

The Presbyterian GUARDIAN

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“Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise—man, but a part of Thy creation; man, though he bears about with him his mortality, the witness of his sin, even the witness that Thou resistest the proud; and yet would man praise Thee, he but a part of Thy creation. Thou arousest us to delight in praising Thee; for Thou hast made us for Thyself, and our heart is restless until it finds its rest in Thee.”

—Augustine

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“Remember now thy creator in the days of thy youth.”



A YEAR'S tuition in the Christian University—FREE! For whom? For the person who submits the winning name for the University, or for the fortunate person whom the winner designates. Who may submit a name? Any member of the Christian University Association. If you aren't a member, it is easy enough to join. Your pastor can give you further details, or you can write to the Christian University Association, Elkins Park, Philadelphia 17, Pennsylvania. If more than one person sends in the name that is selected, the first one to send it in will be the winner. So don't delay. Don't let this week pass without entering this contest. Join the Association now, and begin thinking up that winning name.

Is there a near-by church with which yours is associated in some way? Speaking of contests, here's an idea for one that two or more churches may conduct jointly. The Westfield, Morristown and East Orange churches have a designated portion of Scripture which their members study privately during the month. For instance, one month it was Mark, another month it was Genesis 1-11. Then, at their tri-church young people's get-together, a quiz is held. Detailed questions are asked the members. For each question answered correctly, the team gets ten points. The team with the most points at the close of the quiz receives the coveted Machen League banner, which is proudly displayed in its meeting room during the month. We pass this contest idea along as an excellent way of stimulating individual Bible study as well as a means of creating fellowship among neighboring churches. Why not give it a trial in your own church area?

Contests here and contests there! Next month the Youth Center will announce another contest of its own! So don't forget to come in when the doors are opened next month.

Norma R. Ellis

Director, The GUARDIAN
Youth Center

Intimate Glimpses

THE Machen Leagues of Northern New Jersey have just completed a year's contest which other League groups might do well to copy. Each Machen Leaguer was to keep a notebook, including notes from personal Bible study, outlines of messages, notes on Bible classes, Bible pictures and maps, clippings from magazines and newspapers, and almost any other similar material.

At a week-end conference at Phillips-



burg, N. J., the contestants submitted their notebooks, which were judged by the Rev. Edmund P. Clowney. The first prize of Jamieson, Fausset and Brown's one volume Commentary on the Bible was awarded to Judy Ward of East Orange (middle). Dorothy Partington of Westfield received the second prize of a Davis Bible Dictionary. The prizes were presented by the Rev. John F. Gray, pastor of Calvary Church, Ringoes.

Within the attractive gray and red cellophaned cover of Judy's book were a number of original water color drawings, along with the other material. Dorothy included in hers outlines of all but two of the Rev. Robert L. Atwell's sermons for the year!

"In Order"

TEN minutes after the scheduled time for beginning, the leader and the president decided that they might as well open the meeting. They asked the song leader to take charge of the song service. He got up and leafed through the hymnal without seeing anything that struck him, so in despair he asked for requests. After a request was named, he discovered the pianist was not there yet, so he asked for a volunteer. None appearing, he picked one himself. After the song service the leader announced the one who was to read the Scripture. Having received the assignment only a few minutes before, the girl stumbled over the reading. When it was time for the offering, the plates were not located, so one of the girls offered her purse as a substitute. The speaker had received her topic only that morning and had to read it rather than present it in her own words. There was no time for the discussion questions because the meeting had started late and the song service was so long.

This surely was not an actual meeting, you say! No, it was not. But perhaps you see things in it that are embarrassingly familiar to you from some of your own meetings. Well, what is wrong with it? Listen to the words of Paul, "Let all things be done decently and in order." Let us burn these words into our minds and make them the touchstone for our young people's meetings in the future. Remember, this is the Lord's work. It should receive our best!

THINK ON THESE THINGS

1. How far ahead do your members receive assignments to take part in the meetings?
2. Do your meetings possess dignity along with the desired atmosphere of friendly informality?
3. Does each meeting have a theme which is evident in the hymns and Scriptures and prayer, as well as in the message?
4. Do your meetings begin on time, even if only two or three are present?

Thanksgiving for What?

MEDITATION

By the REV. HERBERT J. HOEFLINGER

Pastor of Mediator Orthodox Presbyterian Chapel, Philadelphia

IS THIS a suitable title for a Thanksgiving meditation in November 1945? The person with a dreary outlook on life might have expressed such a sentiment during the recent years of the world's worst war. Even as late as Thanksgiving 1944, humanity was still struggling in the toils of a global war. But now things are different. In the wake of victory is there not abundant reason to pour forth gratitude to divine Providence on the day so observed by American tradition?

The pessimist, however, might still ask in a gloomy mood, "Thanksgiving for what?" World War II solved one set of problems only to open many more. At the time of the writing of this article, Chinese communists are fighting Chinese nationalists. The Middle East is torn by strife and turmoil. Unrest in Germany threatens open revolt. South American politics are more unsteady than usual. Labor and management in the United States are constantly at loggerheads. It is said that strikes may affect the employment of seven million people. So the pessimist might seem to have some grounds for his lack of enthusiasm in approaching the annual day when the nation expresses its gratitude and thanks.

But this title has not been chosen to reveal a cynical attitude toward life, as such an expression might often do. Rather it is intended to challenge our minds to ask sincerely what constitutes a truly Christian thanksgiving. We are indeed grateful for the triumphs which the United Nations realized this spring and summer. This year's observance should be especially significant because it follows the defeat of those powers which sought to undermine the very foundations of Christian civilization and who set themselves and took counsel against the Lord and His Anointed.

Above and beyond this, however, the Christian should be in a constant spirit of thanksgiving for the final, complete, and unconditional victory which his Lord has won over death and sin. The apostle Paul voices the true gratitude of the church of Christ

when he says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Because the world's most basic conflict, between the forces of Satan and the Son of God, has resulted in the utter destruction of the enemies of Christ, His servants can be in a constant state of praise and thanksgiving.

"The strife is o'er, the battle done;

The victory of life is won;

The song of triumph has begun.

Alleluia!"

The believer in Christ rests assured with thankful heart that the battle against the flesh, the devil, and the world, is done. If need be, he can remain utterly indifferent to the worldly conflicts which go on from age to age. There should never be a Thanksgiving day problem for Christians. All earthly victories, including the most recent one, are disappointing at best. They usher in what might be called a mere truce before another outbreak. But at the very jaws of physical death, the child of God can be calm, serene, and thankful that Christ has given him the victory over eternal death and the grave.

In the midst of his afflictions, Job was able to cry out in faith, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh I shall see God." Job knew that his Redeemer had conquered death, and so he was assured of his own immortality and resurrection of the body. He could be indifferent to the fluctuations of worldly prosperity, and when adversity struck, he declared, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Though he slay me, yet will I trust in him."

In much the same state of mind, the apostle Paul declares in I Corinthians 15: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Having this confidence of eternal life and

victory, Paul could say with respect to his earthly existence: "For I have learned, in whatsoever state I am, therewith to be content."

So far we have established the principle that Christian thanksgiving is not dependent upon material well-being. Whether during Britain's darkest hour, or on Bataan, the believer in Christ never says in a cynical tone, "Thanksgiving for what?" Rather he says with Job, "I know that my redeemer liveth," and with Paul, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Let us look a little more closely at the victory which God gives to us through Christ. It is a victory over sin, over death, and over the law. The human race died in Adam. "As in Adam all die." "Wherefor, as by one man sin entered into the world, and death by sin; and so death passed upon all men." "By one man's offence, death reigned by one." Because the guilt of Adam's first sin has been laid to the account of the whole human race, all died in him, and all inherited a sinful nature from him. "By one man's disobedience many were made sinners." "By the offence of one, judgment came upon all men to condemnation" (Rom. 5). The strength of sin is the law. The law of God aggravates sin. Men do not realize the gravity of their sinfulness without it. Apart from the law, our consciousness of sin remains to a large extent dormant. The law convicts us of our sin, but does not give us victory over it.

