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The Auburn Betrayal

By Ruling Elder MURRAY FORST THOMPSON
Of the Calvary Orthodox Presbyterian Church, Philadelphia

Part I

"IT IS interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of the doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preëminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God may bring history to a worthy denouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church."

With those words Dr. Harry Emerson Fosdick, the well-known Modernist, began the notorious sermon, "Shall the Fundamentalists Win?," which he preached on May 21, 1922, in the First Presbyterian Church of New York City.¹ Having stated, among other things, that "if a man is a genuine liberal, his primary interest is not against holding these opinions, although he may

well protest against their being considered the fundamentals of Christianity" (italics supplied). Dr. Fosdick contrasted the liberal and Fundamentalist views concerning the virgin birth of Christ, the inspiration of Scripture, and the second coming of our Lord. In view of the importance of this sermon we quote excerpts concerning each doctrine:

We may as well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historical fact. . . .

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the sermon on the mount or the thirteenth chapter of first Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insights—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life.

¹ For the full text of the sermon, see *The Christian Century*, June 8, 1922 (Vol. XXXIX, pp. 713 ff.)

... Conceptions from which we now send missionaries to convert Mohammedans are to be found in the Book. There one can find God thought of as an oriental monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superseded; revelation is progressive. . . . Finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it.

... One view is that Christ is literally coming, externally on the clouds of heaven to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. . . .

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out his will.

In the concluding paragraph of his sermon, Dr. Fosdick—referring to the "immeasurable folly" of Fundamentalists who "propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration"—throws down the gauntlet and at the same time pleads for tolerance in the following words:

Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and [sic] ever increasing areas of the Christian fellowship: intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.

Dr. Fosdick's sermon was destined to have far-reaching consequences for the Presbyterian Church in the U.S.A.

and to set in motion a series of events culminating in the publication of the heretical "Auburn Affirmation."

Dr. Fosdick, a Baptist and Professor of Practical Theology in Union Theological Seminary,² New York City, who admitted frankly that he spoke "from the view-point of liberal opinions," had been invited in January of 1919 to become the "associate minister" of the First Presbyterian Church and to serve as "stated preacher." From that vantage point within a denomination whose doctrinal standards were the Word of God and the Westminster Confession of Faith and Catechisms, Dr. Fosdick had been attacking doctrines constituting the heart and core of the historic, Christian faith.

Although Dr. Fosdick said that

² Union Theological Seminary, one of the outstanding modernist seminaries, in October of 1892 had terminated its relation to the General Assembly of the Presbyterian Church in the U.S.A. because of the action of the assembly of 1891 in failing to confirm the appointment of Dr. Charles A. Briggs to the Edward Robinson Professorship of Biblical Theology and because of the refusal of the assembly of 1892 to agree to a termination of the compact of 1870 between the assembly and the Seminary, under which Union had granted the assembly a veto power over appointments of professors by the Seminary. Dr. Briggs was found guilty of heresy and his suspension from the ministry was affirmed by the General Assembly of 1893. He remained a professor at Union until his death in 1913.

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"any gentleman dislikes to be a cause of disturbance in a neighbour's household,"³ that is exactly what he proved to be. "Shall the Fundamentalists Win?" was the proverbial straw that broke the camel's back. On October 16, 1922, the Presbytery of Philadelphia adopted an overture (introduced by conservatives under the leadership of Dr. Clarence E. Macartney) reading in part as follows:

The Presbytery of Philadelphia hereby respectfully overtures the General Assembly to direct the Presbytery of New York to take such action as will require the preaching and teaching in the First Presbyterian Church of New York City to conform to the system of doctrine taught in the Confession of Faith.⁴

Six other presbyteries sent similar overtures to the General Assembly. The assembly, which met in May of 1923 in Indianapolis, adopting (by a vote of 439 to 359) a minority report presented by one⁵ of the twenty-two members of the standing Committee on Bills and Overtures, expressed "its profound sorrow that doctrines contrary to the standards of the Presbyterian Church, proclaimed in said pulpit, have been the cause of controversy and division in our church" and directed the Presbytery of New York to take the action requested in the Philadelphia overture. The General Assembly also reaffirmed the evangelical deliverance of the General Assembly of 1910 in which the following had been declared to be "essential" doctrines of the "Word of God and our standards": the plenary inspiration and inerrancy of Holy Scripture, the virgin birth of Christ, His bodily resurrection, His substitutionary atonement by which He "satisfied divine justice and reconciled us to God," and His miracles.⁶

As Dr. J. Gresham Machen once observed, "this evangelical pronounce-
(Please Turn to Page 125)

³ Minutes, General Assembly, 1924, Part I, p. 195.

⁴ The Presbyterian, October 26, 1922, pp. 6, 7.

⁵ The Rev. A. Gordon MacLennan, D.D., now pastor of Shadyside United Presbyterian Church, Pittsburgh, Pa.

⁶ Minutes, General Assembly, 1923, Part I, p. 253.

Truth and Consequences

The Tenth in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

A POPULAR childhood game is now played on a nation-wide radio network. If a person who takes part in the game fails to tell the truth in answer to his question, he must then take the consequences by paying the particular penalty assigned to him. The consequences are usually amusing and, if taken with good grace, need not be unduly embarrassing. It is not in the least amusing, however, when the church of Jesus Christ abandons the truth of God; and the consequences of such negligence are not merely embarrassing—they are extremely serious and, all too often in the church's history, have proven disastrous. We have surveyed the dire consequences of the church's failure to hold to the truth of Scripture. What, we may now ask, is the truth itself, and what are the consequences of accepting that truth for the great work of evangelism?

It goes without saying, of course, that the written truth of God is the Bible, and only the Bible. Furthermore, it is evident that the Bible does not express this truth in a systematic form: for, during the many centuries required for writing the inspired Scriptures, God revealed His truth gradually through the medium of history. This is not to say that the Bible does not teach a system of truth; it most certainly does. When all the truths of the Bible are gathered together in proper relationship to each other, we find that they form a systematic structure. Each truth is related to every other Scriptural truth, and all the Scriptural truths together form a complete circle of truth. Every doctrine of Scripture leads us to think in turn of all the other doctrines, and the whole system points to the sovereignty of God. Therefore, in response to our Lord's promise that the Holy Spirit would lead His church into all truth, the so-called Reformed churches have gratefully accepted such creeds as the Westminster Confession of Faith as being systematic presentations of the truth of Scripture, faithful compilations of the system of truth which is distributed throughout the Bible. Of course, our fallible creeds must be con-

tinually tested in the light of the infallible Bible to keep them free from error, and we must keep in mind that the Holy Spirit is still leading the church into a knowledge of Scripturally-revealed truth, so that we shall give diligence to make our creeds conform more and more closely to the system of truth which is found in the Scriptures. Nevertheless, this important principle must never be forgotten: *The Bible teaches a system of truth, which we know as the Reformed Faith.* If we want to know God's truth, we must know that system. So much, then, for the truth. Now, what are its consequences for the work of evangelism?

First of all, quite obviously, the church of Jesus Christ must wholeheartedly believe God's truth, and by this we mean all of God's truth, all the teachings of the Bible. Most of the readers of THE PRESBYTERIAN GUARDIAN have heard so much about the necessity of believing God's Word in this day of modernist unbelief, that it hardly seems necessary to say more about it. Yet the attitude is all too prevalent that if we believe "the simple gospel," it makes no difference what we think, for example, about such doctrinal details as unconditional election and irresistible grace. We must again be reminded that God's Word teaches certain important truths unmistakably, and that if we deny them we are denying our Creator and Saviour. Furthermore, God has promised to save man through the preaching of *the truth*, and we will not preach that truth if we do not believe it. No church can be truly evangelistic unless its members enthusiastically believe *all* the teachings of Scripture.

