

The Presbyterian Guardian

November 25, 1944

VOLUME 13, NO. 21

J. Gresham Machen
Editor 1936-1937

One Year—\$2.00

Published Twenty-three Times a Year

Ten Cents a Copy

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We Journey to Palestine

A New Series of Christian Travelogues: WALKS IN AND ABOUT JERUSALEM

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

Assistant Professor of Old Testament in Westminster Theological Seminary

IT WAS a small steamer, and it carried a number of people who were making a "tour" of Europe and the Near East. These people came from different walks of life, and varied indeed were the backgrounds and interests which they represented. They had just been to Egypt and were quite impressed with the magnitude of its monuments. Now they were approaching Palestine, and the ship was to remain for three days in the harbor at Jaffa, while the tourists "did" the Holy Land.

At the end of the first day a number returned to the ship disappointed. "There is nothing to see in Jerusalem", they said; "that is, nothing but old churches. Egypt is far more interesting than Palestine". They spent their remaining two days on shipboard, rather than bother further with the Holy Land.

Readers of THE PRESBYTERIAN GUARDIAN will doubtless find it difficult to believe that such a thing could happen. And indeed, it is hard to conceive of anyone not wishing to visit Palestine. However, when a man is a stranger to the Bible at home, it is not likely that he will be particularly impressed with Biblical scenes abroad. The Christian, however, longs to see this land, because it is the place where sacred history occurred. Here God actually talked with men. Here there lived and died and rose again the Saviour of sinners. Surely the Christian heart must yearn to visit such a land!

It is the purpose of this series of articles to take the

reader upon a personal visit to Jerusalem. I was privileged to live in Jerusalem for the greater part of a year, and I would like to tell you about the city as I beheld it. I left the United States on the 19th of August, 1929, and was abroad for nearly two years. To me there is no city which can compare with Jerusalem in fascination and interest, and I would endeavor to convey some of this interest to you.

There are many ways of reaching Palestine from the United States. I was to sail from New York on the French steamer *Asia*, a ship of some ten thousand tons. The third class ticket read, "New York to Jaffa, *Asia*". Third class accommodations were none too good, but to one who had just been graduated from the university, the ship seemed to be filled with interest and adventure.

About mid-afternoon we left New York and by sunset the coast was dim in the distance. The next day we stopped for a few hours at Providence, and then headed eastward into the Atlantic. The sea was fairly calm, and continued so for the entire trip. A strong breeze was blowing and the sun shone brightly upon us. I was struck with the deep blue of the water and the beauty of the clear spray as the ship plowed her way onward. Flying fish skimmed over the surface of the ocean, to disappear again with a splash. The *Asia* rolled slightly, and some of the passengers had a touch of seasickness. But to me the ocean became more and more attractive,

and I spent hours at the bow of the ship as we went on, on, and on.

The passengers in third class were interesting. A few were on their way to the Azores, the first stop. Some were journeying to Greece, others to Turkey, others to Roumania, and the greater part to Palestine and Syria. It does not take long to become acquainted on shipboard. I listened eagerly to the tales of the Arabs about Palestine and Arabia. We whiled away the time playing chess—and there is no better place to learn chess than upon the deck of a slow-moving ship.

Here, too, I began my first lessons in Arabic. The Arabs were gracious and taught me the names of various objects, and how to ask and answer questions. For good measure, I picked up a smattering of Turkish also.

Our journey was interrupted by two stops at the Azores. Seven days had passed in sailing from New York to the Azores. The night before we were to arrive, excitement and happiness reigned over the entire ship. So, at least it seemed. But during the night a young girl committed suicide by jumping off the stern of the ship. Our spirits sobered by that tragic event of the night, we arrived early in the morning at Angra, our first port on the Azores islands.

We were in a different world. New York and its skyscrapers existed, as it were, only in the imagination. The sidewalks upon which we now walked were made of small stones, cleverly set together, to form unique designs. Mark Twain had once written about those sidewalks. Ox-carts were moving slowly over the rocky streets. People stopped to stare after us and to comment in Portuguese. The houses had tiled roofs. A great cathedral stood before the plaza. All was different. America was gone. This was my first taste of the old world.

When the ship finally left the Azores, darkness had set in. The moon had risen high and sent a broad path of silver over the smooth black water of the ocean. The outline of the islands had soon disappeared, and we sat on the deck of the ship, talking over our experiences of the day. Everyone had fruit in abundance, which had been purchased on the islands. The air was warm and we enjoyed to the full the beauty of the evening.

On such a journey, anticipation is high. We were looking forward to passing through the Straits of Gibraltar. Other ships were now seen, heading in the same direction as we. Then, at last, we saw far ahead the high rock, resting as it were upon mist. Closer we came, and the shore line both to the north and the south became visible. Europe and Africa in one glance! The end of the ancient civilized world! We were reversing the course of empire. From out that vast unknown we came to explore the ancient Mediterranean coast, which was once the center of the world.

Its ancient glory is not yet departed. The writings of Greece and Rome, the works which truly may be called "classic", still influence the mechanized, streamlined civilization of the West. And more important, thousands of men and women, living beyond the pillars of Hercules on the new continents, yet turn to a Book which came from the easternmost shore of the Mediterranean and cling to the words of that Book as to the very words of God, whose words indeed they are.

One who was about to sail eastward through the Straits of Gibraltar might well pause to reflect. Behind lay the Western world, with its scientific, mechanical personality. Nowhere upon earth had material blessing and prosperity appeared as in America. What then could America have to do with this romantic world whose shores were

bathed by the waters of the Mediterranean? There were some who would say that America should have nothing to do with this ancient world. We are sufficient unto ourselves, they would tell us. Forget Latin and Greek cultures, and particularly forget that oriental Book which has come from Palestine! But somehow such advice, designed to be practical, is found to be very impractical. There is more to life than gadgets and inventions and the "scientific" method. Without the knowledge of the glories that were Greece and the grandeur that was Rome, we are impoverished indeed. But without the knowledge of the oriental Book of Palestine, we and our entire civilization are lost. We could conceivably do without the knowledge of Greece and Rome. We would indeed be impoverished, but we could conceivably exist without the ancient classical world. We cannot, however, possibly exist without that oriental Book, for while the glories of Greece and Rome were human glories, and their wisdom was human wisdom, the oriental Book is the Word of God which is necessary for all men at all times.

Let no one, then, in our modern utilitarian age, speak slightly of the Bible. For while this Bible is oriental in character, it is also divine. And the West may well travel to the East to learn more about that ancient milieu in which Biblical history occurred. Our civilization, divorced from the Bible, has brought about two of the most ghastly wars that the world has ever seen. We have toyed with atheistic evolution and destructive Biblical criticism; we have placed our emphasis upon life and results rather than upon doctrine and truth—and a catastrophe of tremendous proportions has come upon us. We are lost when we seek to live apart from the Holy Bible which God revealed to men in the ancient oriental world.

As the ship approached the Straits of Gibraltar, many fish could be seen. One big shark came close to the steamer and turned over, revealing a savage-looking mouth. Steamers were sailing close by, and the shore line was clearly visible. Soon, however, we had passed through the Straits, and were then sailing on the Mediterranean.

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The Parable of the Hid Treasure

A Meditation on Matthew 13:44

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THE parable of the hid treasure, like its near parallel, the parable of the pearl of great price, has usually been understood to illustrate the supreme value of the kingdom of God to the individual soul. "The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

Two Differing Interpretations

Against this view traditionally held in the church, that our parable presents the kingdom as the highest good to be possessed by the individual believer, there is another view held by a few commentators in the past and by a good many Bible teachers today. According to this other view, the man who finds the treasure and buys the field is the Lord Jesus, who gives His blood as the purchase price (I Pet. 1:18). The treasure is regarded as Israel, especially Ephraim. The lost tribes are hidden in the field, which is taken to be the world. The joy of the divine Finder and Buyer echoes that of the prophets who foretell Israel's restoration. In support of this view, it is objected, to the traditional one, that the sinner has nothing to sell and cannot buy Christ anyway.