The victory comes from God. That is why Paul says, "Thanks be unto God." God is the author of our salvation. "God so loved the world that he gave his only begotten Son." The victory is given to us through our Lord Jesus Christ. By His active obedience, by His living a sinless life and fulfilling the law of God perfectly, He merited for us the righteousness of God and eternal life. By His passive obedience He suffered death, the penalty of sin and the law, as our substitute, and thereby set us free. His resurrection is a seal that God

accepted His sacrifice as full payment for our sin. By His resurrection we are raised to a new life in Him, and His resurrection is to us a proof of our own bodily resurrection yet to come. "By the obedience of one shall many be made righteous." "By the righteousness of one the free gift came upon all men unto justification of life." "As in Adam all die, even so in Christ shall all be made alive."

Those who are still in Adam—the unregenerate and unsaved—in times of adversity ask disparagingly, "Thanksgiving for what?" Those who are in Christ answer that question in a hopeful, joyful spirit by saying, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

It is well to observe that this spiritual victory over eternal death and hell which Christ gives to His people has temporal results also. Indeed, God gives His children both physical and temporal benefits through Christ. "But my God shall supply all your need according to his riches in glory by Christ Jesus." The Psalmist David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." This passage teaches us that the righteous receive temporal as well as spiritual blessings from God.

When a nation achieves a victory, it not only vanquishes its foes, preserves its own life, keeps alive its principles and ideals, but usually enjoys material prosperity as well. In like manner, when God gives His children victory over the enemy of souls, the forgiveness of sin, and the promise of eternal life, He also showers good gifts upon them during their earthly life to remind them that "His mercies aye endure, ever faithful, ever sure."

It is true that God sustains and often even prospers the ungodly. Yet He does not see them nor love them in Christ. Their condemnation will also be much greater because, having experienced the gifts of God, they do not hear His voice, repent, and turn to Him. But God gives His own people both temporal and spiritual gifts for the sake of Christ. Their whole being, both body and soul, belongs to Christ. Therefore, the needs of both are met by Christ.

"Thanksgiving for what?" For the fact that death is swallowed up in victory, and that one who is in Christ

can say, "O death, where is thy sting? O grave, where is thy victory?"; for the military triumph with which God has blessed our land; for the remnants of Biblical Christianity still alive in our country. In spite of the apostasy which is everywhere, there is still as much gospel light in the United States as in any other part of the world. "Thanksgiving for what?" For the freedom of speech, conscience, and religion which we have here; for the many friends and family members who are returning from the armed forces; for the abundance of material things which we have in this land when compared with war-torn countries; for all the needs of body and soul which our sovereign and gracious God supplies to His children because of the victory which they have in Christ.

Philadelphia Presbyterial Meets in Wilmington

EIGHTY-THREE delegates were enrolled at the Fall meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia which was held on October 25th at Eastlake Orthodox Presbyterian Church, Wilmington, Delaware. Presiding was Mrs. Charles Richardson of Willow Grove, President of the Auxiliary.

The morning session began with a devotional period led by Mrs. W. C. Patterson of the host church and, following a business session, a forum on Christian schools was conducted by Mrs. Edward L. Kellogg of Middletown, Pa. Mrs. Kellogg was assisted by several of the ladies who took part in a series of tableaux. Mrs. Robert S. Marsden portrayed an interview with a parent of a prospective pupil of the Christian school at Middletown. This was followed by a demonstration of a typical class period, conducted by five pupils and one of their teachers, Mrs. Ralph Tyson. Next, three parents of Willow Grove Christian School pupils discussed the virtues of the project over a cup of tea. The sketches were concluded with a dialogue between a Middletown parent and one of her neighbors, discussing the subject from the financial angle and agreeing that the sacrifice was well worthwhile.

Following luncheon and a devotional period, letters were read from Mrs. Francis E. Mahaffy, Mrs.

Charles E. Stanton and the Rev. Clarence W. Duff, Orthodox Presbyterian missionaries to Eritrea, East Africa, and prayers were offered for God's blessing upon their work. The offering of approximately \$54 was sent to Grace Church, Los Angeles, which is urgently in need of a place of worship. Before and after the receiving of the offering, solos were rendered by Mrs. John W. Betzold.

The address of the afternoon was delivered by the Rev. Leslie A. Dunn of Wildwood, N. J., who told of the trials and triumphs attending the launching of the Boardwalk Gospel Pavilion at Wildwood, and of the genuine results of personal work among the visitors to that project. He pointed out that the Pavilion is in great need of more helpers, especially a pianist and someone to work with the children.

The meeting of the Presbyterial was concluded with the singing of a hymn and the pronouncement of the benediction by the Rev. Wilson Albright of Trenton, N. J.

Seminary Offers Novel Course

DURING the second term of the present academic year, Westminster Seminary will offer a novel course in personality problems. The instructor will be the Rev. Edward Heerema, Th.M., a graduate of the Seminary, who has for a number of years served as Spiritual Advisor at the Christian Sanatorium, Wyckoff, New Jersey. There Mr. Heerema has had unusual opportunity to study the tensions which arise in connection with the problems of everyday living.

The course will be entitled "The Christian Faith and Healthy Personality" and will be given on Monday afternoons, from 2:00 to 4:00 o'clock, beginning January 21, 1946, and ending April 22nd.

Alumni of the Seminary may register for the course on the opening day. Others who wish to be admitted as regular students should communicate with the registrar at their early convenience concerning admission. Auditors will be admitted by advance arrangement with the registrar, and those who wish to attend on this basis should signify their intention in ample time.

Against Peacetime Conscription

By the REV. ROBERT S. MARSDEN

General Secretary of the Missions Committees of The Orthodox Presbyterian Church

THE President of the United States, in a message to the Congress, formally demanded the enactment of a bill to provide peacetime conscription for American youths. The following day, the United Nations Organization became a legal reality, two hours after the ratification of the Charter by the Union of Socialist Soviet Republics. The morality of maintaining a large standing army and navy in the face of our leadership in the promotion of the United Nations Organization is questionable indeed. This moral question deserves careful scrutiny by that sector of the press, both secular and religious, that stands for Christian morality in government.

It is not the morality of a large peacetime force which is challenged in this present article, but the principle of peacetime conscription itself. Much has been written concerning the practical effects of conscription on young men. It has been pointed out that it would be deleterious to their education; that it would subject them to unnecessary temptations; that it would interrupt their normal religious and industrial life. For these, and for other good reasons, church leaders, educators and labor leaders have declared themselves against the plan.

The reasons usually proposed against conscription are not, however, in my opinion, the best ones. There are principal objections to the plan which seem to be greatly superior to the practical objections which have been offered. Assuming, for the sake of argument, that a large military force can morally be maintained in consistency with our obligations as a member of the United Nations Organization, are there not still moral objections to peacetime conscription? I believe there are at least three which must be offered.

1. Peacetime conscription is in violation of a clear constitutional right. The Thirteenth Amendment to the Constitution of the United States provides: "Neither slavery nor involuntary servitude, except as a punishment

for crime, whereof the party shall have been convicted, shall exist within the United States, or any place subject to their jurisdiction." Now, to be sure, this Amendment is just as applicable to wartime as to peacetime conscription. Yet it is recognized by all that many rights must be surrendered in time of great emergency. During the Civil War, President Lincoln suspended even *habeas corpus*, and the courts upheld the suspension. At the time of an accident, any citizen's automobile may be commandeered (probably in violation of the Fifth Amendment to the Constitution) to take a victim to the hospital. In time of war, all kinds of constitutional rights must be suspended and the War Powers Act which is still in force takes account of these. Yet, when the emergency is over, citizens have a duty to insist upon their constitutional rights. The definition of "emergency" is indeed a flexible one, but certainly an emergency is not a condition that continues indefinitely. Certain national leaders have talked about "emergency" as if it were possible to live in an "emergency" forever. While an accurate definition suitable to our troubled times may be difficult to formulate, let us not complacently sit by while our constitutional rights are taken away on plea of "emergency"—which means only "troubled times." It is one thing to surrender one's car to a policeman to take a person to the hospital; it is quite another thing to surrender the car to the policeman so that he can sit at a busy intersection waiting until an accident may happen. In the former case, there is an "emergency"; in the latter case, the government has an obligation to provide, by purely constitutional means, the transportation that the policeman may need. It is one thing to submit to conscription during a war and even during a very limited period of adjustment after a war; it is quite another thing to submit to this violation of constitutional right in time of peace when the government has an obligation to make constitutional provisions for the most lasting

peace and safety of the state.