Moreover, we must be careful to proclaim fearlessly what we believe. A few years ago, a young man who had just finished his theological training was being examined as a candidate for the gospel ministry. One of the examiners asked him whether he believed the Scriptural teaching that Christ died especially for the elect, and not indiscriminately for all men. The question was met, as it should

have been, with an emphatic Yes. Then the candidate was asked whether he intended to preach that doctrine. He answered that he did not; in fact, he intended to preach the opposite. His excuse was that such a doctrine would drive men away from Christ rather than lead them to Him. The young man might as well have said that, as far as preaching is concerned, God's truth is less effective than falsehood. Far too many ministers, even those of orthodox persuasion, have the same attitude. What the church of God must realize is that only by proclaiming the whole counsel of God—all the truth of Scripture—can we hope for effective evangelism. We must rely on the Holy Spirit for results, of course, but God has promised that His word will not return to Him void.

The second consequence of God's truth carries us a step further. We must not only believe and proclaim *the truth*; we must also believe and proclaim that truth as a system—and here the accent should be placed heavily on that word "system." We must believe and proclaim the system of truth taught in the Bible. Do we mean to say, then, that for a Christian to be really evangelistic he must be of the Reformed persuasion in his theology? That is precisely what we mean. All too common is the highly inconsistent attitude that, although the Reformed confessions present the Biblical system of truth, yet any eloquent and zealous person who "believes the Bible" and preaches the atonement—no matter how confused he may be with regard to the Scriptural system of doctrine—can be an evangelist. After all, does he not believe and proclaim a truth? On the basis of this reasoning, men who would not be admitted to the ministry of our denomination because of their errors in theology are nevertheless invited to conduct evangelistic campaigns in our churches. However, a man who does not hold to the system of doctrine taught in the Bible does not see any doctrine in its true light, and cannot proclaim any doctrine correctly. Perhaps, for example, he fails

to see the close relationship of the doctrine of total depravity to certain other Biblical doctrines. He has a very low idea of what it means to be dead in trespasses and sins, simply because he does not see this truth in its relation to the system of truth. If that is so, he will likely try to argue his hearers into the kingdom of God, or at least lead them to believe that men can accept the gospel of Christ with their unregenerate wills. In short, he will give his audience the false impression that faith precedes regeneration. Certainly it is evident that no good, in the long run, can come from the practice of preaching error. It is of prime importance for our evangelism that we believe the system of doctrine taught in Scripture, for otherwise we cannot avoid preaching error.

It is an old axiom that we believe only what we know. So self-evident is this that it need be added only in passing that before we can believe the Scriptural system of truth, we must know that system, and know it thoroughly. For nineteen centuries the best minds of the church, illuminated by the Holy Spirit, have been exploring the teachings of the Bible, placing its truths in systematic relation to one another, and thereby leaving for our benefit and edification the precious system of truth which the Scriptures teach. That tremendous task was not, and could not have been, completed overnight. It took almost two thousand years and the agonies of arduous toil; the work is still going on and must be continued until our Lord returns. The system of doctrine which we have is the result of God's promise, and we sin against God if we neglect it. How can we think of carrying on the work of evangelism without a full knowledge of this system of truth? Yet, we may well ask, how many ministers (to say nothing of laymen) have even read (not to say diligently studied) Calvin's *Institutes* or the principal works of Warfield? We can neither evangelize the world nor satisfy the hunger of the saints of God with the husks of a meager knowledge of Scripture.

The church of Jesus Christ, and each of its members, must therefore be equipped for the task of evangelism by being able to proclaim this magnificent system of truth. Yet the modern Christian—not merely the nominal Christian who is the product of modernist preaching, but the Bible-

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believing Christian of today—is hopelessly unprepared to present this system to others. Because that believer has not been taught the truths of God as a system, the Bible remains for him essentially a mysterious book; he reads the Bible and finds only a mass of unrelated truths. He has perhaps snatched a truth here, grasped another truth there. The doctrine of the atonement may be very dear to him, the hope of the Lord's return very precious; but he does not have a firm grasp on the truth of God's Word as a complete, compact and comprehensive system. Consequently, he does not view history, philosophy, science, art, literature, politics, and life as a whole, in the light of that glorious system of truth which is found in the Scriptures alone. The sad result is simply this: he cannot present to the unbeliever a reasonable, organized way of thinking, a system of truth, which will compete with the systematic unbelief which has been ground into modern pagans.

Yes, it is that system of truth which we must proclaim before the modern unbelieving world. It is precisely in her failure to proclaim the system of truth that the church has allowed unbelief to become so firmly entrenched. Much too frequently, the preaching of orthodox ministers is confined in its scope to a few doctrines of the Bible—perhaps the atonement, the resurrection, and the second coming. Much too infrequently do ministers preach on the whole counsel of God to show that the Bible teaches a system of truth,

and that all of its doctrines turn about the sovereignty of God as the spokes of a wheel revolve about a hub. Remember, it is not enough to preach all the doctrines of Scripture; all of these doctrines must be preached as one system of truth. That the truth of God clearly forms one vast related whole must be clearly and abundantly and forcefully demonstrated to everyone who comes into contact with the Christian church. Then each individual doctrine, as it is expounded, must be set in its proper place in that system of truth, with the sovereignty of God as the necessary foundation of each truth, all truths, and the system of truth.

It seems simple enough to say that we should have more doctrinal preaching, more doctrinal instruction in the home and in the church, more doctrinal discussion among Christian laymen. Yet, as we face the facts, we see little harmony between belief and action. We are afraid to preach strong doctrinal sermons because we think it will empty our churches. We hesitate to teach the catechism and the great hymns of the church to our children, because we are afraid they will be bored, and that they would rather sing camp-meeting choruses anyway. We avoid discussions of our doctrines for fear that outsiders will think we are too exclusive, or for fear that we shall alienate some particular sect of the Christian church. How can we dare to do what we think is easy rather than what God says is necessary? If we continue to try to please everyone—even every Christian—rather than to insist on our glorious system of truth, the Reformed Faith, our evangelism can never succeed!

Even if unbelief were not so strong as it is today, it would still be of the utmost importance that Christians be thoroughly instructed in the system of doctrine. Some ministers would perhaps say that their congregations are in no direct contact with the strong forces of modern unbelief, and therefore they do not need a systematic knowledge of the truth—the “simple gospel,” they would say, is enough. It is easy to see how short-sighted such reasoning is. If the Christian cannot give a reason for the hope that is within him, he is an easy target for unbelief; and if a congregation is not rooted and grounded in the faith, it is a breeding-ground for Modernism and outright paganism. Unbelief need

not come in from the outside—if the congregation does not have the system of truth, and so cannot give a reason for the hope that is within it, unbelief will come from within.

