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Unto the Progress of the Gospel

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchukuo Recently Returned to the United States

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel (Phil. 1:12).

MANY people have expressed a desire to hear the story of the events leading up to and including the arrest, imprisonment and release of Dr. and Mrs. Roy M. Byram and me, along with over thirty Korean Christians in Manchuria.

With a few, this desire may have arisen out of a morbid curiosity as to how far some can go in causing suffering to others or again as to how much the human body can endure. But for the most part, those desiring to hear the story are serious-minded people, many of them missionaries themselves, with an even larger number in the home church, who are impressed with the gravity of the world situation and who feel that the treatment received by the little

band of Christians in Manchuria is but a sample of what Christians throughout the world may easily expect under a totalitarian rule. They have heard enough of the story to believe that those who suffered were suffering in the Lord, and hence that their suffering was not in vain. They feel that in the stand of that faithful few are lessons for themselves and much comfort. It is to such that I address this series of articles, hoping that at the same time, should they also fall into the hands of some who are merely idly curious, they may be used in arousing them out of slumbering complacency to be zealous of that which is good.

I want to tell the story objectively, in so far as I am able; to do this, I believe it is necessary also to tell of those opinions and beliefs which led me, along with my associates, to take the stands that led in the end to imprisonment.



THE HUNTS: Back row: Mrs. Hunt, Lois and Mr. Hunt; front row: Bertha, Mary, David and Katharine

Pestilent Fellows?

"For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world" (Acts 24:5).

In a letter to the Rev. Robert S. Marsden, the general secretary of our Committee on Foreign Missions in The Orthodox Presbyterian Church, which appeared in the September 10th number of THE PRESBYTERIAN GUARDIAN, I mapped out the skeleton story of how we three Americans were arrested by Manchurian authorities and imprisoned as common criminals. The great question is, On what grounds were we imprisoned? Whether we were pestilent fellows or people standing for a truth makes a great deal of difference as to whether we can consider our experiences in the nature of a religious persecution or not.

Two weeks before our actual arrest, which took place on October 22, 1941, I had been summoned to the prosecutor's office in Harbin and interrogated for two days. Mrs. Byram was interrogated in a similar manner for the two days following my experience. Part of my time was spent in answering questions on family, educational and vocational background, but a greater part of the two days was taken up with explaining why I was no longer connected with the Presbyterian Church in the U.S.A. or the Independent Board for Presbyterian Foreign Missions or the Presbyterian Church of Korea. Humanly speaking, my record did not look too good. I appeared to be factious, a divider, and given to making parties.

In 1936, when Dr. J. Gresham Machen, the Rev. Paul Woolley and others were suspended from the ministry of the Presbyterian Church in the U.S.A., I had asked to have my name stricken from the roll of New Brunswick Presbytery, for which I was suspended from the ministry of the church.*

In 1938 I had resigned from the Independent Board for Presbyterian Foreign Missions when it appeared that I must choose between the board which sent me and the church of which I was now a member.

Later that year I had been forcibly led from the floor of the Korean General Assembly by several policemen for protesting the illegal manner in which

the assembly had been coerced into passing a motion which declared that shrine worship was not religious and merely a patriotic act obligatory upon Christian citizens.

Still later in 1938 I had refused to conform with the state law for controlling religious institutions and workers, making myself open to fine or imprisonment, because I believed that such a law made the state rather than Christ the head of the church in Manchuria.

The following year, 1939, I refused to obey Moukden Presbytery, a court of the church, when it ordered me to conform, for expediency's sake, to the aforementioned state law, and for this refusal was removed from the oversight of all the churches which the

* These men, having been branded as trouble makers and schismatic, had been suspended from the ministry by the Presbyterian Church in the U.S.A. because of their aggressive campaign to purify that church of its Bible-denying, Auburn Affirmationist control, and I was suspended for making common cause with them. To this day my name appears on the roll of New Brunswick Presbytery as a suspended minister (see Minutes of the 154th General Assembly, 1942, of the Presbyterian Church in the U.S.A., page 726).

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Lord had used me in establishing.

Since 1940 we had been organizing a church contrary to the law of the land and with a determination to oppose shrine worship at all costs. This had made us appear even more as trouble makers.

Were We Trouble Makers?

