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In the Kentucky Hills

A Story of Orthodox Presbyterian Mission Work Among Kentucky Mountaineers

By the REV. J. LYLE SHAW, D.D., Ph.D.

Pastor of Trinity Orthodox Presbyterian Chapel, Newport, Kentucky

MORE things have come to pass as the result of floods than this world dreams of. The flood in Noah's day changed the world. And ever since, floods have been changing things. The story which follows had, in the providence of God, its genesis in a flood.

The time was the beginning of the catastrophic flood in the Ohio River valley. As a result of radio and press reports about the flood, and with our own PRESBYTERIAN GUARDIAN assisting, our young church, then only a few months old, sprang into action. Funds, used clothing, old furniture of all sorts and descriptions, had begun to reach the Newport missionary. It was mid-winter. Having neither newspaper nor radio, our family of simple mountain folk were in blissful ignorance of the troubles of the world. And they knew of no flood.

So, like thousands who had preceded them, they gathered everything together and started on that "long" journey to Newport, Kentucky. They had come from the mountains of that state.

It gives me great pleasure to introduce them to you. Here is the young husband and father, Mathy Bush.

Mathy was then twenty-five years of age. And this is his girl-wife, Gracie Bush, then eighteen years old. And here are two interesting mountain baby girls, Margaret, then fourteen months, and Louise, two months old.

The few belongings of the Bush family, brought with them to Newport, were in a rented room from which the police hurried them to escape the rising, rushing waters. They never saw their belongings again. The flood had taken the house, and all its contents down the Ohio River.

Some five long, distressing weeks had passed since the exodus that furious February night, and now permission was granted to return to the flood district to look for another room. It was one afternoon, during

the sixth week, that the Orthodox Presbyterian chapel missionary, seeking for souls, climbed the rickety stairs of an old brick tenement house which had escaped demolition, and first found the family we have introduced, to you.

There they were, in a wet, bare, upstairs room. It was a raw, windy, March day. The sight in that room was the living picture of distress. There was no food,



MATHY AND GRACIE BUSH, with their children, on the steps of their Kentucky mountain home.

no fire, all the family nearly naked, and all sick. And the young husband and father, certain now that everything was against him, lay seriously ill.

After taking in the situation, we hurried to the coal yard, loading coal on the gospel car, then to the store for staple groceries, and thence to the chapel for clothing. Shortly a good fire was in the grate, food in hungry stomachs, and warm clothes on shivering bodies.

All this was preliminary to the main object: presenting Christ to the family as the Saviour from sin. Testaments had been brought also, so the adults could follow the sacred page. That initial service, we learned only recently, was the first gospel lesson they had heard in their lives.

Two Souls Reborn

So beautifully, so sweetly, under most difficult circumstances, Mathy and Gracie followed, tear-eyed, the words of John 1:12, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name". That afternoon, as the past seven years have proved, these young people really received power to become the children of God. As soon as Mathy was able to be taken to the chapel, in arms and in auto, he and Gracie were baptized and received into membership in the church of Jesus Christ.

This happy family, the following autumn, faced a sad disappointment, but, in the providence of God, a divine promotion.

In the endeavor to lift excessive weight from the Newport relief rolls, the police sought out individuals and families and, unless they could assure steady employment—a real difficulty in this depression year—or sufficient resources to prove their ability to maintain themselves apart from relief, usually the unfortunate victims were given five days to get out of town. Among this vast, unfortunate throng from down state was the Bush family. In disappointment and sadness, they turned their faces toward the hill country, trusting God alone for shelter and food through the rigors of another mountain winter.

Upon leaving the city and, upon several occasions during the past seven years, though neither able to attend

the services nor support the Lord's work financially, they touchingly requested that they be permitted to continue as members of The Orthodox Presbyterian Church.

Through the years which have passed, frequent correspondence has traveled by post between Mathy and the missionary. Largely this correspondence has dealt with spiritual matters, and with what amounted almost to an anxiety to learn about the mountain people and their needs. Many times, also, from frequent contacts, endeavors were made to construct a mental picture of actual conditions in the Kentucky mountains. But the various bits of information seemed more confusing than a jig-saw puzzle to one who had never actually faced those conditions at first hand.

Problems to Be Solved

Ultimately, notwithstanding all endeavors to avoid the time, effort, and expense of the grueling journey, we became convinced of our inability, without first-hand knowledge, to understand certain factors associated with the social, economic and religious conditions obtaining in the hill and mountain sections of the state. In other words, the faithful carrying out of our Lord's final great commission to take the gospel to "every creature" required a following back to the source from whence comes this endless stream of humanity among whom we are called to work in Newport—this multitude which brings with it so many baffling problems, awaiting an effective solution. Again, the Newport work and the hill and

mountaineer work are each a part of the complex picture, with the city dwellers reflecting their peculiar rural environment.

May I illustrate? In these seven years, we have had not one of our own people to assist on the piano in the service of praise. However, in working toward a solution, we have been able to place in homes of prospective and anxious young applicants for the service a number of gift pianos. In addition, a splendid Christian piano teacher volunteered free lessons to earnest piano students from the chapel. But, as soon as experience had taught them that a period of effort was required, their interest dissolved into indifference. And after all the endeavors of the missionaries to develop sacred song players, we are just where we started seven years ago.

One of our young women last year completed the grades and entered high school. We did our best to entice Mae to do the unusual—to stick with the work and complete the high school course. When the school year was perhaps four-fifths completed, Mae quit. Her mother agreed, and her father's comment was, "Well, Mae got more schoolin' than I got, so what?"

A Trip to the Hills

Let us go back to our story about the contemplated journey to the mountains. After much correspondence and conference, with the favor of God so manifest, we decided to make the initial journey. Our gospel car was loaded with small cartons filled with a special assortment of useful things reserved for such a time as this and required by a mountain people in winter. On Monday morning, August twenty-third, a husky fourteen-year-old chapel boy, Eugene Jett, whose parents came from this country, and some of whose "kin-folk" live there now, started with us on our trip into the mountains.

By 6.30 P.M. we had reached the end of the road. No motor vehicle could possibly go farther. By prearrangement, therefore, the car was kept safe by a friend of Mr. Bush, while a waiting pack horse—with Mathy, some husky boys and me, carrying the more essential part of the auto load—

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The Christian on Main Street

"The Christian in the Twentieth Century World"—PART 3

By the REV. JOHN H. SKILTON

Assistant Professor of New Testament in Westminster Theological Seminary

EDWARD BOK, in his autobiography, tells how his grandfather brought order to an island off the coast of Holland, where evil had flourished, and how he made of the island, barren though he had found it, a place of unusual beauty. Bok's grandmother, desiring that her children emulate their father, gave them the following charge, when they were grown: "As you go out into the world, I want each of you to take with you the spirit of your father's work and, each in your own way and place, to do as he has done; make you the world a bit more beautiful and better because you have been in it. This is your mother's message to you". The principle expressed in this charge, suitably adapted and interpreted, might with profit be followed by Christians in their pilgrimage on this earth.

The Christian seeks to glorify God and to enjoy Him forever. To achieve his high end, he must strive to keep the law of God. That law requires not only that he love his God with all that is within him but also that he love his neighbor as himself. He will move among men, he will engage in the various activities of his community, with a sense of exalted calling and responsibility. He will be aware of the profundity underlying even the commonplace, he will realize that he at all times stands before his God, playing a rôle vital with significance. He would see the whole earth subdued and improved to the glory of God; he would have all men everywhere, in all their activities and capacities, declare their great Creator's praise.

Weak and sinful though even the earnest Christian may be, he will by the grace of God exert an influence for improvement and for righteousness, along his Main Street.