When we are actually combating paganism, however, it is all the more important that we be able to give a reason for the hope that is within us, and we cannot do so unless we are thoroughly acquainted with the Biblical system of truth. All of this leads us naturally to the third consequence of God's truth for evangelism. We have said that we must believe and proclaim that truth; secondly, that we must believe and proclaim that truth as a system. Now we must go another step farther and say that we must believe and proclaim that system of truth in contrast with unbelief. Modern paganism, as we have repeatedly pointed out, is more systematic and better organized than it has ever been before. To the modern pagan we must give a reason for the hope that is within us; we must oppose his system of unbelief with a system of belief that is in direct and complete contrast with it. The unbelief which we face today is a carefully constructed system of unbelief; how can we oppose it except with a system of belief? How can a Christian give a reason for his faith without a system as the basis of his reasoning? We have endeavored to show in previous articles that the appeals to experience, to archæology, and to the universe cannot damage the opponent's position. In this conflict between Christianity and paganism we cannot settle the issue on the basis of mere facts. Christianity gives one explanation of the facts, and paganism gives another: we cannot start with the facts and reach a decision for either side, because it is precisely the facts which are to be explained; each side is convinced at the outset that its own explanation of the facts is right, and refuses to consider the other explanation seriously. The system of unbelief can be overthrown only by the correct explanation of things, which is the system of truth which the Bible contains. The system of unbelief, popular philosophical evolution, must be shown to be basically irrational, and without foundation; and we can accomplish this only by opposing to it the system of Biblical truth, which is complete rationality.

In the past, the church has usually

tried to smooth over the differences between its own position and that of the enemy. The church has assumed that it could teach the truth of God without fundamentally changing the thinking of the unbeliever to whom it was preaching. After all, we are told so often, human philosophies all have found certain aspects of the truth; in fact, Idealism, we are told, is really quite close to Christianity. Accordingly, the church has again and again tried to build a bulwark of Christianity on the foundation of pagan philosophy. We must do the precise opposite, if we are to take the consequences of God's truth. We must see that there is an absolute contrast between God's truth and the world's philosophy at every point. Christian thinking and pagan thinking, whatever its name or form, are diametrically opposed to each other. The first principle of Christian thinking is the belief in Jehovah, the great I AM, and a created universe; pagan philosophy starts with the very opposite: belief in the universe, the great IT IS, and a created god. This absolute, day-and-night contrast extends throughout all fields, and applies to every phase of thinking and activity. Modern pagan philosophy is a comprehensive consistent system of falsehood. We as Christians must apply the system of truth found in God's Word to all fields, and must fight this system of unbelief with a well-rounded system of belief. We must oppose the enemy at every point, and be satisfied with nothing less than the complete destruction of the enemy's position and the complete supremacy of Christianity. As evangelists, we must capitalize on the contrast between the Christian system of truth and the pagan system of falsehood, and recognize that there is no peace between them. So long as we remain content to leave one pillbox of the enemy's fortifications unattacked, our evangelism will be a dismal failure. We must declare total war along the whole front, and raise the standard of Christianity over every enemy stronghold.

Let us arm ourselves, then, with this weapon which the church has so woefully neglected. It is that system of truth which God has given to the church in the Scriptures—a system of truth which is unalterably opposed to paganism at every point. Evangelism has not been practiced consistently on the basis of that system.

The individual Christian does not know that system. That system of truth has been neglected. We shall now see what effect that system can have against modern paganism.

NEW CHURCH STARTED IN LOUISVILLE, KENTUCKY

A NEW church, to be known as Grace Orthodox Presbyterian Church of Buechel, Kentucky (near Louisville), has been organized with ten charter members, and has been admitted into the Presbytery of Ohio of The Orthodox Presbyterian Church. Two elders—Mr. Samuel H. Stuart and Dr. Nathaniel Brower—and one deacon—Mr. W. Tyler Sweazy—have been elected, and a suitable meeting place has been found. Dr. Alexander K. Davison, formerly of Vineland, N. J., and now an army chaplain stationed at Fort Knox, has been appointed stated supply and is preaching regularly on Sunday evenings. A Sunday school has already been organized.

Grace Church of Buechel is the result of the tireless efforts of members of the Presbytery of Ohio and, in particular, of the family of Mr. Samuel H. Stuart, formerly of Trinity Orthodox Presbyterian Church, Cincinnati. From time to time during recent years, the Stuarts have attempted to launch an Orthodox Presbyterian group in Louisville, and the Presbytery of Ohio held rallies there some years ago. More recently an opportunity appeared at Buechel, three miles from Louisville and nine miles from the center of town. There, in a fast-growing suburban community, the leader of an unorganized gospel work departed for lack of financial support.

The Rev. Everett C. DeVelde, pastor of Trinity Church, Cincinnati, held four meetings at the Stuart home in August and September, and at a meeting on October 2nd the group was organized as a church. The congregation is now meeting in the Masonic Hall in the center of the town and on the main highway to Nashville. At the first two meetings in the hall there were twenty-five persons present each night, and it is expected that the charter membership list which is still open, will be somewhat augmented in the near future.

William Carey

The First in a New Series of Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

General Secretary of the Mission Committees of The Orthodox Presbyterian Church

IN THE preceding series of Missionary Heroes of the Past, we considered the lives of twenty-one great missionaries, beginning with the patriarch Jonah and ending with Count Zinzendorf, the eighteenth century missionary and patron of missions. In the second series of studies, we shall consider the life and work of representatives of the modern missionary movement, which historians generally agree began with William Carey. The study of the lives of these great missionaries is most important to us, if we are to understand the situation which faces missionaries today. The present missionary picture is, in large measure, a composite of the scenes constructed by these great leaders of the past one hundred and fifty years. The modern scene is largely the result of their sacrifices and successes, and also of their sins, their weaknesses and their errors in judgment. One cannot understand the present state of the missionary movement without understanding the men and women who have shaped it thus. It will be our purpose in these studies to learn from them how we, in our new missionary movement, may profit from both their successes and their failures, and thus lay solid foundations for future work. With their real successes and failures brought to light in historical perspective, may we learn what pitfalls to avoid and what methods to follow in our missionary endeavor!

The inclusions of particular missionaries in the list of "Missionary Heroes of the Past" must not, therefore, be considered as an endorsement of their theology or of their methods, nor must it be concluded that every one of them was a great saint of God. Most of them will be found to be great men of God who lived only for Him and to His glory, but their failures and the "wild grapes" which their labors in His vineyard brought forth will be found largely to be the result of their unbiblical theology coupled with unbiblical methods of labor. If we are to avoid their pitfalls in order that our "fruits shall remain," it is important that we learn

from their experience lest we too be entangled with the same errors.

William Carey was born in a small town in England on August 17, 1761. His parents were poor indeed, and William did not give early evidence of any unusual aptitude or genius, save that he seems to have been, even as a small boy, unusually industrious. He was never strikingly brilliant, and toward the end of his life, when someone made reference to his great accomplishments, he replied, "There is nothing remarkable in it; it has only required perseverance." He intimated, another time, that if anyone should give him credit for being a plodder, he would do him justice.

His adult life was not begun propitiously. He began as a shoemaker's apprentice, and later as a cobbler he earned a precarious living. Early, however, soon after his evident conversion, he began preaching among the Baptists, without any particular preparation and simply as an adjunct to his daily labor, which later included school teaching. His interest in missions was gradual; undoubtedly he was influenced by his reading, by the example of the Moravians and particularly by that of David Brainerd, the saintly missionary to the American Indians. Coupled with these examples, Carey became convinced that if one were to obey the Lord he must interest himself in the salvation of the heathen to the uttermost part of the world. He could not be disobedient to the heavenly vision calling him forth to the unevangelized reaches of the world.