To summarize from another angle: The Presbyterian Church in the U.S.A. had suspended me as a trouble maker. I had been led off the floor of the Korean General Assembly by the police for the same reason. The Moukden Presbytery deposed me as pastor, fearing that my refusal to comply with the law would make trouble, and some of the pastors later called me heretical because of my refusal to comply with the law. Most of the missionaries in Manchuria thought we were unwise in opposing the law. Other missionaries thought we were unwise in trying to build a separatist church openly opposed to shrine worship. Some missionaries and native Christians felt that our separation from the home and native churches involved a condemnation of their positions and felt a resentment against us, amounting in some cases to bitter opposition.

While we are particularly thankful to God for the men of the American consular staff in Harbin for their sympathy and helpfulness, we have known other consular officials who have had no time or use for the stand we were making, believing that people with our views only create bad feeling internationally. Such officials would have liked, as much as the Japanese, to see us deported.

When you remember, on top of all of this, that our doctrine was causing trouble and appeared to the Japanese to be undermining the war effort, it will not be hard for an American at war to understand the feeling which could be aroused among patriotic Japanese. It was made to appear that we, as aliens, were weakening the Japanese war effort.

We ask again, Were we merely pestilent fellows and trouble makers, so stubborn and blind to reason that imprisonment was the only way of dealing with us? or were we standing for principles for which one should be

(Continued on Page 287)

Of Special Grace

The Fifth in a Series of Studies "Of Things Most Surely Believed"

By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, California

WE MUST do everything we can. When we have done that and still have failed, then God comes to us with divine help. You might call His help a kind of 'extra'. And that 'extra' is another word for grace".

The above words were delivered in a recent broadcast one Sunday afternoon from Los Angeles. Actually they undercut the gospel of Christ about as viciously as it is possible to imagine. The brother who uttered them is, unconsciously perhaps, a modern Samson straining at the pillars of the house of salvation unto the destruction of himself and his uninstructed listeners. Yet, tragically, the man-made, merit religion he represents is preached every Sabbath over the air-lanes and from thousands of pulpits.

The kernel of Christianity may be found in one brief sentence of the apostle Peter. It is recorded in the book of Acts, chapter fifteen, verse eleven. "We believe", said he, "that through the grace of the Lord Jesus Christ we shall be saved". The occasion for these words was that the sect of the Pharisees objected to the practice of receiving converted Gentiles into the church on the ground that they had not received the circumcision. The apostles and elders came together in the first stated general assembly ever to convene. After much discussion, Peter took the floor and smote the position of the Pharisees hip and thigh. He showed how God had given Gentile hearers His Holy Spirit, purifying their hearts by faith. He protested that to make circumcision or any other work a condition for salvation would be to bring men into intolerable bondage. Against the legalism of the Pharisees he placed in bold relief the gospel of redeeming grace. "All definition", Dr. J. Gresham Machen used to say, "is by way of exclusion". Peter sharply rules out salvation by faith plus works and, in a ringing climax, states that salvation is by divine grace as opposed to works.

Historic Christianity breaks with all other religions precisely at this point. Judaism, Buddhism, Mohammedan-

ism, Shintoism, Modernism, Christian Science all teach salvation by works or by character. The Bible wrests redemption from human hands and proclaims that "salvation belongeth unto the Lord". Commenting on this verse (Psalm 3:8), Spurgeon writes, "Search the Scripture through and you must,

if you read it with a candid mind, be persuaded that the doctrine of salvation by grace alone is the great doctrine of the Word of God. This is a point concerning which we are fighting daily. Our opponents say, 'Salvation belongeth to the free will of man; if not to man's merit yet at least to his free will', but we hold and teach that salvation from first to last, in every iota of it, belongs to the Most High God".

The grace of God that brings salvation is frequently called special grace. This distinguishes it from common grace which, as we have seen, is given in greater or less measure to all men. Special or saving grace is bestowed upon the elect only. This grace, Paul informs Timothy, "was given us in Christ Jesus before the world began". It is simply God's lovingkindness poured out upon sinful creatures who deserve condemnation but who, instead, receive of the Lord double for all their sins. It was grace that chose us in Christ from before the foundation of the world. It was grace that justified us, taking away sin's terrible penalty and crediting us with the righteousness of Christ. It was grace that laid upon Him our iniquities at Calvary. It is grace that renews and sanctifies God's children. It is grace that keeps us from stumbling and some day will present us faultless before the presence of His glory. And finally it will be grace that will sweep us rejoicing through the gates of the New Jerusalem into everlasting habitations. The apostolic message was the gospel of the grace of God. His throne is a throne of grace. The third person of the Trinity is called the Spirit of Grace. Do you not see that every section of the temple of redemption—foundation, superstructure and roof—is of grace? In the day of the Lord the top-stone will be brought forth with shoutings of "grace, grace unto it!"