II

Let us picture for a moment or two a faithful minister who attempts to meet the challenge of his Main Street. He has, like Shakespeare, an "experiencing nature". He is intensely alive and alert as he walks among men. He

notices carefully the people passing by and the background against which they move; he observes their expressions; and he forms a conception of their personalities and of their needs. At times prayers will spontaneously rise in his soul for those whose distress is manifest. He is recognized by many. When he first came to our town, one of our elders took him around to meet the leaders on Main Street. He has cultivated their acquaintance and has made many new friends of all classes. Often people stop to talk with him and often he sows in their hearts seeds of truth, righteousness, and loving-kindness.

Our pastor seeks out the troubled and the suffering. It is not uncommon to see him in the hospitals going from bed to bed, trying to help strangers as well as friends, leaving some Christian literature, offering prayer, reading from the Bible, speaking a word in season. A nurse once said that if ever he were to lose his church, she would favor his being engaged just to visit the patients in her hospital, for his visits both helped the patients and made the work of the staff easier.

Our pastor is interested in almost every activity in town and encourages such civic, social, and cultural efforts as he can; but he finds it impossible to support every community endeavor. For all his concern about the general welfare, he does not approve of some relief enterprises. Certain welfare drives find him uncoöperative, because he disapproves of agencies and activities sustained by them. He prefers to help the needy in the name of Christ through Christian organizations or by dealing directly with them himself. Sometimes he makes arrangements with the proprietor of a boarding house or with a mission to give food and shelter to those he may send. He tries to give spiritual help to all who come to him for aid; and he is generous, but careful and discriminating in providing material assistance. Through his wide acquaintance among the business men of the town, he is often able to obtain employment for those who

are qualified and willing to work. But under no conditions does he unite with nonchristian religious associations, whatever guise they may assume and whatever good they may claim to do.

Our pastor is a sane type of patriot. He participates in community defense efforts, donates to the Red Cross blood bank, buys government bonds; but, above all, he calls on men to subdue that basic spiritual rebellion which leads to wars and rumors of wars. He warns against the flouting of the law of God in the name of the war effort. Community patriotic demonstrations and unprofitable and unnecessary war work on the Sabbath, profanity from the lips of leaders, and a lack of humility on the part of public officials draw from him both public and private protests.

And let no one think that our pastor cannot admonish and reprove when he feels obliged to do so. He is usually mild in his manner and aims to be charitable and fair in his judgments, doing justice to the work of God's special and common grace in men; he is not contentious, a fighter over trivialities; he tries, as a Christian gentleman, not to inflict needless pain; but he cannot flatter or condone evil; and he cannot call a truce with sin. He opposes lasciviousness and all uncleanness, wherever found—on the street, stage, in books, and on the newsstands; he corrects the blasphemous; he openly sides with the forces of order and decency against offenders; and he speaks out against organizations which oppose the teaching of God's Word. The propagation of the theory of evolution in the public schools and in the local museum has come up for his vigorous protest. And he is not silent either when proper liberties are attacked in church or state.

Some persons do not like the stand that our pastor takes for the truth, and a member spoke openly against him. Nevertheless, he has gained the respect of many for his sincerity and fearlessness.

Yes, Main Street in our town is much the better for our Christian pastor's walk along it.

III

It must not be thought that only the minister is to be expected to bring good influence to bear on Main Street. God has not given two rules of right and wrong—one for the pulpit and one for the pew. There is much that the minister will do which every Christian ought also to do; and there will be some opportunities for doing good which will come only to the layman.

A Christian of accomplishment in our town, a man who had been successful in the real estate business and had become mayor of one community in which he had lived, declared toward the end of his life, without intending any irreverence, that in his business his partner had been the Lord. Certainly every Christian business man ought to regard himself as laboring in the presence of his God, and as bound by the commandments. He should abhor deceit, evasion of just laws and regulations, profiting by the weakness and misfortune of others, and whatever violates the best interests of those with whom he deals. The employer should seek to give fair compensation; the employee should strive to do his work well and not make unjust demands for it; and the client or customer ought not to be unreasonable in his requirements. We need more people today like that Christian woman who is a better protector of the interests of those who serve her than they themselves. She neither demands nor receives unfair or questionable price concessions. If she finds she has been undercharged, she is not satisfied until she has made proper settlement. She shows concern of a most conscientious type for the safety of those who work for her. Truly, in business relationships there is need of more love and of more thought for the good of others.

The Christian in business should not violate the Sabbath. The storekeeper should not keep his store open on the Lord's day, pleading that his business will fail if he does not observe the same hours as his Sabbath-breaking competitors. He should keep the Lord's hours, regardless of consequences. And he may be surprised at how favorable the consequences really are. The story has been told of a business establishment at a certain resort

which remained closed on the Sabbath, despite the fact that that day was regarded there as the best for business. This establishment, although it lost all the business of the busiest day of the week, nevertheless did a larger business during the season than any other concern of its type at the resort. But even if failure in an enterprise should come because of the observance of principles of truth and righteousness, it would be better by far to fail under such conditions than to achieve the greatest of success with Satan as one's partner.

There ought to be something distinctive about the atmosphere of a Christian's place of business. Profanity, blasphemy, and all questionable conversation should be banned. Nothing injurious to the cause of Christ should be either displayed or sold. Clean and orderly in appearance, wholesome in atmosphere, governed by the holy law of God, the Christian establishment ought to bear tribute to the grace and power of the sovereign Christ.

The Christian may well try to improve the appearance of his dwelling, keep it in good order (without becoming a slave to it) and cooperate in some attempts to beautify his community. A prudent steward of his own possessions, he should be as considerate and careful of the property of others as of his own. He ought not to be careless about fires he has started in the open, nor to leave picnic grounds looking as if a cyclone had struck them. He should not be one of those who leave places of beauty as barren as Bok's grandfather found his island at the start.

The Christian should remove, not produce, hazards for others. In driving—and in walking too—he ought to be considerate of the safety of his fellowmen. He may be constrained to remove, or have corrected, menaces to safety like sidewalk hazards, road obstructions, faultily-operating traffic lights. Any equipment, such as conveyances which he may supply for public use, should be in a safe condition. If he witnesses an accident, he should render whatever help he can. If he himself is responsible for damage done to the property of others or injury to their persons, he should be willing to admit his fault, and seek to make all reasonable amends. He should be quick to offer or obtain assistance for the weak if attacked or

for his neighbor if his property is endangered. In the event of a catastrophe in his community, he ought to be willing to open his home and offer goods, his available time, and his blood itself to relieve the distress.

The Christian should seek to improve, and not harm, the health of others. He should endeavor not to communicate to his associates even the slightest afflictions or, by negligence in the performance of any of his duties towards others, to expose them to illness. He may in good conscience encourage certain organized efforts to overcome disease. He will do well to avail himself of the best fruits of medical science and to assist others to obtain similar benefits. He should realize that God can be glorified by the intelligent use by His people of the means that He has made available for the relief and prevention of illness. He may justifiably be interested in athletic and other recreational facilities for himself and others—and in the prevention of the abuse of those facilities—and he may also be interested in providing outings and vacations under Christian auspices for the children of the poor.

The Christian should further aim to protect and do justice to the reputations of his neighbors. He should not encourage rash censuring and the spreading of gossip. He ought to strive to uphold truth among men, to remove, not foster, misunderstandings. He should attempt to make peace where there should be peace, to discourage base prejudices, racial antagonism, and class hatred.