Let us keep this view in mind as we set forth the traditional one. As we examine the parable we can determine which view is more natural and less forced, and which one better suits the context and related Bible passages.

Our Parable in Its Context

Only Matthew gives us the parables of the hid treasure and the precious pearl. Preceding them is the Saviour's explanation of the parable of the tares. Following them is the parable of the drag-net.

In contrast to the parables that precede and the one that follows the parables of the treasure and the pearl, these latter do not speak of the organization or spread of the kingdom, as such, but as it comes into the personal life of man. Consequently, the kingdom of heaven does not stand

here primarily as the organized realm of God, but rather as the highest good of man, as we have it in the beatitudes. We are shown therefore how man may share in the benefits of the kingdom. We are also told that these benefits may not be contaminated by lesser things. To acknowledge God's kingdom means to exclude all lower allegiance.

The relation of our parable to other scriptures about the kingdom is well set forth by Dr. Geerhardus Vos: "The inestimable value of the kingdom from man's point of view finds clearest expression in the parable of the treasure in the field and the pearl of great price. In both cases it is emphasized that the finder sells all his possessions in order to secure this one transcendent good, compare Matthew 19:12; Mark 9:43-47; Luke 18:29. That God himself regards the kingdom in this light appears from the fact of his having prepared it for his own from eternity, Matthew 25:34. The preparation from eternity shows, that the kingdom is the supreme embodiment of the divine gracious purpose. Hence also the kingdom is said to be 'inherited.' Because the kingdom thus included all that is truly valuable and precious, our Lord in connection with the kingdom-parables pronounces the disciples blessed who see and hear the truth concerning it. In doing this they are brought into immediate contact with the fulfilment of all the Old Testament promises. What many prophets and righteous men in vain desired to see and hear, is theirs in actual possession, Matthew 13:16, 17" (*The Teaching of Jesus Concerning the Kingdom of God and the Church*, 2nd edition, 1903, pp. 128, 129).

The Custom of Hiding Treasures

Among the ancients, stores of wheat, barley, oil, and honey were often hidden in the fields (Jer. 41:8). In times when there were no banks, in the modern sense, treasures of money were often similarly hid (Job 3:21). The slothful servant hid in the earth the one talent assigned to him (Matt. 25:25). Even now, in unset-

tled and semi-civilized countries, riches may thus be hidden to protect them from near or far marauders. Thus in almost any field there was a possibility of hid treasure. Some people seem to have made a business of searching for such deposits (Prov. 2:4). Even in modern times, the Arabs are said to be keenly alive to the chance of finding such buried store. And Robert Louis Stevenson's *Treasure Island* gives us an unforgettable account of the thrill and romance of searching for pirate gold.

An Ethical Point in the Parable

It seems questionable to us that the man who found the treasure bought the field without informing the owner of his discovery. But the ancients, both pagan and Jewish; are not clear or consistent in discussing such cases.

W. Arnot refers to a case in modern times, that of the celebrated mineral deposit at Torbanehill, near Bathgate, in the county of Linlithgow. A man discovered that coal or some other valuable mineral lay in a field. He bought a mining lease on the property, not revealing, perhaps not knowing, how rich it was. When he began to become wealthy, the original proprietor sued for the dissolution of the lease. The action was famous all over Europe. Similar cases have occurred in the United States and Canada in regard to oil and copper deposits.

In our parable, however, our Lord does not enter into the question of the ethics of the man's action. This is not the point of the parable. The point is the joyous willingness of the man to sacrifice everything to gain the treasure which he had found. So it is irrelevant to inquire here: Was the man justified in concealing his find?

Analysis According to the Traditional View

The parable speaks first of the kingdom of heaven. This kingdom is an order or state of things in which God is king, and His will supreme. The kingdom is now in an inwardly-spiritual development, the kingdom of grace. This will come to a catastrophic

termination and merge into the kingdom of glory. Christ came to bring in the kingdom, and to extend it on earth. Our parable shows how a man can enter it, and how it can enter a man, and on what conditions.

Comparing the kingdom to a treasure suits many Bible parallels. Our Lord tells us to lay up treasures in heaven rather than on earth (Matt. 6:19-21). The good man's thoughts and motives are the good treasure of his heart (Luke 6:45). Every true disciple of the kingdom is like a householder who has in his treasury many things new and old (Matt. 13:52). Believers carry the gospel in their finite and imperfect hearts as a treasure in earthen vessels (II Cor. 4:7). In Christ are the treasures of wisdom and knowledge hidden (Col. 2:3).

In what sense was the treasure hid? It was hid in the sense that it was not obvious. It was likely to be overlooked. Our Lord uttered things hidden from the foundation of the world, things He alone was able to see (Matt. 13:34). Of Him it was said that He had no form nor comeliness, and no beauty that we should desire Him (Isa. 53:2). And the gospel of Christ crucified is God's wisdom in a mystery, which God alone could reveal (I Cor. 2:6-10).

The treasure was hid in the field. What is this field? It is not necessarily the world, as in verse 24, but represents merely that which contains the treasure. "In whatsoever connection it is that a man first discovers Christ, and has a glimpse of his salvation, that to him is the field . . ." (W. M. Taylor, *The Parables of Our Saviour*, 1886, p. 74).

The man found the treasure. He came upon it unexpectedly. Here, it has been said, Christ is found of one who sought Him not, as by the woman of Samaria, the jailor at Philippi, and the centurion at the cross.

The man concealed his new-found treasure, for fear someone else would take it. Premature assertion would be fatal. The new believer finds salvation a sacred and delightful treasure. His religious experience may not be easy to share. A Scriptural parallel has been found in Paul's statement in Galatians 1:17, "Neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus".

Overjoyed, the man in our parable goes, sells all his possessions, and buys the field. He is willing to renounce

everything for the gospel. In sad contrast to this is the great refusal of the rich young ruler, who was not willing to sell all that he had, and give to the poor, and to come, and follow Christ (Matt. 19:21, 22). Our Lord gave similar counsel to His disciples (Luke 12:33). Such renunciation, even bearing the cross of self-denial, is required for one to possess the kingdom (Matt. 10:38). Thus Moses had chosen the reproach of Christ in preference to the treasures of Egypt (Heb. 11:24-26). Thus Matthew renounced wealth, Barnabas lands, Paul position.

Note that the man in the parable does not buy his salvation, but gives up everything that stands in the way of getting it. "They who embrace Gospel-offers, upon Gospel-terms, buy this field" (Matthew Henry).

We need feel no difficulty with the traditional interpretation because in it the obtaining of the kingdom is compared to a purchase. Such spiritual purchases are common in the Bible. "Buy the truth, and sell it not; yea, wisdom, and instruction, and understanding" (Prov. 23:23). Isaiah speaks of buying the water, and wine, and milk of God's blessings without money and without price (55:1). Concerning spiritual grace the wise virgins say to the foolish: "Go ye rather to them that sell; and buy for yourselves" (Matt. 25:9). And the risen Christ says to the church at Laodicea: "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see" (Rev. 3:18).

Main Stress of the Parable

Thus through every detail of the parable, its main point becomes clearer: the kingdom is supremely valuable, and the man who realizes this will joyfully part with all to obtain it. This shows the reasonableness of the sacrifice for the kingdom that Jesus required, even to the extent of giving up father or mother. Just as wisdom is more precious than rubies, so the kingdom outweighs all other values (Prov. 3:15; 8:11). This explains such experiences as those of Paul, who counted even those things that were gain to him as loss for Christ, and all things but loss for the excellency of His knowledge (Phil. 3:7, 8).

Lessons for Us

As we meditate on this parable these applications come to us personally:

(1) The kingdom of God is the highest good. Let not material possessions or cultural attractions on this earth dull our perception of this truth (Rom. 14:17).

(2) Christ, who by His perfect obedience and penal sufferings in our stead purchases for us the kingdom blessings, is our greatest treasure. We should love Him supremely.