"Through many a danger, toil and snare

I have already come;
'Tis grace hath brought me on my way

An Appeal to Pastors

OCTOBER is the time when the largest numbers of Guardian subscriptions are renewable. It is also a good time to secure new subscriptions. The support and coöperation of pastors in this work is of vital importance. Therefore, we urgently appeal to every pastor to announce from the pulpit, not just once but repeatedly, that subscriptions to the Guardian may be placed through him or some other designated club secretary and that, if five or more subscriptions are received, the church may use the club rate of only one dollar a year.

The Guardian's expenses are rapidly increasing and its income has diminished. This is one of many ways by which pastors may help the Guardian, their church members, and themselves. Sample copies will gladly be sent on request. It is essential that every present subscription be renewed, and that a large number of new subscriptions be added. Will you, the pastors of The Orthodox Presbyterian Church, give us this essential aid?

And grace will lead me home."

One Sunday morning in a Manchurian village a few of us were teaching the way of life to some Chinese assembled in a rude cottage. An old man interrupted to ask a question. It is a common question put to the missionary to China. "This doctrine of eternal life", he said, "how much does it cost?" We replied, "Venerable sir, look out on yonder fields and what do you see?" He said, "I see the sun shining in our crops". "It is good for your crops, the sunshine?" "Oh yes, we could not raise our crops without the sunshine". "And the rain that comes down from heaven, how much do you pay for that?" "Why", he answered, "not a copper. The Heavenly Ancestor does not want our money". "Exactly", we said. Then, turning to Ephesians 2:8, we read from the Chinese Bible, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast". We looked up. "Sir", we said, "would you like to have this gift?" The old man, well over eighty, smiled wistfully and sighed, "Ai Ya, who indeed would not want eternal life as a present?"

Notes on Archaeology

HAVE you ever discovered the fascinating pleasure of studying maps? With your pencil in hand, have you ever journeyed throughout Palestine, visiting the places of which the Bible speaks? Look now at that map of the ancient Mediterranean world in the back of your Bible and locate the city of Joppa in Palestine. From Joppa travel north along the coast line to Tyre and Sidon. Continue on to Beirut, then, as you proceed, notice Byblos (Geba) and Tripoli. Now, travel slowly until you reach Latakia (Laodicea). About ten miles above Latakia there is a bay called Minet el-Beida. In the language of the country, which is Arabic, Minet el-Beida means White Harbor.

In 1928 a peasant was working his land on the shore at Minet el-Beida, when he struck a stone slab the removal of which revealed a stairway that led to an underground passage. This proved to be a tomb in which the peasant found some objects of gold. The news of the discovery traveled widely and soon an expedi-

tion came to excavate.

Nearby, at a site known as Ras Shamra (Fennel Head) was a mound where statuettes, weapons and clay tablets were discovered. Among these were some tablets written in an unknown alphabet. This alphabet consisted of cuneiform signs, and its decipherment has brought to light some of the most interesting documents of the ancient world. These documents not only illustrate the Bible and the background of Israelitic history but they also serve to confirm the Bible at several points. In the next issue of THE PRESBYTERIAN GUARDIAN we hope to say something about how these tablets were deciphered.

—EDWARD J. YOUNG

Orthodoxy Visits Union Seminary

By WILLIAM YOUNG

AT the request of the Rev. Professor Edward J. Young, I sent the Committee on Christian Education of The Orthodox Presbyterian Church a copy of the register of students at Union Theological Seminary, New York City. The Committee then sent to each of the students a copy of the tract, "Is the Bible Right about Jesus?" by J. Gresham Machen, as well as copies of "The Orthodox Presbyterian Church in Action" and of "The Rich Young Ruler".