In his family and social life, the Christian ought to endeavor to be above reproach—and ever the Christian. It is good to see him offering thanks before meals not only at home but also when he is at the restaurant or banquet hall. He should not be found participating in every type of social gathering, but he ought not to disdain wholesome functions. He will remember that his Lord once was present at a wedding feast in Cana of Galilee. If he is wise, he will not disregard the customary courtesies, good manners—and he will pay the customary gratuities of social life.

If the Christian wishes to be a really good neighbor and an effective strategist in dealing with his fellows, he will wish to avoid committing the petty nuisances and displaying the faults that any city blockdweller can

catalogue for us. Let us permit some of them to pass in quick review: uncontrolled pets; beating one's rugs when the neighbors' wash is on the line; pounding the piano, blowing the trumpet, and letting the radio blare early or late (and sometimes in between, too); appropriating goods under the euphemism of "borrowing"; excluding the "party" from the party-line by interminable conversations; acting as the sidewalk counterpart of the road-hog; letting the winds dispose of one's rubbish; easing ahead of one's turn in the store; boarding the trolley like a fullback ready to die for good old Alma Mater; and sitting, if a robust man, in a crowded public conveyance, like an insensible lump in the presence of elderly and infirm strap-hanging ladies who really need a seat.

The Christian ought to strive not to produce petty annoyances; but he ought, on the other hand, not to permit the little faults of others to irritate him unduly. His life must not

sink into a mere battle over trifles. He must contend on a grand scale, remembering that he is engaged in a conflict of epic proportions.

IV

Perhaps when the earnest Christian is called away from his Main Street to the place where there is no more striving against sin, he will not see much evidence that he has made his world more beautiful and better for his having lived. Mighty forces have opposed the good that he strove to do. He himself in his weakness has often failed to do what he knew was right. But his Main Street has suffered loss. It needs many more who will struggle to make it more beautiful and better, to the glory of God; and it can ill spare even the most humble servant of truth and righteousness.

(EDITOR'S NOTE: In the next issue, Joseph Gritter, secretary of the Christian Labor Association, will discuss "The Christian in Overalls.")

A Letter to Laymen

Of the PRESBYTERIAN CHURCH IN THE U.S.A.

From the Home Missions Committee of The Orthodox Presbyterian Church

(EDITOR'S NOTE: The following letter has been sent by the Committee on Home Missions of The Orthodox Presbyterian Church to approximately twenty-four thousand laymen of the Presbyterian Church in the U.S.A.)

THE 155th General Assembly of the Presbyterian Church in the U.S.A., in May, 1943, honored the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, by electing him as its moderator. The significance of this action will be recognized when it is pointed out that the election of Dr. Coffin marks the first time that your church has conferred this honor on so outstanding and so outspoken a liberal. This is also the first time that so outstanding a Modernist has been thus honored by any major Presbyterian body in this country.

That Dr. Coffin is indeed a liberal, none would endeavor to deny, and probably least of all Dr. Coffin. His theological views can readily be ascertained, for his published writings are

numerous and their testimony is plain. Out of their context, one hesitates to quote brief passages from the writings of a man, since there is danger that this method may prove unfair to the author. In appraising Dr. Coffin's theological position, however, we are not confined to isolated statements which are at variance with the Bible, for everywhere in his writings an evangelical Christian finds himself as in a strange country. No one who reads even a few pages can but observe that the author departs far from the position of historic Presbyterianism which is the faith set forth in the Bible. One searches Dr. Coffin's writings in vain for a clear-cut statement of his acceptance of any of the great fundamental doctrines of the Word of God. One finds there no evidence of his belief in the Bible as an infallible revelation of "what man is to believe concerning God, and what duty God requires of man". One finds there no evidence of Dr. Coffin's belief in the virgin birth of Christ, in His substitutionary death to satisfy divine justice, or in His

bodily resurrection—to mention but a very few of the doctrines of historic Christianity.

The complacency with modernistic unbelief to which the election of Dr. Coffin testifies cannot but greatly trouble sincere Christians. This complacency was one of the chief factors which led to our withdrawal from the Presbyterian Church in the U.S.A. in 1936. At that time a group of ministers and laymen withdrew from that church, and most of them united in forming The Orthodox Presbyterian Church. We alleged at that time that your church had officially departed from its standards, and had espoused "another gospel which is not another" (Gal. 1:6, 7). We supported our allegation with documentary evidence, and we submit that the election of Dr. Coffin confirms in eloquent fashion the wisdom and righteousness of our withdrawal. We realize that the election of liberals to important offices does not necessarily commit the church to the theological position of the men elected, but the complacency with unbelief which such elections show gives the strongest support to our contention that another gospel has been espoused, for the gospel of Christ is not in any sense complacent about unbelief (Gal. 1:8).

It was with the deepest sorrow of heart that we withdrew from your church, for it was in that church that most of us had been born and reared and some had served the Lord through that church for a great many years. We withdrew, however, because we were convinced that if we were to remain in that church we should be denying Christ! When a church places the Christ of the Modernist on a par with the living Christ, is it not denying Christ, and is the Christian who remains in such a communion not partaking of the sin of denying Christ? Is he not testifying to the world that for him the honor of Christ is of little importance? When one makes the Christ who is "God blessed forever" (Rom. 9:5) equal with the Christ of the Modernist—and that is exactly what is involved—one is guilty of a blasphemy from which every child of God should turn with horror. Is it not a heinous sin complacently to remain in communion with those who deny Christ? When we withdrew from the Presbyterian Church in the U.S.A. we did so because we dared not commit this sin, and we yearn for you also to

turn from it.

If you are constrained to withdraw from a church which displays such supreme indifference to unbelief, we shall welcome your application to unite with The Orthodox Presbyterian Church. We are but a small group—we have one hundred eight ministers and seventy-two congregations. Many of our churches are small, but we have a fellowship in the gospel which those who love the Lord as He is revealed in the Word of God will find very precious. We are simply old-fashioned Presbyterians who take the Bible and the Confession of Faith and Catechisms seriously, and who make a sincere endeavor to apply the teachings of God's Word to every sphere of ac-

tivity.

We shall welcome correspondence from you and we assure you that our solicitude is prompted only by a desire that you and the many others to whom a similar letter is being addressed may realize that it is wrong in the sight of God to be unequally yoked with unbelievers. We plead with you prayerfully to consider the implications of your remaining in a communion which thus dishonors Christ. We earnestly desire that you shall withdraw from that fellowship and take your stand with us in an uncompromised witness to the gospel which we love.

Yours in Christ,
ROBERT S. MARSDEN,
General Secretary.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

CHRI^ST has reconciled both Jews and Gentiles to God through the cross (2:15).

"And might reconcile them both in one body unto God through the cross, having slain the enmity thereby" (v. 16). In the preceding verse, the first part of the purpose of Christ in abolishing the law was expressed, namely, that of uniting both Jews and Gentiles in one true church so that both alike are to be saved in exactly the same way, that is, by faith in Christ alone. As we said before, we are never to think of the Jews of the future as being acceptable to God apart from their becoming Christians and becoming a part of the invisible church of God of all ages. Unless the Jews enter the Christian church through faith in Christ alone, they will always rest under the wrath and condemnation of God.

In this verse, however, the second part of Christ's purpose in abolishing the law as a way of showing obedience to God is explained. It was to reconcile both Jews and Gentiles to God through the cross. This verse takes us directly to the heart of the atonement of Christ. What was the primary effect of the death of Christ? This verse tells us that it was to reconcile both Jews and Gentiles to God. That much is clear, but as far as this verse is concerned we are not

told whose feelings are directly affected by the sacrifice on the cross. It might be God whose feelings have been changed so that He is willing to receive both Jews and Gentiles (the correct interpretation), or it might be the Jews and Gentiles who are reconciled because they are now willing to come back to God.