(3) No one finds the kingdom by mere chance, but one rather may suddenly see the truth by the light of God's grace, as the Holy Spirit applies the Word of salvation. The gospel indeed may come with power and blessing to the careless or recalcitrant, as it did to some hearers of the faithful parson in Goldsmith's *The Deserted Village*:

"Truth from his lips prevail'd with double sway,

And fools who came to scoff, remain'd to pray".

(4) While the action of God's grace is a mystery, man is responsible for accepting the gospel. And, like the children's game of "hot" and "cold" in regard to something hidden in a room, the sinner may be near the treasure and not quite find it (Mark 12:34).

(5) We should continually be ready to renounce all else for the kingdom, and rejoice, even in tribulation, by reason of God's great gift to us. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (I Pet. 1:3-5).

The Warfield Books

WE HAVE just received a letter from the Oxford University Press, publishers of the nine books by B. B. Warfield now being offered at unusual savings by THE PRESBYTERIAN GUARDIAN. "After you called this morning", said the writer of the letter, "I took the matter up with our manufacturing man, who had just received

a letter from the bindery. They explained that the Warfield books are scheduled to come through the week of December 1st. I am sure this information is quite dependable and hope it will give you something to work on".

THE PRESBYTERIAN GUARDIAN is quite helpless to do anything more in the way of speeding up delivery of these long-awaited volumes. If the promises of this letter are fulfilled, there will be ample time for delivery before Christmas of all copies previ-

ously ordered. If once again the bindery disappoints us, pre-Christmas delivery will be extremely doubtful though not impossible.

We know that the books are worth waiting for. However, if any person wishes to cancel his order, we shall make immediate refund of his remittance so that other Christmas purchases can be made. We regret this delay even more than do our customers, and we assure them that we shall continue to do our best to make satisfactory delivery to everyone.

classroom. However, before this plan could be executed it became apparent that a number of "outsiders" desired to send their children. To accommodate the children from the so-called outside, it became necessary to begin with two classrooms.

The Los Angeles Christian School is only three years old. It was built for the youth of the Los Angeles Christian Reformed Church. No particular efforts, as far as I know, were put forth to interest those outside the church. Today almost one-half of the pupils are outsiders—the principal's estimate is forty per cent. We were informed that for lack of room a considerable number of pupils coming from the outside were denied entrance.

In Maywood, a suburb of Los Angeles, Mrs. A. W. Erickson, the wife of a minister and herself a teacher, felt led to provide Christian instruction in view of the poor education which the children of her church were receiving in the public school. Feeling that she was acting in accord with the will of the Lord, she proceeded in faith, having little means at her disposal. The Lord made it possible for her to build a four-room Christian school. On the outside wall the words "CHRISTIAN SCHOOL" are painted in large letters, clearly visible from the street. This advertisement was evidently all that her school needed to fill it to capacity in a comparatively short time. The four small rooms are crowded with an enrollment of one hundred and twenty people. About half of the pupils are from her local church and the other half come from who knows where.

While in California we visited three Lutheran schools. In spite of their Lutheran emphasis upon catechetical instruction in the day school, many non-Lutheran pupils request admission to their schools. Although some were admitted, many had to be barred.

Why this unusual interest in Christian education from the so-called outside at the present time?

A Cause of Pupil Influx

The following incident is an answer to the question, Why the present influx?

Recently a stranger—the father of a child—called on the president of one of our western Christian school boards. He wanted to know whether he could enroll his child in the local Christian school. The president of the board, Mr. S., asked, "Are you willing

Progressive Education

By MARK FAKKEMA

General Secretary of the National Union of Christian Schools

PART THREE

Its Effect on Christian Education

WHAT has been the effect of "progressive" ideas upon our Christian school system?

Whether we are aware of it or not, all of us teachers who have been trained in this day and age have been influenced by the philosophy back of "progressive" education.

As Bible thought assumes creation, so modern thought assumes evolution. Being children of our age, we teachers can no more free ourselves of the influence of sugar-coated "progressive" ideas than John Public can escape the pernicious influence of evolutionary thought in popular writings today. This is so for the simple reason that "progressivism" in education is evolution applied to education.

To make light of the ideas peculiar to the "progressive" school, with the remark that these ideas have been exploded long ago, is to commit the folly which many Christian educators made a generation ago when they contended that evolution should not be taken seriously for it had been disproved by experts. Despite ample proof of the untenableness of the evolutionary theory, this theory, disproved a hundred times over, today completely dominates popular education as well as popular thought in general. It does so not because it is based upon objective fact but because man by nature is a fool saying in his heart, "There is no God who created this world".

Evolution, which is essentially "scientific" humanism in revolt against

divine creation, is likely to control popular thinking as long as God-denying humanism sways the heart of natural man. "Progressive" education, which is essentially educational humanism in revolt against divine authority, is likely to cast its sickening blight upon the field of education as long as God-ignoring, pupil-centered ideas tend to captivate the evil hearts of man-centered educators.

Let us be on our guard. Let us not minimize the subtle, diabolical character of "progressive" education. To close our eyes to its sinister threat to education—to our Christian education—is to ignore a most formidable foe. And to be inclined to defend the "good there is in it" is to show our readiness to give comfort to a soul-destroying enemy already within the camp.

Our purpose in this writing, however, is not to call attention to the direct effect which "progressive" education has upon our Christian school system. Our chief concern is to focus attention upon the indirect effect which "progressive" education has upon that movement.

Its Indirect Effect

Of late there has been a notable increase in enrollment in some of our Christian schools from homes which evidently are interested in Christian training for other than religious reasons. As evidence of this fact we call attention to the following:

Hanford, Calif., opened its Christian school only six months ago. The original plan was to provide instruction which would call for only one

to pay the tuition?" After being informed of the amount of the tuition, the stranger assured Mr. S. that he would gladly pay this amount and do so promptly. Mr. S. thereupon asked him what his occupation was and why he wanted to enroll his child in the Christian school. Said the stranger, "I am a teacher in one of the local public schools, and I do not want to expose my child to the kind of instruction which is now given in the public school".

There are thousands of parents who are highly displeased with "progressive" education—especially that phase of it which concerns the self-expression of the pupils. Many of these parents are casting about for better instruction. In many cases the desire to transfer children to a Christian school springs from their dissatisfaction with "progressive" education—not from their love for Christian education.

The Problem of the Non-Christian Pupil

What is wrong with a pupil influx from the outside, which is prompted by educational rather than religious motives?

It takes two Christians to make a Christian home. If the husband is a Christian and the wife is not, we can hardly speak of a Christian home. It also takes two to make a genuine Christian school—a Christian teacher and Christian pupils. In so far as a Christian school has a sizable group of non-Christian pupils, we cannot speak of a Christian school in the sense that our schools are Christian.

Our Christian schools are covenant schools. That is to say, they are implications of covenant obligations assumed by parents. A Christian school is evidence that parents wish to meet these obligations. In so far as pupil enrollment is not motivated by a desire to fulfill covenant obligations, the school falls short of its intent and purpose.

A Christian teacher in a public school giving Christian instruction does not necessarily make a Christian school in the covenant sense of the word. Our Christian schools are schools for covenant children. And a school can then only be said to be a school for covenant children when it is a school of covenant children.

If a school has Christian pupils and non-Christian pupils, and if its instruction is adapted to Christian (covenant) children, such instruction will

be ill-adapted to the non-Christian (non-covenant) children. If on the other hand the instruction is adapted to the spiritual needs of non-Christian (non-covenant) children, such instruction will be ill-adapted to the needs of Christian (covenant) children.

A good Christian teacher can give good instruction to the Christian pupils of her class. She can also give good instruction to the non-Christian pupils of her class. But she cannot do both at one and the same time. The two pupil groups belong to two fundamentally different classes. To try to teach both at the same time would be like trying to teach the same lesson to two pupil groups that are on two entirely different intellectual levels. We can have a good Christian school and a good mission school, but we cannot have both in one and the same room and taught by one and the same teacher at one and the same time.

The educational problem connected with teaching school groups whose pupils comprise Christian and non-Christian elements is not confined to the four walls of the classroom. A principal of one of our California Christian schools which has a high percentage of non-Christians expressed himself regarding this problem in this way: "Education is not confined to the classroom. Social contacts on the playground comprise an important part of the child's education. On Monday morning, while on the playground, some of my pupils from the outside discuss what they saw and heard while attending the show on the day before [Sunday]. The social contacts outside of the classroom thus tend to break down what we are trying to build up within the classroom".

