others were strengthened in their Christian life and testified to the blessing they had received at the conference.

What Is Your Child Taught at School?

(Continued from Page 262)

But that does not bother the eager child mind. The charts of the prehistoric ages are so convincing. The pictures of the animals before man are so strangely fascinating. This must be true, rather than the story they tell in Sunday school. They cannot both be true, because they do not "fit". Even a child can see the impossibility of reconciling the two. A seventh grade boy, reading from a history text similar to those we have quoted, once asked me, "Where do Adam and Eve come in?" Of course they don't come into that picture at all. Adam and

The Federal Council Series

DUE to unforeseen circumstances, it will not be possible to present the contemplated article on the Federal Council and Missions. The series on the Federal Council will be resumed in the issue of October 10th.

Ev come from the Bible, which these historians discredit when they claim that "the story of the earliest man is told in relics, not in written history". It may be all very clear to you, but how can you be sure that Bobby—and Jane, too, whose textbooks are more detailed and specific than these of the elementary school—will know which picture is the true one: the one in the schoolbook or the one in the Bible.

The History Class and the Sovereign God

Is your child in his school shown, as he follows the course of history through the ages, that God's providence is behind all events, that even today, in the midst of war, God is sovereign? No, he is not shown that in every age God's plan is being unfolded; rather, he is taught that in the events of history there are evident the workings of various forces or movements, with a large element of chance entering in everywhere.

Is the Bible given its place as the authoritative book in the field of history as well as in all other matters? No! When it is mentioned at all, the Bible is held to be merely a collection of books written by the ancient Jews concerning the story of their nation and the "legends" that had been handed down by their people. We would do well to look into the textbooks that speak of the Hebrews and their beliefs. In one place we find this: "They wrote the finest and noblest religious literature which we know as the Old Testament". The Bible, you see, is considered only as fine literature, not as the Word of the Living God. "While peoples living near them worshipped idols of wood and stone, the Egyptians and Babylonians believed in many gods and

spirits, the Hebrews were the first people to teach of one God who was just and kind and who required justice and kindness of men".⁵

This same thought, that the Hebrews hit upon the idea of one God, rather than that God revealed His Oneness to them, is seen clearly in another textbook also: "The great contribution of the Hebrews to civilization was in the field of religion. They were the first people to teach that there is but one true God, and that he exercises a fatherly care over his children. This teaching prepared the way for that of Christ, which spread far beyond the land of the Jews".⁶

One more quotation along the same line: "But it is to these Jews that the western world today owes its idea of one God, the father of all men".⁷

The History Class and Miracles

When Biblical accounts are narrated in history textbooks, it is the practice to retell them in such a way that the miraculous is either omitted entirely or explained away on natural grounds. The supernatural is not countenanced by the textbook historian. There is a prize example of this on pages 5 and 6 of *Hero Tales From History*, by Smith Burnham, published by the John C. Winston Company, Philadelphia, 1938. Since we were unable to secure permission to make brief quotations from this volume, I can only attempt to digest in my own words the sense of this passage.

This textbook author, in recounting the story of the passage of the Israelites through the Red Sea, says that the wind started to blow and that it blew so vigorously that it prevented the tide from coming in, so that there was a sandbar in front of the Israelites. At a command from Moses, they marched across it, and when the Egyptians tried to follow them it happened that the wind changed and so the tide was able to rush in and drown the entire pursuing army. How different is this from the Biblical account, with its thrilling presentation of the faith and leadership of Moses and, more than that, with its demonstration of the power and guidance of the Lord God Jehovah who "caused the sea to go back by a strong east

⁵ *Idem*, p. 38.

⁶ Harding, *op. cit.*, p. 9.

⁷ Kelty, *op. cit.*, p. 110.

wind all that night, and made the sea dry land, and the waters were divided", the Lord God Jehovah who "overthrew the Egyptians in the midst of the sea!"

The History Class and the Son of God

How does the history class regard Christ? That is of prime importance, is it not? Is He referred to as the Son of the triune God? He is not! When He is mentioned, which is rarely and guardedly, lest the teacher or textbook offend, it is only to call Him the founder of a religion that has had a great influence in the world and that has even done much to change the course of history. That He was a good man, a great teacher, they admit; that He was and is our Lord Jesus Christ, the eternal Son of God, the redeemer of His people, they do not say. He was an ancient Jew, Jesus of Nazareth.

Here is a typical textbook summary of the life of God the Son, the second person of the trinity: "During the peaceful reign of Augustus Jesus was born in Bethlehem, a quiet little town six miles from Jerusalem, in the Roman province of Judea. About all we know of Jesus, who became the great Teacher of mankind, is recorded in the first four books of the New Testament. Here we are told that He was thirty years old when He began His great public work as the Founder of a new religion. He taught that there is but one God, and that love should guide and control men in all their dealings with one another.