2. Peacetime conscription is a violation of the principle that the training of youth is the prerogative not of the state nor of the church but of the family. Children "belong" not to the state but to the parents. It is the parents' moral duty to train their children so that they will be physically and morally upright citizens, able to live righteously in this present age. However, it is the civic right of parents to bring up their children to be artists or musicians, or in any profession that does not violate the law—or in no profession at all. It is the civic right of parents to train their children to abhor all military service. The author is not a pacifist by any means, but he recognizes the civic right of people to be pacifists. Perhaps a parent does not want his eighteen-year-old son trained in the arts of war. Shall the government then judge, in effect, that he is unfit to train his son, and take the son from him?

3. Peacetime conscription is a violation of the principle that the state exists for the individual, not the individual for the state. The core of fascism which we have just "abolished from the earth" is that the individual exists for the state. And the core of peacetime conscription is the very same! The republican form of government is government by representatives who are elected by the majority and who govern for the benefit of all. The United States became great through its respecting the rights of the most humble citizen. Peacetime conscription will go far toward abolishing these rights. A minority of young men (or perhaps a majority) may decide that they don't want to be soldiers. But they will be told that they are part of a whole organization and that their rights must be subservient to the needs of the state. They won't be told this honestly, but many of them will be cajoled into thinking that it is their patriotic duty to give up their freedom. The State, spelled with a capital S, thus becomes the unit, whereas the unit in our republic is the individual. And it makes all the dif-

ference in the world to the dignity, peace and happiness of the individual whether he is one cog in a great machine or an individual who freely helps make the machine go.

The plea is made that military training is "good" for young men. In our form of government none has the right to determine what is "good" for any individual in regard to his health. I believe with all my heart that it would be "good" for every individual to attend an Orthodox Presbyterian church every Sabbath. I hope the day may come, if Christ's return is delayed, when a host of the people of this country come to the same conclusion. But at that time I should oppose most vigorously any attempt of the majority to compel the minority to do what is "good" for it. That is how tyrannies always arise: the majority thinks it can legislate what is "good" for the minority!

But, you say, assuming that a large armed force is necessary, how is it to be raised except by conscription? The answer is very simple. Let those who ask this question also be asked whether they believe that the foreign policy of the United States is so unpopular that it needs a slave army to implement it. If an industry suddenly needs five thousand men, what does it do? It makes conditions of employment so attractive that the five thousand men come to work. Given the publicity and the financial backing that the United States government can command, it can employ as many men for the peacetime army as it needs. Let it simply make conditions of employment attractive. Military experts say that officer material is the first essential to the quick building of a wartime army. Let the government set up officers' training schools with a course of from one to two years; let the government carefully choose among the volunteers, for if it makes conditions sufficiently good it can get all the volunteers it needs. If, for instance, graduates of a comparatively short course in officers' training were given reserve commissions and an opportunity to secure a free education in the college of their choice, an ample number of young men would jump at the proposition. Other benefits could be provided for graduates of a school for non-commissioned personnel. That is the American way of doing things and, in America, it is the right way.

Program Announced for Sunday School Convention

AN AMBITIOUS and worthwhile program was presented at the Sunday school convention held on November 16th and 17th at Calvary Orthodox Presbyterian Church, Willow Grove, Pa. All Sunday school workers, and particularly those in The Orthodox Presbyterian Church, were strongly urged to make plans to attend all sessions. The convention was under the auspices of the Committee on Christian Education, and details of the sessions will be reported in the next **GUARDIAN**.

The complete program was as follows:

Friday, November 16th

Morning Session

10:00-10:15

Worship Period conducted by the Rev. Samuel Allen

10:15-11:00 Address: "The Training of Covenant Youth"

The Rev. Eugene Bradford

Discussion

11:00-11:30

Address: "Teaching Missions in the Sunday School"

The Rev. Robert S. Marsden

11:30-12:00

Address: "What to do for Christmas"

Mrs. Richard Gray

12:30- 1:45

Box Luncheon. (Bring your own lunch.)

Afternoon Session

1:45-2:15

Address: "Teaching Stewardship in the Sunday School"

The Rev. Franklin S. Dyrness

2:15-3:15

Forum: "How to Get and Keep New Members"

Conducted by the Rev. Leslie A. Dunn
"Ringing Doorbells"

The Rev. Robert L. Atwell

"Extension of the Sunday School"

The Rev. Edward L. Kellogg

"How to Get New Members"

The Rev. Everett C. Develde

Discussion on Contests in the Sunday School

3:15-4:00

Address: "The Lecture Method in Teaching"

The Rev. Floyd E. Hamilton

4:00-5:00

"Sunday School Organization"—Forum
Led by the Rev. Paul Woolley

Evening Session

6:00

Banquet

Banquet Address: "The Teacher as a Soul Winner"

The Rev. Edward L. Kellogg

8:15

Address: "The Purpose and Place of the Sunday School"

The Rev. Edmund P. Clowney

Saturday, November 17th

Morning Session

8:45-9:00

Worship Period conducted by the Rev. Robert Strong, S.T.D.

9:00-10:15

Group Conferences:

Teachers of Beginners

Mrs. Floyd E. Hamilton

Teachers of Primary Department

Mrs. John P. Clelland

Teachers of Junior Department

Mrs. Richard W. Gray

Teachers of Senior Department

Mrs. Charles H. Ellis

Teachers of Adult Department

The Rev. Charles H. Ellis

Address to High School Young People: "Young People's Work in the Sunday School and Young People's Societies"

The Rev. Herbert Hoeffinger
(Delegates other than teachers will be welcomed at any of the other conferences)

10:15-12:00

Forum: "How to Teach" conducted by the Rev. Burton L. Goddard, Th.D.

(There will be several important teaching subjects discussed in the forum)

12:00-1:00

Information Please!

The Rev. Robert L. Atwell

(Write out unsigned questions on the Bible, Theology, Apologetics, Sunday School Methods or other religious subjects, and mail them to the Committee on Christian Education, or turn them over to Mr. Atwell before the Information period. The only questions barred are insincere ones. The object of this period is to get answers to questions that are troubling you. Mr. Atwell will be Master of Ceremonies and a board of experts will attempt to answer the questions.)

1:00 Luncheon

Afternoon Session

2:00-3:00

Address: "Student Participation Methods of Teaching"

Mr. Hillis M. Partington

Discussion

3:00 Closing Address:

Subject: "The Best Way to Shine"

The Rev. Lawrence B. Gilmore, Th.D.

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORS

Ned B. Stonehouse
Paul Woolley

ADVISORY COUNCIL

Robert L. Atwell
John P. Clelland
Leslie A. Dunn
John Patton Galbraith
Edward L. Kellogg

EDITORIAL

**America's Reasons
for Thanksgiving**

THANKSGIVING seems to most of us to be a peculiarly American holiday. It is. But if we investigate a little, we shall find that the Christians in most countries have a day when they particularly give thanks for the blessings of the autumn harvests. In line with these harvest festivals, we have often confined our thoughts on Thanksgiving Day to thankfulness for material blessings. Particularly in the United States have we a great deal for which to be thankful in this department of things, and we do well to express our gratitude. A golden brown roast turkey, with his interior well stuffed, will grace many an American table. There will be roast potatoes and big boiled onions and candied turnips and much more of the like. And when we have done our best with these good things, there will be a well-tanned pumpkin pie, or perhaps one of mince meat, ready to settle comfortably into the last chink of our interiors. We do well, we repeat, to be thankful for these things.