There are many people who insist that since God does not change He must be ready to accept repentant sinners at any time, and therefore He does not need to be reconciled by the cross. They tell us that therefore the effect of the atonement must have been on man, making him repent of his sins and so reconciling him to God. If this verse stood alone, we might be unable to say which interpretation is correct. But the verse fortunately is merely a part of the great sweep of Scripture which teaches the truth that Christ's death on the cross was to satisfy divine justice and to reconcile us to God. To understand it we have to understand the nature of the bloody sacrifices of the Old Testament. It is perfectly clear that those sacrifices were never offered to effect a change in the offerer, or the priest who officiated; they were always offered as a propitiation to the offended justice of God. When the High Priest entered the Holy of Holies once a year with blood, he did

so in order to propitiate God and to render satisfaction for the sins of the people.

Now, as the writer of Hebrews says, "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4). That whole sacrificial system would lose all its meaning were it not the symbol of Christ who, by His own blood, as our Great High Priest, entered once for all into the Holy of Holies, that is, the presence of God the Father, and presented His own shed blood as the covering for our sins, in order to make satisfaction for our sins to the offended justice of God, by giving His life in place of our lives.

In that sacrificial system, then, it was clearly taught that the effect of the sacrifice was on God primarily, not man, and therefore in the anti-type, namely, Christ's sacrificial death on the cross, the primary effect is on God, not man. This thought is directly taught in Col. 1:20, "And through him to reconcile all things unto himself, having made peace through the blood of his cross". In this Colossians passage God makes the peace through the blood as the symbol of the life given in place of the believer. The Epistle to the Hebrews calls Christ the Great High Priest whose office was exactly the same as that of the high priest of the Old Testament, namely, that of making propitiation for sin by blood offerings, the effect being, of course, on God, not man. There can be no question, then, but that Paul in this Ephesians passage is teaching the same truth, when he speaks of reconciliation. The reconciliation is *primarily* the change in God's attitude toward the sinner, not the change in the sinner's attitude toward God.

Christ abolished the law (and here the reference is particularly to the whole sacrificial system) in order to reconcile both Jews and Gentiles to God through the cross. The cross was the substance while the sacrificial system was the shadow. The shadow was abolished because the substance appeared.

"In one body". Does this refer to Christ's body, or to the one body, the church, formed of both Jews and Gentiles? If it meant the former, then the sense would be, "That he might reconcile both unto God, by one body, that is, by the offering of his own body on the cross", while if the

"body" refers to the church composed of both Jews and Gentiles, then the meaning is entirely different. The context, particularly verse 14, indicates that the body is the church composed of both Jews and Gentiles in one body. The reference in verse 15 to "one new man" also shows that the "body" in verse 16 is the church composed of the two classes of people, Jews and Gentiles.

But what is the "enmity" that is slain by the cross? Is it the ancient enmity between Jews and Gentiles? Or is it the enmity that exists between unbelievers, both Jews and Gentiles, and God? In favor of the "enmity" being that between the Jews and Gentiles is the fact that in the preceding verse the word "enmity" does refer to that between Jews and Gentiles, so it might be natural to think that it refers to the same thing in this verse. However, there has been a definite progress in thought from the preceding verse to this one. At the close of verse 15 the word "peace", made by Christ, was between man and God, not between man and man. So in verse 16, the "enmity" is in contrast to the "peace" of the preceding verse, and also refers to the enmity between God and man. Christ's death "slew the enmity", that is, it removed God's wrath and "calm and holy purpose to punish" men for their sins (Hodge). Praise God, no longer do we rest under the wrath of God if we have put our trust in Christ and His death, for that death propitiated God and took away (slew) His wrath against sinners who are redeemed! One can imagine the relief it must have been to the inhabitants of Naples when the allies marched in, no longer as enemies but as liberating friends. So the Christian who comes under the shadow of the cross of Christ escapes the settled wrath of God against sin, and rests in the serene consciousness that Christ has interceded for us at the throne of God, by the offering of His blood as the covering for our sins. His blood propitiated God the Father, and secures our pardon.

What a wonderful thought that is! Instead of resting under the condemnation of death, we are brought forth into life, eternal life! And both Jews and Gentiles alike can feel that escape from death! In one body, the true church of God of all ages, both Jews and Gentiles, have peace with

God and are secure in the knowledge that He loves them and has pardoned all their iniquities. Not a pardon that overlooks our sins, but a pardon because those sins have been completely atoned for, once for all, in the all-sufficient sacrifice of the Saviour on the cross. "Justice and mercy have kissed each other".

Let us ask ourselves the question, "Are my sins atoned for?" They are, if I am trusting only in Christ as my

Saviour and Lord. They are, if day by day I find the desire in my heart to please Him by seeking to obey Him and keep His commandments. I may not feel saved because of the coldness in my heart, but if there is sincere trust in the finished work of the Lord Jesus Christ alone for my eternal salvation, then I can have certainty that there is no "enmity" between God and me. Peace has been made once for all.

The Parable of the Sower

A Meditation on Matthew 13:1-23

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THE thirteenth chapter of Matthew records seven parables of the kingdom, of which this of the sower is the first. "We have nowhere else in the Gospels so rich a group of parables assembled together, so many and so costly pearls strung upon a single thread" (R. C. Trench, *The Parables of Our Lord*, 11th edition, 1870, p. 64).

The parable of the sower may be regarded as chief among the parables, as our Lord Himself seems to suggest (Mark 4:13). It is one of the two which Matthew, Mark and Luke all record, the other being that of the wicked husbandmen. Besides, it is one of which we have Christ's own explanation.

It should not be overlooked that the parable of the sower is a parable of the kingdom. The kingdom is called the "kingdom of heaven" and the "kingdom of God". Matthew prefers the former term, and Mark and Luke the latter one (cf. Matt. 13:24, 31, 33, 44, 45 with Mark 4:11, 26, 30 and Luke 14:15; 17:20).

In our Saviour's teaching about the kingdom there is "first the idea of a present, inwardly-spiritual development, and secondly that of a catastrophic ending-up" (Geerhardus Vos, *New Testament Biblical Theology*, 1926, p. 78). This is expressed in the language of the Westminster Shorter Catechism which directs us to pray "that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be has-

tened" (question 102). In the parable of the sower both aspects of the kingdom are present. The sowing and growth would correspond to the present, inwardly-spiritual development. The harvest would correspond to the catastrophic winding-up.

The Occasion of the Parable

Our parable was spoken during the latter half of our Lord's early Galilean ministry, after great opposition from the Jewish religious leaders had developed against Him and His teaching. Our Saviour had no intention of brushing away such obstacles and setting up an external Messianic kingdom. He purposed rather to teach that the kingdom is a seed which grows, and not a power to be immediately and externally established by force. Consequently our Lord used the method of parables, which is so well adapted for instructing true disciples while at the same time veiling the truth from unworthy and hostile hearers. The parable of the sower, in particular, would help the disciples understand why the acceptance of Christ's teaching was on a much lesser scale than they might have expected.

The Setting of the Parable

Matthew tells us that the Lord Jesus went out from the house and sat by the seaside and taught the people from a boat, because the multitudes were crowding the beach. The house was probably in Capernaum. The sea was the sea of Galilee. Fer-

tile fields would not be far away. The locale is thus described by a traveler to the Holy Land: "A slight recess in the hillside, close upon the plain [of Gennesareth], disclosed at once, in detail, and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating corn-field descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse and mule, and human feet. There was the 'good' rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hillside protruding here and there through the corn-fields, as elsewhere through the grassy slopes. There were the large bushes of thorn—the nabk, that kind of which tradition says that the Crown of Thorns was woven,—springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat" (Arthur Penrhyn Stanley, *Sinai and Palestine*, 1868, p. 418).