Another matter should be mentioned in this connection. One of the greatest evils besetting our Christian home, our Christian church, and the Christian school of the next generation, is the evil of mixed marriages—marriages between Christians and non-Christians. The evil of mixed marriages is entitled to much more serious consideration than is now given to it by church leaders. When we study this problem, we will find that one of the causes of mixed marriages is mixed schools.

By way of pointing out that pupils must be classified spiritually as well as mentally, permit us to add a word of personal testimony. In the years that we have served as general secretary of

the Union, we have addressed upwards of a thousand pupil groups. In our talks we invariably seek to elicit voluntary responses. The responses which we received from groups having both Christian and non-Christian pupils is most revealing. We would have little difficulty in picking out those who come from non-Christian homes. This lends support to the idea that Christian and non-Christian pupils, however similar in mental development, spiritually speaking are two entirely different types of pupils. We are confident that our experience can be corroborated by the experience of all Christian teachers who seek to give distinctive instruction to mixed groups.

Religiously, the two groups of the mixed school have two fundamentally different backgrounds. They manifest two fundamentally different outlooks upon life. They speak two fundamentally different languages. In short, they are two fundamentally different spiritual groups. To treat the two groups as though they were one is bound to do an injustice to either—more likely to both. Sound pedagogical principles demand that classes of different intellectual levels must be taught differently. What is true of different intellectual levels is no less true of different spiritual levels. The old Greek philosophers expressed a profound truth which is applicable here: "The essence of equality is to treat unequal things unequally".

(To be concluded)

VINELAND CHURCH HOST TO MACHEN LEAGUE CONFERENCE

THE Fall Conference of the Machen League of South Jersey was held at the Covenant Orthodox Presbyterian Church of Vineland on Friday evening and Saturday, October 13th and 14th.

On the opening evening the Rev. Glenn R. Coie of Silver Spring, Md., addressed a group of about sixty young people and adults on the subject, "Courage in a Crisis". Following this, motion pictures of the 1944 Quarryville Bible Conference were shown.

Members of the host church graciously supplied overnight accommodations for the delegates.

On Saturday morning the Rev. Clifford S. Smith of Bridgeton spoke

on "Dr. Machen and the Machen League" and Miss Margaret E. Hunt brought a missionary message. The morning session was concluded with a discussion period led by Miss Jane Mullen of the Vineland church. After a time of recreation, the final address

of the conference was delivered by Mr. Coie.

Although attendance was somewhat less than at previous conferences, the enthusiasm of the delegates and the excellence of the addresses more than compensated for the lack of numbers.

The Culture of Confucius

"Faiths Men Die By"—PART 9

By the REV. ROBERT S. MARSDEN

CONFUCIANISM is the maker of the Chinese people"—so reads an ancient saying. Certainly one cannot begin to understand China without an adequate knowledge of its dominant religion. Confucianism is the only ancient culture of significance which has maintained itself until the present day in an unbroken sequence in the life of a great nation. It is more accurately designated a "culture" than a religion, for Confucianism itself knows no gods.

Confucianism is the Western name of the dominant religion of China, a religion which claims the adherence of about three hundred million people. To be sure, not all of that number are exclusively Confucianists, for many of them may also claim to be Buddhists and Taoists. We who are Christians properly think of our religion as claiming our undivided allegiance, but the adherents of many other religions are content to take what they consider the "good" from several religions. They are not at all sure of the truth of any of their religions and have no objection to embracing the most contradictory religious tenets in the hope that some of them may be right. Many of the votaries of Confucianism would be satisfied to become "Christians" if they could hold on to their traditional religious practices. It is Christianity's exclusivism which has been the stumbling-block to many of them, and they seem not to be able to understand why it is necessary to trust in Christ alone for salvation.

Confucius was born in 551 B.C., and was the contemporary of a number of leaders of thought in the Western world. He, however, was distinctively Chinese, and there is no evidence that his wisdom was influenced by foreign thought. He began his career as a teacher at the age of twenty-two, and for the remaining fifty-one

years of his life he traveled widely through China, endeavoring to teach others what was good. He was appointed governor of a city where he attempted to put into practice his precepts. Resigning his office under pressure from those who were jealous of his abilities and success, he spent thirteen years in travels, returning to his city when he was sixty-eight years old. He spent the time from then to the end of his life editing the books which comprise the Chinese Classics.

These Classics, which consist of nine books, five edited by Confucius and four edited by his disciples over a period of several hundred years, still dominate the life of China. Attempts of ancient emperors physically to destroy the books themselves were no more successful than attempts by the modern Chinese Communist movement to destroy the influence of those books. The books are not very large, running to about fifteen hundred octavo pages, and are thus smaller in size than our Bible. In them we find the ethical ideas of Confucianism, which as a religion concerns itself scarcely at all with the after-life but almost wholly with the present life on earth. Confucius did not allow himself to speculate upon the future—he interested himself entirely with the present. In his personal life, he paid scrupulously correct homage to the ancient gods, and by his example he encouraged his followers to do likewise, but he was essentially an agnostic.

Confucianism is chiefly a system of morality characterized by doing one's duty in accord with the law of one's nature. The presupposition of that morality is that man is essentially good and that the evil he does can be overcome with the good. He is to do good not for the sake of any god, but for its own sake. There is an ever-present "ought" in the consciousness of the

Chinese, but there is no real motivation urging him on to do what he "ought".

The Chinese has a high sense of what is "right", but he has no standard by which he judges right, save the tradition of Confucius.

The cardinal virtue of the Confucianist is *jen* (pronounced "ren"). The ideograph by which this is represented in Chinese writing is very interesting. It represents a man from whom extend two parallel lines—it is man "on the level". *Jen* may be defined as an inward and spiritual love for all mankind of which *i* (pronounced "ee")—what is right to do—is the outward and visible manifestation. *Jen* is the very foundation of the unselfish life; it is the sum of all good qualities such as gravity of demeanor, earnestness, firmness, kindness, dependability, modesty, simplicity and sincerity. Virtue may be summed up in the negative "golden rule" of Confucius: "What you do not like to have done to yourself, do not do to others"; in a word—virtue consists of reciprocity. *Jen*, which is the sum of all virtues, includes *i*, what is right to do. Elaborate rules are laid down defining one's duty toward one's neighbor, loyalty to rulers and the state, faithfulness to one's family, and justice to mankind. *I* is the standard of right, which to see and not do is cowardice. "The noble man takes *i* as his foundation principle, reduces it to practice with all courtesy, carries it out with modesty, and renders it perfect with sincerity".

Jen also includes knowledge, understanding, experience, wisdom and insight. Confucius said, "I will not grieve that men do not know me; I will grieve that I do not know men". True knowledge is, "when you know a thing, to recognize that you know it, and when you do not know, to know that you do not".

Truth, especially truth in speech, is comprehended in the Chinese idea of *hsin* (pronounced "shin"). The ideograph for *hsin* is likewise interesting—it is the one for "man" and the one for "word"—a man of his word. *Hsin* is necessary to all; in government it goes with attention to business, economy in expenditures, love of the people, and their employment on public works at the proper seasons. Confucius feels that when one has *hsin* himself, he will beget it in others, for, we must remember, he thought mankind essentially good and needing only a proper example.