There is something else, however, for which it is even more important that America be thankful. That is the spiritual and moral tradition of America. History reminds us that there are periods of spiritual advance and others of spiritual decline in the world and in our country. There are periods when, to all appearances, the proportion of Christians in the population is comparatively high. There are other times when it is comparatively low. The period just after the American

Revolution was one of the low times and we are in another today. True enough, the statistics of Christian church membership do not show it. But the sermons in the pulpit show it, the religious press shows it, the general assemblies of the churches show it, the juvenile delinquency statistics show it, and the political and international ideals of the nation show it. Should we not face the fact that Christianity is less powerful in American life today than it was even twenty-seven years ago, at the close of the First World War?

In the face of this fact, there are two things to be said. First, a comparison with the tradition of many another country in this world shows us that we still have a great deal in the way of Christian tradition for which to be thankful. True, America is a long way from having a monopoly on virtue. There are many things in which we are outclassed. But it is not yet customary for masses of our population to get their exhilaration from dope, girls of twelve are not looked upon as objects of sexual commerce, political parties do not lend their formal support to the belief that Christianity is the opiate of the people, our major sports are not notable for an element of cruelty, there are vestiges of integrity in our professional traditions.

If, then, we are thankful, too, for these things that God has given us—the tradition of Christian standards, honesty, freedom of conviction, a sense of compassion, kindness and sympathy—let us remember, in the second place, the axiom that ethical standards persist only one generation beyond belief in the doctrine that gave them birth. Unless we continue vigorously to preach the gospel, we cannot maintain these standards. And unless we apply the gospel to the fields where our fathers failed, we shall fall under the justified condemnation of insincerity. What are we doing about economic justice and a fair division of the fruits of industry? What are we doing to check dishonesty in civil government? What are we doing to break down the caste system of the color line in this country? Thankfulness is inconsistent with laziness. When we rise from our thanksgiving holiday, let us rise to greater effort to make the gospel really known in its fullness and, then, to make it really effective in its application.

Christian Opinion

We congratulate the quarterly magazine *Christian Opinion* on the occasion of the appearance of the October number, which begins its third year. The editor-in-chief, Luther Craig Long, and his associates are to be commended for their vision and courage in undertaking this publication and for the considerable success which has been achieved.

Christian Opinion is the organ of the Inter-Collegiate Gospel Fellowship which has been incorporated in New York as an organization of Christian students and graduates who are concerned to face modern educational problems on a distinctly Christian basis. Among its specific aims are (1) the analysis, on the basis of the historic Christian faith as expressed in the Reformed standards, of educational materials used in lower and higher institutions of learning, and (2) the publication and distribution of literature relating to the religious and spiritual aspects of education and student life. These goals are being realized, partially at least, through the magazine.

The field of education presents an urgent challenge today. And the Christian may seek to meet this challenge with a measure of hope that he will get a hearing, for the world of education is in considerable ferment. The representatives of the prevailing anti-Christian educational philosophy are on the defensive. It has become more or less respectable to insist upon a Christian approach to education. Whether the spokesmen for the newer points of view have arrived at a truly Christian starting-point is another matter. But in any case the opportunity presents itself of diagnosing education today and of prescribing a Christian cure for its ills. The Christian "doctor" is not as likely to be refused admission to the bedside as he was a short time ago. This challenge must be met by Christians who see the need and possess the ability and courage to make the right response in terms of thought and action. *Christian Opinion* constitutes a definite step forward.

The October number of this magazine discloses something of its temper. This special issue deals frankly and basically with the controversial problem of racial discrimination as it applies especially to education. In addi-

tion to editorial comment, it contains six contributed articles on the subject. The first two articles, one on "What the Bible Teaches about the Origin of Races and Languages" by William Young and the second on "Science and Human Relations" by William E. Welmers, are perhaps deserving of special mention. The race situation is volcanic, and the problem it presents cries for Christian thinking and Christian action. The last word has not been said on this divisive question. But it is certainly encouraging to have it come into the open for calm deliberation in the light of Christian principles. And the concern of *Christian Opinion* to deal honestly with it merits attention and applause of the Christian public.

The address of the Inter-Collegiate Gospel Fellowship is Room 1106, 95 Liberty Street, New York 6, N. Y. And the subscription price of the magazine to non-members is three dollars per year.

Whither Missions?

WE ARE on the brink of large scale missionary movements outward from this country toward lands which have been closed to missionary effort, or largely so, by the war. Especially is this true of far eastern fields. Two questions arise: (1) What are these missionaries, who are returning, going to teach and preach? (2) What will they be allowed by the civil authorities to teach and preach?

Many of the men and women who go out from this country's shores in the next few years will go to teach and preach unity and brotherhood—nothing more. But the gospel—the good news—begins with something else. It begins with the fact of sin. Unless men preach the universal curse of sin, unity will never come to pass. The gospel goes on to proclaim salvation by pure grace through the blood of the cross of Christ. Unless men preach salvation by the substitutionary death of Christ, there will be no brotherhood. For real brotherhood can exist only among the children of God. And only those who know the cleansing power of the blood of Christ are children of God in the Biblical sense of the words.

Are the civil authorities going to

permit the preaching of salvation by the blood of the cross? It is here that the greatest difficulties will be found. "Planning" has become one of the watchwords of the age. The Federal Council of the Churches of Christ in America is thoroughly expert at planning. Its members have succeeded, by planning, in securing almost a monopoly of the free time granted to religion on the air in this country. They have succeeded, by planning, in getting themselves accepted by many government agencies, and even, at times, by the free press, as the spokesmen of American Protestantism.

There are now indications that they are planning to take over, directly or through their subordinate agencies, the control of the sending of mission-

aries abroad. They apparently want to be able to screen those who enter upon missionary service. They would like to remove the "stigma" of "superstition"—that is the way they would characterize the gospel—from the American missionary enterprise. Are we going to permit this to happen through the influence of the Federal Council upon the American Department of State? Are we going to permit that Council to secure such action from other governments as will give it a stranglehold upon the missionary enterprise? If we are not active in protesting to Washington against moves in this direction, those are the probable results. Our eyes must be open to protest every step towards these ends.

No Christian Answer

REVIEW

By the REV. CORNELIUS Van TIL, Ph.D.

Professor of Apologetics in Westminster Theological Seminary

P. J. Tillich, T. M. Greene, G. F. Thomas, E. E. Aubrey, John Knox: *The Christian Answer*. New York: Charles Scribner's Sons. 1945. \$2.50.

THE *Christian Answer* is the fruit of corporate writing on the part of five members of The Theological Discussion Group which has met twice a year for the last decade, "to consider issues of common concern in the interpretation of Christian faith for our day" (p. vii).

The first chapter contains an analysis of the world situation today by Paul Tillich. Tillich divides modern history into three phases. There was first the period of bourgeois revolutions. This period was marked by "belief in reason," that is, revolutionary reason (p. 2). "It was the belief that the liberation of reason in every person would lead to the realization of a universal humanity and to a system of harmony between individuals and society" (p. 3). The second phase of modern history was that of the "victorious bourgeoisie." This period was marked by the control of "technical reason." "The decisive feature" of this period was "the loss of control by human reason over man's historical existence" (p. 5). Today we are in the third phase of modern history. The foundations of bourgeois society have now been destroyed. The release of reason from authority has not pro-

duced the expected harmony between individual and general interests (p. 6). Planned reason is now employed to control the Frankenstein monster produced by technical reason. But while controlling this monster, planned reason also irritates it into destructive action (p. 7). Giving up hope for rational harmony, men allow such forces as "passion," "libido" and others to have free play (p. 12). They surrender themselves, with fanaticism, "to irrational and unconditioned purposes" (*ibid.*). All objectivity disappears. In art men turn to surrealism (p. 30), in philosophy to existential truth. "Thus, in the third period of modern society, technical reason is employed to execute the commands of an existential decision above which there is no rational criterion" (pp. 32f.).

It would seem that, after painting such a dark picture, Tillich might be ready to listen to the voice of a truly transcendent God. Not so, however. He gives fair warning, as it were, to his collaborators who are to formulate the answer to the hopeless situation he has portrayed that they must by no means turn to anything higher than that which reason, which is a law unto itself, can produce. "The answers themselves must acknowledge and accept the positive contributions of the modern period. Here the prin-

cial point is the elevation of reason as the principle of truth above all forms of authoritarianism and obscurantism" (p. 44). Moreover Tillich asserts that "man is fully rational only on the foundation of, and in interdependence with, non-rational factors" (p. 11).