The Parable Itself

In our parable the seed falls on four kinds of soil—wayside, rocky, thorny, and good. On the hard-trodden wayside soil, the seed found no lodgment and birds quickly carried it away. In the rocky soil, or, more accurately, in the thin soil on top of rocky strata, the seed could not put down deep roots. It quickly shot up, and soon wilted in the hot sun. In the ground partly occupied by thorn-plants, the growing grain was choked out. But in the rich, deep soil, the seed found lodgment, and grew up into a fruitful yield.

The Meaning of the Parable

Provisionally we have our Lord's own interpretation. The sower and the seed are not here made prominent. We know generally that Christ and His followers are sowers. And He says that the seed is the word of the kingdom, the divine revelation. But the stress is put on the four kinds of soil.

The wayside type of hearer does

not understand the word, and Satan quickly snatches it away from his heart. The evil one is quick to take advantage of a state of dullness and hardness resulting from spiritual neglect, constant worldliness and unrepented sin.

The superficial type of hearer is one who hears at first with joy, but, having no deep roots, cannot stand trial or persecution. He may have an impulsive or excitable temperament. He runs well for a time, but soon tires and falls away. He becomes a quitter.

The thorny soil represents the type of hearer in whom the word is choked by the cares of this world and the lure of riches. According to phrases recorded in Mark and Luke, ambition and pleasure also act as thorns. The heart becomes preoccupied. The word is crowded out. The hearer is unable to serve both God and mammon.

The good soil represents the honest and understanding heart, which responds to the word according to the spiritual capacity that God has given it. The good hearer pays attention to the word. He meditates upon it. He puts it into practice, and brings forth fruit with patience.

According to our Saviour's explanation, the sower is the same, and the seed is the same, but the results are very different because the soils are very different. The effect of the word depends upon the state of the listener's heart.

The Importance of True Hearing

The Scriptures enforce the importance of earnest attention to the divine message. For example, a word of the Lord on this subject to His prophet Ezekiel closes with the verse: "And lo, thou art unto them [the Jewish exiles] as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them, not. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them" (Ezek. 33:32, 33).

Note how our Lord says that those who hear His words and do them are like a wise man who built his house upon a rock (Matt. 7:24). In Luke 8:18, He also says, "Take heed therefore how ye hear".

The Apostle Paul writes, "Belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17).

A well-known passage in James

warns us, "But be ye doers of the word, and not hearers only, deluding your own selves" (1:22).

Finally, there is the solemn statement in Revelation 1:3, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand".

We need not mere hearing, but effectual hearing, and this, we shall see, is linked with effectual calling.

The Application to Ourselves

The great lesson of our parable is that to profit by the word we must bring to it an honest heart that will pay attention to, reflect upon, and obey the truth presented to it. And we must guard against a heart that is hardened into dullness, or marked by superficial impulsiveness, or choked with the weeds of worry, greed, ambition, or pleasure. "That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives" (Westminster Shorter Catechism, question 90).

But how shall we have a good and honest heart? For this we are entirely dependent on the sovereign grace of God. Only He can create a clean heart (Psalm 51:10). Jülicher suggests that the fact that the effect of the preaching depends on the state of the heart contradicts predestination (II, 532). Here he forgets the preparation of the heart that comes from the Lord by prevenient grace, effectually calling the sinner by the Holy Spirit's working, so that he will accept Jesus Christ freely offered in the gospel. A beautiful example is given in Acts 16:14 in the case of Lydia, the first Christian convert in Philippi, "whose heart the Lord opened to give heed unto the things which were spoken by Paul". As Paul writes to the Corinthians: "I planted, Apollos watered; but God gave the increase" (I Cor. 3:6).

For ourselves and others, therefore, we need to pray that God will give that preparation of the heart which will make it good soil, bringing forth a manifold yield, to the praise of the glory of His grace. Then we can go forth sowing the good seed of the gospel and trusting the Lord of the harvest to grant an abundant ingathering.

The Presbyterian Guardian

EDITORIAL

Trailblazers

THE Church of Scotland is the original Presbyterian organization of Scotland. Through its representatives at the Westminster Assembly, it had a part in the formulation of the Westminster Standards which have ever since been received as the doctrinal standards of Presbyterian churches.

For years, however, as in many another denomination, the prevailing theology of the church has been undergoing a change. Modernism has infiltrated its ranks, and departures from the venerable Confession of Faith have become more and more frequent.

At the same time problems of one kind and another have arisen to disturb the peace of the church. Up to this point, anyone familiar with the American religious scene may observe certain parallels—ministers of churches in this country are departing from their confessional standards, and problems are arising in those churches. But here the parallel ends. Certain ones in the Scottish church see the connection between theology and problems.

Although we disagree heartily with the Modernism of the Church of Scotland, we strongly commend a group of its liberal ministers on two points—their realism and their honesty.

Here are three resolutions adopted by one hundred ministers of the Church of Scotland:

1. That the main issue confronting the church in all its practical problems is at bottom theological.

2. That the church being at present disabled by irresolution in theological matters from facing these issues seriously, we undertake to associate ourselves in theological groups, which shall have as their aim the arousing of a new concern for theology throughout the church, so that these issues may be rightly faced.

3. That among the more ultimate objects to whose attainment this theological discussion be directed are the following:

(a) A Confession of Faith to replace

the Westminster Confession of Faith.

(b) A new Catechism.

(c) Manuals for the instruction of confirmation candidates or catechumens.

What we have called the "realism" of these ministers is refreshing. Some of the ministers of our denomination, with the late Dr. J. Gresham Machen in the vanguard, have been through a conflict in the Presbyterian Church in the U.S.A. which seriously disturbed the peace of that church. In spite of the continual reiteration by Dr. Machen et al. that the issues were basically doctrinal, the trial courts refused to admit it and blandly prosecuted the charges on "administrative" grounds.

Granting, for the sake of argument, that there were administrative issues involved in the refusal of the defendants to support without question the established agencies of the church and in their insistence on setting up separate and "competing" agencies, the reason behind these actions was incontrovertibly doctrinal. The denomination demanded blind support of its agencies, no matter what their theological position; the defendants would aid in the preaching of only one religion—the gospel of the grace of God. There are many shades of theological belief in the Presbyterian Church in the U.S.A. and they have permeated the entire structure of the church. The denomination maintained that any message is all right; the defendants declared that only one message is allowable. The conflict was a difference in theology.

In the Church of Scotland, however, there are no ostriches. In time of disturbance, they look about them and see a "fluid condition in the beliefs of the Church . . ." and though there are "practical problems", some administrative, they are "at bottom theological".

We further commend these hundred ministers of the Scottish Church for their honesty. The doctrinal standards of the Church of Scotland are the Westminster Confession of Faith and Catechisms. When a man is ordained to the ministry of that church, he professes his agreement with their teachings. But there are people in that church—ordained and unordained alike—who no longer believe those things. Here, then, we have an anomaly. The label—the Westminster Standards—says one thing, but the contents—the ministry—are something else.

The situation is the same in the Presbyterian Church in the U.S.A. It is like the grocer who hands you a can labeled "Asparagus Tips", which you discover later has in it three tips of that delicacy and the rest of the can is filled with assorted stalks. If this group of ministers in the Church of Scotland were the grocer's wife, they would seek to prevail upon him to change the label to "Asparagus Tips and Stalks". They seek to bring the church to discard the Westminster Standards and adopt entirely new standards which will accurately describe the beliefs of the church.