The virtue that looms largest in Confucianist thought, however, is that of *li*—ceremonial politeness. No one can understand Chinese thought without taking into large account the domination of the Chinese character by *li*. What Confucius intended to be an expression of the inward calm and balance of the perfect individual, soon degenerated into a formal propriety which often further degenerated into hypocrisy. "Always and in everything let there be reverence; with the deportment grave as when one is thinking, and with speech composed and definite. . . . Pride should not be allowed to grow; the desires should not be indulged; the will should not be gratified to the full; pleasure should not be carried to excess. Men of talent and virtue can be familiar with others and yet respect them; can stand in awe of others and yet love them. . . . Do not seek for victory in small contentions; do not seek for more than your proper share. . . . In observing the rules of propriety, what is right should be followed. . . . To cultivate one's person and fulfill one's words is called good conduct. . . . The course of duty, virtue, benevolence, and righteousness cannot be fully carried out without the rules of propriety . . . nor can the duties between ruler and minister, high and low, elder brother and younger, be determined . . . nor can majesty and dignity be shown in assigning the different places at court, in the government of the armies, and in discharging the duties of office so as to secure the operation of the laws. . . . Therefore the superior man is respectful and reverent, assiduous in his duties and not going beyond them, retiring and yielding, thus illustrating the principle of propriety".*

* See "Faiths Men Live By—Confucianism", by John Clark Archer.

The State of the Church in Liberated France

CORDIAL relations between the de Gaulle government and the churches in France were predicted by Dr. Marc Boegner, president of the French Protestant Church Federation, in a London interview with Sidney C. Lucker, correspondent of Religious News Service. The interview provided the first authoritative summary of the church situation in France since the liberation.

"The government is anxious to maintain good relations with the churches", Dr. Boegner declared. "General de Gaulle and his government are supported by almost all French Protestants".

Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given political responsibilities, but this can only be temporary, the Protestant leader declared.

"The National Council of the Reformed Church recently decided that the filling of political offices by Protestant pastors can only be a provisional measure. Meanwhile, Protestant pastors have the confidence of their fellow citizens, and the position of the Protestant church is extremely good".

Discussing church developments since the liberation, the French churchman revealed that assurances have been received from the de Gaulle government that the law of 1942 which permitted churches to receive legacies and bequests will be retained. Meanwhile, some difficulties exist, particularly in regard to religious instruction in schools.

Dr. Boegner recalled that the Petain government had given large subsidies to Roman Catholic schools, and had placed state-paid chaplains in all lycées and colleges. The latter measure has, however, he said, been modified by a decision of the new Minister of National Education. Chaplains will continue to go into schools to give religious teaching, but only if parents ask for it, and they will not be paid by the state. No lessons will be given in official secondary schools on Thursdays, and children will be permitted instead to go to their parish churches to receive religious instruction.

Turning to the need for reconstructing war-damaged or destroyed churches, Dr. Boegner stated that the churches were confident they would receive a certain amount of financial help from the government, but he was unable to say how the help might be given.

"We must make a great effort", he said, "to reestablish our faculties of theology. Of the faculties of Strasbourg, Montpellier, and Paris, the latter is the most important. During the war, Strasbourg was transferred to Clermont Ferrand".

During the war years, Dr. Boegner stated, it was impossible to buy a single book for faculty libraries, and at present no paper is available for

publishing books, nor is there money to buy books abroad for either theological faculties or pastors.

"Many pastors", he added, "whose homes were bombed, have lost their entire library, and our religious press, of course, was completely suspended as the years went by. However, only last week I obtained authorization to publish a Protestant paper, *Christianisme Au Siècle*".

The work of the Protestant Sunday schools has suffered badly because of the dispersal of children from certain parts of the country, Dr. Boegner said. Citing his own Sunday school as an example, he declared that formerly he had had three hundred twenty-five pupils, but a few weeks after the war started only eight were left. Since the liberation the number has increased to two hundred twenty-five.

The Protestant churches, Dr. Boegner announced, are planning a big evangelistic campaign in cities and suburbs, to be opened November 19th. Protestant missionary work in other lands will also be revived, and plans are already being prepared for their work in the postwar period.

Throughout the German occupation, Dr. Boegner recalled, Protestant pastors were solidly behind the resistance movement, and the work of a large number engaged in secret committees of the underground is now being brought to light. Stressing the church's attitude during this period, Dr. Boegner said:

"I often went to Vichy, but always to protest against one law or another—against racial measures, or the deportation, or surrender, of political refugees, to the Gestapo. Constantly I was obliged to protest restrictions placed upon our use of the radio. We were forbidden to read the Old Testament in our broadcast services. We ignored this law, however, and in our Protestant services we always maintained the reading of the Bible, both Old and New Testaments".

Frequently, Dr. Boegner stated, he had protested against anti-Semitic measures, and had been insulted for that reason in the German press. He added:

"There has always been the greatest readiness among Protestant pastors and people to give shelter to fugitive Jews and to hide them from the Gestapo. As a result, new and friendly links have developed between the Christian churches and the Jewish community during the war".

The Presbyterian Guardian

EDITORIAL

Thanksgiving

ANOTHER Thanksgiving Day has come. It is indeed not a religious holiday; it is not a date on the Christian calendar. It is merely a national holiday. But we Christian citizens of this country are Americans, and a Christian should be a good American.

Although the American Christian should not limit his giving of thanks to one day in the year, yet he may be particularly thankful on that day, together with his fellow Americans, for our national blessings. It is well to remind ourselves how blessed we have been and are.

It has been one of the failings of modern America that she has not been a thankful nation. Yes, to a certain extent she has gone to her churches on Thanksgiving Day, but it has been more a Turkey Day—a day of feasting—than a day of expressing thanks. How, for example, was gratitude for victory in World War I manifested prior to World War II? Ignoring of God, and moral laxity, were never more widespread than in that interim. After the initial emotion of triumph had worn off, the victory came to be looked upon very much as a matter of course, the expected thing. But victory was not our just desert; we were no more righteous than our enemies. We should have been so thankful for our victory that it would have been evident in the moral life of our nation.

Today we have many blessings which should move us to gratitude! While the homes of Europe and Asia are battered to destruction and families suffer the loss of every material possession, not one house in this land has been damaged by the ravages of war. No doubt someone will say, "Yes, but I'd gladly lose all my possessions if only I could have my son back". But what of the many people in Europe who have lost both? Then again, the lives which our boys have

given have bought victory after victory and a position where final triumph seems absolutely certain and many things that we hold dear shall be preserved.

There have also been the abundance of crops given to our farmers, the materials supplied for our factories, the technical abilities of our scientists so sorely needed to produce substitutes for lost resources. Each of us is aware of many other blessings which we as a people have enjoyed, for which we as a nation should gather together as one man in the giving of thanks.

As these words are written, people are voting for candidates for the presidency of this great country. Feelings are deep and opinions strong. Some fear oligarchy; others fear inexperience. When the choice is made, those who supported the loser will be bitterly disappointed. But the Christian will still be thankful even in defeat—thankful that God reigneth, that the result has in some mysterious way been His will and served His purposes in hastening the coming of the day of God. Truly we should "in all things give thanks". Not simply as a duty, but indeed as a reasonable duty.

There is no doubt in our mind that the reason we have been an unthankful nation is that God is but seldom in our national thoughts. It is foolish to think of Thanksgiving apart from God. Thanksgiving is meaningless if it is not thanksgiving to God. That is why Thanksgiving Day is in general a mere "Turkey Day". It is not sufficient to be thankful. We must be thankful to God. That is why it might be held to be almost the Christian's duty, in this year of our Lord nineteen hundred and forty-four, to observe Thanksgiving Day. He can give to it the Christian content that it originally had and which it now lacks, and perhaps at the same time he will help others to see where their thanks should go. The praise of our greatness as a nation is commonly attributed to the pioneer spirit of our ancestors, our success in battle to the genius of our officers and the technical abilities of our manufacturers, the vastness of our food supplies to "good fortune" in weather and long hours by the farmers. In fact, all of the blessings of God are explained apart from God.

How clearly does the divine Word tell us that God had made us what

we are and not we ourselves! Thanks be to God! His right hand and His holy arm have made the victories. Thanks be to God! It is God that sends the sunshine and rain to make the land bring forth. Thanks be to God! How well does James lay the basis for a day of thanksgiving to God when he says that "every good gift and every perfect gift is from above and cometh down from the Father . . ."! How thankfully we sing: "Praise God from whom all blessings flow,

Praise Him all creatures here below . . ."