The *Christian Answer* must give full sway to reason, and when it does it will appear that "the achievements of man, as though by a logic of tragedy, turn against man himself" (p. 44). And this must always be true. The only answer that is acceptable is an answer that itself automatically turns into a question mark.

The other authors of the book are not slow to oblige. They are at pains not to offend reason by the idea of "asserted authority" (p. 74). "The Bible is not itself the revelation but the record of the revelation" of God to man (p. 98).

The real authority of Scripture is that of "luminous and compelling insight" (p. 79). The God presented by this insight is, of course, to be called transcendent but He is transcendent only in a Pickwickian sense. He is eternal only as the permanent factor in time. He is immutable only as the principle of continuity in the universe (p. 106). God's perfection is nothing that He is in Himself apart from the world, but consists in the "communication of His being and goodness to that which is other than Himself" (p. 103). Hence, too, the idea of the creation of the world and of man must not be taken as an historical event but as a "sublime and inspired philosophical myth" (p. 107; see also pp. 137, 141). God comes to expression in the "rich diversity of the world." It is of the essence of the trinity to teach us this. The true view of man is that he "occupies a middle position on the scale of being" (p. 109). This amounts to saying that in his lower aspect he participates in the world of those irrational forces of which Tillich spoke and in his spiritual aspect he participates in that aspect of Reality that men call God. Man cannot help being sinful inasmuch as he is man.

The Christ of *The Christian Answer* is also carefully patterned after the demands of the planned reason of the modernist discussion group. His divine nature is, of course, identified with a dynamic principle in the universe (p. 116). There is some evi-

dence, we are told, to indicate that the resurrection appearances of Christ "were spiritual rather than physical in character" (p. 119). The atonement that He wrought was not that of a "blood sacrifice" but that of a "demonstration of His righteousness" (p. 122). In Christ men have, as it were, a concrete manifestation of what they mean by God as the principle of Reason in the universe. He therefore binds men, all men, together in unity. Aubrey speaks of the "Christian principle of universalism" (p. 147). All men are the children of God (p. 84). "To believe in the God of Christianity is to believe that all men are indeed brothers" (p. 83). God forgives all men even while He requires them to be perfect. He seems to think that in this way He can get men to do their best. Presumably in this way He expects them to join the universal church which is said to be the continuation of the incarnation of Christ.

It is plain, of course, that the "nar-

row fundamentalists" are not expected to apply for membership in this new church. Such as believe in a really transcendent God and in historic Christianity are throughout portrayed as the only really hopeless people in the world. They have darkened counsel by dogmatism and literalism. They have refused to trim their God and their Christ to the pattern shown them by autonomous reason. Yet if anything is also plain from *The Christian Answer*, it is that its answer is no answer. It offers no God and no Christ in terms of which an answer might be given to the problem presented. Tillich insists that the leprosy of the human race is incurable; the other writers have portrayed a Christ who, in order to touch and heal the leper, must Himself be a leper. And this is not only the Christ of Henry P. Van Dusen, the editor of the volume, but also of John A. Mackay, president of Princeton Seminary, a member of the Discussion Group which the volume represents (p. ix).

The Life of Jesus Christ

BIBLE STUDY

A Home Study Course by the REV. LESLIE W. SLOAT

PART 1

Lesson 3

THE YOUTH OF JESUS

SCRIPTURE: Mark 6:3; Luke 2:41-52; John 7:15.

THE fact that Jesus was brought up in the village of Nazareth is declared by Matthew to be another of those fulfillments of Scripture which he finds so frequent in the life of our Lord. Matthew is perhaps referring to Isaiah 11:1, where the promised Messiah is termed "The Branch." The Hebrew word for branch is *netzer*, from which the name Nazareth is apparently derived.

An almost complete mystery covers the thirty years Jesus spent in this Galilean village. From a few general or incidental statements, we learn certain things. As we would expect, He grew as any boy would grow, in His knowledge and physical stature. He doubtless had the regular Jewish schooling, but apparently took no advanced work in the direction of special rabbinical training. His father was a carpenter and it is natural to

suppose that Jesus worked at the same trade. He had several brothers and sisters. There is some reason to believe that His father Joseph died before He began His public ministry, as we never hear of Joseph after that ministry opened. Beyond these quite general facts, however, we are given but one story concerning His life during the whole period.

Luke is the one who tells us of the incident, a trip Jesus made to Jerusalem when He was twelve years old. Every year Joseph and Mary went up to the feast of the Passover which probably occurred in March or April. Whether Jesus had made the trip before or not, we do not know. But when He arrived at the age which marked for the Jew the passing from childhood to youth, He was included in the company. On these trips a number of friends and relatives would journey together. In such a caravan it would be natural for the children to gather in groups and wander from family to family within the bounds of the company. And so when they were starting on their return trip to

Nazareth, Joseph and Mary thought little of it that Jesus was not to be seen. Undoubtedly they assumed He was with some other boys with another family.

Jesus, however, was not in the company at all. Instead, in Jerusalem He had gone to one of the schoolrooms attached to the temple, and He was still there. His parents, finally deciding after a whole day's travel that He was not in the caravan, turned back again to Jerusalem. At last on the third day they discovered Him in the temple school. What a scene it was! The twelve-year-old boy was sitting in the midst of a group of prominent Old Testament teachers, asking them questions and in turn answering questions they asked of Him. Everyone present was astonished at the knowledge of the Bible which He showed.

The most interesting part of the whole incident, however, is the brief conversation which Luke records as having taken place between Jesus and His mother Mary. "Child," she said, "why hast thou treated us so? Thy father and I have sought thee sorrowing." And the twelve-year-old Jesus had replied, "Why is it that ye sought me? Did you not know I must be about my Father's business?" Just that. Nothing more. Luke only adds that Jesus went down to Nazareth and was subject to them.

Since, in the providence of God, this is the only incident from these thirty years of our Lord's life which has been recorded for us, it is necessary that we examine it carefully to discover the information which it reveals to us.

Jesus and God

The first thing we notice is the attitude of Jesus toward God. We would expect a twelve-year-old child on a visit to a large city to stay fairly close to His parents. But Jesus has complete confidence in the care of His heavenly Father. He is apparently not worried at all that for three days He has not seen Mary and Joseph. But more even than that, He has a deep interest in religious things and a strong sense of duty toward God. He must be about the business of serving God. And He recognizes this obligation the more because He is aware of standing in a special relationship to God. When His mother says to Him, "Thy father and I have sought thee . . .," she means Joseph. But

when Jesus says in reply "My Father's business," He plainly means God. His earthly father may have lost Him for a while, but His Heavenly Father certainly had not. Already He was aware that in an utterly unique sense He was God's Son. This conviction was present in His human consciousness already at the age of twelve. And with it was the sense of urgency to be serving God. He must be engaged even now in His Father's business.

Jesus and the Bible

Apparently at this time of life Jesus understood His Father's "business" to involve learning all He could about the Bible. Later He declared that He had come to fulfill the "Law," meaning the Old Testament. Now He was busily learning that Law. His deeply religious parents, moved no doubt by their knowledge of His supernatural birth, had certainly sought to the best of their ability to instruct Him in its contents. In the village school the Bible was the chief study. And now, given a chance to spend a little while with the best teachers Jerusalem could offer, Jesus makes the most of it. During His public ministry, Jesus' teaching was filled with references to and explanations of Scripture. Now He was learning it well.

Jesus and Himself

As we have indicated, Jesus not only knew His Father in heaven, but He also knew that He was God's own Son. Though living as a human child, He knew what it was He must be doing. And He knew He was doing what He ought to be doing. His mother had in a sense reproached Him. But He denied having wronged her. In doing His Father's business, He was not wronging His human parents. Rather they should rejoice that He thus recognized His duty to God. Yet Jesus also recognized that He was a member of a human family and, as a child, should be obedient to His parents. He did not rebel against them but, as Luke tells us, went down and was subject to them. Childhood obedience was also, at this time of life, God's will for Him. Yet even so, we cannot but feel that it was Jesus who chose to be subject to them, and not they who enforced that subjection. Later Jesus declared that He was "Lord of the Sabbath." Even now we have the feeling that He is consciously "Lord" of His own life.

