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Freedom from Fear

E. Lynne Wade

Charge to Prof. Young

John J. DeWaard

News from the Orient

University Association Meeting

Norristown Church

Henry Tavares

Life of Jesus Christ

Leslie W. Sloat

“Real faith in Jesus can exist only when the lofty claims of Jesus are regarded as sober fact and when He is regarded as the eternal Son of God come voluntarily to earth for our redemption, manifesting His glory even in the days of His flesh, and now risen from the dead and holding communion with those who commit their lives to Him.”

—J. Gresham Machen

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Your FAMILY ALTAR

Redemption Thoughts

NOVEMBER 20

JER. 4:1-14 (3b)

SEATED at my typewriter, I hear the noise of tractors in my ears. Farmers around are breaking up the fallow ground preparatory to planting seed. So God's prophet calls upon the hard-hearted to be converted. Three different figures in this brief lesson call for us to prepare our hearts for the message of God.

NOVEMBER 21

EZEK. 33:1-16 (11)

The command of God comes with the same force today as it did in the time of Ezekiel the prophet. Wicked men are to heed the gospel call and turn from the doom that awaits them. Who can resist the persuasive tones of God as He urges men to repent?

NOVEMBER 22

JOEL 2:1-14 (13)

A flaming picture of desolation, destruction and condemnation is followed by a glowing portrayal of the gracious mercy of God. Men everywhere are urged to turn to God and be converted lest they should taste of the terror prepared for those who oppose the Almighty. Surely the kindness of God manifested in His constant, watchful care is an incentive to trust in Him.

NOVEMBER 23

ACTS 3:11-26 (19)

In the courage of the Holy Spirit Peter told the story of the crucifixion, in spite of the guilty and angry reaction of the multitude. In the grace of the Holy Spirit he urged upon them repentance, reminding them that God proffers showers of refreshing to those who turn to Him through faith in Christ.

NOVEMBER 24

ACTS 8:18-25 (22)

Did you ever realize that it is distinctly wicked to think that money or any personal merit can suffice to buy the gift of God? Simon and King Saul are not the only culprits. All who have

yielded to this are in danger of perishing. O, repent and seek forgiveness. The day of grace is yet with us.

NOVEMBER 25

JAMES 4 (8)

There are, in each of us, inward wars due to the lusts of the heart. Likewise we find outward contention due to the lust of envy. How may we come to the peace of God? Humble yourselves, submit and draw nigh to God; cleanse your hands and heart; put a curb upon your speech. God will abide by His promise to draw nigh and lift up those who come to Him.

NOVEMBER 26

MATT. 7:15-29 (20)

Redemption brings about a radical change in the heart of man. As there is a noticeable distinction between the taste of a cultivated and wild grape so there is a difference in the works of a regenerate and unregenerate man. Are you bringing forth works of righteousness?

NOVEMBER 27

JOHN 8:39-49 (47)

One of the fruits of repentance is very evidently hearing and heeding God's word. It is apparent that he who does not receive the word of God is not of God. Does this bold statement cut with a convicting pain into your own heart? No longer resist the pleadings of the Spirit in regard to those sins which you bind so fondly to your heart!

NOVEMBER 28

PSALM 67 (5)

This is a day of praise and thanksgiving. Let us not be careless about this day. Take time to consider the many blessings God has bestowed. Consider the future with its clouds and brighter gleams. Set your mind upon the eternal bliss awaiting the saints of God. Then render unto God the calves of your lips, the sacrifice of thanksgiving.

NOVEMBER 29

JOHN 13:31-38 (35)

There are undeniable signs by which Christians may be identified. Those who have tasted of God's love and are born again are a distinct people. Their trade mark is not some emblazoned coat-of-arms. Love one for another makes them stand out from all unregenerate.

NOVEMBER 30

I JOHN 5:1-8 (2)

Not only is love for God shown by love for the brethren, but love for the brethren is shown by steadfastness to the commandments of God. Love for God promotes zeal for the truth. Zeal for the truth will fructify in such a love for the brethren as will seek to preserve them in the truth. May God grant us this single motive in all our actions.

DECEMBER 1

I JOHN 5:9-21 (10)

It is given to the children of God, not only to render an outward evidence of their redeemed state but to enjoy an inward conviction or assurance. The Holy Spirit, indwelling, is God's seal to our salvation. If the Holy Spirit abides within and has control of our lives, there is no fear from within, nor conflict without, that shall cause us to despair of His redemption.

DECEMBER 2

JOHN 14:1-14 (2)

What calm possesses our hearts when we contemplate the heavenly home Jesus is preparing for us. Heaven is here termed "my Father's house." What more appealing designation could be given? Think of your own father's house, then add to it all the love and glory of God and your heart will be filled to the bursting point.

DECEMBER 3

II PET. 3 (13)

Heaven, unto which Christ has redeemed us, is a place of righteousness. It is free from all unrighteousness. All who dwell therein will be perfect in righteousness. The galling contacts with sin will be forever done away. Men's hearts will revel in righteousness rather than in sin. Heaven is truly our home!

DECEMBER 4

REV. 14:13-20 (13)

That future place into which we shall be ushered shall be a place of rest. Rest appeals to the laboring man. It speaks of reviving and refreshment of spirit. So the rest prepared for the saints will be a comfort and relief from the spiritual labor and conflict that every born again one endures now.

—HENRY D. PHILLIPS

Notes From a Navy Chaplain's Log

Part Twelve: Concerning Freedom from Fear

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

(Continued from the July 10 issue)

THERE was another prayer they often prayed—they thanked God in the words of Scripture that He was their Helper: therefore could they boldly say they feared not what man can do unto them. I well remember the last close and dangerous bombing we experienced. The moon had risen early, and we were again in the final moments of our meeting. Just before I began my closing prayer, the alarms began to sound from camps all over the island—enough to frighten anyone, ordinarily. Only one man moved—Jack, as usual, got up and left for the nearest foxhole. Then suddenly we heard the whirring enemy motors fairly close and apparently heading our way from the direction of Henderson Field. We heard, almost unconsciously, the first bomb swish down and explode. Then the second—much closer and louder. The third seemed almost on top of us and shook us slightly. All this time I had continued praying as though nothing was happening except the interruptions necessitated by that annoying racket!

The fourth bomb, as it descended, sounded as if it must surely land right on my tent, so every one of us simply dropped prone on the deck to avoid any flying fragments. The earth shook, as by an earthquake, when the bomb exploded, but we could not even hear any fragments flying—only the usual great silence except for the drone of the enemy plane—and no more bombs. We resumed our attitude of worship and I finished my prayer, after which we all went outside to see what was going on.

We had been deceived by the fact that the enemy had used 500-pound bombs instead of the usual 100-pounders, so their sound had made them seem much nearer than they actually were. We learned the next day that the first one had struck a foxhole right in the Naval Base camp four miles distant and killed five or six men—in

the foxhole. It had uprooted a large cocoanut tree, weighing thousands of pounds, torn part of it to shreds, and thrown it more than fifty yards from where it had been growing. It knocked down another tree some forty yards away from where it struck. Those things had power!

Were We Tempting God?

There are those who would say we were tempting God in remaining calmly at our prayers instead of seeking shelter immediately when the alarm was sounded. Or, at least, some might say our attitude was one of presumption rather than of trust. Since I have raised the question, I must discuss it as briefly, but as clearly as possible.

I grant that circumstances may alter cases, and, as a matter of fact, I have admitted freely that on several occasions, when by common consent our collective senses indicated that the bombs were practically on top of us, we unanimously dropped prone to the deck. This does not seem at all inconsistent to me. It is like warding off a sudden blow, expected or otherwise, that you perceive to be coming your way at close range, but at all other times remaining unworried and unruffled by what danger or evil may come your way from some unseen, distant source.

It is not faithless nor unchristian to protect yourself when you come to actual grips with an enemy. The Sixth Commandment requires us to take all necessary means for the preservation of our lives and the lives of others, and the Lord Jesus seems clearly to indicate lawful resistance to attempted physical and material harm when He says, "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke 12:39.) This, with other excellent Scriptural arguments, is why the so-called "pacifists" and conscientious objectors of our day

haven't got a leg of Biblical ground to stand on. It is why many of us, genuine believers in the Lord Jesus Christ, having been born again of His Holy Spirit, have donned uniforms, taken up the arms of war, and gone out actually to kill men. We have been OBEYING the Sixth Commandment—not breaking it. We should have been breaking it by refusing to perform such military duties as were laid upon us.