I am glad that I can say that the reaction to this literature on the part of the students was on the whole quite favorable. Several of them expressed to me their appreciation for having received these tracts. The name of Dr. Machen was familiar to most of the students, inasmuch as his *New Testament Greek for Beginners* is used as the textbook in the Introductory Greek Class. One of the students told me that he was surprised to find how much he agreed with Dr. Machen's argument for the trustworthiness of the gospel narratives. There was only one who criticized the tract unfavorably, a student from the Presbyterian Church in the U.S.A. who admitted that he had read only the first few pages of the tract.

A number of the students displayed interest in the facts presented in "The Orthodox Presbyterian Church in Action". Even before the literature was sent, several had inquired of me con-

cerning the number of ministers and members of our church, as well as the facts in connection with its formation. A few of the "neo-orthodox" students in particular expressed a measure of sympathy for our principles and aims as opposed to the bankrupt liberalism that continues to dominate the Presbyterian Church in the U.S.A. One such student from that denomination—one of the most brilliant students in the seminary—even told me that, while he could not go all the way with us in our view of the authority of Scripture, he was convinced that our emphasis on the system of Reformed doctrine was basically sound as over against the anti-doctrinal tendency of liberalism.

"The Rich Young Ruler" did not meet with uniform reception. One or two of the students seemed to react rather violently against it. On the other hand, there were those who praised it highly. One, if I remember rightly, went so far as to say that he thought he would use it as the basis of a sermon.

The reaction to this literature of our Christian Education Committee has increased my conviction that the great mass of liberal preachers have never seen a consistent, scholarly presentation of the orthodox standpoint. Union, like other liberal institutions, practically ignores the work of the great conservative scholars, with the result that the students conclude that the liberal view is the only intellectually defensible position. The circulation of the literature of our Christian Education Committee in liberal circles can perform excellent service in dispersing some of the clouds of ignorance and prejudice that hover over the Modernist camp.

Correction

ON PAGE 267 of the September 25th GUARDIAN, it was stated that the Committee on Foreign Missions of The Orthodox Presbyterian Church had "considered an invitation from the presbytery of the Free Presbyterian Church of Scotland, to occupy the field which they have been unable adequately to man, in and around Trujillo in Peru". The invitation was from a presbytery of the Free Church of Scotland, not the presbytery of the Free Presbyterian Church of Scotland.

A Camp for the Underprivileged

By the REV. J. LYLE SHAW

Pastor of Trinity Orthodox Presbyterian Chapel, Newport, Kentucky

IT WAS Monday morning, August 3rd, at Trinity Orthodox Presbyterian Chapel, Newport, Kentucky. The occasion was the departure of forty-six young people—thirty-three boys and thirteen girls—to Camp Besuden, near Loveland, Ohio. The conveyance was a large truck, without seats, but what matter, for seats would have been useless that morning. Excited boys and girls can't sit still anyway. Of course each camper had an old valise, store box, or bundle of bedding; the bulk was in proportion to the bedding resources of the family, or the ability of the camper to borrow bedding from other sleeping bunks for the duration of the camp.

This Monday morning was the culmination of several days of excitement for those able to qualify. The pent-up enthusiasm of brothers and

sisters and parents, that one of their own flesh and blood had qualified and was going to camp with the chapel pastor and his wife, was at the bursting point.

A Young Enthusiast

Let us look at a "case" by no means exceptional. It is, the Friday evening before the eventful Monday morning. The camp boys and some friends are holding, in the Chapel Social Center, a pep meeting, with all that the word implies; at least half a dozen are trying to talk at the same time, the fellows able to shout the loudest having the edge. A mothers' meeting is in progress upstairs, but, of course, mothers are understanding creatures; besides, they know they cannot do anything about it. During that pep meeting there is explained, so far as

can be heard, about every possible idea that has ever been advanced, or imagined, about the conduct and program of a boys' camp.

It is during this stirring meeting that our "case" enters the picture. He is a twelve-year-old Roman Catholic boy, Jimmie Sensel, who enters the room, bringing with him his mother. She is ill at ease in the Protestant church house, and she is strenuously protesting Jimmie's longing to go to camp with a Protestant group. Hers are natural fears, for the chapel constituency includes several from her own congregation whose prejudice or fear of entering the chapel is now only a memory. Jimmie has used on his mother every argument that he, a bright, thinking, Camp Besuden enthusiast, can conceive, but to no avail. Of course Jimmie has never been to

Happy Moments in the Lives of the Underprivileged Children at Camp Besuden



Camp Besuden; he has not the remotest idea where it is, and such a thing as a financial requirement for each camper has never entered his mind. So his persistent mother has asked many questions that Jimmie just cannot answer.