His endeavor to interest other Englishmen in the project of a foreign missionary society met many rebuffs. The distance, the danger, the barbarous character of the heathen were urged against such a project, and men seriously considered whether Carey's proposal were not a practical denial of the truth of the sovereignty of God!

May 31, 1792, is looked upon as a memorable day in foreign missions. The Baptist Association met at Nottingham and Carey was called upon

to preach the sermon. He chose as his text Isaiah 54:2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." He offered two divisions of the sermon—"Expect great things from God" and "Attempt great things for God." Like the great sermon of Urban II in 1096 that launched the crusades, Carey's sermon launched the modern missionary crusade, this time not with sword and armor of metal but with the sword of the Spirit which is the Word of God and with the armor of righteousness.

Progress in preparing for the mission was slow. The interest of the churches was slight, and many pastors openly opposed the whole proposition. Carey himself offered to go to India, but the opposition of his wife—who later became hopelessly insane—and of his friends made it difficult to make preparations. Funds for the undertaking were slow in coming in. Finally a friend, one Andrew Fuller, went to London, and there from door to door he begged funds for the enterprise. The East India Company, which controlled all of British India, was open in its opposition, but by spring of 1793 plans seemed complete, and Carey and a fellow-worker, John Thomas, landed in Calcutta on November 11, 1793. The opposition of the British traders proved so great and so effective that Carey and Thomas later moved to Danish-controlled territory where they found a haven. By this time reinforcements had come from home, and Carey and his fellow-workers formed a community which had all things in common, an arrangement which continued with modifications during Carey's lifetime.

The conditions among the natives that Carey and Thomas found in India were pathetic indeed. The East India Company ruled with an arbi-

trary hand. Nothing that disturbed the normal life of the natives was encouraged; Christianity was viewed as a disturbing factor, and consequently one to be discouraged. Hindu society was in the grip of the most rigid of caste systems, which made it impossible for the missionaries even to approach any save the outcasts. Dr. Ward, one of Carey's collaborators, describes India thus: "Amongst these idolaters no Bibles were found; no sabbaths; no congregating for religious instruction in any form; no house for God; no God but a log of wood, or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge and murder; whose worship is connected with abominations?"

Carey laid down certain principles of work among these people. They were: (1) A missionary must be one of the companions and equals of the people to whom he is sent, and (2) a missionary must as soon as possible become indigenous, self-supporting, self-propagating, alike by the labors of the mission and of the converts. He wrote, "It was always my opinion that missionaries may and must support themselves after having been sent out and after having received a little support at first, and in consequence I pursue a very little worldly employment which requires three months' cloish attendance in the year; but this is in the rains—the most unfavorable season in the year."

In pursuance of this objective much of Carey's life was occupied as a professor of languages in a government college for the training of civil servants and company employees. He was early recognized as an expert in native languages, and was the leading authority on them for many years. For his services for some years he received a total of at least \$80,000 a year, all of which, beyond his living expenses, was used for the support of the mission. Combined with his

linguistic work was his translation of the Bible into a number of languages; the printing press, early introduced in the mission, was constantly at work on new editions of the Scriptures and in the printing of Christian literature.

While the mission was undoubtedly successful, it certainly did not begin with great apparent successes. It was not until 1806, thirteen years after he had reached India, and seven long years after he began preaching in Bengali, that Carey had his first Hindu convert, Krishnu Pal, a carpenter who for many years was active in the mission. A Portuguese had been converted prior to this, but Krishnu Pal was the first native convert. Once started, however, his mis-

sion grew by leaps and bounds. It developed into a number of stations with a large corps of missionaries. He had able assistance and, along with evangelistic missions, the mission operated schools, a medical school and finally a Christian college. In later life, with the crash of many of the revenue-producing businesses of the province, Carey's income was greatly reduced, but the people of England came to the rescue and, through the need of raising funds in the homeland, Carey's mission gained much prominence and wide support.

Carey never returned to England, nor did he desire to do so. For over forty years he labored in India, and passed to his reward on June 6, 1834.

Today in the Religious World

By THOMAS R. BIRCH

Roosevelt, Russia and Religion

BY NOW the tornado of public criticism over President Roosevelt's bland acceptance, at face value, of the Soviet constitution's pledge of "religious freedom" has about burned itself out, but the issue is just as alive as ever. The sharp contrast between religious freedom as defined by the Stalin government and religious freedom as understood in America is apparent when we remember that in the United States such freedom has always carried with it certain corollaries: the right of free assembly and a free press; the right of proselytizing; and the right to foster the religious education of the youth of the nation. But in Soviet Russia there is only complete freedom for attack upon religion—none for the defense of religion. Atheism, Mr. Roosevelt must know, is the accepted philosophy of the state, and the teaching of religion to those under eighteen years of age is forbidden.

But perhaps Comrade Stalin has seen the light. Perhaps his offer to set up in Moscow a Polish Catholic church and a Polish Jewish synagogue springs from a realization that in the past he has done those things he ought not to have done, and not at all because he wants the Poles, whom formerly he cruelly oppressed, to fight for him now. Perhaps truth has suddenly burst upon his soul, and

burgeoned in a warm effulgence of brotherly love. And perhaps—just perhaps, mind you—he has seen the hesitancy of the man with the whiskers to part with a few billion dollars of lease-lend money in the face of a record of religious tyranny that has probably never been equalled by any other country in the world.

One feels a little sorry for poor, contrite, repentant Joe. He has so very much to confess, so very much to recant. Were he to undertake to do penance for each of his sins against religion, he could close up his office, auction off his dictator business to the highest bidder, and still be assured of permanent employment for the rest of his life. Then he could try to make up for the thousands of religious leaders and devotees who were executed or banished to Siberia, the thousands of churches that were razed. He could try to forget this official pronouncement of the Communist Internationale:

One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combating religion—the opiate of the masses.

He could pretend he never made this declaration, in the course of an address to an American labor delegation on September 9, 1927:

The party cannot be neutral toward

religion and it does conduct anti-religion propaganda. . . . We carry on, and will continue to carry on, propaganda against religious prejudices [prejudices in favor of religion—that is, religion itself] . . . because this is one of the most important means of undermining the influence of the reactionary [non-Communist] clergy. . . .

Have we suppressed the reactionary clergy? Yes, we have. The unfortunate thing is that it has not been completely liquidated [Russian for "exterminated by a firing squad"]. Anti-religious propaganda is a means by which the complete liquidation of the reactionary clergy must be brought about.

The picture is complete, inescapable and tragically absurd. We wonder if President Roosevelt in his mind's eye still sees a little, fat, black-mustached man rise solemnly from his borscht and vodka to garb himself in sackcloth and ashes and, chanting a *mea culpa*, creep to a long-closed cathedral to light a candle for W. Averell Harriman and Laurence Steinhardt. Somehow we doubt it.

Spiritual Defense

Philadelphia has just witnessed a "spiritual defense parade." Being peculiarly designed by nature for the viewing of parades or the hanging of Santa Clauses on the tops of Christmas trees, we joined the eighty thousand men, women and children who lined the sidewalks of Broad Street and the Parkway despite threatening skies and intermittent showers. As parades go, it was a good one, though the Veterans of Foreign Wars did better a few weeks earlier. We didn't like the parade's theme song, "We are able," and we grew a bit weary by the time the fiftieth robed choir had rendered "Onward, Christian soldiers," but we do not wish to be disagreeable about such things. "Huge and impressive," said the newspapers next day—and we suppose it was. Certainly it was somewhat on the huge side, but what really impressed us was the fact that so many people could be persuaded to march so far carrying such mammoth banners and singing so lustily—just for the exaltation of the empty idealism of Modernism's social gospel. Every denomination represented was under the local Federation of Churches. The forces supposedly being mobilized for spiritual defense were not the forces of true Biblical Christianity, but the battalions of unbelief. We wondered how many of the endless marchers

could say with the Psalmist, "The Lord is my defence; and my God is the rock of my refuge."