On the other hand, it is definitely unchristian and disobedient to God to fear anyone or anything, any time, anywhere—except God Himself, of course. This is easily proven by abundant teaching from the Word of God. As a starter in support of my position, how about Prov. 29:25? "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Or Isa. 51:12, "I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?"

If you disagree with me, I warn you never to repeat the Twenty-third Psalm again, or presume to find comfort in it, for you will be lying, and charging God with a lie when you get to the verse, "I will fear no evil, for Thou art with me." But I shall clinch my Scriptural argument with several related verses from the Psalms and the Epistle to the Hebrews, and, finally, with the word of the Lord Jesus Himself.

The Bible and Fear

Psalm 27:1-3 says, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." The entire Psalm is relevant; but note that David is speaking of physical fear—what his physical

enemies might seek to do against his flesh.

The whole 56th Psalm is taken up with the same theme, but notice verse four especially, "In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me." Likewise Psalm 118, and particularly verse 6, "The Lord is on my side; I will not fear: what can man do unto me?" Hebrews 13:5b-6 is the New Testament summation of the true believer's attitude in the face of all danger or evil, physical or otherwise—"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

What could be plainer or more insistent than the words of Christ in Luke 12:4-5? "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Truly, beloved, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (I John 4:18.)

For further study of this question, I recommend to the earnest, sincere, openminded Bible-searcher that with the help of an exhaustive concordance he look up every single use of the word "fear" in the Bible, whether used as a noun or a verb, and he will find the evidence overwhelming and incontrovertible. There is only one verse I know of that might seem to pose a question. We are commanded in Prov. 24:21 to fear the Lord and the king. Accepting the "king" as a merely human ruler, this verse is infallibly interpreted for us in the New Testament, where we read in I Peter 2:17, "Fear God. Honor the king." Indeed, this likewise gives us a Scriptural interpretation of the sense in which, largely, the believer fears God. It is the fear of honor, of due respect and reverence. Thus also children are to reverence, or fear, their parents.

I have spent time and space on this subject partly because it became the fashion in this war to tell our fighting men that fear was a good, healthy and perfectly normal reaction in the face of the enemy, and not to be ashamed of it in admitting their fear (in the sense of dread or terror) either to

themselves or to others. In a certain respect, I suppose, this may be true for the "natural" man." It is "natural" for man to be afraid of danger, just as it is "natural" for him to sin—because fallen man has a sinful, fearful nature. Yet Christ Himself speaks of an unjust judge who feared neither God nor man, although perhaps he was using "fear" in the sense of lack of honor or respect. And I must confess that I have known several men who were undoubtedly unbelievers who seemingly had no fear of danger, or any enemy whatsoever. I shall tell you about one of them later, who accepted Christ. But these men really enjoyed fighting and thrived on danger. They not only willingly faced it, but eagerly anticipated it, and unceasingly sought it.

I will not argue with the modern psychologist on that point, however. But I have attempted to argue the point that it is possible for a true Christian to be absolutely unafraid in any circumstance. It is almost funny to hear their learned technical explanations, especially when they try to be so patient and respectful after my telling them I have had the experience myself. But it is as much over their unregenerate heads as the saving gospel of the Lord Jesus itself, being a part of that gospel. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned." (I Cor. 2:14.)

Proof from Experience

Such a pragmatic test is part of the proof of the pudding, however—it really works. Vonn Hoffman's experience and my own tally with that of unknown numbers of simple, humble Christians in this past war, and in every other war or danger where many believers have been involved. Incidentally, I personally knew of five Army or Navy Chaplains on Guadalcanal who "cracked up" mentally and were sent out of the combat zone as psychoneuropathic cases. Three were Roman Catholic and two were Protestants. Every one of them was famous as a "fox-hole fiend." That is, they were the first to dive for a fox-hole at the slightest alarm, usually with the most disgraceful and undisguised exhibition of mortal terror in their every expression and action. They were the laughing-stock of everyone and an ignominious reproach to the name of Christ.

I remember one of my finest Christian friends from another Seabee battalion, a Christian Reformed boy named Clarence Werkema, telling me how terribly ashamed he was of their Chaplain, a Protestant, on a certain occasion. One Army Roman Catholic Chaplain was known for spending most of his time in fox-holes, night or day, alarm or no alarm, and constantly figuring out faster and better ways for reaching a shelter if he ever happened to be caught outside of one in an emergency.

One further point, regarding this matter of "tempting God." When that was first raised by someone on Guadalcanal, I began to search the Word of God on the subject to see just where I stood. I discovered that the children of Israel were reproached over and over by God for tempting Him in the wilderness by asking, "Can God furnish a table in the wilderness?" There is your simple explanation, right from the Bible, of what tempting God really is. It is to ask, "Can God?" with the slightest attitude or inference of doubt involved that God can.

Thus it would have been utterly sinful for us to have entertained in our minds or hearts, consciously or unconsciously, such a question as "Can God really protect us from danger or our enemies, if He wants to?" Or "Can God really take care of us, and keep us safe, or in perfect peace, in any circumstance whatsoever, whether He sovereignly ordains good or ill for us?" Or, in other words, "Can God actually keep His word and promise after all?" Take it from me, my friends, He can, He will, and He does! Abundantly, and over and over and over again.

Ask the three friends of Daniel as they stand before the "omnipotent king, wicked Nebuchadnezzar, pleading their cause for refusing to bow before his image. "If it be so, our God whom we serve is able to (can) deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3:17-18.)

Where is any fear in those words, yet where could you find a circumstance to cause the human spirit to shrink more in terror? Calvary? Yes, but you will search in vain for one

(See "Wade," page 314)

Charge to Professor Young

By the REV. JOHN J. DeWAARD

Pastor of the Memorial Orthodox Presbyterian Church, Rochester, N. Y.

DR. YOUNG:

It is with joy and great hope that we are installing you as Professor of Old Testament. We want to congratulate you. It is a difficult work to which you have been called, but it is also a high honor to be a professor of Westminster Theological Seminary. You are not the first scholar to whom has been given the privilege of teaching the Old Testament in this school. Oswald T. Allis, a scholar and staunch defender of the Reformed Faith, and Robert Dick Wilson, as scholarly as he was devout, are your immediate predecessors. It will not be a surprise to any one who knows the history of our school if I say that Joseph Addison Alexander and William Henry Green are two of the famous men who have occupied this chair in this Seminary. A man does not change when he changes his name. A Seminary remaining faithful to the principles of truth upon which it was founded, does not become something else, when its name and location is changed. We have the right, the privilege and the duty to claim as our fathers Joseph Addison Alexander and William Henry Green, men who with devotion to the Reformed Faith laid the foundation of Old Testament scholarship for this Seminary. Upon that foundation you are called to build. Your ability, your devotion to the same principles, give us great hope, which is the cause of our joy.

It is no easy thing to give a charge to a professor who is entering upon so rich a heritage. It would be difficult to find words that adequately express what must needs be said. It would be more than difficult if we did not have the help of an inspired Apostle. The strong and moving words of Paul to Timothy are appropriate and they are adequate. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and the opposition of science falsely so called; which some professing have erred concerning the faith." These are not cold words like an equation in mathematics. Paul was deeply moved. Timothy was not as strong in the faith and as courage-

On Friday evening, October 18th, in the auditorium at Westminster Theological Seminary, the Rev. Edward J. Young, Th.M., Ph.D., was inaugurated as Professor of Old Testament in the Seminary. We are happy to be able to publish the Charge which was delivered to Dr. Young by Mr. DeWaard, a member of the Board of Trustees of the Seminary.

ous as Paul, and he was still a young man, too. But it is not so much the consideration of these facts which deeply moves the heart of the Apostle. It was much more the greatness of the trust which was committed to Timothy and the dangers to that trust which could not be avoided. Where could we find words more suitable to the present occasion.