Finally Jimmie's was a great decision. He was desperately in earnest about just one thing—he must go with the chapel boys to camp. And he must get his mother converted to the idea. So, he came leading his mother into our social center, for he was sure that if only his mother could talk with the chapel pastor, her objections would vanish.

At the moment when the pair entered the room, the pastor was engaged in the six-man job of trying to allay the pandemonium. But Jimmie was undaunted; his problem seemed to him the only thing that mattered just then. Leaving the mother standing alone in the rear, he hurried to the front and urged that I see his mother at once. And so, in another part of the social center, a lengthy three-cornered discussion ensued, with Jimmie now standing on one foot, now on the other, and doing his level best to help persuade his mother. Finally, he heard his mother say before a witness: "Well, if that's the way it is, Jimmie can go with you to the chapel camp". Instantly, this alert and active boy nearly exploded, exuberantly left his mother to find her own way, rushed into the pep meeting, and added his voice to the clamor.

Roman Catholics and the Chapel

It is worth noting that, after many years of successful ministry to Roman Catholics and after having, on one occasion, an alleged anathema (so-called by the Romanists themselves) prepared by the bishop, hurled against us, and reportedly read in every church in the diocese, forbidding the faithful to attend our evangelistic campaigns, the Lord still is pleased to send to our chapel Roman Catholics who hear the gospel and memorize the Word. And, since the gospel is "the power of God unto salvation, to everyone that believeth", when the Romish superstition and fear is broken, Catholic groups are more easily taught "the way of life" than ignorant non-Catholics. The reason is this: When confidence in the teacher is established, they seem to believe his words without reservation, and the Word and Spirit do their work. When one dis-

tinguishes between an arrogant hierarchy, and the poor, frightened grist of papal members and, for their souls' sake, loves them and sincerely tries to help them, their hearts respond.

It seems hardly necessary to add that, during the camp, Jimmie Sensel stood at the head of the group in Bible memorizing, and privately and publicly tried to tell what it had meant to him since Jesus came into his heart.

There is another reason for taking in the chapel camping party one outstanding Roman Catholic boy, and one splendid Roman Catholic girl. From the better elements in the local community, of which the chapel forms the center, there has come repeated substantial assistance as a result of what their own eyes see and their ears hear. They have felt the tug of heart strings, the choke in the voice, and their purse strings have loosened at that part of the chapel ministry which they can most readily understand, namely, the social aspects of the work: the combating of juvenile delinquency and juvenile crime in all their hideous forms. And Roman Catholic business men are the first in our chapel ministry to see our program in its application; even more significant, they are the first, with no solicitation, to do something about it.

When, therefore, boyish exuberance about the camp made itself felt in the community, one business man approached me, telling me what he had heard and inquiring as to the number we were expecting to take to camp. Then rather excitedly he added, "But all this takes money; do you have a special income, or how do you do this?" Earnestly, I was able to give to my friend a lesson in higher business finance, and to testify to the fact that, while we had then not one dollar in hand for the camp, that ours was a faithful God. When we were persuaded of His will, there was no problem. When God takes over, He never once has failed us, for "he is faithful that promised" and "he cannot deny himself". It was a pretty big sermon for my neighbor. We parted, the business man hurrying back to his business and I into the chapel to pray.

Some days passed. On Thursday—four days before the eventful Monday—this same business man met me again, on the sidewalk by our chapel. He said, "A group of us business men want to help you with those boys you are going to take to camp. We are

going to hire the truck to haul your boys and baggage to the camp. And here, Reverend",—pulling a wad of bills out of his pocket that fairly made my eyes bulge—"a group of us local business people believe in the thing you are doing, and we want to have a stake in it. Take it, Reverend, and show your boys a good time, with lots to eat". He then pushed into my hand, ten crisp, new, ten-dollar bills, and went back to business. As I write, three weeks after this incident occurred, with one or two possible exceptions I have not even learned the names of the donors nor the number of contributors who are Roman Catholics. I am sure only that not one dollar came from the chapel constituency nor from any Orthodox Presbyterians.