British Free Churches Reject Union

We are glad that theological differences can still be regarded as valid reasons for the refusal of union. The Free Church Federal Council in England has rejected, at least for the present, a proposal prepared three years ago by a joint commission of Anglican and Free churchmen. The 1938 documents limited membership in a proposed United Church of England to those "who have by baptism been admitted to the church visible on earth." The Free Church reply pointed out that Free Churchmen do not believe that such requirements are necessary for church membership; that Quakers and members of the Salvation

Army conscientiously refrain from using the sacraments; that infant baptism is unacceptable to Baptists; and that the Free Church rejects the requirement of episcopal ordination for non-episcopally ordained ministers. That, we sincerely hope, is that!

Strange Bedfellows

Adding a third member to the traditional owl-and-pussycat or lion-and-lamb routine, a rabbi, a priest and a minister have locked arms and goose-stepped across Britain, to the amazement of the local citizenry. Dr. Morris S. Lazaron, rabbi of the Madison Avenue Temple, Baltimore; the Rev. Vincent C. Donovan, president of the Catholic Thought Association; and Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, comprised the strange trio who visited the British Isles to study moral, religious and social trends under war conditions. A police sergeant in London blenched when he saw the three nationally-known clergymen together and called in his associates to "witness the event." The Lord Provost of Glasgow declared, "This is a wonderfully interesting thing to me." And in Ireland the three commanded unusual attention. In the United States, of course, we take such things in our stride.

Boake Carter's Secret Bible

Boake Carter, newspaper columnist and radio commentator, has announced that he is writing a book in which he will tell about a "secret Bible." (This sounds to us like a publicity gag, but we give it to you for what it is worth.) "Research now going on bears me out in my contention that there are two Bibles," Carter said. "There is the 'revealed Bible,' which is being used today. Then there is a 'secret Bible' which was written in code and carefully hidden. It has remained secret until this day."

Carter said the "secret Bible" contains divinely inspired rules for all human conduct. As a result of research he is directing in Jerusalem, Carter maintained, his personal life is being changed. He said he has given up eating the flesh of some types of animals. He said he has become tolerant about things in general. To us, he sounds like a combination of a Hindu Yogi, Bernarr Macfadden, and an Auburn Affirmationist.

The Christian Book-of-the-Month Club

IT COSTS nothing to join the Christian Book-of-the-Month Club. On Page 124 is an application for membership, which entitles you to receive, free of charge, a copy of the paperback edition of *CHRISTIANITY AND LIBERALISM* by Dr. J. Gresham Machen. As soon as you have enrolled you are entitled to buy, at an average saving of at least twenty per cent., any of the books offered to club members each month. Members are required to buy only four books a year, but they may purchase as many more as they wish. The books offered during November are:

WHAT IS FAITH? by J. Gresham Machen. Price to members, \$1 (retail list price, \$1.25; members save 20%).

THE CHILD'S STORY BIBLE, by Catherine Vos. Price to members, \$2.25 (retail list price, \$3; members save 25%).

THE BIBLE AND THINGS TO COME, by David Freeman. Price to members, 80c (retail list price, \$1; members save 20%).

THE PRESBYTERIAN CONFLICT, by Edwin H. Rian. Price to members, \$1.40 (retail list price, \$2; members save 30%).

WHEN THOU SITTEST IN THINE HOUSE, by Abraham Kuyper. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

BORDEN OF YALE, by Mrs. Hudson Taylor. Price to members, 80c (retail list price, \$1; members save 20%).

The Presbyterian Guardian

EDITORIAL

Unspiritual Parades

RECENTLY certain Protestant churches of Philadelphia staged what they termed "a spiritual parade." Thousands of church-members marched with banners along the famous Parkway and other prominent thoroughfares in order to make a display of the city's spiritual strength and to arouse the populace to the necessity of spiritual armament.

That some of the churches which took part in that spectacle have substituted a false gospel for the only true gospel is beyond dispute. That by so doing they have forsaken the very fountain of true spirituality and have hewed them out cisterns, broken cisterns, that hold no spirituality, is just as indisputable.

Perhaps it was precisely because of their spiritual poverty that these churches made that display. Genuine spirituality is not wont to put itself on parade. Religious fanfare reveals a dearth of true spirituality. "A spiritual parade" is a contradiction in terms.

To be sure, the church of Jesus Christ is in sacred duty bound to devise ways and means to get a hearing for the gospel. It may even be admitted that some churches should bestir themselves on that score much more than they are doing. But these ways and means may never clash with the spiritual character of the church and its message. That was forgotten by the crusaders of former centuries. It was Rome's violation of that principle which led fiery Savonarola to exclaim: "When thou seest the great prelates with splendid mitres of gold and precious stones on their heads, and silver crosiers in hand; there they stand at the altar, decked with fine copes and stoles of brocade, chanting those beautiful vespers and masses, very slowly, and with so many grand ceremonies, so many organs and choristers, that thou art struck with amazement . . . Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never

so flourishing, nor divine worship so well conducted as at present . . . But dost thou know what I would tell thee? In the primitive church the chalices were of wood, the prelates of gold; in these days the Church hath chalices of gold and prelates of wood." Here is something for the "spiritual paraders" of our day, even though they be Protestants, to take to heart.

When Jehovah revealed Himself to Elijah on Mount Horeb, He was not in the great and strong wind, nor in the earthquake, nor yet in the fire, but in the still small voice (I Kings 19:11, 12).

It was an angel of God who answered and spoke to the prophet Zechariah, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

The Lord Jesus said, "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward" (Matt. 6:2).

And when the Pharisees demanded of Him when the kingdom of God should come, the King answered and said, "The kingdom of God cometh not with observation: neither shall men say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

Came the day when He rode into Jerusalem as a king. He permitted His disciples to spread their clothes under Him, and the multitudes to strew palm branches before Him. Nor would

He silence the children when they sang, "Hosanna to the son of David! Blessed be he that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9). But even then Zechariah's prophecy was being fulfilled: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9); and all the time He knew that He was riding, not for David's city, a magnificent palace, an ivory throne, a royal robe, a golden scepter, and a resplendent crown, but for a crown of thorns, a mean reed, the purple of mockery, and the shameful cross planted in the sight of a blood-thirsty mob on the Place of a Skull without the camp. For that He wanted to ride.

Here is a lesson for a small and slowly-growing denomination.

Well may it pray fervently that the Lord may add daily to its membership such as are saved. But withal it must be on its guard against the sin of impatience. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark 4:26-28).

Most of all does it behoove a small church to watch and pray lest it be overcome by a desire for outward greatness, for that is worldliness itself. The acceptance and recognition of Christianity by the emperor Constantine gave unprecedented prestige to the early church but proved far from an unmixed blessing. In that respect church history has since repeated itself over and over again. In the measure in which a church of Christ seeks the limelight, aims to make a splurge, strives for greatness as the world counts greatness, stages so-called spiritual but actually unspiritual parades, in that measure it does violence to the very genius of Christianity.

"Fear not, little flock," said Jesus; "for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And again He said, "My kingdom is not of this world" (John 18:36).