I charge you then that you be faithful to the trust which has been committed to you. The trust is the good news concerning the Lord Jesus Christ; it is the whole counsel of God revealed in the Scripture; it is the Word of God. The Holy Scripture cannot be divided into separate and unrelated parts, one of which is now committed to your trust. The Word of God is an organism. It is like a tree. Its roots are in the being of God Himself; its trunk is the Old Testament; its branches and its fruit, under which the nations of the world may find rest and food when they cease rebelling against the Son, are the New Testament. It is a living Word of God, each part of it deriving its meaning and vitality from every other part. The whole Word teaches us what we are to believe concerning God and what duty He requires of us. It cannot be too emphatically said that this is the great trust which is committed to you.

More particularly the trust which has been committed to you is the truth of God revealed in the Old Testament. So rich, so varied is the whole organism of truth that we must for purposes of study isolate parts of it. No one man can do it all; no one man has received talents sufficient

to cover the whole. You will be using your hours and spending your energy in the study of the Old Testament. Since the truth is one you will need the help of every other member on the faculty, and every member of the faculty will need the fruit of your labors in your department. During the summer I was watching a ball game. In his quite understandable eagerness to win the game, for which we loved him, the pitcher ran out of his box to catch a fly in the infield. He collided with the infielder. The pitcher would have done better if he had remained in his box. Of course I do not mean that you should not give assistance to your colleagues when opportunity presents itself even in their own departments, and much less that you should be unconcerned about what is being done by your colleagues. If the Bible is one truth it would be sinful to take an attitude of indifference, feeling that you had done your full duty when you discharged the obligation of that particular trust committed to you. Still it remains true that your work is in your department. You will be making the best contribution to the understanding of the whole Word, if with all the talents God has given you, you do your work in your field.

If the trust which has been committed to you is the whole Word, or more particularly the revelation given in the Old Testament, it must also be remembered that it is a living Word given by inspiration of the Holy Spirit. Therefore it is the Holy Spirit only who can open the eyes to see the truth and prepare the heart to receive it. The Bible must be studied from the supernatural point of view, which is possible only for those who have been operated upon by the supernatural power of the Holy Spirit. "In Thy light do we see light." From every other point of view the Scripture must be considered as an ordinary book from which its chief characteristic has been removed.

What I am endeavoring to say has been so much more beautifully said by one of your predecessors, that I may quote the passage. "It is not

strange, then, that in the revival of letters, when the stores of ancient learning were thrown open to the gaze of the modern world, and men sat delighted before the master pieces of Greece and Rome and the Orient, they should be charmed likewise by the fascination of Hebrew literature. Scholars were drawn with equal relish to the songs of Horace, of Pindar, and of David; they listened admiringly alike to the eloquent and burning words of Cicero, Demosthenes and Isaiah. The Bible was scanned with avidity as the extant body of Israel's literature,—just that and nothing more. It was a most engaging study. It was expounded and illustrated and commented on from professors' chairs and in numerous volumes, precisely as the works of historians, poets, philosophers and orators of other lands. But, with all the admiration that was bestowed upon it, the unique character of its claim was lost sight of. Its inspiration and divine authority did not enter into account. The immediate voice and hand of God, which rule in the whole, were overlooked.

"It is easy to see how the study of the Bible thus pursued, would necessarily be warped. Treated as a purely human product, it must be reduced to the level of that which it was esteemed to be. The supernatural must be eliminated from it, since it was regarded as the resultant of purely human forces. And stripped of the supernatural, the Bible becomes a totally different book."

The Bible is unique. It is not "the resultant of purely human forces," though this is much more widely preached and believed in our day than it was when William Henry Green used his wonderful talents in studying and defending it. Now is not the time to give the reasons for the faith we have received—it will be no small part of your work to give us a deeper insight into these reasons. God's Word is God's Word, and it is by the grace and power of God that we know it to be so. How great then is the trust which has been committed to your care. Thinking of the sacredness and the greatness of this trust it is not possible to give this charge without deep emotions, which also constrain us to pray earnestly for you always.

I charge you also to be ever zealous in the defence of that truth which has been committed to your care.

There are "profane and vain babblings," and there are "oppositions of knowledge falsely so-called." It is not, for our present purpose, of great importance to determine just what Paul had in mind when he spoke of "vain babblings" and "oppositions of knowledge falsely so called." In the history of the truth struggling with falsehood, "vain babblings" and "the oppositions of knowledge falsely so called" are not always identical. It is a very large family with numerous children. Of one of these children Paul is speaking. The family is, of course, closely related. While not identical, all members of this large family have many characteristics in common. All knowledge which is not based upon and permeated by the truth God has revealed in His Word is nothing less than vain babbling and is knowledge falsely so called. There is one truth over against which stands falsehood, there is one light and over against it darkness which does not comprehend the light and therefore seeks to destroy it.

It will not be possible to avoid the conflict between light and darkness save at the high cost of compromise, which is but a soft word for surrender. "Open the door even a crack to admit" falsehood, and "all is at the mercy of what there is no means of controlling; and nothing can prevent the door being flung open as wide as the hinges will allow." As you surely will have felt, I am not the author of this last sentence. Thus one of your predecessors spoke in referring to one of these vain babblings which in other circles is known by the much less descriptive term of higher Criticism. The sacredness of the trust which has been committed to you, as well as the glory and majesty of Him who committed this trust to you, point to the narrow way where stands the saint and soldier of God in the midst of the conflict refusing to compromise.

Great discernment will always be necessary. Similarities tend to deceive. Satan often appears in the form of an angel of light. Two men may appear to be saying the same thing and yet it is not the same thing at all. When Moses and Aaron went in to Pharaoh, Aaron cast down his rod before the king and behold, it became a serpent. Then the wise men, the sorcerers and the magicians of Egypt also cast down their rods and these became serpents. The saints might well have been de-

ceived and many saints often are deceived by these striking similarities. But there was an essential difference. For the rod of Aaron swallowed up the rods of the magicians. To expose these similarities, in which the power of truth is not found, will require great scholarship and the powers of discernment developed by the work of the Holy Spirit through the Word in your own heart.

There is another difficulty in this unavoidable conflict which you will sometimes meet. It is better called a temptation which must be resisted and conquered. It will always be comparatively easy to take up the weapons of the Christian warfare against a Bishop Colenso, who is not a member of your own church, who may not even be a citizen of your country. It is much more difficult to be faithful to your solemn duty when the truth of God is attacked by one of your brothers living with you in the same family, professing the same faith. I am not suggesting that the fight against a man teaching falsehood, living far away, is not your duty. It most certainly is and the service you render the Church of Christ in so doing is great. But I am trying to point out the temptation which comes to those who love the saints. The saints may be caught in a serious error. Then the bond of brotherhood should make you the more eager to bring the power of God's truth to bear on that error, till it is conquered and cast out. But with care and much prayer you will have to use the sword of the Spirit which is the Word of God, lest you wound those who should not be wounded.

It will often be necessary as you enter this conflict manfully and courageously to use sharp words. A soldier does not go into battle with silk gloves. It certainly cannot be said that Paul used soft, gentle words which give no offence, when he used the terms "profane and vain babblings, opposition of knowledge falsely so called." These are sharp words. They are hard words which come from the heart of the same Apostle who wrote the great hymn of love. And he was not slipping nor did he in his excitement lose control of himself for a moment. It is love for the Lord Jesus and for those who, professing falsehood, are erring concerning the faith, that makes his words so hard. It is difficult for
(See "DeWaard," page 318)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORS

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Changes in Our Staff

THE Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church has announced that the Rev. Edmund P. Clowney has been appointed to serve under its auspices in the Chicago area. The Editors of THE PRESBYTERIAN GUARDIAN deeply regret that he has in consequence indicated his inability to continue as Managing Editor of the GUARDIAN. Mr. Clowney's services in this connection have been invaluable, and we are most loath to see him leave Philadelphia. The post did not occupy Mr. Clowney's full time and his original plans for the use of the balance of his energies have not proved capable of fulfillment. The call of the parish ministry has proved irresistible to him, and he goes to his labors in Chicago with our prayers for his greatest prosperity. We are delighted to announce that his connection with the GUARDIAN will not cease, however, as he has agreed to conduct the GUARDIAN's Young People's page, beginning with the first issue of 1947.