During the planning period before going to camp, quite a diversity of opinion was expressed. Some of our own adult group fancied the Shaws would have quite a fine vacation week in the woods. Others, with disciplinary experience, and not able to control any juvenile member of their own families, thought the Shaws had gone crazy to attempt so gigantic a task, alone except for a cook provided to prepare the food we had secured.

Two Mishaps

It was the day after that special Monday that the big boys went to the ball field, and a stirring game of baseball was in progress. A sturdy fourteen-year-old, Richard Glascock, was at bat. Robert Harris, fifteen years old, became so interested in the doings at home plate, that somehow, in a way unexplainable to every player and spectator, Richard's healthy cut at the ball instead hit Robert in the face, tearing a deep gash which bled profusely, and led us to wonder how serious it might be. Robert, admittedly possessing the "nerves" of the crowd, was bundled into the pastor's car and hurried to the nearest town. We knew only one person in the town, the grocer, who had promised to give us supplies at wholesale. So we rushed, with our wounded patient, to the grocery store, told briefly and excitedly our story, and declared our need of a specialist—a surgeon. Instantly grocer Moore dropped everything, grabbed his phone, called a doctor's home, found him in, and by the time I could turn around and drive two short squares and get our patient on the operating table, the surgeon was garbed in operating room attire, with

instruments galore at his finger-tips. He went to work on Robert. The pastor tried to assist the surgeon, but soon was obliged to retire to avoid becoming the doctor's second patient.

The next morning, Wednesday, one of the seventeen-year-old boys gave every indication of developing pneumonia. So back to Loveland we went, this time in need of a physician.

Both boys recovered and are fine. And both doctors, on inquiry as to the nature and support of our work, said, "We are both glad to have a part. There is no charge".

Now a word concerning the application of these special providences. The misfortunes of both boys, loved by all, brought so serious an attitude to the whole camp that discipline was no problem, and attendance and interest at all religious meetings was splendid.

With our Red Cross first-aid kit and additional antiseptic, cotton, and other supplies we estimate some one hundred cases treated during the week. It was blackberry season at camp, but lots more poison ivy. Our city youngsters could not be restrained from wading through the ivy to pick blackberries. Besides gallons eaten from the bushes, the young people brought to the cook enough berries for a huge cobbler, so immense, in fact, that every camper had a bountiful portion for supper. This was a high light in the week's "eats". But oh, the poison ivy on bare legs and arms!

Did those underprivileged young folks eat? Milk averaged some two quarts a day each, one meal consumed thirteen loaves of bread, another a half bushel of potatoes and fifteen dozen ears of fine, big country-gentleman sweet corn with two pounds of butter. Again, providentially, not one case of stomach or intestinal disorder ensued, and everyone returned home the following Saturday nearly wild with delight over the chapel week at camp.

The Future

Finally, just a bit about future prospects. Before the end of the camp, the campers held an impromptu meeting with the result that the older boys are volunteering any service they can render to make it a camp with at least a seventy-person capacity. And already the Shaws have received an urgent request to arrange for a two weeks' camp for seventy girls next year, and another two weeks' period for seventy boys. The God of the Trinity Orthodox

Presbyterian Chapel is believed to be a great God. Indeed, "eye hath not seen, nor ear heard, neither have en-

tered into the heart of man, the things which God hath prepared for them that love him".

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Knowing the Greatness of God's Power

AND what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenlies" (1:19, 20).

The third thing for which the apostle prays is that believers may have experiential knowledge of the greatness of God's power in their lives today. This power is not merely to be manifested in the future at the time when our bodies are raised from the dead when Christ comes to earth again in the clouds of heaven: it is manifested in us now at the time when we believed, and it is available for every believer every day of his life in the battle against sin!

There is a piling up of words expressing the all-embracing power of God in this verse that is magnificent. The greatness of His power transcends human imagination. It is the superlative greatness of that power that is held before us, in the attempt to make us realize that God's omnipotence is available in every soul in the struggle for holy living. Why is it that Christians too often live such weak, discouraged, and futile lives? Is it not because they do not realize the omnipotence of God and do not realize that that power is available to every believer all the time in the fight against sin and temptation? Like Peter, we look at the wind and the waves instead of at the face of Christ, and so we sink beneath the waves of temptation that surround us, when all the time there is available for us God's omnipotence in our contest with sin and the devil.