We are glad to see these men seek to rectify a situation which, if ignored, is dishonest. We hope that their efforts will meet with success. We hope also that others in the same position may follow the trail which they are seeking to blaze.

—J. P. G.

Cat and Canary

FOR several years "the powers that be" in the Presbyterian Church in the U.S.A. have been working toward union with other denominations. Overtures seeking a basis of union have been made to the United Presbyterians, the southern Presbyterians, and the Episcopalians. The latter is, of course, the most revolutionary, and has met with expected difficulties.

The difficulties encountered in Presbyterian-Episcopal union are a commentary on the spiritual state of those two churches. In Christianity there is nothing which is unimportant, but there are certain things which are basic and others which are more peripheral. It is these latter things, especially church government, which are the stumblingblocks to union. Not once have we heard mention of the question of doctrinal purity. But then that hardly surprises us, because the Episcopal Church seems to be as proud of its liberalism as the Presbyterian Church in the U.S.A. has come to be. We do not expect the pot to call the kettle black.

At the Triennial General Convention of the Episcopal Church last month, the Joint Commission on Approaches to Unity presented a report favoring unity. A minority report by only three of the fifteen members of the commission opposed it. However, because of fear of unpleasant discus-

sion, neither report was debated and the commission was instructed to continue negotiations, with the stipulation that nothing could be done without "the counsel of the Lambeth Conference". This stipulation was the catch phrase. The Lambeth Confer-

ence met in 1930 and will not again meet until victory has been won! One bishop is reported to have said to another, in an aside, "I hope we don't look too much like the cat that swallowed the canary".

Thus the canary seems to be more

anxious to be eaten than the cat to do the eating. But, there being no fundamental reason in the eyes of the Episcopalians why they should not get together, we believe that eventually they will.

—J. P. G.

Launching a New Work

By the REV. GEORGE W. MARSTON

Field Missionary of the Home Missions Committee of The Orthodox Presbyterian Church

HOW would you go about the task of founding an Orthodox Presbyterian chapel in a strange city?

Last spring the Rev. Glenn R. Coie, pastor of Westminster Orthodox Presbyterian Church in Bend, Oregon, and I spent three very strenuous days in Portland, Oregon, interviewing people who might be interested in the formation of an Orthodox Presbyterian church in that city and in locating an area suitable for such a work. A rally was held at which seventeen persons were present.

Mr. Coie then made a recommendation to the Presbytery of California that a work be opened in Portland. This recommendation was adopted and the Presbytery of California requested the Committee on Home Missions of our denomination to undertake the work.

The first task was that of finding a man who was qualified and willing to engage in such a missionary enterprise. The Rev. Lawrence R. Eyres was the man selected. Mr. Eyres is a graduate of Wheaton College and of Westminster Theological Seminary. He has served under the Committee for the Propagation of the Reformed Faith in New England and as stated supply of the Deerfield Community Church in Deerfield, New Hampshire. His five years of labor in Deerfield were blessed of the Lord by a substantial increase in the attendance, the establishment of a thriving young people's work and the spiritual growth of the congregation.

Two things led Mr. and Mrs. Eyres to forsake the prestige and advantages of laboring in an established church and to undertake the task of launching this new work in Portland. Those two things were a love for the Reformed Faith and a true missionary zeal.

Preliminary Problems

Another important problem was to secure the funds necessary to begin this missionary enterprise and to keep it going until it became self-supporting. This need has been met to a large extent by the Sunday school of the Bend church. That organization contributed one hundred dollars towards

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initial expenses and has pledged one-half of its regular offerings toward the maintenance of this work.

I arrived in Portland on September first with two immediate tasks before me: to work with those with whom we had established contact in the spring, and to find a suitable location for a chapel in the area already selected. In pursuance of the first of these tasks I visited those persons and found that only four of them were sufficiently interested in The Orthodox Presbyterian Church to identify themselves with our effort. In undertaking the second task, I consulted a real estate agent in the area previously chosen. He showed me several buildings but none proved to be satisfactory, so I searched and found a vacant one-story building near the corner of 82nd Street and Sandy Boulevard which seemed to be fitted to our needs. The building was of a suitable size, neither too large nor too small, and it was in an advantageous location—far enough from the nearest church to have an exclusive working area and also accessible to people from other sections of the city, for it was located at the end of a bus line and at the junction of two main traffic arteries.

Personal Work

During these negotiations I had a satisfactory talk with a Seventh Day Adventist who came to the home where I was staying. She was attempting to sell their standard work, entitled "The Great Controversy". Generally these people want to do all the talking themselves, but this one was willing to listen. I began by endeavoring, in as tactful and kindly a manner as possible, to show her that she was breaking the ninth commandment by selling her book without letting peo-

ple know that it was Seventh Day Adventist literature. The Sabbath question came up, and I showed her quotations from the early church fathers covering the period between 100 A.D. and 300 A.D., which prove that the Church of Rome had not changed the day but that the first day had been observed by the Christian church long before the Church of Rome had come into existence. I next showed her that the apostolic church had observed the first day. She objected that there is no command recorded in the Bible authorizing the change of the day. I pointed out that even Adventists recognize that certain Old Testament laws have been abrogated, even though there are no special commands to this effect in the New Testament, and that the practice of the apostolic church in observing the first day was proof that the apostles had received a divine authorization to change the day.

Other heresies of this sect were then dealt with. I inquired as to her personal relationship to the Lord Jesus Christ. She professed to know Him as her Saviour, but did not have any assurance of her salvation. In talking with her I discovered that the reason for this lack was the fact that she believed that she was to be saved by believing on the Lord Jesus Christ and by perfectly keeping the law. An effort was made to show her that salvation is of grace and not of works, that the believer is saved not by what he does but by what Christ has done for him. The distinction was made between the believer's standing and his state, and between the act of justification and the work of sanctification.

The whole interview took about an hour and a half, but I feel that it was very worth while. Her confusion, at least concerning the way of salvation, seemed to be cleared up and she left with an expression of gratitude for the things which had been said to her.

Housecleaning

On Monday, Mr. and Mrs. Eyres arrived and the next day I took Mr. Eyres to see the building. The ceiling was festooned with cobwebs, shelves lined the walls, the windows had Coca Cola signs on them, and the floor was covered with debris. The whole place was indescribably dirty. What a contrast to the place of wor-

ship which the Eyres had left in order to come to Portland!

Donning old clothes, we went at the task of transforming this building into a place of worship. Shelves were taken out. The ceiling, walls and floor were swept. A painter was secured who helped us with the calcimining. The woodwork was painted. The windows were cleaned and curtains were hung. The dirt was scraped from the floor and then it was mopped. A temporary pulpit was constructed by Mr. Eyres and a platform by a friend. A piano was rented. Chairs and song books were borrowed from the Staub Memorial Congregational Church. A sign giving the name of the chapel and the hours of service was donated by Mr. and Mrs. Charles Tichenor and hung in a window, a heater was installed, and the pulpit, platform and floor were painted by Mr. Eyres. One medium-sized paragraph suffices to tell the tale, but it took two weeks of strenuous manual labor to accomplish it.

As soon as the most essential features of this work had been completed, we began a religious survey of the community. We soon found that the best way to approach people on this errand is to introduce oneself, tell about the chapel, and then ask for the desired information. Some three hundred survey calls were completed in eight days. Once in a while we were refused the information we sought, but on the other hand many seemed glad to hear of our work and promised to send their children.