During the months since July Mr. Clowney's health has been most precarious, and we bespeak for him an interest in the prayers of all our readers.

We regret that increasing duties in her Cincinnati household have led Mrs. Charles H. Ellis to lay down her guiding pen for youth. Her pioneer work in developing the GUARDIAN's Youth Page has been a service appreciated wherever the paper is read. There are happy reports of the progress of Mr. Ellis' labors in Cincinnati, and we are glad that Mrs. Ellis can

share these with him, and that her immense talents are being used in the service of the Church.

* * *

The GUARDIAN has delightful news to present in that it can now inform its readers that the Rev. Leslie W. Sloat has agreed to assume the full duties of Managing Editor beginning with the issue of November 25, 1946.

Mr. Sloat is well-known to our readers for he served most helpfully and generously for many years as a member of the Editorial Council. When the new Advisory Council was formed, Mr. Sloat's residence was in Illinois, and he could not be included if the Council was to function effectively. We are most happy that his return to the vicinity of Philadelphia makes him available again for our invitation, which he has graciously accepted. In the meantime, due to the illness of Mr. Clowney, Mr. Sloat has assisted in the preparation of the GUARDIAN's two previous issues and the current number.

Mr. Sloat is a graduate of Princeton University and of Westminster Theological Seminary. He has pursued post-graduate studies at Westminster and at the University of Chicago and is currently engaged in research dealing particularly with Charles Hodge. We look forward to the strengthening and enrichment of the GUARDIAN's tradition and service under his direction.

The Stepinac Case

THERE has been a well-nigh unanimous outcry in the American press in recent weeks deploring the arrest, trial and sentencing to prison of Archbishop Aloysius Stepinac of Yugoslavia. Not only has the press been heard from, but a spokesman for the State Department in Washington has added his voice to the tumult and shouting. As a sort of anticlimax within the last few days, the Methodist ministers of Philadelphia have put themselves on record to the same effect.

When dealing with a conflict between communism on the one hand and the Roman Catholic Church on the other, it is wise to try and secure the facts before jumping hastily to conclusions. Neither side, unfortunately, has an unsullied reputation for straightforwardness.

THE PRESBYTERIAN GUARDIAN knows of no principle of civil administration which needs to be more jealously guarded than that of the preservation of religious liberty. Any and every Church must be zealously safeguarded by the state in its rights of complete freedom of worship, of religious propaganda and of individual conduct in accord with the moral principles of the Church, so long as public safety is not endangered.

A Church, however, is not a political body. It cannot claim any rights for its members beyond those of any other citizens, if and when it chooses to play politics. Church members have political duties, but in performing them they cannot invoke the protection of the principle of religious liberty. Their liberties are then on a civil basis. The widest possible civil liberty is to be granted, but a Romanist has not more, and no less, right to it than a communist.

Here is where the shoe pinches in this particular case. The Roman Church is trying to claim particular political privileges for Archbishop Stepinac because he is an archbishop. And those who echo the Roman Church's protests are only doing the same thing. Why should archbishops be able to perform political acts that are forbidden to other people?

That the Archbishop was engaged in political activity admits of little doubt. There was plenty of evidence to that effect offered at the trial, but evidence offered in communist courts needs to be taken, not with a pinch of salt but, with the whole salt cellar full. There are other reasons for affirming Stepinac's political activity. The Serbian Eastern Orthodox Church in Yugoslavia has officially issued a book entitled *Martyrdom of the Serbs*. In it are set forth as clearly as anywhere, though there are other sources available also, the facts concerning the active collaboration of the Roman priesthood with the Ustashi terrorists in massacring Serbs. Catholic priests urged the slaughter of Serbs and promised to absolve those who took part in the work, for it was in the interest of the Roman Church. Finally even Roman Catholic laymen protested. Here is part of a letter written to Archbishop Stepinac by a Roman Catholic, Prvislav Grizogno, at one time a Yugoslav cabinet minister:

"In all these unprecedented crimes, worse than pagan, our Catholic

Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders and, as such, ordered or tolerated the horrible tortures, murders, and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their Bishops, and, since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the Bishops gave their consent, by acquiescence at least.

"Friars and nuns carried 'Ustashi' knives in one hand and a cross and a prayer-book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. He calls upon the Serbs, through these leaflets, to save their

lives and property, recommending the Catholic faith to them. . . . In our country not one Bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany."

True, these political crimes were carried out for religious motives. They were part of an attempt forcibly to convert the population to Romanism. But religious liberty does not throw any sanction over the use of force in disrupting the public safety.

Archbishop Stepinac was clearly guilty of collaborating with a political terrorist group, the Ustashi, allied with the Nazis, in the interest of forcibly converting a population to Romanism under the threat of murder. It is the height of folly to condemn a prison sentence for such a man in the name of religious liberty! Archbishop Stepinac, doubtless out of most sincere conviction, is one of the world's greatest enemies of religious liberty. Let's think straight.

tempts were made to find a suitable building that might be purchased; and this unsettled condition was not conducive to progress.

Finally the group moved again into Norristown to meet in a room rented from a woman who operates a kindergarten and a Bible Club for children during the week. Here the church has been meeting ever since. It is a pleasant meeting place, in a good location on Swede Street.

New problems arose about this time, however. No more financial aid was available from the Missions committee, and the work was without a minister. Students from Westminster Seminary conducted the services. But since no one supplied the pulpit regularly, the arrangement was not fruitful. One of the students finally accepted a regular assignment to conduct a service on Sunday mornings, and this he did for about a year. When he graduated from seminary another student was asked to carry on.

About this time the Elder began to express the desire to attempt a Sunday School work again, but there was only one child with which to begin. The student pastor decided to do some visiting in the neighborhood in an attempt to bring in others. His efforts were without success until one day, while going from door to door, he came to an old dilapidated house which seemed out of place in its surroundings. Its appearance tempted him to ignore it, but it occurred to him that that might not be the thing to do at all. A knock at the door was answered by a young woman who appeared to be in rather poor circumstances. Her husband was in the armed forces, and she was alone with five children aged from one to six. She had been thinking of sending the children to some Sunday School, but had not yet decided which, and was quite willing to have someone from the church call for them. With a little handful of children and the adults, the Sunday School was started.

A Bulletin also was undertaken containing the order of service, announcements, a verse of Scripture, and a brief message. This seemed to be appreciated by the congregation, and it became useful in the work of visitation. It had to be discontinued, however, when a mimeograph machine ceased to be available for the purpose of printing it.

The group gradually began to in-

Norristown Church Moves to New Location

Unused Methodist Building
Made Available for Services

By HENRY TAVARES

Westminster Student Serving as Pulpit Supply

THE stories of the difficulties faced by various congregations of The Orthodox Presbyterian Church are familiar to most of the readers of THE PRESBYTERIAN GUARDIAN. It is always a matter of rejoicing when future prospects in any given case begin to brighten up somewhat. The following brief story of the experiences of the Norristown Church is another record of patient endurance amidst many hardships, with at last a brighter prospect rewarding the faithfulness of the little congregation.

The Church was organized on July 12, 1936, by a group of eleven people who followed their minister out of the U.S.A. Presbyterian Church in Bridgeport, Pennsylvania, when the influence of Modernism in that denomination forced him to resign. They began holding meetings in a home, and then rented Odd Fellows' Hall in Norristown.

With financial aid from the Home Missions committee they called another minister when the first one felt

it necessary to engage in labors elsewhere, and the work began to make progress. The advance was slow. People did not crowd the services. Yet in the course of about two years the membership grew to more than twice its original size, and a Sunday School was doing fairly well. When a small group of Negro children approached the elder with a request for a class, a work was begun also for them.

But this good start soon met with a reversal which put the work back to just about where it had been at the beginning. Something went wrong, and the group lost many of those that had been added. For some years nothing very much seems to have been accomplished in the way of building up the work. Two other ministers attempted to carry on with help from the Home Missions committee, but without much visible success. For a time it became necessary to meet in the minister's home on the outskirts of Norristown, while unsuccessful at-

crease as prayerful effort was made to expand, and almost every Communion service of late has seen additions to the church. At the last Communion service a family of five was baptized.