Let us Americans at this Thanksgiving season give unto God, whether in our churches or in our homes, most grateful thanks for His bountiful blessings to America. Let us Christians give our deepest thanks to Him for the blessings He has bestowed and will bestow upon us because we are His children. Let us be thankful! Let us be thankful to God! Let us teach others to be thankful to God!

—J. P. G.

We Journey to Palestine

(Continued from Page 326)

Land disappeared from view as we turned southeast toward the harbor of Oran, on the north African coast.

Oran is a pleasant city, in some respects resembling Paris. Here are oriental bazaars, and beautiful trees. From Oran we sailed to the Piræus, thence to Salonika, the Biblical Thessalonika, and to Constantinople. From Constantinople the ship took us through the Bosphorus, into the waters of the Black Sea to Constanta, a port in Roumania. This was the last stop before Jaffa.

At Constanta many young Jews boarded the ship, en route to Palestine. These were Zionists, eager to live in the Holy Land. Some of them had scarcely more than a suitcase to contain their possessions. They were young and very enthusiastic. On the deck of the ship they would gather together and sing vigorously. The music had character to it, and it was a pleasure to hear.

The young Zionists looked to Palestine as their future home. What shall we say of Zionism? Is it a fulfillment of the Old Testament promises? I do

not think so. I believe that the Jews of today may receive the blessings of God's ancient promises only through Jesus Christ. Consequently, we who trust in Jesus should be more zealous than ever to make the glad tidings of redemption known to the Jews. Jewish mission work is a phase of evangelism in which we should be particularly interested. And prayer for the salvation of the Jews should ever rise from our hearts. Not through the physical land of Palestine but through the crucified and risen Saviour will the blessings of God's promises be vouchsafed to the Jews.

The days passed rapidly and early one morning, before dawn, the cry sounded, "Palestine ahead!" Passengers rushed to the deck, and there, far

ahead, was a low-lying, gray strip of coast. We had slowed our speed, and the calm water broke into soft ripples as the ship made her way. Heavy moisture hung over the deck. A huge, gray battleship loomed up in the distance. Small boats were making their way to us, and a gasoline launch brought the quarantine inspector to the ship's side.

Suddenly the sun rose from behind the coast ahead, and the wings of the morning brought light to the entire shore. Small brown houses became visible and we could see the city of Jaffa. Men were now boarding the ship, and the deck seemed to have come to life. Here in the harbor, some distance from the shore, anchor was cast. Before us lay Palestine!

(To be continued)

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, Long Beach: The church received seven new communicant members and baptized one covenant child at a recent communion service.

Westminster Church, Los Angeles: The eighth anniversary of the organization of the church was celebrated on October 22nd. . . . The Rev. Otis Leal, missionary to Mexico's Zapateco Indians, addressed a meeting of the Women's Missionary Society.

Grace Church, Los Angeles: The church has purchased a corner lot, ninety by one hundred twenty feet, at Western Avenue and 94th Street, a block and a half from the present meeting place. If government permission can be secured, building operations will begin soon. . . . During the past six months, attendance at Sunday school and morning worship service has improved and congregational enthusiasm is running high. . . . A representative of the Gideons spoke at a recent morning service, and a special offering of twenty-one dollars was received for the work of that society.

First Church, San Francisco: Two Orthodox Presbyterian chaplains have been featured at recent services of the church. On October 18th Chaplain Reginald H. McIlwaine addressed the prayer meeting, giving a picture of conditions in Japan which affect the spread of Christianity. On October 29th Chaplain William T. Strong, re-

cently returned from the Aleutians, spoke to the congregation at the evening worship service and compared the life of a service man to the life of the Christian warrior. . . . The Rev. Carl A. Ahlfeldt, pastor of First Church, has concluded a series of Sunday morning sermons based on the Confession of Faith. The series was begun last January.

Presbytery of the Dakotas

ORTHODOX Presbyterian Church, Omaha, Nebr.: A reception was held last month to welcome the Rev. and Mrs. Reginald Voorhees and their family. Mr. Voorhees will minister to the church and the Logan-Fontenelle Chapel. At the reception, Dr. J. Lyle Shaw told of his mission work at Newport, Ky., and showed motion pictures of it to an appreciative audience. . . . The regular services of the church have been resumed with Mr. Voorhees' arrival, and the Machen League and the Women's Missionary Society have entered upon their winter program.

In the fields served by the Rev. C. A. Balcom, near Bismarck, N. D., two weeks of special services were held at Wilton and Baldwin by the Rev. George W. Marston, field missionary, and other special meetings were led by Dr. J. Lyle Shaw. Both Mr. Marston and Dr. Shaw spoke on the radio program conducted regularly by Mr. Balcom. . . . Curtiss Balcom, Mo.

M. M. 1/c, son of Mr. Balcom, is home on furlough after nearly two years overseas during which he participated in four major landings. He has been at Bizerte, Sicily, Salerno, Anzio, Wales, England and France.

Presbytery of New Jersey

CALVARY Church, Ringoes: Over five hundred dollars—more than enough to pay off the church mortgage—was received in a special offering for the Building Fund last month. . . . Mr. Eivin Bjornstad, a gospel singer, gave a sacred concert at the church on November 10th.

Covenant Church, East Orange: The pastor, the Rev. Richard W. Gray, who has been incapacitated for six weeks, resumed the pulpit on October 29th. He is slowly recovering from an operation on his knee. . . . At the anniversary supper the Rev. Robert L. Atwell of Westfield was the guest speaker. This year's goal of \$1400 for the building fund was topped by gifts totalling \$1557, and a goal of \$1700 was set for the coming year. . . . The young people of East Orange, Westfield, and Morristown are planning a monthly fellowship meeting.

Faith Church, Pittsgrove: A sacred concert was presented on November 1st by Eivin Bjornstad, a tenor from Oslo, Norway. . . . PFC George Botbyl, who has served for two years in the South Pacific, recently attended church. He took part in three major campaigns—Guadalcanal, Hollandia and Biak—and has received the Purple Heart and two Presidential citations. . . . Mr. Andrew Botbyl was ordained and installed as a ruling elder on November 5th.

Grace Church, Trenton: Over sixty young people and parents attended a social evening of the Sunday school. Ruling Elder M. A. Campbell closed the evening with a devotional message. . . . At the Rally Day service last month, one class was promoted from the primary to the junior group. . . . The Machen League devoted a recent offering to the expenses of the Rev. Clarence W. Duff. . . . Mr. G. A. Hurley, one of the trustees of the church, has installed lighting fixtures at the door and in the vestibule, greatly improving the illumination for the evening services. . . . Gift packages have been sent to the men of the church serving in the armed forces. . . . At the November communion service one communicant member was

received by letter from the Calvary Church of Ringoes.

Covenant Church, Vineland: The church will hold a Bible conference from November 13th to 19th, with Dr. Gordon H. Clark of Philadelphia and the Rev. Franklin S. Dymess of Quarryville, Pa., as guest speakers. Dr. Clark will teach a class in Galatians and Mr. Dymess will take up a study of the Lord's Prayer.

At the October meeting of the presbytery, the Rev. Everett C. DeVelde of Vineland was elected moderator and the Rev. Edward B. Cooper of Pittsgrove stated clerk. The presbytery voted to incorporate not for profit and proceeded to elect five trustees.

Presbytery of New York and New England

AT THE fall presbytery meeting held at Franklin Square, N. Y., the Rev. John J. DeWaard of Rochester was elected moderator and the Rev. Raymond M. Meiners of Schenectady stated clerk. Mr. DeWaard addressed the popular meeting of presbytery.

Franklin Square Church, Franklin Square, N. Y.: Early in October a rally was held under the auspices of the Committee on Christian Education. The Rev. Floyd E. Hamilton addressed gatherings of the Machen League, the faculty of the Bible school, and a special group of parents and others interested in the formation of a Christian day school association. A committee was elected, with the ultimate goal of the founding of such an association. . . . On October 13th the Rev. Robert S. Marsden took part in the celebration of the church's fifth anniversary and showed motion pictures of the denomination's home missions work.