—R. B. K.

NEWS FLASH!

Bruce Hunt Arrested

THE Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to Harbin, was arrested by Japanese authorities on October 22nd and is being held incommunicado. No charges have been filed. He has been moved to prison in Antung.

Zwingli and Calvin

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

HAVE you ever been surprised by the unexpected abilities or talents revealed by a former classmate or fellow-student after he entered upon the full responsibilities of life? It is a fairly frequent experience. In the year 1500 there was a student in the University of Vienna who had a great love of music but who did not seem to be particularly outstanding in his interest in learning. He was a Swiss named Ulrich Zwingli from one of the mountain cantons of Switzerland. After a time, however, he exchanged Vienna for Basel, up in the very northwestern tip of his native land. Here there was at least one teacher who was interested in the new learning called Humanism, and Zwingli's intellectual curiosity began to pick up. He gradually became an avid reader and, after he became a priest, had new books sent to him as soon as they appeared. Zwingli was a patriot to the tips of his fingers, and when the Swiss mercenaries went down to the plains of northern Italy to fight he sometimes accompanied them as a chaplain.

During these years his convictions were developing. On the one hand, he became convinced that the practice of hiring out Swiss youth as mercenaries was ruinous to the nation. In the second place, he began to see that in many ways the church of his day was fostering and encouraging the practice of magic rather than of true Christianity. The belief in the working of miracles at shrines, like that of Einsiedeln, and the sale of indulgences in which the pope claimed to be able to commute the punishment of souls in purgatory, were abuses of the true faith which troubled Zwingli. He began to speak frankly about such things, and incurred a considerable measure of unpopularity, finally having to give up active service as a priest in the town of Glarus.

When he was thirty-five years old Zwingli was called to a preaching post in the minster at Zürich. From the day he began his service there, he followed the program of preaching right through a book of the Bible. It was this emphasis on the Bible and its teaching that gradually brought him into a position of great prominence in

the city. The preaching of the Bible is very likely to be followed by changes in men's convictions and consequently in their lives. That was the case in Zürich. When people's lives were changed, interest was aroused, questions were asked, criticisms offered, and religion became a vital topic.

One of the important things which Zwingli taught the people of Zürich was a step which took them even beyond the position which Luther had reached. He told them, as Luther had done in Germany, that there was no Biblical authority for the Roman doctrine of transubstantiation—the teaching that in the Lord's supper the substance of the bread and wine is supernaturally changed into the substance of the body and blood of Christ. The celebration of the supper is not, then, a re-sacrifice of Christ which has merit in itself available for the forgiveness of sins. Nor are the physical body and blood of Christ present in any real way. Rather, Zwingli went on to say, it is a remembrance of the sacrifice offered once for all, the merit of which is infinite and does not need repetition. This advance was one of the major contributions which Zwingli made to the progress of the Christian church. He did not stop at the halfway house where Luther had halted, but pointed out that the physical or substantial body and blood of Christ were not really present in the supper. The true meaning of the supper had no dependence on such a presence at all.

Zwingli was of great service in spreading the cause of the Reformation throughout Switzerland. He promoted a series of public debates at

which he expounded the doctrines of the Bible and invited all comers to ask questions. Thus everyone who was interested had a chance to hear Reformation doctrine and to have his doubts and difficulties cleared up.

Through the efforts of Luther and Zwingli and other leaders of lesser renown, the Reformation had become a mighty movement in the European world. But the man who was to make it even more than a movement of reform and renovation, the man who was to organize the thinking of Protestants along the lines of a great and consistent system, was John Calvin.

Men and women of outstanding ability and genius who are very influential are often cordially hated. If their influence is for good they are, because of the evil in man's heart, just as likely, perhaps more likely, to be hated than they are if their influence is bad. Calvin was so hated. He planned and, because of his genius, was able to work out a system of teaching, with the Bible as its fountain-head, which showed how all things, all men and their activities are subject to the control and sovereign headship of God. His brilliance, clarity and perspicacity were such as to make those who have lived after him still glow with enthusiasm for his work. But those who were at heart at enmity with God hated him. They were able to make this hatred more effective than would otherwise have been the case because Calvin, like every man who ever lived, had some faults. They did not include all of the faults with which he has been charged. He was not hard, bitter and unloving, as some have said. He enjoyed games, he appreciated beauty. But certain mistakes he assuredly made.

Calvin failed to realize all of the implications of the opportunity for free choice which God has granted to every man. This opportunity for free choice as to whether or not a man will make a profession of faith in Christ as his Saviour carries with it, as a corollary, the right to direct his conduct, within the limits of public safety and order, in accordance with the choice which he has made. The state cannot rightfully compel anyone to observe religious standards of conduct. Such observance must be voluntary. Any other procedure is a violation of religious liberty and impairs the privilege of free choice.

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Great Reformers Who Rediscovered Great Truths" will be studied during November and December.

A number of the misconceptions abroad in the minds of men concerning Calvin are due to this error on his part. In subsequent history, however, religious liberty has flourished most vigorously in the lands where the Calvinist influence has been the strongest. The principles of Calvinism

have nourished its development and their application has demanded it. Calvin was the man above all who elaborated a consistent system of Biblical truth and laid the foundations of it so clearly that men who love the Bible have ever since been building upon it.

The Lord Our Righteousness

A Meditation by the REV. BURTON L. GODDARD

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5, 6).

WONDER how many Christians are very familiar with a certain old Testament name given our Saviour. It is this: THE LORD OUR RIGHTEOUSNESS. The prophet Isaiah once opened, as it were, a beautiful casket of precious jewels, divine names for our divine Redeemer. They strike us as being matchless names—Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. But are they more beautiful, more meaningful than the single gem of superb lustre which another prophet holds before our eyes—THE LORD OUR RIGHTEOUSNESS?

A Great Need

A sign atop a towering building in one of our great American cities once proclaimed to the thousands of people who thronged the streets below this message: RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE.

It is a true statement. Men readily admit its veracity. Yet it is questionable whether the people of that city were any more righteous or felt any special need for righteousness because of the reminder which greeted them whenever they lifted their eyes and beheld the words of our God written on the city's skyline.

That city today is in need of righteousness. What city is not? Our country is not exempt from the need for righteousness. And how sad a state it is, in which the world at large lies at

present, as far as morality is concerned!

Six hundred years before Christ the situation in Judah was little different. Perhaps it was worse. Even those who sat upon the throne of the little Palestinian kingdom were immoral men. To oppression, violence and bloodshed, they added the sin of adultery.

Nothing could have been more contrary to the will of Judah's God as declared in the moral law of the Scriptures. Nor could God wink at the gross sins of the rulers of His people. To be sure, the people themselves had in large measure yielded to the same sins, but the kings were doubly guilty in that they should have exerted all their power to lead their subjects into ways of righteousness.

The Promised Branch

Their failure to do so necessitated divine action. One after another of the prophets outlined the picture of that which God would surely bring to pass. The line of Judah's kings was represented as a mighty tree with many branches. It had flourished for many years, but one day God would lay an axe to the tree. It would topple to the ground to rise no more.

The roots, however, would not die, for they represented the rule of the man after God's own heart, the royal David, to whom God had sworn that from his seed should come one whose kingdom would endure forever. In God's own time there would come from that holy root a branch or shoot. At first it would appear mean and of no account, but in the end it would reach a state of sturdy growth, much power and great exaltation, and from it would come perfect and abundant fruit for the purifying and healing of the nations.