Although our information concerning His youth is thus extremely limited, yet the knowledge and character He showed during His public ministry make it plain that He was a careful observer of nature in general and of human nature. He grew up as a normal boy would grow, subject to the experiences, temptations, joys and sadnesses of ordinary youth and early manhood. We have no indication that those about Him recognized that He was the Son of God, the Saviour of men. Yet that was the case. The Bible says He "grew in wisdom and stature, and in favour with God and man." This describes the development of His human nature. But we must never forget that it is the second Person of the blessed Trinity that we speak of, and that even during these years He was as truly God as at any other time.

The Shorter Catechism says that, having been conceived by the power of the Holy Spirit and born of the virgin Mary, He "was and continueth to be, God and Man in two distinct natures and one Person forever."

QUESTIONS ON LESSON III

Factual Questions

1. With the help of a Bible dictionary and concordance, find out all you can about the village of Nazareth.
2. What members of Jesus' family can you name? What relatives?
3. What was the significance of the Passover feast? Look it up in a Bible dictionary.
4. Locate Nazareth and Jerusalem on a map. About how far apart are they?

Discussion Questions

1. In what ways do you think Jesus was like, in what different from, other children of His age?
2. Do you think Jesus knew He was the Saviour when He was twelve years old? Do you think He knew He would one day be crucified?
3. What are the responsibilities of Christian parents toward their children? Of children to their parents?
4. Should the education of young people include the study of the Bible?
5. What part did the brothers of Jesus have later on in the New Testament church?

Orthodox Presbyterian Church News

NEWS

Presbytery of California

WESTMINSTER Church, Los Angeles: On Friday evenings from October 12th to November 2nd a Teacher's Training Course has been conducted, with an average attendance of twenty-five during the first few sessions. . . . More than two thousand handbills were distributed in six elementary schools and a junior high school, advertising three afternoon meetings led by a "cowboy evangelist," Mr. Leonard Eilers. Results, according to the pastor, the Rev. Robert B. Brown, have not been overwhelming, but he believes some good has and will come.

First Church, Portland, Oregon: The church has received notice that its present building must be vacated not later than December 1st. Payment has been made on a lot one hundred feet square and ideally located, and the congregation hopes to buy a partially pre-fabricated chapel and construct a complete basement for it.

Grace Church, Los Angeles: On October 7th the church began services in the tent at Western and 92nd Streets. There were one hundred twenty-nine in Sunday school and more than fifty in church. A week of special services was conducted in the tent by the Rev. Robert K. Churchill of Berkeley. Meanwhile plans for the new building are going steadily forward. As soon as the church is able to negotiate a needed loan, the contracts can be placed with the builder.

Beverly Church, Los Angeles: The Rev. Dwight H. Poundstone, who was stricken with infantile paralysis on September 13th, is now recuperating at his home after five weeks of hospitalization. He is able to sit up and also has walked a few steps. Prayers for his complete and early recovery are earnestly requested. During his absence, the pulpit has been supplied by the Rev. Carl Ahlfeldt of San Francisco, the Rev. Henry Owen and the Rev. Ralph Scoville, both of the China Inland Mission, Dean S. H. Sutherland of the Bible Institute of Los Angeles, the Rev. Paul Lovik, and Dr. William Harlee Bordeaux. Attendance has been above the church's average.

First Church, Long Beach: The

building in which the church group has been meeting was rented to a business concern, making it necessary to join the two branches of the church for worship at the chapel. The chapel building has been sold to an oil labor union for \$20,000, but permission has been granted the church to continue its use of the property until a new building can be constructed.

The group in Santee, under the leadership of the Rev. Bruce F. Hunt, has been forced to leave its meeting-place, but this has turned out to be a blessing. A member of the group has donated the use of a fine farm building, and he, with the help of others, is renovating it for use as a house of worship. There will be two Sunday school rooms in addition to the main auditorium. Meanwhile, regular services are being held in the county-farm chapel, somewhat increasing the number of those attending. . . . In National City, the October Sunday school attendance averaged forty, an increase of more than a hundred per cent. over the same month last year. The church attendance averaged twenty-five, which was a similar increase.

It has been called to the **GUARDIAN'S** attention that last month an erroneous report was published concerning the size of the independent church near Long Beach now being served by the Rev. Clifford S. Smith, formerly of Bridgeton, N. J. On the

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advice of a member of Mr. Smith's former presbytery, the GUARDIAN referred to it as a "small independent church." We have since learned that Calvary Memorial Church of Manhattan Beach is far from small, has a Sunday school enrollment of one hundred twenty-five, and is virtually the only witness to the gospel in the community of about ten thousand people. We are glad to correct the former error.

Presbytery of the Dakotas

FAITH Church, Lincoln, Nebr.: At a fellowship dinner on October 26th, more than three hundred dollars was received to reduce the church's indebtedness. . . . A gas heater has been installed in the basement to provide for basement classrooms.

Orthodox Presbyterian Church and Logan-Fontenelle Chapel, Omaha, Nebr.: A visit by the Rev. David Freeman has increased interest in Jewish missionary work, and a new attitude of understanding and kindness toward the Jews has been noted by the pastor, the Rev. Reginald Voorhees. . . . A surprise service was arranged by the members of the church in observance of the pastor's first anniversary, and a generous gift of money was presented to Mr. Voorhees by the congregation.

Mr. Freeman also spoke at Manchester, S. D., on November 2nd, and members of the other churches in that vicinity attended. The Manchester, Yale and Bancroft churches are packing Christmas boxes to be sent for the work of Dr. J. Lyle Shaw in Newport, Ky. . . . Miss Delores Currier, a member of the Bancroft young people's group, recently recited the entire Shorter Catechism from memory. An award of a Bible was given by the pastor, the Rev. Melvin B. Nonhof, and a similar award is offered to any others who duplicate her achievement.

Presbytery of New Jersey

GRACE Church, Trenton: The decorating of the church has recently been completed. New paper, paint, and venetian blinds have added much to the attractiveness of the auditorium. . . . A Hallowe'en party was held by the Sunday school and young people's groups on October 26th.

Faith Church, Pittsgrove: Sixty members, friends and guests attended a fellowship supper last month. After

a chicken dinner served from the new church kitchen, a program was held in the auditorium. The Rev. Everett C. DeVelde of Vineland was the speaker. . . . A Teacher's Training Class in Christian Doctrine has been inaugurated and is taught by the pastor of the church, the Rev. Edward B. Cooper.

Covenant Church, East Orange: The ninth anniversary of the church was celebrated on October 26th with a covered dish supper. The Rev. Walter C. Jent, moderator of the presbytery, was master of ceremonies and the Rev. James W. Price of Morristown gave the message of the evening. . . . The treasurer announced that the goal of \$1700 for the Building Fund had been achieved. . . . Guest preachers during the past month have been Dr. Edward J. Young, Dr. Alexander K. Davison, the Rev. Charles H. Ellis, the Rev. Charles G. Schaufele and the Rev. Oscar Holkeboer.

Presbytery of New York and New England

CALVARY Church, Schenectady: During the absence of the pastor in Washington, D. C., the pulpit was supplied by Mr. William C. Goodrow, a member of the congregation who was graduated from Westminster Seminary last spring. Mr. Goodrow also assisted the pastor during the summer months and helped in the conduct of the summer Bible school. . . . The young people's choir began its season with a picnic on October 20th. . . . Four of the congregation's former service men are again worshipping with the church. Christmas boxes have been sent to the men still overseas and others will be sent to those in this country.

Memorial Church, Rochester: The young people's Sunday school class, whose teacher is Mr. Thomas Broekhuizen, sponsored a Reformation Day program on October 31st. The speaker was the Rev. Professor R. B. Kuiper of Westminster Seminary who lectured on the subject "Reformation and Christian Liberty." The young people plan to continue these special meetings from time to time.