Although most of our calls were made at the door and were of necessity very brief, we did have some opportunities to do personal work. Let me tell you of a few of my experiences.

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At one home I found that I was talking with the wife of one of the elders of a church of the Presbyterian Church in the U.S.A., which is located ten blocks from our chapel. She said, "Do you realize that our church is a Fundamentalist church?" I replied that I had heard that it was, and then asked her if she realized that her church belonged to a denomination that could not be called Fundamentalist in any sense of the word. In the conversation which followed, I called her attention to the fact that Dr. Henry Sloane Coffin, an outstanding Modernist, had been elected to the moderatorship of the last General Assembly of the Presbyterian Church in the U.S.A. I commented upon the spiritual state of that denomination which this fact revealed, and then proceeded to outline for her the actions of the 1936 General Assembly which caused us to conclude that this denomination was apostate and which led us to feel that, out of loyalty to Christ, in obedience to His Word, we must leave it and establish a true Presbyterian church. When I left she wished us well, but said nothing about joining with us.

One afternoon I had quite a talk with a father sitting on his doorstep. His remarks indicated that he did not feel any need for church attendance. I thereupon proceeded to point out to him that God is the sovereign of the universe, that, while all men are not His children, they are His creatures and must obey His precepts, that the day will come when all men shall be judged according to His standards, that in the Bible God has made known to His creatures those things which we are to believe concerning God and those duties which He requires of us, that it is the purpose and duty of the church to teach men these things, that while many churches are failing to fulfill this duty, The Orthodox Presbyterian Church recognizes its obligation in this respect and can be counted upon to fulfill it.

One day as I called again in a home where I had previously visited, a mother consulted me concerning a pitiful situation. She informed me that her husband was a heavy drinker and gambler, that he was running around with other women and had threatened to leave her, that her Christian background made his way of life repulsive to her, that she feared

the effect of his example on the children, and that she had no one to whom she could turn. She asked me where she could obtain help. I promised to find out for her where this help could be secured, and then encouraged her to talk about her problems. As she did so, I found that she had aggravated the situation with a nagging tongue and temper, and that while she had had some Christian training, she did not know Christ as her Saviour. Among other things, I pointed out to her that her spiritual state was in one very important respect a factor in her misery. On the one hand, her Christian training caused her to loathe her husband's manner of life, and desire something better for her children, while on the other hand, because she lacked Christ, she was without the strength to meet the problems which confronted her. I said to her, "What you need is the power of Christ in your life". She replied, "I guess you are right". An earnest effort was made to present the way of salvation. The information which she sought was obtained for her and I talked with her again. I am praying that the seed sown in these conversations will result in the salvation of both her and her husband, and the transformation of their home.

First Services

The first service was held after only two days of survey work had been done. There were nine in Sunday school, twenty at the morning service, and five at the evening service. Four people came from other sections of the city as a result of a write-up and picture of Mr. Eyres which was placed in one of the city papers. Three of these returned the following Sunday. The attendance at the second Lord's Day services was twenty-nine in Sunday school, twenty-four at the morning service, and four in the evening.

This is truly a field to challenge a missionary's efforts. About fifty per cent. of the people upon whom we have called thus far are not attending church anywhere. The fields are white to the harvest.

This article is not a record of personal achievement nor of a joint achievement by Mr. Eyres and myself. Rather, it is a record of God's gracious working in answer to the prayers and gifts of His people in Bend and elsewhere throughout The

Orthodox Presbyterian Church. Truly, He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

In the Kentucky Hills

(Concluded from Page 306)

began the laborious climb, by foot and mule path, over the mountain.

It was dark when we reached the mountain cabin, the Bush home. We were near exhaustion. But Gracie and her daughters, now nine and seven years old respectively, had tried so hard to prepare us a good supper. Somebody had sent in a poor, not half-grown young chicken. This served as the meat portion of the meal for nine of us. Then the heavy, coarse corn pone, with no butter or oils of any sort—not even with the stewed chicken—and a few potatoes and some fresh corn, constituted the meal. The mellow glow of a poor kerosene lamp gave the only light in the cabin.

The total tableware of the home amounted to two old cracked plates, three or four old pans and tureens, a couple of damaged cups and saucers, three or four miserable forks and spoons, two knives, and a dime-store bread knife. As senior guest, the missionary was given the best of the home, but the old brassy fork was so bent up and the knife so loose and wobbly in the handle as to render them practically useless. It was almost, but not quite, as good as the sort of ware that one would find discarded on a city dump. Well, in that dim light I soon found myself putting aside formalities, laying down my knife and fork, and starting in with my fingers, since this was all that the other guests and family had to use.

But a meeting had been appointed in the neighborhood that evening. Our lateness in reaching the meeting tested the patience of the people, but thirty of the folk were still waiting—I suppose to see what a missionary looked like.

Difficulties to Be Faced

The remaining days were spent most busily in calling and in conferences, gathering background information in view of future potentialities, to the end that the Lord Jesus Christ might be made known.

At this point, we shall suggest a

few difficulties and problems in the Kentucky mission work.

1. The physical features of the mountains divide and separate the mountain dwellers into districts, often small and separate communities, greatly increasing the difficulty in carrying on any sort of organized effort.

2. Though, for the most part, the ground was originally highly fertile, careless tillage and the destructive effects of erosion have largely depleted that fertility, resulting in poverty and malnutrition. In the event of snake bite—and there are many venomous serpents in the mountains—or serious accident, or unnatural childbirth, the unfortunate victims must die without medical assistance.

3. In 1783, the year peace came between Great Britain and the colonies, the first distillery came into being in Kentucky. It marked the beginning of an era of decline from sobriety to degeneracy through alcoholism; and the prevalence, in our day, of "moonshine" liquor drinking is accomplishing the destruction of a once-virile Scotch, Irish and English population.

4. Singularly, the Kentucky state constitution makes no reference to a public school system; hence, even now, throughout the state, the schools constitute a weak feature of the Kentucky system of society. Generally, education is considered to be of little importance. In the mountains, however, except from missionary zeal or altruism, educational facilities are slight. During my trip, I talked with a teacher who manages two ungraded schools, each receiving three short days a week of instruction.

5. The native Kentuckian is an intense individualist. This independent spirit, from early days, makes coöperation difficult, perhaps even impossible. Popular leaders cannot stampede him. Secessionists, Federalists, pro this or anti that, usually split families and tear churches and neighborhoods to fragments. Feuds, dating from the French and Indian wars and the Revolutionary war, still burn briskly. The civil war, in Kentucky, is not over yet; the fight still goes on to the detriment of the people. During the civil war, the state of Kentucky labored to maintain neutrality. President Lincoln officially recognized that neutrality. Yet forty thousand of Kentucky's sons joined with the Confederate army. The native Kentuckian, normally, is

canny, quiet, gentle, suspicious and shy. But, in his loyalty or his hatred, he is intense. With him no middle ground is possible. Even if he be indifferent, it is an all-out indifference.

6. His handicaps, unfortunately, have left a deep impress upon the average citizen and his children. For instance, nothing even approaching the historic Town Meeting of New England ever existed in Kentucky. Information and opinions breed wars here. Hence, though a sovereign state in a democracy, the general indifference results for the most part in poor state, county and local governments, poor schools and churches. Higher education has been sadly retarded by unessential strife. And the lack of higher education is now among the greatest handicaps in the state. The rest of the country seems amazed at the duelling and the shooting at sight, the blood feuds dividing and slaying the people. It is all mute evidence of the absence of the Christian missionary and minister, with a passion for souls, with the word of the living God, and with the resultant training of mind and heart.