About this time an opportunity to hold evening services at Center Square nearby appeared. When efforts were made to secure the use of the Fire Hall in that area, the trustees seemed in favor of renting, until the ministers in the community opposed the idea. This was disappointing, because there was evidence of interest on the part of some in the neighborhood in the proposed services.

Further investigation revealed the fact that there was an old Methodist church in the neighborhood of a new building development near Center Square. This old building was not being used, and the trustees were very willing to rent it for services. A lease was signed for twenty-five years at a dollar per year, on condition that the building be kept in repair. The twenty-five dollars, however, were donated to the church. This was an encouraging turn of events.

However, the building required repairs before it could be used, and there was not much money in sight for the purpose. It was decided to undertake the repairs, and further encouragement came in the form of a gift of fifty dollars for the purpose from someone outside of the church. The members also contributed liberally, and another friend of the church offered to wire the building free of cost for labor. Someone else contributed the glass for the windows, and another provided the paint.

The labor problem is being solved by a few handmen in the group who are willing to invest time and energy. The result is that the building is gradually being put into readiness for use. The shortage of electrical and roofing materials has been a great hindrance, but even this problem has slowly been overcome. Heating is still a problem.

How much this turn of events at last means to this little group may be guessed from the fact that one member could not hold back tears of joy at the thought of being able to meet again in a church building. Yet in a very real sense the work is just beginning—after ten years of struggling for existence.

Such in brief has been the experience of one little group in that body

of people throughout the country who are struggling to maintain a sound testimony for Him Who loves them and bought them with His own precious blood. Surely they have not labored in vain, though they have little to show for their faithfulness, for our labor is not in vain in the

Lord. Perhaps others in the denomination will regard it a worthwhile enterprise to share more definitely in the efforts of such small groups by joining with them in the ministry of prayer for their success, to the glory of God and the praise of our Lord Jesus Christ.

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 14

Teaching in Parables

SCRIPTURE: Matthew 8:18-34; 13:1-53; Mark 4:1-5:20; Luke 8:4-40; 13:18-21.

DURING this period of our Lord's ministry, He began a method of teaching which appears to have been a direct outgrowth of the opposition that had arisen against Him as well as a further fulfillment of the Old Testament. He began to present His doctrine through parables. Parables are stories of natural events which illustrate spiritual truths. By speaking in parables Jesus kept from coming into open conflict with the authorities, who did not understand the meaning of the parables, and at the same time was able to teach the people whose ears were open to understand the things he was saying.

In Matthew 13 we have a series of seven parables concerning the Kingdom of Heaven. Jesus gives us a partial interpretation of two of them, to help us understand the method of interpretation to be followed. But one of the things of which we must be careful is that in our explanations of the parables we do not derive too much from details which may be merely incidental to the story, and without further significance. Our chief desire is to discover the central truth of the parable. This we shall seek to do with the series in Matthew 13.

1. *The Sower.* A sower goes out to sow his seed. As he scatters it, some falls on the hard beaten pathway, some on stony ground, some among thorns, some on good ground. That which fell on hard ground is eaten by the birds, that on stony ground springs up quickly but has no good root and soon withers in the heat of the sun; that among thorns is choked by them; and that on good ground bears fruit in

varying degree. According to Jesus' own interpretation, the seed represents the Word of the Gospel, and the various kinds of ground the varying condition of human hearts. In addition to teaching that the differing results that come from preaching the Gospel are in part due to the differing conditions of the hearts of those who hear, and that the Gospel must be preached in spite of apparent discouragements if there is to be any fruit; the parable also indicates that the results even in the cases of "good ground" will differ. We should never expect every Christian to be exactly like every other Christian.

2. *The Tares and the Good Seed.* A man sowed good seed in his field. But at night an enemy came and sowed the seed of tares on the same field. Tares look much like ordinary grain while growing, but have no fruitage. When the crop was about mature, the servants recognized that there were many tares among the grain. They wanted to pull the tares out, but the owner told them to wait until the harvest, when the good and the bad would be separated, and the bad burned, while the good was gathered into barns.

This parable also Jesus interprets. The good seed is the Gospel. The bad seed is error in doctrine introduced by the Devil in company with the good seed. Often it is difficult to know the difference between truth and error. But invariably the difference will be manifest. The separation will come in due time. Notice that the "field" is described as the world, and not the church. This parable does not teach that we are to allow error to continue alongside truth within the Church, but only that we cannot forcibly suppress error in the world.

3. *The Mustard Seed.* This is a very small seed, but the plant that grows

from it becomes a great plant, practically a tree. The lesson would seem to be of size. The Kingdom starts as a very little thing, but though so small, it will grow to great size.

4. *Leaven.* The Kingdom is like leaven, a substance put in bread to make it "raise." A woman put leaven in bread, and soon the whole batch of bread was affected by the leaven. This seems to signify the fact that wherever the Gospel comes, it has its influence, and that having been placed in the world, it will continue until the whole has been affected. The spread of the Kingdom's influence is thus depicted.

5. *Treasure in the field.* When a man finds a treasure in a field, he rejoices and sells all that he has in order that he may buy the field. If men will give up all they have in order to come into possession of such a treasure, how much more ought men to be willing to sacrifice whatever they possess in order to possess Christ and the benefits of his redemption. This is an illustration of the value of the Kingdom.

6. *The Pearl of great Price.* A merchant looking for goodly pearls found one of great price, and sold all the rest which he had so he would be able to buy it. If pearl merchants do this for pearls, how much ought we be willing to give in order to gain the Kingdom. The thought here is not merely one of value, but also of the perfection of that which the Kingdom offers, even as pearls gain their value from their perfection.

7. *The Net Cast into the sea.* The kingdom is like a net cast into the sea, which gathers in many fish, both good and bad. And the fishermen draw it in, and sitting down separate the good from the bad, casting the latter away. So our Lord suggests the Gospel message will gain a formal response from many besides those who truly accept it. The final separation between the good and the bad will again, however, certainly take place, and that at the last judgment. The bad will be cast out into eternal punishment.

Jesus ends this group of parables with a final one about the householder who brings forth from his treasures things new and old. By this He suggests to the disciples that as they understand these parables, so they are to teach others the old and the new things which are to be found in them.

In these parables Jesus describes the origin, growth, and spread of the Kingdom, the opposition to it, its value and

perfection, and the final consummation of it. By the Kingdom here we are to understand the Church as a whole, so that we have here a general picture of the development of the Church.

Mark informs us that the same day Jesus used these parables, after having sent the multitude away, He entered a boat with the disciples and went to the other side of the sea of Galilee. On the way across, a severe wind storm arose, and the boat was in danger of being sunk. Jesus was asleep, however, and was awakened by the disciples who were greatly frightened. He stood up, miraculously stilled the storm, and gently rebuked the disciples for their fear.

Arrived at the other side, He was met by a man who was possessed of many devils, and was acting as a dangerous lunatic. Jesus cured him, allowing the devils, at their own request, to enter a herd of pigs on the neighboring hillside. The pigs ran down the bank and were drowned in the lake. The people from the region apparently valued the pigs more than the man, for in spite of his having been cured, they asked Jesus to leave, because of the destruction of the pigs. Jesus sent the man to tell them what had been done to him, and the next time He came to these parts, the people welcomed Him and brought out their sick folk that He might heal them. The former maniac had been a good missionary at home.

QUESTIONS ON LESSON 13

Detail Questions:

1. What is a Parable?
2. Why did Jesus use parables?
3. Tell in your own words the Parable of the Sower. What is its chief teaching?
4. What do the tares represent in that parable? Why are they not torn out when first discovered?
5. Does Jesus teach that there will be everlasting punishment for the wicked?

Discussion Questions:

1. Summarize the doctrine of the Kingdom of Heaven as set forth by the parables in this lesson.
2. What are some of the things which, in your experience, have tended or tried to choke the Gospel and make it unfruitful?
3. What does the stilling of the storm indicate concerning our Lord's power? What lessons does this event suggest to you?