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True believers understood these word pictures of the prophets as prophecies of their coming Messiah. Nor did they err in so doing, for the branch or shoot which should come forth out of the stump and roots of Jesse's son was described as righteous, the Saviour of His people, the destroyer of wickedness, the builder of a spiritual temple, a majestic Priest-King. Only the promised Messiah could fit such a description.

The Efficacious Sacrifice

When the Messiah came, men did not refer to Him as the "righteous Branch." They did not call Him by the title, THE LORD OUR RIGHTEOUSNESS. He did not assume in a formal way the names from Isaiah'sasket. But the meaning of these titles was

drawn in living characters in His life, death, resurrection and ascension, and in the doctrinal teachings of the apostles concerning His person and work.

The significance of the name, THE LORD OUR RIGHTEOUSNESS, is perhaps not too clear to most of us. It means that through Him who bore it God would take away sin, crush the power of Satan, and flood the earth with righteousness as the waters cover the sea.

Zechariah, in referring to the righteous "Branch," said that in one day He would remove iniquity from His people—and how true were his words. One day on Golgotha the "righteous Branch" became sin for us "that we might be made the righteousness of God in him."

His sacrifice was efficacious in a twofold way: First, in that He died for us, we are *legally* righteous. The law has no longer any claim against us, because Christ has paid our debt and set us free. Secondly, in that our rebirth and sanctification are fruits of Calvary, His death on the cross was necessary if we were to become *morally* righteous.

When Jeremiah prophesied of THE LORD OUR RIGHTEOUSNESS, it is quite probable that he was thinking only of Christ as the author of moral righteousness among men, in contrast

to the ungodly influence on the nation of the then-reigning kings of Judah. But when we think of Christ as THE LORD OUR RIGHTEOUSNESS, we do well to put into the name the full New Testament content.

We, as His people, are clothed in His righteousness, without which we would be unworthy to come before our God, but with which we may boldly come to the throne of grace and receive of His favor as though we had never sinned. But more! THE LORD OUR RIGHTEOUSNESS has renewed in us, His people, His own holy image and purified our lives, even as it was prophesied that He should wash away "the filth of the daughters of Zion."

All righteousness comes from Him. The cross was a veritable fountain of righteousness, and from it has flowed and will flow, back into the past and on into the yet-unborn future, the only streams of righteousness which can wash away the guilty stains of our sin.

Thoughtfully, reverently, with felt emotion and true thankfulness, let us express to God our gratitude for His gift of THE LORD OUR RIGHTEOUSNESS.

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SOUTH DAKOTA PROPERTY AWARDED TO U.S.A. CHURCH

THE Supreme Court of South Dakota on October 7th upheld the ruling of the Circuit Court in awarding the property of the Murdoch Memorial Orthodox Presbyterian Church of Bancroft, South Dakota, to the Presbytery of Huron of the Presbyterian Church in the U.S.A. In a sweeping decision the appellate court asserted, according to the Rev. A. Culver Gordon, former pastor of the church, that the property of every local society belongs to the denomination as a whole and cannot be taken with it if the church withdraws from the denomination, *even if the church withdraws unanimously.*

"The Presbyterian Church in the U.S.A. has won a sweeping legal victory," said Mr. Gordon. "By this decision it has undisputed control over all property of every local congregation. The morality of the suit remains what it was in the beginning. Even the Supreme Court seems to have

had doubts about 'the wisdom' of excluding 'the citizens of Bancroft' from the property."

The Bancroft church has decided to attempt to buy the property, and the special committee of Huron Presbytery appointed to negotiate the matter has given indication of being willing to sell.

The Auburn Betrayal

(Continued From Page 114)

ment contained nothing distinctive of the Reformed Faith, and certainly did not err on the side of too great detail." It did nevertheless enunciate "certain great facts and doctrines about which all the great branches of the historic church are agreed."⁷ It goes without saying, therefore, that the action of the General Assembly in the Fosdick case should have had the thankful approval of all the members of the Presbyterian Church in the U.S.A. Furthermore, the doctrinal deliverance—or the "Five Points," as it came to be called—was not something new. It had first been promulgated by the General Assembly of 1910 in response to an overture from the Synod of Baltimore "respecting prevalent doubts and denials of certain statements of the Confession";⁸ and it had been reaffirmed by the General Assembly of 1916 in answer to overtures complaining of the action of the Presbytery of New York in licensing candidates for the ministry who "neither affirmed nor denied the doctrine of the virgin birth."⁹ In short, the General Assembly of 1923 condemned the modernist propaganda of a self-confessed liberal in a Presbyterian pulpit, and reaffirmed for the second time central doctrines of the Christian faith. It is important to bear these facts in mind as we consider the events which followed.

The Auburn Affirmation

While conservatives in the church were rejoicing in the action of the General Assembly, the Modernists were preparing a powerful but subtle and cleverly worded assault upon the Christian religion. It appeared in January of 1924 and called itself "An Affirmation designed to safeguard the

unity and liberty of the Presbyterian Church in the United States of America." It was signed by one hundred and fifty ministers and was issued from Auburn, New York, the location of Auburn Theological Seminary.¹⁰

On May 5, 1924, the Auburn Affirmation was published over the signatures of twelve hundred and ninety-three ministers of the Presbyterian Church in the U.S.A. More than one-tenth of the ministers of a Christian church had denied the necessity of belief in cardinal truths of the Christian religion.

Before continuing with the history of the Auburn Affirmation and noting the influence which its signers have acquired in the Presbyterian Church in the U.S.A., we must examine the document itself. What does it say? Is it really an assault upon the Christian faith? Was it not "designed to safeguard the unity and liberty" of that church? While we are sad indeed to make the charge, and fully realize its seriousness, we are compelled to say that the evident purpose of the Affirmation was to affirm the liberty of ministers of the Presbyterian Church in the U.S.A. to hold and to preach views at variance with the doctrinal standards of the church. And this liberty, ironically enough, was claimed in the name of unity!

Now of course it is inane to suppose that unity in a Christian church can be safeguarded by allowing anti-Christian views to be taught by her ministers. One might as well contend that unity in a Democratic club could best be achieved by permitting its members to cherish and to disseminate Republican principles. But, it may be objected, surely men of the intelligence possessed by many Affirmationists could not seriously have proposed that unity in a Presbyterian church can be fostered by the teaching of un-presbyterian views. Well, of course the Affirmation does not say that. On the contrary, it contends that its views are not at variance with "the Scriptures and our standards."¹¹ Indeed the Af-

¹⁰ Auburn Theological Seminary had been established in 1818 to teach "New School Theology." Five members of its Faculty—a majority of its full professors, including the president of the Seminary—signed the Affirmation.

¹¹ This is not an accurate phrase. The doctrinal standards of the Presbyterian Church in the U.S.A. include Holy Scripture, which is the primary standard.

⁷ Christianity Today, May, 1930, p. 6.

⁸ Minutes, General Assembly, 1910, Part I, pp. 271-273.

⁹ Minutes, General Assembly, 1916, Part I, pp. 130-132.

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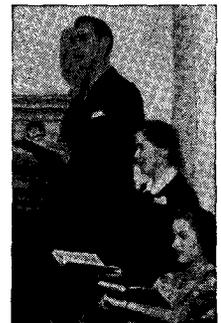


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firmationists have the temerity to charge that it is the General Assembly of 1923 which is in error, that it is the Five Points which are out of harmony with the standards of the church! There is nothing of the defensive about the Auburn Affirmation. It has been truly said that it constitutes "a major offensive against the Word of God."¹²

¹² Address, "The Auburn Heresy" by Gordon H. Clark, Ph.D., in *Christianity Today*, April, 1935, pp. 259-261.