Two Lay Workers

Through the past seven years our labors have been principally among those hill and mountain people who have sought to better their economic condition by coming to Newport. But the old neighbors, less favored, still abide, by force of circumstances, in the hill country and mountain regions. Among these are at least two of our Orthodox Presbyterian Church members who, through several years, have been living regenerate lives among the people, diligent in season and out of season, publishing the good news by word of mouth, by tracts and by gospel portions. Upon inquiry, there appears to be also a genuine confidence in Mr. and Mrs. Bush, with definite results as evidence of their Christian efforts.

These young people were approached first by letter, that opportunity might be had for mature consideration. Later, when we were all together, and after carefully exploring the responsibilities in connection with developing a Christian work under the church of their choice, Mathy and Gracie Bush solemnly accepted the duties of lay workers, without pay. Already a Sunday school of twenty souls has been gathered into the Bush cabin, and a

weekly prayer meeting is carried on.

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good measure, these young people go forth as opportunity provides and as health conditions make such a work possible.

The arrangement is experimental. Material benefits such as suitable clothes and other miscellaneous things that are sent us, and we are able to share, will be cleared through Newport; and by special arrangement already tested, they will be a means of

blessing in the enlarged chapel ministry and also to this mountain district as the work develops.

GROUP LOOKS TO FOUNDING OF A CHRISTIAN UNIVERSITY

FOR many months representative leaders from a number of Presbyterian and Reformed denominations have been engaged in a thorough investigation of the possibilities of launching a Christian university. They were convinced that there is a pressing need in America for such a university with power to grant doctorate degrees and founded upon the Christian theism of the Bible as set forth in the historic Reformed creeds. They were insistent also that the projected university should maintain the highest academic standards.

Those who participated in the discussion of the problem have formed themselves into a committee which looks forward hopefully to the eventual establishment of the proposed university. The university will be free from denominational control but rigidly committed to a Reformed doctrinal platform. A list of the members of the committee follows:

Glenn A. Andreas, Cedar Rapids, Iowa; John P. Clelland, Wilmington, Del.; Lawrence B. Gilmore, Th.D., Cincinnati, Ohio; Richard W. Gray, East Orange, N. J.; Henry Hekman, Grand Rapids, Mich.; William Hendriksen, Grand Rapids, Mich.; J. B. Hutton, Jr., Jackson, Miss.; J. Marcellus Kik, Montreal, Canada; H. J. Kuiper, Grand Rapids, Mich.; R. B. Kuiper, Philadelphia, Pa.; Robert S. Marsden, Middletown, Pa.; W. A. McIlwaine, D.D., Camp Ellis, Ill.; N. J. Monsma, Paterson, N. J.; John Murray, Laverock, Pa.; W. Stanford Reid, Ph.D., Montreal, Canada; Edwin H. Rian, Glenside, Pa.; John H. Skilton, Philadelphia, Pa.; Lambert Steen, Midland Park, N. J.; N. B. Stonehouse, Th.D., Glenside, Pa.; Henry J. Van Andel, Grand Rapids, Mich.; G. M. Van Pernis, Clifton, N. J.; C. Van Til, Ph.D., Philadelphia, Pa.; Henry Van Zyl, Th.D., Grand Rapids, Mich.; Samuel Volbeda, Th.D., Grand Rapids, Mich.; Johannes G. Vos, Clay Center, Kans.; and Thomas E. Welmers, Holland, Mich.

It is planned to add other persons to this list. The present membership of the committee is drawn from the Christian Reformed Church, the General Synod of the Reformed Presbyterian Church, The Orthodox Presbyterian Church, the Presbyterian Church in Canada, the Presbyterian Church in the U.S., and the Reformed Church in America.

A sub-committee has been established for the purpose of drawing up a constitution for the association to be adopted at the next meeting of the entire committee, planning and distributing publicity concerning the need for a Christian university, and inviting others to join the committee.

The committee has adopted the following philosophical and theological basis for the university:

PREAMBLE

Inasmuch as the sovereign Triune God bids men everywhere to think His thoughts after Him, to exercise dominion over all things according to His will, and to consecrate themselves and all things unto Him, we are bound to obey this divine command. Therefore, since education today is largely controlled by anti-Christian philosophies, we, in pursuance of the divine mandate, plan to establish a University Association, which shall be Christian in character according to the Reformed or Calvinistic conception of Christianity, and which shall, as soon as it is practicable, establish an institution of higher learning in which the above described mandate is to be carried into effect, according to the principles and provisions herewith set forth.

I. BASIS

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ciation shall be the Scriptures of the Old and New Testaments as being the Word of God, the only infallible rule of faith and practice.

2. The Association also adopts as standards, subordinate to the Word of God, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, approved or formulated by the Synod of Dort, and the Confession of Faith, the Larger Catechism and the Shorter Catechism, formulated by the Westminster Assembly, as setting forth the system of truth taught in the Holy Scriptures.

II. PURPOSE

The purpose of the Association shall be the establishment of a university maintaining high standards of scholarship, founded upon and adhering to the Christian system of truth as set forth in the Reformed, or Calvinistic, standards referred to in Article I. The institution shall provide training and conduct research through competent Christian scholars whose intelligent understanding of, and devotion to, the Christian faith will supply the true basis for, and the proper integration of, knowledge in the various fields of learning. Through such training and research it will endeavor to equip men and women to bring the Christian faith in all its elements and implications effectually to bear upon the whole of life and upon every sphere of human vocation.

III. DECLARATION

In accordance with the position set forth in the Basis and in pursuance of the design set forth in the Purpose the Association declares as follows:

The standpoint of the Association is that of consistent Christian theism. The Triune God and He alone is self-existent and self-sufficient. He is the Creator and Sustainer of the entire universe. Of Him and through Him and to Him are all things. He is the source of all truth. Hence the fear of the Lord is the beginning of wisdom. All true knowledge in men is based upon, and is oriented to, the revelation God has been pleased to give of His mind and will. God has left the imprints of His glory upon all His works in creation and providence. But because of the fall of man and his consequent depravity, man is in need of a knowledge to enable him to glorify God as Lord and Saviour which the revelation of God in nature does not provide. The special and completed revelation of His mind and will, adequate to meet this need of fallen man, God has deposited in the Holy Scriptures, His infallible Word. It follows that, even though in virtue of creation in the image of God and the non-saving operations of the Holy Spirit men receive knowledge, in a certain sense, apart from the illumination derived from the Scriptures, yet in any department of reality knowledge is true in the fullest sense only if it is illumined by, and is faithful to, the Holy Scriptures, the inspired Word of truth.

An institution of higher learning that will have as its objective the knowledge of the truth and the glory of God must insure that the principles that underlie and guide the studies in every department shall be derived from the Scriptures. Each department of the institution to be established and promoted by this Association, therefore, shall rest upon, and conduct its work in accordance with, the presuppositions of the Christian faith and shall subject its whole procedure as well as its conclusions to the scrutiny and direction of the full-orbed revelation of God in the Scriptures of the Old and New Testaments.

Officers of the committee are: N. M. Monsma, chairman; Edwin H. Rian, secretary; and Ned B. Stonehouse, treasurer. Contributions may be sent to the treasurer at 333 Cherry Lane, Glenside, Pa., and other communications to the secretary at Box 4038, Chestnut Hill, Philadelphia 18, Pa.

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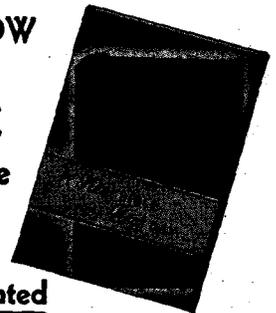
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