Wade

(Continued from page 308)

trace of the fear of man or the devil in even the human nature of the God-man. His prayer in Gethsemane was made and recorded for one reason only—to emphasize the fact that it was not possible for that cup to be taken from Him, that it was absolutely necessary for Him to go to the cross, that the eternal salvation the triune God had ordained for those whom the Father gave the Son in the counsels of eternity could be accomplished in no other way. "If righteousness come by the law, then Christ is dead in vain. . . . For if there had been a law given which could have given life, verily righteousness should have been by the law." (Gal. 2:21; 3:21.) Jesus Christ, as the omniscient God, knew that, not only in Gethsemane, but from the very beginning—"What shall I say? Father, save me from this hour: but for this cause came I unto this hour" (John 12:27)—He was a willing sacrifice. Therefore His prayer in the Garden cannot be sensibly explained in any other way. I am sick of hearing the dishonoring interpretation that makes my Lord and my God a shrinking coward, even in the face of the cross.

Of course, it may be argued that as the One who should take the place of the fallen creature in suffering the righteous wrath of God, He shrank from that awful punishment. His divine omniscience caused Him to know and realize how unspeakable His suffering would be, as no mere mortal could realize it, so His human spirit recoiled in fear from it. Yet that is just the point—His was the proper fear of God on the part of the sinner, and therefore of the sinner's substitute. It was not the fear of man, or of the devil and his demons. Certainly it was not the fear of Pilate, the Jews, or the Roman soldiers—or of the physical suffering on the cross. We are indeed to fear Him who, after He has killed the body has power to cast into hell. Here again, Christ is our perfect Example of obedience to His own word and will.

As for "presuming" instead of trusting, the only thing I shall further say on the subject is that I refuse to judge my brethren who have thus faced similar danger, in greater or lesser degree, no matter what their attitude was at the time—that is between them

and their Lord. But I ask the same charitable and Christian attitude on their part toward me. Whether I, and my brethren, both Americans and natives, were being presumptuous in our attitude and actions or not in our unanimous and unpremeditated reaction to possible danger is something we, and no one else, shall have to answer for to our own Master, and not another. We believed we were honoring and trusting God, and found wonderful peace and joy and victory in doing so. Furthermore, the fact was well-known all over the island and was an outstanding testimony to the glory

of our God. And yet in common sense we "warded off the blow" when it threatened us immediately, but had no anxiety for the unseen, distant, or unknown evil that might befall us.

Shake your head, my brother, Chaplain or otherwise, and say to me, if you will, "You went through a few bombings, but you never saw the thick of battle as I saw it." But I insist that your experience is, at most, different only in degree, and not in kind, so consider the clear teaching of the Word of God, and, above all, do not judge me, for I do not judge you.

(To Be Continued)

University Association Meets, Adjourns to December 12

**Lack of Quorum Prevents Business,
Permits Discussion of Issues**

AMIDST an attitude of tense expectancy the much publicized and much criticized adjourned meeting of the Christian University Association convened on Thursday evening, October 17th, at the Whittier Hotel in Philadelphia. Following a half-hour devotional service, the business part of the meeting began promptly at eight o'clock.

Before the Minutes of the previous session could be read, there was a call for a ruling from the chairman as to whether a quorum was present. The chairman, the Rev. Floyd E. Hamilton, ruled that a quorum was not present. This was obvious, since the state law says that a quorum for such a corporation is a majority of the members, and there were only some one hundred twenty-five persons present, while the membership of the Association is somewhat over eight hundred and fifty.

Following the ruling of the chairman on this point, Dr. Robert Strong made a motion concerning business which was amended several times and finally adopted in this form, "That, although there is not a legal quorum present, the meeting be deemed a legal meeting, and that it proceed to pass motions which will give the consensus of the meeting, and to transact whatever business is legally pos-

By the REV. LESLIE W. SLOAT

sible." A number of persons had their dissent from this action recorded on the minutes. Since the state law says that such a meeting may not be organized for business unless a quorum is present, it seems difficult to justify the declaration that this be deemed a legal meeting. An attempt to have the motion amended so that it said "legally called meeting" was defeated. Apparently all present were willing to admit that the meeting was legally called, but only the majority present wished to insist that it was also a legal meeting.

The Minutes of the spring session were then read and approved, and a number of communications to the Association were read.

Dr. Robert K. Rudolph then moved that when this meeting adjourn, it adjourn to meet on December 12th, at 8 P.M., at a place to be named by the chairman. In his speech supporting the motion Dr. Rudolph gave the first real indication of the nature of the issues confronting the Association. Speaking as representing a minority of the Board of Trustees, he charged the majority with responsibility for the present problems of the Association. They had, he said, certain convictions concerning the nature of Calvinism, and concerning theology and apologetics which in fact commit

the Association to a position that will make the founding of a University impossible. In particular, he felt that the Board should ease its requirements for candidates for future membership on the Board, if the work committed to the Board was to be performed. Dr. Rudolph seemed to think that in some way the December meeting would be able to deal with the emergency he feared was arising.

The Rev. Robert S. Marsden in reply declared that the passing of this motion would put the Board in a terrible position. The financial obligations which need to be met in the next two and a half months are very great. But the Board cannot be expected to raise funds while there is the present turmoil among the members and friends of the Association. The Board, he asserted, is able and willing to manage the affairs of the Association, and the Association ought not to try and maintain a close supervision over it, by meeting from time to time.

Dr. Gilmore spoke in favor of the motion. He claimed that the Board had been unable to get along with certain individuals of the Reformed Presbyterian Church, of the Southern Presbyterian Church, of the Reformed Episcopal Church, and even of The Orthodox Presbyterian Church. And it had proved itself unable to manage the financing of the Association successfully. How could the Board, asked Dr. Gilmore, claim to be able to manage the affairs of the Association under these conditions?

The Rev. James E. Moore reminded the persons present that according to the Constitution a meeting in December could not do anything to alleviate the alleged situation, as such a meeting could only make recommendations. Moreover it was doubtful if a quorum would be present.

At this point Dr. Ned B. Stonehouse, president of the Board, made an extended speech against the motion. Feeling that the entire issue ought to be discussed here and now, he proceeded to deal first with the financial situation. At the very beginning of the Association, said Dr. Stonehouse, many of the Board had been dubious about the purchase of the Widener Estate. The original action had been to purchase only if all the funds were first on hand. But when sufficient funds failed to come in, the Board finally agreed to pur-

chase with considerably less than half the purchase price, and with a mortgage for the rest. It was hoped the arrangement would work out.

But, said Dr. Stonehouse, as early as June 1945 a serious financial situation existed. In that month it was necessary to borrow five thousand dollars to meet current obligations, including salaries. Again at the end of that year funds to meet the mortgage payment were not available, and the trustees of the estate were prevailed upon to agree to a change in the terms of the mortgage. Again in June of this year not enough funds were available for current necessities. Dr. Stonehouse went into considerable detail about the present liabilities of the Association. He also said that some members of the Board had visited the trustees of the estate and been clearly informed that no further changes would be made in the mortgage, but that if payments were not made on time, proceedings of foreclosure would be instituted. It was for this reason that the Board had in September determined to look into the advisability of the sale of the estate. Rather than that being a hasty and ill-advised action, it should be considered as indicating that the Board was keenly alive to its responsibility to preserve the assets of the corporation.

Dr. Stonehouse then proceeded to discuss the question of the doctrinal policies of the Board. People in this country, he said, are characterized by an attitude of loyalty to their own denominations. While that may be good, it makes cooperation among denominations difficult. In the present situation it was therefore somewhat amazing what a degree of cooperation had been attained. There are members of nine different denominations on the Board. Yet, said Dr. Stonehouse, the Board has never felt that its constituency should be organized on denominational lines—so many from this denomination and so many from that. Some denominations were more largely represented than others. This was true, for example, of the Christian Reformed Church.

Speaking of that denomination, Dr. Stonehouse recalled some remarks of Dr. Machen, made in 1929 in connection with preliminary plans for the organization of Westminster Seminary. Dr. Machen had said that it was above all necessary for the Seminary movement to be completely

loyal to the Reformed Faith. Members of the Board and the Faculty should not only accept, but should be on fire for it. Throughout the world there had been a terrible declension of Calvinism. The one notable exception, Dr. Machen had said, was in the Netherlands, where a real reformation of the Reformed Faith had taken place under Kuyper and Bavinck.