"... Although His teaching was wholly religious, they took Him before Pilate, the Roman governor in Judea, demanding that He should be put to death, and Pilate delivered Him to be crucified. The life and death of Jesus have had a profound effect for good upon civilization".⁸

The virgin birth, the miracles, the atonement, the resurrection, and the ascension, are notably absent from this summary of Christ's life. In the following account, also, see how the fact of the resurrection is omitted and see also how the second coming is treated as a "belief" of the disciples, no mention being made of the fact that it was a belief engendered through remembrance of the words of Him who knows the beginning from the end. It is regarded probably as

"wishful thinking" on the part of the disciples. We read: "Many of the common people heard him gladly, but the old Jewish teachers of religion feared him. They feared that he would stir up trouble, and that the Roman governor would blame the Jews. For Jesus was a Jew.

"So Jesus was put to death on a cross. At first his companions were sorrowful and discouraged. Then they comforted themselves with the belief that he would return to them and set up his kingdom. They continued to teach the people about him".⁹

What are your children to think about this? Are they to believe that Jesus was a mere man, as their schoolteachers and textbooks would have them think? Or are they to believe that He was and is and will ever be the God-man, God Himself incarnate, in whom is life eternal? Whom are your children to believe—the public schoolteacher who has so many books on her side, or the Sunday school teacher who has the one Book as her authority?

The Science Class and Creation

All this, however, has been in just one class, the history class. The rest of the school is not like that, you say. Are you sure? Let us look into the science class. Perhaps here the child is shown the wonders of nature and asked to observe how "the heavens declare the glory of God". But no! There is no place for God in the science class of all places. God cannot be seen through the telescope or the microscope. He cannot be measured or weighed. So He is ignored.

Here the child learns about evolution again, having it thus doubly fastened in his indiscriminating mind. Behind the formation and the sustaining of the world is seen not the marvelous design of the master mind of God; rather, there are seen the "forces of nature" and here, as in the history class, a large element of chance.

You do not believe this to be a true picture of your child's science class? Few people would believe it, were it not for personal experience and the evidence of the textbooks. *Understanding the Universe*, by Franklin B. Carroll, gives an inescapable illustration of this on pages 692 and 693. Again, this is one of the publications

of the John C. Winston Company, from whom we were unable to secure permission to quote. And so, once more, I regret the necessity of digesting the author's statements.

Carroll says that once upon a time, long, long ago, a large star came



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⁸ Gordy, *op. cit.*, pp. 122, 123.

⁹ Kelty, *op. cit.*, p. 215.

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close to the sun and so the pull of its gravity grew very great—so great, in fact, that the sun's gases were drawn out into space. The star careened onward, leaving the gas in space, but the movement of the star started the gas to circulating around the sun. As it circulated it was condensed into a number of balls, which became planets, and one of these was our earth. Since that time the earth has increased in size by adding to itself a number of small bodies, which were drawn to it in much the same fashion as meteors are attracted to the earth today. This is the author's concept of the growth of the earth. He has not the grace to say that this is just one view of how the earth began. He does not even say that some people believe,

or used to believe, in creation. He simply presents his pet theory, allowing the child mind no escape from 'accepting it as truth.

Another science textbook, speaking of fossils and what has been learned about them, says: "When the first fossils were found, people did not know what they were. A fossil unearthed about two hundred years ago was called 'the damaged skeleton of a poor sinner drowned in the Flood'. Later it was proved to represent the skeleton of a giant salamander".¹⁰

This book goes on to say: "By studying rocks and fossils, geologists have divided the past history of the earth into five geological eras".¹⁰ It claims that the earth may well be more than a thousand million years old and gives in striking chart form the five geological ages with the number of years in each, the dominant life in each, and a picture of that life. Man is placed at the top (the peak of evolution!) in the Cenozoic Age, along with mammals. Under this we find reptiles and amphibians in the Mesozoic Age; fishes and invertebrates in the Paleozoic Age; primitive multicellular forms in the Proterozoic Age; and at the bottom of the page the germ from which all, including man, has sprung—the unicellular forms in the Archeozoic Age.¹¹

This is what the science class teaches your child. God the creator is omitted entirely from the study of His universe. The Maker is lost, indeed, in the thing made. Scientific theories are substituted without apology for the truths of God's Word.

What is your child to think? His science teacher specialized in these things. She should know more about them than the Sunday school teacher!

In the next issue of THE PRESBYTERIAN GUARDIAN, we shall visit public school classes in English literature to see whether or not they too are pervaded with the poison of an anti-christian ideology. And to Christian parents who are distressed by the situation they unwillingly and unwittingly face, we shall offer the only adequate solution to the difficulty.

(To be concluded)

¹⁰ From *Science on the March*, by Clark, Fitzpatrick and Smith, p. 325. Quotation by permission of and arrangement with Houghton Mifflin Company, Boston, the authorized publishers.

¹¹ *Idem*, p. 327.

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