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The Questions Raised

The Auburn Affirmation attacked the evangelical deliverance of the General Assembly of 1923 on two grounds—grounds of by no means equal importance. First, it raised procedural and constitutional objections. These are comparatively unimportant in this discussion and will be dealt with briefly. Second, the Affirmation assailed the doctrinal contents of the "Five Points." It is this teaching of the Affirmation which is of particular concern to Bible-believing Christians.

The Affirmation begins with a vigorous exposition of "the liberty of thought and teaching" of ministers of the Presbyterian Church in the U.S.A., and challenges the power of the General Assembly to declare "authoritatively" what that church "believes and teaches" without concurrent action of the presbyteries. The Affirmation also charges that the General Assembly of 1923 "virtually pronounced a judgment" against the First Presbyterian Church of New York "without giving a hearing to the parties concerned" and with knowledge that the matter was "already under formal consideration in the Presbytery of New York."

These objections of course raised some interesting legal questions. The question whether the General Assembly had the power to specify essential doctrines of the church is a problem of absorbing interest to students of church government. (In passing we cannot refrain from observing that it is a great pity that the defenders of Dr. Fosdick and the critics of the General Assembly of 1923 did not, ten years later, remember the principles of fair dealing and the limitations upon the power of the assembly which they had asserted, when in 1936 they disciplined Dr. J. Gresham Machen and some of his associates in the Independent Board for Presbyterian Foreign Missions on the basis of an ex parte deliverance of the General Assembly of 1934¹³.) We are not concerned with such questions here. We are not now interested in the Auburn Affirmation as a treatise on ecclesiastical law, although many have been the

¹³ It is interesting to note that four of the seven ministerial members of the Permanent Judicial Commission of the General Assembly of 1936 were Auburn Affirmationists. A month before the General Assembly convened another ministerial member had died. He was not an Affirmationist.

attempts to persuade us that the Affirmation has significance only from that point of view. The Affirmationists did not stop with these legal questions. Had they wanted to confine their criticisms of the assembly's action to its legal aspects, they could have done so. They might even have been content with the expression of their views as to the nature and effect of their ordination vows—solemn undertakings by which they had affirmed that they believed "the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice," and had received and adopted "the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures."¹⁴ That would have been bad enough, considering the liberal views of subscription Affirmationists evidently hold. But they did not stop even there. They proceeded to something more fundamental. They launched into an attack upon the Bible and the very doctrines they had been ordained to preach.

The Inerrancy of Scripture

In the first of the "Five Points" the General Assembly of 1923 stated,

It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

The Affirmation rejects this doctrine in the following unequivocal language:

There is no assertion in the Scriptures that their writers were kept "from error." The Confession of Faith does not make this assertion; and it is significant that this assertion is not to be found in the Apostles' Creed or the Nicene Creed or in any of the great Reformation confessions. The doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the church to the power of God unto salvation through Jesus Christ. We hold that the General Assembly of 1923, in asserting that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error," spoke without warrant of the Scriptures or of the Confession of Faith. We hold rather to the words of the Confession of Faith, that the Scriptures "are given by inspiration of God, to be the rule of faith and life" (Conf. I, ii).

¹⁴ Form of Government of the Presbyterian Church in the U.S.A., Chapter XV, Section XII.

Could any words be plainer? The writers of Scripture were not kept "from error." The doctrine of inerrancy "impairs" the authority of Scripture and "weakens the testimony of the church." The Auburn Affirmation, in denying the plenary inspiration and infallibility of the Word of God, directs a blow against the very foundation of the Christian faith. If the Bible contains error, it cannot be the Word of God. If the Bible is the Word of God, it cannot contain error. God cannot lie. The Bible must be either "God-breathed," inerrant Scripture, or only a fallible, human document. There is no middle ground.

The Auburn Affirmationist, however, does not agree that there is no middle ground. He says that the Bible can have "supreme authority for faith and life" just because it is not inerrant. The inanity of this proposition has been exposed in an admirable *reductio ad absurdum*: ". . . in order for the Bible to be authoritative, it must contain error; and, I suppose, the more erroneous it is, the more authoritative it can be."¹⁵

The Affirmation and the Confession

But the Affirmation itself appeals to the Confession of Faith. We are glad that it does. Let us see what the Confession does teach. In view of the importance of this matter, we quote rather fully from the Confession. It should be noted that the Affirmation quotes only the words in italics:

Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these. . . . All which are given by inspiration of God to be the rule of faith and life (Chap. I, ii).

The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God (Chap. I, iv).

The next section of the Confession, dealing with our persuasion of the truth of Scripture, speaks of "the entire perfection thereof" and proceeds,

our full persuasion and assurance of infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts (Chap. I, v).

Finally, as to saving faith, the Confession teaches:

By this faith, a Christian believeth to be true, whatsoever is revealed in the Word for the authority of God himself speaking therein (Chap. XIV, ii).

Is it not clear beyond cavil that the Confession does teach the doctrine of plenary inspiration and inerrancy, and consequently that the Auburn Affirmationists at their ordinations had subscribed to that basic doctrine?

But the signers of the Affirmation say, ". . . we all believe from our hearts that the writers of the Bible were inspired of God." What does this mean? Whatever the Affirmationists intended by this language, manifestly they hold a view of inspiration that permits of errors in the Scriptures. It is not surprising, then, that men holding this view of the Bible rallied to the defense of Dr. Fosdick and the First Presbyterian Church of New York, for at the same time they asserted their own right, within a church committed by its standards to an inerrant Bible, to teach that the Bible is not inerrant.

(To be continued in the next issue)

DR. ROBERT STRONG TO PREACH IN NEW ENGLAND

DR. ROBERT STRONG, pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa., will conduct a series of special services in Portland, Maine, during the week of November 3rd. On Monday he will be the speaker at the Fall Fellowship Supper at the Second Parish Presbyterian Church of Portland, and from Tuesday to Sunday he will hold evangelistic services in that church. In preparation for this special evangelistic endeavor, the session of the church has arranged for four Saturday evening prayer meetings at which the members and friends of the church join in prayer for God's blessing upon the services.

In addition to the services in the church, Dr. Strong will conduct a daily radio broadcast over station WGAN. Five-minute programs will be given at 9.45 A.M. from Tuesday to Friday, and at 5.30 P.M. on Saturday. On Sunday morning there will be a fifteen-minute broadcast at 9.45.

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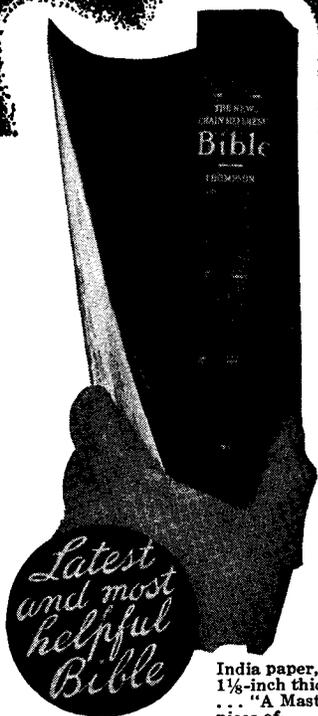
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¹⁵ Clark, op. cit., p. 259.

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