The Christian Reformed Church, continued Dr. Stonehouse, had been an unusual church in this country just because it is the fruit of that reformation in the Netherlands. He reminded his hearers of Dr. Machen's joy that the infant Orthodox Presbyterian Church had received fraternal greetings from the Christian Reformed Church in 1936. From no church could such greetings have been more welcome, because of that church's stand for Calvinism.

Dr. Stonehouse also referred to the Christian Reformed Church's interest in education. The National Union of Christian Schools is largely an organization of that church, and is the agency which has been chiefly responsible for the great interest in Christian schools in the present day. Hence there is good reason, said Dr. Stonehouse, for that church having a large representation on the Board of the University Association.

Therefore, concluded Dr. Stonehouse, the Association ought to recognize that the Board has been judicious in handling its affairs, and that it is worthy of their confidence. The Association ought to get behind the Board and give it loyal support.

In reply to Dr. Stonehouse, Dr. Rudolph rose again to set forth his views more fully. The financial difficulties of the Association have increased, he said, as it has become more apparent that only one opinion concerning Calvinism had been recognized by the Board. In particular, Dr. Rudolph connected that situation with the so-called "Clark Case" in the Orthodox Presbyterian Church. People were nominated for the Board who were against Dr. Clark, said Dr. Rudolph, and apparently only such people had a chance of being nominated.

This situation, said Dr. Rudolph, affected the finances. Dr. Rian had lost the confidence of the Board because he had supported Dr. Clark. And anyone who did not oppose Dr. Clark had no chance of being nomi-

nated for the Board. Consequently the Board was so opposing Modernism that it could never get anyone on the Board who could command real financial support.

Professor John Murray rose to reply to Dr. Rudolph. The fact that many in the Christian Reformed or other churches were not considered as acceptable for the Board was not a reflection on their Calvinism. Rather the Board had endeavored to make certain that those proposed for membership had an appreciation of the implications of Calvinism for a university such as is now planned. Men differ in their gifts and talents. The type of selectiveness the Board has exercised is based on the principle, not only that men be good Calvinists, but that they have an appreciation of the implications of Calvinism for a university such as this.

The final speech, and the most significant one of the evening in favor of the motion, was made by Dr. Edwin H. Rian, former general Secretary of the Association. Dr. Rian dealt first with the matter of the organizational set-up of the Association, and then with the question of the doctrinal policies of the Board. In each case he indicated his differences from the views of the majority of the Board.

Dr. Rian said that he had made the first draft of a constitution for the Association, with the idea of a self-perpetuating Board of Trustees. But he had been persuaded by the opposition of Professor Van Andel that another set-up was preferable. So he had drawn up a second draft of a constitution, which was accepted with slight revision, and which called for an Association-owned corporation. Under this set-up, the powers of the Board are indeed to manage the Association, but they are not nearly so great as the present majority of the Board seem to think. Dr. Rian maintained that the Association held the property, elected the trustees, could make nominations for the Board, can change and amend the Constitution, and can even remove the entire Board if it sees fit to do so. (It had already been suggested by Dr. Rudolph that the majority of the Board ought to resign.)

Dr. Rian then turned to the subject of his differences with the Board in the matter of doctrinal policy. These differences, he asserted, have existed from the beginning. Five years

ago, when Dr. Rian first became interested in the idea of a Christian University, he had been convinced that if the faculty of Westminster Seminary became a party to the preliminary conferences, the university would never materialize. When people advised him to include the faculty in the preliminary conferences, he was opposed to the idea. But he was persuaded, and the faculty were invited to take part.

At one of the early meetings, said Dr. Rian, the name of Dr. Clark was proposed as a possible Board member. The suggestion was immediately rejected. Last spring Dr. Rian was called on the carpet before the Board of Trustees and accused of not being Calvinistic enough. The main reason advanced in support of this, said Dr. Rian, seemed to be that he had supported Dr. Clark.

Differences in matters of doctrine between himself and the Board, said Dr. Rian, appeared also in the matter of nominations for Board membership. It began to appear that all the persons he himself nominated were rejected by the Board. One person he suggested was rejected, he said, ostensibly because a member of the Presbyterian Church in the U.S.A. Dr. Rian said that though he didn't favor the U.S.A. Presbyterian Church, he thought there were some good Calvinists in it.

Dr. Rian said he thought the speech of Dr. Stonehouse was a good one for making Calvin College into a university. He thought the speech of Professor Murray a good one for showing the fine personalized idea of Calvinism held by the majority of the Board.

With reference to finances, Dr. Rian said he had started out with rosy optimism. But everywhere he went he soon began to hear criticism of the men on the Board. People who would otherwise have supported the project said they didn't like the personalized interpretation of Calvinism the men on the Board held to. And when he tried to make nominations for the Board, of people he thought were Calvinists, they were rejected because they would not subscribe to this narrow personalized type of Calvinism.

So, said Dr. Rian, the only thing he could see was for the majority of the Board to resign. It should follow

the example of the majority of the Board of Trustees of Westminster, who in 1936 had resigned over differences of policy, and had left the minority to carry out the original purposes of the organization.

Mr. Moore, remarking that he was a chaplain of five years' service in the armed forces, and a member of the Southern Presbyterian Church, spoke in answer to Dr. Rian and in defense of Westminster Seminary. The solution to the problems which confront the world today does not lie, he said, in any "broad" Calvinism. If Westminster Seminary is wrong, then Dr. Machen was wrong. There is no basic difference between Westminster and Dr. B. B. Warfield of the old Princeton.

Mr. Moore said that he had learned the Shorter Catechism on Sunday afternoons by the aid of a hickory switch. He expected to be a "Shorter Catechism baby" until he died. We have all, said Mr. Moore, suffered from those who have let us down. There is no such thing as a broad Calvinism. It always lets you down. The broad Calvinists, in his own church, said Mr. Moore, deny the essential doctrines of the faith, want to destroy Westminster Seminary, and

scoff at the idea of a Christian University.

With reference to the choosing of trustees, Mr. Moore referred to certain members of his own church who had been chosen, and said it was impossible for the Board to have known them well enough to find out whether they had some narrow view of Calvinism.

Mr. Moore said that if the Association were to adopt some broad objective with no specific doctrinal position, it would not take long for unbelief to creep in. His plea was that the Association encourage every attempt to keep the whole project on the highest possible plane not inconsistent with Scripture.

As soon as Mr. Moore concluded, Dr. Stong rose and moved the previous question. This motion was not debatable, and was put and immediately carried. This action shut off all further debate, and made it impossible for any member of the Board to speak in reply to Dr. Rian.

The motion on the floor was then put and carried. And another motion was immediately put that the Association adjourn. This also carried, and the Association adjourned with prayer by Professor Murray.

More News About The Orient

The Korean Seminary

A LETTER has been received from Chin H. Kim giving us further information about the new Korean Seminary which was reported in the August 25th issue of THE PRESBYTERIAN GUARDIAN.

The Seminary has been moved from Chinha where it was first organized to Fusan. It occupies the second floor of a modern brick building formerly used as a girl's school by the Australian Presbyterian mission. Another building belonging to the same mission is used as a dormitory, but there are as yet no quarters for the faculty.

At the time of the fall opening there were forty-two students. Three are former students of Pyengyang Seminary in Northern Korea, which was closed in 1938 because of its stand on the Shrine question.

The founders of the Seminary are men from the Kyongsang Namdo Presbytery who wished to keep up an unsundered faith in their Saviour. They also desired to keep out of the temporary general assembly which has been formed by a group of Shrine worshiping politicians. The Seminary is designed to train young men and women (the women attend only as auditors) in the Reformed Faith so they may be equipped to oppose the modernism which is reported rampant in the Presbyterian Seminary at Seoul. The Kyongsang Presbytery and Cholla Pukto Presbytery are the ones which passed resolutions expressing repentance for the attitude of the church on the Shrine question.

Mr. Kim was at Fusan for the opening of the Seminary. Chaplain John Betzold of The Orthodox Presbyterian Church was also present and delivered

an address on the historic occasion. The opening sermon was delivered by the Rev. Kim Chi-sun. The Rev. Y. S. Park, Westminster graduate, is the only member of the faculty. Mr. Kim himself, because of conditions in Korea, has felt compelled to continue with the Military Government for another year.