Calvary Church, Schenectady: The Rev. and Mrs. Raymond M. Meiners are receiving congratulations upon the birth of a son, Calvin Harrison, on October 17th.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: The Rev. Robert S. Marsden recently showed motion pictures of the denomination's work to an interested audience. . . . The young people's society canvassed the near-by community on a recent Sunday evening to invite the residents to the evening service. The canvass resulted in a noticeable increase in attendance.

The presbytery met in Indianapolis

for its fall meeting on October 31st. Among the actions taken was the appointment of a committee to investigate plans for a young people's conference next summer.

Presbytery of Philadelphia

CALVARY Church, Middletown: Permission has been obtained to conduct a Sunday school in the administration building of a government housing project near Middletown. At the first session, fifty-nine persons attended and on the second Sunday there were seventy-two. . . . A systematic canvass of the neighborhood is being conducted by members and friends of the congregation in preparation for a series of evangelistic services. . . . Recently five covenant children were baptized and one communicant member received on reaffirmation of faith.

Covenant Church, Pittsburgh: At a well-attended congregational meeting, it was decided, without any dissenting vote, that the location of the church be moved to the promising new development at Blackridge. Steps have been taken looking forward to the erection of a church building as soon as governmental restrictions are eased. Blackridge is a community with eight hundred homes and no church.

Calvary Church, Willow Grove: Two hundred seventy persons comprised the record-breaking attendance at the communion service on October 8th, at which time nine new communicant members were received. . . . On October 23rd the church presented Mrs. Edwin H. Rian and Mrs. Robert Strong in a joint recital for organ and violin, which was enthusiastically received by a large audience. . . . Recent guest speakers have been Dr. Gordon H. Clark, the Rev. Franklin S. Dymess, the Rev. G. M. Robb and the members of the Westminster Seminary quartet.

Eastlake Church, Wilmington, Del.: Mrs. John P. Clelland, wife of the pastor, and Mrs. Martha Clelland were hostesses at a recent covered dish supper sponsored by the Ladies' Aid Society and attended by thirty-three guests. The society added thirteen new members to its roll. Following the supper, an opportunity was given the women of the church to inspect the society's recent gift of new wall paper and window shades for the manse. . . . The Rev. Paul Woolley of Westminster Seminary addressed the missionary society at its fall party and showed

motion pictures of seminary life. . . . On November 5th the Men's Club of the church attended the evening service in a body.

St. Andrew's Church, Baltimore, Md.: After circulating the tract "Ora Pro Nobis" among the Romanists of the neighborhood, St. Andrew's found itself denounced for several Sundays by the priest at the Shrine of the Little Flower. Roman Catholics are forbidden to attend St. Andrew's, although some have deliberately defied the ban. . . . On October 22nd the church welcomed the Rev. H. E. V. Andrews of the China Inland Mission, father of the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary.

Bethany Church, Nottingham: Two Sunday evening meetings recently inaugurated for young people and intermediates are progressing well. A Sunday school attendance contest has stimulated a larger attendance and greater interest of scholars in their neighborhood friends. Cottage prayer meetings three times a week have been started for the winter months, and interest is increasing. The Women's Missionary and Prayer Band is sending booklets entitled "Pathway to Knowledge" to the service men.

Presbytery of Wisconsin

OLD Stockbridge Church, Gresham: The Rev. Robert S. Marsden visited this field served by the Rev. John Davies during the latter part of October, showed pictures of

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the home missions work, and took additional pictures of the work among the Indians. . . . Sunday morning meetings are now being held in the schoolhouse at Morgan Siding; other regular meetings are held in homes in the communities in which Mr. Davies labors. . . . Wrecking operations in the building described by Mr. Davies in the GUARDIAN of November 10th are still in progress, and it is hoped that they can be completed before winter so that the church can build next spring.

Grace Church, Milwaukee: Ruling Elder Garret Vander Kooi has been

transferred to Lansing, Michigan, and his loss to the church will be great. Mr. George Friedkin was elected to fill the vacancy and was installed on October 15th. . . . Six communicant members have been added to the rolls of the church in the past month—one family of four and two of the church's covenant young people.

The Passing Parade

By THOMAS R. BIRCH

BY WAY of introduction, it should be said that this column is the result of a recent demand for more news of that mysterious, gray and confusing world that lies just beyond the green foothills of the Orthodox Presbyterian horizon. It will not appear in every issue, but only when its author feels sufficiently bewildered by the passing parade of modern religion to do his bewildering in print. It will not attempt to supply a complete coverage of all so-called religious news, but merely present for the information of its readers those morsels of news which seem most deserving of comment. However, not all of the news will concern the doings of Modernists, and we shall endeavor to include many other items worthy of serious consideration.

* * *

The United Lutherans, at their

biennial convention in Minneapolis last month, took at least one good and one bad action. First they endorsed one of the best brief statements on religious liberty we have yet read. In part it declared that "the right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion. Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes".

The bad part of the convention came when it approved a recommendation that the church "vigorously pursue its policy of enlarging and improving its opportunities to serve and be served by the Federal Council of Churches". And it added an instruction to its Council commission "to use every means of strengthening the Federal Council in its loyalty to Evangelical faith".

No doubt the Federal Council interpreted those latter words as a compliment. "Evangelical" used to be a fine, upstanding adjective that meant something very definite and unambiguous. Lifted bodily into the Modernist's vocabulary, it has undergone a startling transformation and today, in most religious circles, it means simply "non-Unitarian". We think the Federal Council has small cause for elation over the Lutheran "compliment".

* * *

The National Union of Christian Schools has just published a new, attractive and very worthwhile pamphlet entitled "Progressive Education: Its Theory and Practice". The first half of the brochure is the same as the first portion of Mr. Mark Fakkema's exposé of progressive education now appearing serially in the GUARDIAN. The latter half of the pamphlet continues the discussion and outlines the only workable solution to the problem. Pastors and parents who are endeavoring to establish Christian school societies, Christian schools which are attempting to reach uninformed Christian families, and all who are interested in

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furthering the cause of Christian day school education will find this booklet extremely useful. Copies may be had by addressing the National Union of Christian Schools, 11005 So. Michigan Avenue, Chicago 28, Illinois.

* * *

The International Council of Religious Education has set up a new department for the development of religious radio programs and operating under the title "International Radio Productions". First project of the new organization will be the production of "Victorious Living", scheduled for the first of next year. Any similarity between that program and the fundamentalist conference of approximately the same name will be purely coincidental.

* * *

The Hungarian Reformed Church has called upon its congregations to organize special weeks of "prayer and repentance" and to acknowledge individual responsibility for the "mistakes" of the nation, according to a radio dispatch from Geneva. "It is the sacred duty of the Reformed Church", the statement said, "to help the nation admit to what degree we are personally responsible for its mistakes. . . . Let us frankly admit that the churches do not have the influence they ought. Truly, we observe religious ceremonies, but do we see many members whose lives are really inspired by the Spirit of Christ? On the contrary, Christ is obviously absent from social and national life. Along the roads and in the towns is a succession of crosses, but Christ cannot be found in public life. Few Christians bear public witness to their faith".

Bishop Imre Revesz of the Hungarian Reformed Church has served notice that the church will resist attempts by Hungarian leaders to use it for promoting Nazi teachings. "No subsidy can persuade the church to deny the gospel", he declared. He compared Hungarian rulers to King Ahab and the church to Naboth. "Like Naboth, the church will say, 'The Lord forbid that I should give up my father's inheritance'".

* * *

In New York last month representatives of twenty-two denominations and interdenominational agencies formulated plans for a "Protestant Film Commission" and it is expected that formal organization will be completed before the end of the year. As an im-

mediate objective, affiliated denominations will be asked to underwrite a "functional budget" of about \$10,000 annually for a five-year period of "orientation and exploration". The commission will eventually seek an initial capitalization of one million dollars. Its four-fold program will be to produce films of an interdenominational character, to represent the interests of Protestantism to the film industry, to suggest Protestant themes to Hollywood, and to encourage interest in and support of Protestant-slanted films. Among suggested projects were historical films with Christian background and with implications for the present day, films with Christian solutions of social problems, films on the history of the Bible, on Protestant churches, church expansion throughout the world, and the lives of great Christian personalities.