Presbytery of Ohio

THE Presbytery met on October 9th at the home of Dr. Gordon H. Clark in Indianapolis. Dr. Clark was examined in theology and re-

ceived by letter of dismission from the Presbytery of Philadelphia.

Covenant Church, Indianapolis, Ind.: Two communicant members were received at the last communion service. . . . The Rev. and Mrs. Martin J. Bohn are receiving congratulations upon the safe arrival of a daughter, Ruth Christine, on September 30th.

First Church, Cincinnati: Nine communicant members were enrolled on October 14th, seven on re-affirmation of faith and two on profession of faith and baptism.

Presbytery of Philadelphia

KIRKWOOD Church, Kirkwood: Six members of the missionary society attended the Fall meeting of the Presbyterian Auxiliary in Wilmington. . . . The annual Harvest Home banquet will be held in the church on Thanksgiving eve. An offering for the purchase of new pews and carpeting will be received. Last year an offering of approximately \$2500 entirely cleared the church debt and this year a goal of two thousand dollars has been set. . . . Fourteen persons from Kirkwood attended the Fall rally of the Machen League of the presbytery, held at Mediator Chapel, Philadelphia.

Covenant Church, Pittsburgh: It is expected that in a few weeks services will be held in the new parsonage which is nearing completion. The foundation of the church building is also nearly finished. . . . Recent guest preachers were Dr. Cornelius Van Til of Westminster Seminary and the Rev. Leslie A. Dunn of Wildwood, N. J. Three new communicant members have been received, one of whom had been formerly a member of the Roman Catholic Church.

New Hope Church, Branchton: The men of the church recently devoted several days to installing a new roof on the church building. The entire cost of materials was defrayed by free-will offerings to a repair fund.

Faith Church, Harrisville: The young people's class in Sunday school has recently organized and plans to hold monthly social and inspirational evenings.

At New Hope and Faith Churches, a highly successful young people's conference was held on October 26th and 27th. The Rev. Charles H. Ellis of West Collingswood, N. J., was the principal speaker.

State Shinto Through Japanese Eyes

MISSIONS

The Concluding Article in a Series

Compiled by the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Reformed Presbyterian Church

THE preceding article of this series told of the formal enshrinement of the Sun goddess as the foundation of the Manchukuo government. The present article will reproduce in its entirety an editorial in the Japanese-edited *Manchuria Daily News* which shows with devastating frankness that in Japanese eyes there could not be civil loyalty or patriotism in Manchuria apart from a recognition and acceptance of the religious character of State Shinto. The reader should note how this editorial cuts the ground away from beneath the claim of many missionaries and church leaders that State Shinto was purely patriotic and non-religious in character, and that participation in Shinto rites was therefore not morally wrong. Following the editorial, this series of articles will be concluded by excerpts from an address by Premier Chang of Manchukuo.

Editorial in The Manchuria Daily News, July 16, 1940:

MANCHOUKUO-NIPPON SPIRITUAL UNITY CONSUMMATED

July 15, 1940, will go down in the history of Manchoukuo as the date on which the spiritual unity of this young Empire and that of the ancient Empire of Nippon founded by the Emperor Jimmu Tenno, the direct descendent of Amaterasu-omikami, the Goddess of Universal Enlightenment, was consummated. For on this day the "Kenkoku Shinbyo," the State Foundation Shrine, was established in the compounds of the Imperial Palace in Hsinking, dedicated to the divine Imperial ancestress of Japan at the initiative of our wise and benevolent Sovereign. Solemn rituals commencing at 2:30 a.m., and personally attended by His Majesty, marked the dedication of this new shrine. This was followed at 11 a.m. by the issuance of a Rescript by the Emperor to a grateful nation, proclaiming the establishment of the State Foundation Shrine.

We are deeply moved to learn that His Majesty in decreeing the establishment of the "Kenkoku Shinbyo" was motivated by a gracious desire to

provide this youthful nation with a divinity to which His Majesty may pray for the future weal of his subjects, and to whose protection the Sovereign sincerely feels his Empire indebted for its present prosperity. In dedicating a shrine to the divine Imperial ancestress of his unfailling ally, Nippon, His Majesty, we are grateful to understand, hopes also to manifest his gratitude indirectly also to the Emperor of the Island Empire upon whose benevolent guidance and assistance His Majesty so strongly relies in enhancing the national fortunes of his country. In personally setting this lofty example of worshipping the divine Imperial ancestress of Japan, the Emperor of Manchoukuo is furnishing his people with a lasting faith which has stood the test of 26 centuries of Japan's progress and to which his ally owes its present world prestige.

Historically the young Empire of Manchoukuo has been indissolubly linked with Japan, not only by political ties but also by the espousal of the worship of the divine Imperial ancestress of the Island Empire. The divine character of the Japanese Empire has been imparted also to Manchoukuo. The prosperity of both will henceforth depend upon the grace of the Goddess of Universal Enlightenment.

The foundation of the new shrine is a natural, logical sequence to the proclamation of the moral and spiritual kinship of Japan and Manchoukuo by His Majesty following his first visit to Nippon five years ago. The principle of "oneness in spirit and virtue" as between the two allied nations has been applied in all its thoroughness by His Majesty's present action. More so than ever before are the two Empires identified by a commonality of ideal and purpose.

Upon this momentous and historically significant occasion it is the duty of the citizens of Manchoukuo to pool their strength with the one object of assisting their Sovereign in promoting the national weal, and to collaborate more closely than ever

with Japan in the realization of the common ideal of the two Empires of establishing a new East Asian order. Only by doing so can they hope to serve their Sovereign in accordance with His Majesty's august wishes, as reflected in the foundation of the "Kenkoku Shinbyo."

From The Manchuria Daily News, July 17, 1940:

PREMIER CHANG INSTRUCTS STAFF UPON RESCRIPT

Govt. Officials Ordered to Respond to Emperor's August Wishes

Enshrinement Significant — Consolidates Japan-Manchoukuo Oneness, Lays Basis for Eternal Union

Speaking in the Auditorium of the State Council at 9 a.m. Tuesday, Premier General Chang Ching-hui instructed the Government staff to respond faithfully to the gracious wishes of the Emperor as revealed in his memorable rescript on the occasion of the enshrinement of the Imperial ancestress of Japan in the new Kenkoku Shinbyo, State Foundation Shrine.

Premier Chang's instructions were of the following effect . . . "It is His Majesty's conviction that the foundation of his realm and its constant

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development should be entirely dependent on the divine prestige of Amaterasu-Omikami, of Universal Enlightenment and the protection of the Japanese Emperor . . .

"His Majesty has ordered a Board of Rituals to be created to take charge of holy State services, from his wish to personally attend to divine service and show his sincerity in his administration. It should be remembered that service to the Shinbyo is that of the State and is not religion, nor does it deny the religious faiths of the people.

"On the basis of this divine way, the people will be guided and enlightened gradually under the equity and virtue which belongs to His Majesty under divine prestige. Particularly, they will be brought to venerate the divine ways by virtue of benevolent administration. Under the sublime Imperial virtue, ways of popular assistance will be naturally clear. . . ."

[NOTE: The reader should discern the contradiction involved in Premier Chang's statements. Having spoken of a goddess, her divine prestige, her enshrinement, "holy State services," "divine service," etc., he blandly adds that of course all this is not religion, nor does it deny the religious faiths of the people. On the contrary, it is merely the service of the State. Then he goes on to speak of "this divine way" as before. It is on the basis of such double-tongued statements as this, made by Japanese officials and their puppets, that many missionaries and church leaders have betrayed Christianity by participating, or by sanctioning or condoning participation, in the ceremonies of State Shinto worship. Premier Chang's words, far from showing that State Shinto is not religion, rather show that it claims to be *supreme above all religions because it is the service of the State*. And that is the essence of the State Shinto System. Even considered apart from the absurd mythology of the Sun goddess, the State Shinto System is a system of abominable idolatry because it really means *the deification of the State*. It passes comprehension that anyone who calls Jesus Lord could comply with demands for participation in such wickedness. But that is the nature of the apostasy in which the principal churches of Japan, Korea and Manchuria are involved.—COMPILER.]