The support of the Seminary is very limited, both spiritually and materially. Some of the presbyteries have refused to permit their members to recommend this Seminary to ministerial candidates, because of its stand. The temporary general assembly has even tried to have it unite with their other seminary, but this has failed.

According to Mr. Kim, gossip is going around to the effect that this new Seminary is being run by a group of Westminster men who are opposed to Princeton Seminary and want to make an issue in the church. He doesn't think that tells the whole story.

Religion in Japan

THE Rev. Malcolm C. Frehn, Orthodox Presbyterian Minister serving with the U. S. Armed Forces in Japan, has sent us information about present conditions in that country, especially as they bear on the Shrine question.

According to Japanese newspaper reports, attendance at the inner and outer Grand Ise Shrines during July and August of this year showed a decrease of about eighty per cent from the previous low mark registered in 1943. Offerings at the shrines have suffered in comparison.

The compounds of the Yasukuni Shrine have been converted into an amusement and cultural center. This Shrine has been a memorial for Japan's war dead. The crowds which come this year, however, are expected to turn their attention to the attractions other than the Shrine itself.

This change is described as part of the process of democratizing Japan. The families of the nation's war dead will be employed in the work of making the changes. The authorities hope that the rejuvenation of the Shrine on a democratic basis may also bring with it happier prospects for members of unfortunate bereaved families. A large business district is expected to arise in the area.

In Mr. Frehn's opinion, the de-

crease in attendance at the Shrines is very significant. The outer shrine mentioned is the Shrine of the Food Goddess, and the Yasukuni Shrine means "Nation-Protecting Shrine." Neither of these has done a particularly good job for Japan in recent years. According to a newspaper report of September 23rd, the first load of ration rice to reach Tokyo in nine months had just arrived.

How much of this change of attitude toward the Shrines is genuine is a question. To a certain extent the talk about democracy is an effort to deceive the occupying forces, and General MacArthur in particular, so that the troops will get out as soon as possible. But some of it certainly represents disillusionment with the past performance of the favorite national deities.

Another matter of interest seems to be the rise of numerous kinds of quack religions. America is not the only country where people will follow false leaders and ridiculous programs.

Certainly the situation in Japan is one where there ought to be a response to a message that carries real hope. The Modernist gospel of social brotherhood and saving oneself has nothing to offer. But the message of an actual redemption wrought out once for all by the eternal Son of God, and freely offered in the gospel to all men, is a message for which the broken hearts of the Japanese people may well be hungering. It is to be hoped that the way will soon be opened for a resumption of truly Biblical mission endeavour in that land.

DeWaard

(Continued from page 310)

most people in our day, who are possessed of vague emotions not born of truth, to understand how such hard words can come from a heart so filled with love. But go, sit at the feet of Saint Paul and through him from your Lord learn how you may discharge the difficult work to which you are called.

Often you will feel your weakness. Your inability to do all that is required of you will sometimes make you hesitant. But you will remember that your strength, which surely is not in yourself, comes from Him to

whom has been given all power in heaven and in earth. You are our professor, you are our leader in the great conflict for the truth. We will look to you and stand behind you in the ranks. But you must be first. I am using Aleph, that first letter in the Hebrew alphabet, in a way which it was not intended to be used. But the use I make of it expresses my thought. The letter is weak. Nevertheless there it stands first, and it has kept its place through the years.

Finally I charge you to be faithful to the tradition of this school, which is the tradition of the Reformed Faith. When we speak of tradition we mean just that. For tradition is a part of history. The faith which we profess constrains us to take history seriously. We cannot remain faithful to God's Word if we move away from history into the rarified air of human speculation. Moreover we do believe that there is in the Church of Christ a testimony of the Holy Spirit. Deeply convinced that the Holy Spirit guided and equipped our fathers to do the work they so gloriously did, we cannot stand apart from them. Rather we stand on their shoulders, which does sometimes enable us to see more clearly the truth they professed, and make a more precise application of it to our thinking and lives than they were able to do. The wealth we have inherited is precious to us. It is a grateful humility which makes us affirm that none take tradition more seriously than we do.

It was faithfulness to a glorious tradition which made the change of name and location necessary for this Seminary. Fortunately it is not yet necessary to remind ourselves of the history of this school. But for our present purpose it will be useful to recall the "three great central convictions" which determine the character of this Seminary. They are "first, the Christian religion, as set forth in the Westminster Confession on the basis of Holy Scripture, is true; secondly, the Christian religion requires and is capable of scholarly exposition and defence; third, the Christian life is founded upon Christian doctrine as set forth in the Word of God." These "great central convictions" were not for the first time discovered in God's Word a few years ago. The content as well as the very words in which these convictions are expressed have a history.

Compare with these "three great central convictions," the words of William Henry Green, spoken in response to the congratulatory addresses made when he had completed fifty years of service. "Princeton Seminary stands, as it has always stood, for fidelity to the Word of God and the standards of the Presbyterian Church. At the same time it stands for the highest grade of Biblical and theological learning. It welcomes all the light that can be thrown upon the Scriptures from every quarter, and does not shrink from the application of the most rigorous tests to the question of their origin or the nature of their contents. Convinced by the most abundant evidence that these Scriptures are the infallible Word of God, and that their teachings are the utterances of divinely sanctioned truth, this Seminary has always maintained that sound learning will go hand in hand with implicit faith in this sacred volume.

"It was upon this basis that Princeton Seminary was originally founded. It was with the unanimous purpose of establishing an institution where this cardinal position would be firmly held and faithfully inculcated that the Presbyterian Church resolved to plant here this its oldest Seminary. This was the unwavering faith of those who were most directly instrumental in drafting its plan, in laying its foundation, in giving shape and direction to it in every respect at the outset of its career. This was the fixed and intelligent conviction of its first professors. The splendid quaternion of teachers, Doctors Archibald Alexander, Samuel Miller, Charles Hodge, and Addison Alexander were the glory and crown of this Seminary in former years, gave it its reputation before the church and the world, and in the protracted period during which they were spared to guide its affairs and to conduct its instruction, stamped their own character upon it, as I trust, indelibly. Under them Princeton theology gained a definite and well understood meaning which, it is to be hoped, it will never lose, from which it will never swerve."

These words setting forth the tradition of this Seminary gain weight from the speaker as well as from the time in which they were spoken. It is a real joy to charge you to be faithful to this glorious tradition, not only because it is a true tradition founded

in the Word of truth itself, but also because you will find much help here in the discharge of your duty. Here is wealth, talents given to you to gain other talents. You will be faithful to this tradition only if you develop it and enrich it. You must draw the lines straighter than our fathers were able to do, you must look deeper into the truth than they could, and you have not the same enemy to face they faced so courageously. Time moves on. To repeat their work precisely as they did, would not be working with the wealth you inherit,—it would be a dead orthodoxy as destructive of living faith and of this glorious tradition as unbelief in the Word of God itself is.

\$10,000 Fiction Contest

THE Zondervan Publishing House has inaugurated a ten thousand dollar International Christian Fiction contest to secure evangelical Christian novel material. There will be three prizes for the best manuscripts submitted between now and December 31, 1948. First prize will be \$7,500, second prize \$2,000 and third \$500. Further information may be obtained by writing direct to the Zondervan Publishing House, Grand Rapids, Michigan.

Missionary Conference At West Collingswood

The Sixth Annual Missionary Conference of Immanuel Orthodox Presbyterian Church was held on October 11-13. Speakers included the Rev. Austin Paul of the Africa Inland Mission, the Rev. E. W. Ayton of the China Inland Mission, Miss Marjorie Clark of the Covenant Church of Bridgeton, who is a missionary to South America, Miss Margaret Sproul, who is a member of Immanuel and a missionary to Kentucky, and the Rev. Glenn R. Coie of Knox O. P. Church of Silver Spring, Md.

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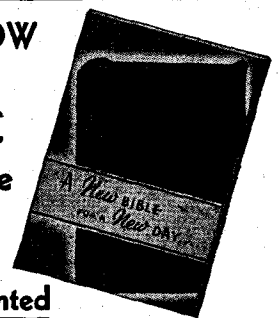
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