* * *

A radio dispatch from Moscow informs us that Georgi G. Karpov, head of the Soviet Council on Orthodox Church Affairs, has announced that his group would not object to permitting foreign clergymen to enter Russia and "practice their calling". He declared, however, that admission of foreign priests and ministers depended entirely upon the Soviet Foreign Office. His statement was made in reply to the question, "Will the Soviet Government permit Roman Catholic priests and Protestant ministers to come into Russia and, if so, will they be permitted to conduct missionary work?" Karpov replied that priests and ministers "may enter the country under the same conditions as any other visitors and no special laws exist barring them". He added that Protestants and Roman Catholics inside Russia may carry on proselytizing work and are, in fact, so doing. "All groups, including Catholic", he said, "may issue tracts. They may visit the homes of believers. They may discuss their church and religion with non-believers and with their consent enter their homes for the purpose of such discussions". Publication of tracts and religious material, however, are subject to censorship and to the current paper shortage. In the words of Karpov, "neither should be underestimated in its effects".

* * *

For those who really want to know precisely what is wrong with the Foreign Missions Conference of North

America, the mammoth association that includes in its membership more than a hundred foreign mission boards and societies, we recommend unreservedly a review of the Conference's fiftieth annual report by the Rev. Johannes G. Vos of the Reformed Presbyterian Church, which appears in the November issue of *The Church News-Letter* published by the Evangelical Fellowship, an unofficial organization of United Presbyterians. Mr. Vos, with characteristic thoroughness, turns the searchlight of his keen analysis on each modernist pill-box on the enemy front, and blasts it with round after round of high-calibre explosive. So far as evangelical Christians are concerned, the Foreign Missions Conference is left without a single fox-hole in which to hide from the

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DEC. 1. ZEPH. 3:8-17; MEM. v. 17
THAT Israel has a despised place in the eyes of the world no one need doubt. But that her woe will be turned into joy at the removal of judgment is the burden of this passage. Is this not a sign to those Christians today who are held in contempt? Let them even now rejoice, "reckoning that the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us". Pray for all who are suffering for Christ's sake.

2ND. HAG. 1:1-11; MEM. v. 7

The word of the Lord came through Haggai: "Consider your ways!" The returned captives had built themselves fancy houses, had sought their own selfish welfare, had neglected the house of God. Now consider the fruits — disappointment. Have you given God second place in your life and then wondered why funds ran short and plans went awry? Consider your ways; give God first place: He will take pleasure in and be with you.

3RD. ZECH. 9:9-17; MEM. v. 9

What rejoicing was found in the hearts of pious Israel at the coming of Christ into Jerusalem! May the whole church of Jesus Christ be waiting, watchful and rejoicing at His second coming! That shall be a most glorious day when we shall behold Him in His goodness and beauty. His dominion shall be from sea to sea and His people shall be exalted. May that day find you alert about the Lord's business!

4TH. MAL. 3:7-18; MEM. v. 10

The Lord discerns between the wicked and the righteous, between those who rebel and those who obey, those who withhold from the Lord and those who bring their tithes, those who scoff and those who fear the Lord. To the righteous, God promises His presence, His bounty and His favor. God surely knows who serves Him and who gives only lip allegiance. Prove the Lord by verse ten, and He will prove wholly true to His promise.

5TH. MATT. 10:16-33; MEM. v. 32

Though the earnest disciple of Christ is not promised a life of ease, he is given many encouragements to enable him to endure persecution for Christ's sake. The Holy Spirit will be his defense, his Master has suffered like persecution, men are not able to destroy his soul, the Father's divine care is such that even the hairs of his head are all numbered, and Christ has promised to confess His fearless, faithful disciples before the Father. Pray that God will so encourage all new converts.

6TH. MARK 14:1-11; MEM. v. 38

In these brief verses we have the startling contrast between consecration and conspiracy. The name of Mary has come down in sacred history

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as significant of all that is sacrificial and sweetly spiritual; the name of Judas bespeaks bribery and betrayal. Her act of consecration is a blessed memorial; his conspiracy is a perpetual curse. Hers was the offering of a loving heart; his the act of a covetous soul. God grant us to have a warm glowing love for Him.

7TH. LUKE 15:11-24; MEM. V. 10

This parable had been better named "The Gracious and Loving Father". To the comfort of the sinner, we find herein how pleasing to God is the conversion of a soul, even the soul that makes itself bankrupt with the talents God has given it. There is joy in the heavenly Father's house when presumptuous sinners repent and come to Christ. Sinner, ask God to bring you to yourself, and then to Himself, for with Him are riches of grace.

8TH. JOHN 14:1-14; MEM. V. 6

These words bring not only comfort to sorrowing hearts but also encouragement to weak disciples. There is anticipation of the heavenly mansion and activity on the earthly sphere. Daring faith in Christ will result in marvelous exploits for Christ. Great petitions in Christ's name will bear fruit in gracious answers. Heavenly Father, help us to go the full way with and for Christ.

9TH. ACTS 26:13-20; MEM. V. 19

The record of Paul's conversion and subsequent conversation may well be summarized in verse 19. No more may we be disobedient to the vision which comes to us by the regeneration of the Holy Spirit and the revelation of the Word. Paul's zeal and singleness of purpose should be emulated by us. Despite fears within and fightings without, Paul pursued his calling. Grant, O Lord, that we may be faithful servants of thine.

10TH. ROM. 10:4-17; MEM. V. 9

This chapter bears both a clear-cut missionary challenge and a definite call to salvation. Who can afford to be without Paul's solicitude for souls, or to forget the necessity of the gospel, or to neglect the means of sending it forth? What sinner can say the conditions are too complex, the opportunity too limited, the grace of God too weak, or the long-suffering of God too brief? Lord, give us souls for our hire!

11TH. I COR. 2:1-12; MEM. V. 12

God grants the demonstration of the Spirit and power when Christ is

central in your life and testimony. The wisdom which the Spirit gives enables you to know the things which God has prepared for them that love Him. If you do not know Christ the Lord of glory nor understand spiritual things, pray God to grant you a new heart. With faith comes the boon of wisdom, understanding and spiritual knowledge.

12TH. II COR. 5:14-21; MEM. V. 21

The new life which we have in the Lord Jesus Christ is all-embracing. It absorbs our interests. It directs our relationships. It determines our destiny. It regulates our service. And it promotes in us the ministry of reconciliation so that we, as ambassadors for Christ, beseech men to be reconciled to God. The new life of righteousness is made possible because "Christ became sin for us".

13TH. GAL. 3:1-14; MEM. V. 13

Fortunately for millions, God opened the eyes of men of conviction like Martin Luther and John Calvin to the blessed truth of that simple fundamental of the gospel, "The just shall live by faith". No more may we live by the efforts of the flesh than we may attribute our salvation to the works of the flesh. Salvation is through faith in the work of Christ who became a curse for us that the blessing of Abraham and the promise of the Spirit might be ours.

14TH. EPH. 3:8-21; MEM. V. 20, 21

In the apostle to the Gentiles we find that winning combination of an earnest laborer and an incessant intercessor. He is aware of the truth that his preaching would be vain apart from the effectual working of God, unto whom therefore he directs his supplications. Especially does he remember the Ephesians for whom he makes a notable prayer worthy of our earnest study. Ask God to fulfill these requests in your behalf.

15TH. PHIL. 4:4-13; MEM. V. 6

Herein is a timely counsel to us of this day. Do not worry, have no anxious thought, for it profits nothing. Rather think on those things which will be of real spiritual benefit. They will give us joy, peace, contentment and strength. Those things which might cause anxiety, if taken immediately to God with thanksgiving, will turn rather to our eternal welfare. Help us, Lord, to think Thy thoughts after Thee.



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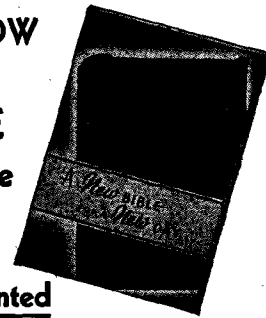
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