Your FAMILY ALTAR

Studies in the Shorter Catechism

DEC. 5TH. ISA. 33:13-22 (73)*

IT IS God who poureth out rain upon the just and unjust. It is He who prospers or withholds. In recognition that material provision is made by God according to His infinite wisdom, we are to be content with our lot. The eighth commandment declares that we are not to make recourse to stealing to increase our material possessions. Legitimate industry is God's means whereby men may enlarge their possessions. Pray that a sense of integrity may be more widespread.

6TH. LEV. 25:35-43 (74)

"The duties required in the eighth commandment are truth, faithfulness, and justice in contracts . . . ; restitution of goods unlawfully detained . . . ; giving and lending freely, according to our abilities and the necessities of others; moderation of our affections concerning worldly goods; a provident care to get, keep, use and dispose . . . things necessary and convenient; a lawful calling, and diligence in it; . . . and an endeavor by all just means to procure, preserve and further the wealth of others, as well as our own" (portion of Question 141, Larger Catechism).

7TH. LEV. 6:1-7 (75)

Any and all forms of stealing are forbidden. Some forms spoken of in Scripture are not uncommonly practiced: kidnapping, receiving things stolen, false weights, falsifying landmarks, unfulfilled contracts, oppression, bribery, cornering a market or destroying commodities wantonly to enhance the price, wasteful gaming, prodigality and idleness. All of these abuse and misuse the good things God has so bountifully provided for man's welfare.

8TH. EPH. 4:20-32 (76)

There is a small minority which enjoys the distinction of never having spoken with malice. Yet one of the basic laws of God forbids us to bear false witness against our neighbor in

* Numbers in parentheses denote the Shorter Catechism questions upon which the daily meditations are based.

any way or for any cause. A strong reason we should refrain from such evil speaking is given us in our Scripture reading: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

9TH. PROV. 14:5-25 (77)

The positive application of this commandment may be studied in three parts. First, God requires of every man the truth: the truth in testimony, in conversation, in life and in deed. Secondly, God requires us to have a charitable esteem of our neighbors, furthering their good name by covering their infirmities, defending their innocence and discouraging tale-bearers and slanderers. Thirdly, God would have us maintain our own good name.

10TH. PSALM 15 (78)

If we have a charitable esteem of our neighbor, we will refrain from all speech, actions or thoughts that might prove detrimental to them. We will also restrain others from saying or doing anything that will bring disgrace upon our neighbor. Moreover, our own Christian growth and charity is manifested by rejoicing in our neighbor's prosperity and good name.

11TH. I COR. 13 (79)

Henry Drummond was right when he called love "The Greatest Thing." Both the Old Testament summary and the New Testament reiteration of the Decalogue is fulfilled in the one word "love." By love we reveal our attitude toward God and our relation to our fellow men. Love impels us to do good and restrains us from committing evil. It prevents covetousness as well as all the other things which God has forbidden in His moral law. Therefore, little children, let us love one another.

12TH. HEB. 13:1-9 (80)

The antithesis of covetousness is generosity; the antidote is contentment. A sure source of contentment is the promise of our Lord Jesus Christ never to leave us nor forsake us. This frame of mind is the happy privilege of every child of God, because Christ's presence and provision is with him every moment of every day. Through his many contrasting experiences, Paul had learned contentment. Have faith in God and there will be no place for covetousness!

13TH. GAL. 5:16-26 (81)

The tenth commandment forbids

us to be discontent, to envy or grieve at the good of others over against our own condition. The portion for our Scripture reading provides that which will enable us to fulfill this law. Absorption in attaining the fruit of the Spirit will occupy our time and attention so thoroughly that we will not be provoked to covetousness. Try it!

14TH. I JOHN 1:6-2:6 (82)

This question is designed to awaken within us the knowledge of our sinful condition before God. By contrast with our neighbors, we may judge ourselves to be good, if not perfect. But by the declaration of the inspired Word, we behold ourselves as sinful creatures. A full understanding of the compass of God's commandments will wring a confession of sin from everyone born by ordinary generation.

15TH. HEB. 10:19-31 (83)

The Scripture recognizes greater and lesser sins, just as it speaks of larger and smaller rewards for the righteous. Before God sin is sin though some by its very nature, or by the abuse of the light given, is more heinous. The greater the privilege the greater the aggravation if we fall short. Hence each Christian should put forth a double effort to live a life pleasing in Christ Jesus.

16TH. MATT. 25:31-46 (84)

In Romans we are told that "all have sinned and come short of the glory of God." Again it is written, "The soul that sinneth it shall die." And the wrath and curse of God abides upon those who sin, both for this life and in that to come. Matthew paints a striking picture of the wrath of God in eternal punishment. Let this arouse us to the enormity of sin and its consequences.

17TH. HEB. 2:1-8 (85)

Happily, God has not left us in the condition described in yesterday's lesson. God has made the provision for escape from the dreadful future of condemnation. To escape we must take His way or it will profit nothing. The gracious divine way of salvation is by faith in Jesus Christ, God's Son; repentance unto life; and the diligent use of all the means God has provided in Christ unto redemption. There is no other way than the way of the cross.

18TH. HEB. 10:32-39 (86)

Today as you go about your business, housework, school classes or other occupations, make a note of

how often you place your life in the hands of some individual, usually a stranger. Then think of the simple truth that salvation is entrusting yourself to the care of the infinite Son of God. By God's Holy Spirit you may and must rest alone in Jesus for eternal life.

19TH. II COR. 7:1-10 (87)

It was said of Ingersoll, I believe, that on his death bed he wrote, "Remorse, Remorse," on his calling card. It was seen in Judas as he tried to undo the wrong that he had done. But remorse is not repentance. Repentance sees sin in its proper light, despises self and turns by faith unto the Saviour, determined by the help of the Spirit to render new obedience unto God.

—HENRY D. PHILLIPS

Pennsylvania Churches Launch Bible School

AN EVENING Bible school which meets once a week has been organized by Kirkwood Orthodox Presbyterian Church of Kirkwood, Pa., and Faith Orthodox Presbyterian Church of Quarryville. There are thirty-five students enrolled.

Two classes are taught each evening, one by each of the pastors of the two churches. A class in Bible Doctrine, based on the Westminster Confession of Faith, is taught by the Rev. John Patton Galbraith of Kirkwood and a class in Scripture Memorization is conducted by the Rev. Franklin S. Dyrness of Quarryville. Each course will run for twelve weeks and, at the end of that time, a new course of twelve weeks will be begun. It is planned to have one course on doctrine each term until the Confession of Faith has been completed.

The conducting of the school is made possible by the fact that the cooperating churches are only six miles apart. Classes are held in each church on alternate weeks. Most of the students come from the two Orthodox Presbyterian churches, but several from other churches are enrolled. A registration fee of two dollars is charged, and this includes all materials for the course.

Those attending since the school's inception early last month have been enthusiastic in their response to the project.

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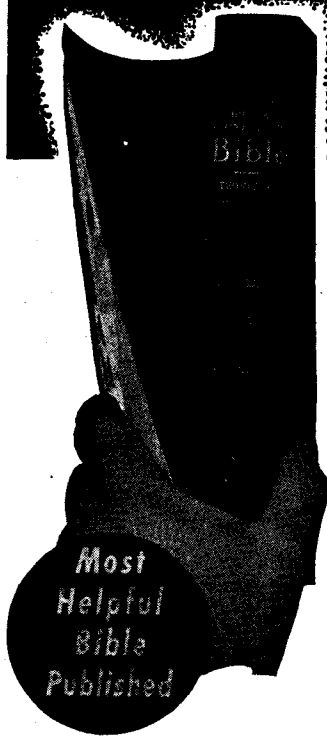
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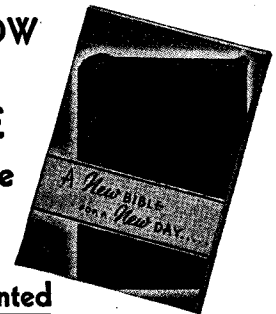
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