"Who believe according to the energy of the strength of his might". Many commentators try to connect the phrase "according to the energy" with "power" in the first part of this verse, rather than with the participle "who believe", but the order of the sentence and the analogy of the parallel passage in Col. 2:12 seem to

make it plain that Paul is talking about what enabled Christians to believe in the first place, namely, God's energy working mightily in the soul, regenerating the soul and enabling it to believe in Christ unto salvation.

In the text of the revised version, the comma after the word "believe" obscures the meaning. If a comma is to be inserted at all, it ought to be before the word "believe", so that the meaning we have just mentioned would stand out clearly. If Christians understand that, to raise them from their death in sin to life in Christ Jesus, it took the same almighty power of God that worked in the body of Christ as He rose from the tomb on the third day, then it will be easier for them to comprehend that God's same omnipotence, constantly available in their hearts, can really make them victorious Christians in the daily fight against sin. "The one Spirit dwells in the Head and the members, and the power of the Conqueror at the right hand of God is yours to make you conquerors, and more than conquerors, through him that loved you" (Graham). "The same supernatural power was needed and exerted to make us believe, as was needed and exerted to raise Christ from the dead" (Jamieson, Fausset and Brown).

Let us think, for the moment, of the dead condition of Christ's body as it was taken down from the cross and embalmed with the spices in the tomb. That body was absolutely motionless and helpless in death. It was genuine death that held the body in its power. Then think of that body on the resurrection morn, glorious in refulgent majesty, and remember that the power which brought that dead body to life was the power which quickened us while we were dead in trespasses and sins, and made us alive in Christ Jesus our Lord! If that is true, then can we have any more doubts about the ability of that same power to help us when we are tempted?

"The energy of the strength of his might". It is difficult to understand the distinction between energy and

strength, and between strength and might. One commentator says that energy is the inherent power expressed in action, strength is power unexercised, while might is the power itself. Whether there is really such a distinction or not, the piling up of the three words emphasizes the omnipotence of God's power both in regeneration of believers and in raising Christ from the dead. "The conversion of souls is more wonderful than the resurrection of the dead" (Chrysostom). As Hodge says, "The conversion of a soul is not a small matter; nor is it a work effected by any human power". It is truly a supernatural manifestation of the omnipotence of almighty God, who so loved us that He gave His Son to prepare our redemption, and who sends His Spirit to apply that redemption to our souls dead in sin and enable them freely to believe the gospel.

"Which he wrought in Christ". The word "wrought" is the verb "energize", similar to the noun "energy". It shows that exactly the same power is present in the regeneration of the soul that was present in the body of Christ when it was raised. That is why this is called the "first resurrection" in Revelation 20:4, the resurrection of the souls here in this age, which renders death impotent to break the union of Christ with believers, but makes them reign with Christ both on earth and in heaven.

"When he raised him from the dead". Notice that sometimes the Father is said to raise Christ from the dead, while at other times Christ Himself is said to be able to do this Himself. "I have the power to lay down my life and the power to take it again" (John 10:18; cf. John 2:19). The constant emphasis on the bodily resurrection of Christ shows what a basic truth it was in the gospel message proclaimed by the apostles. It was the rock on which the Christian church was established.

"And made him to sit at his right hand in the heavenlies". The right hand of the king is the position of power, signifying equality in rank and authority. Christ is truly reigning today even as He declared to His disciples just before His ascension: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Compare Philippians 2:9; I Peter 3:22. When we see the evil in the present world, and the war that is destroying the present civilization, one

is tempted to ask, "How can it be that Christ is reigning in view of the seeming triumph of evil?" This might be more disturbing were it not that just this very situation was contemplated in New Testament times. "For he must reign until he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (I Cor. 15:25, 26). Even in Old Testament times this was foreseen (Psalm 110:1). We do not understand how it is that God can permit evil seemingly to triumph as it does today, but we know that He is overruling it for His own glory, and that He has told us that the time will come when Satan and his hosts will be utterly defeated (Rev. 20:10).

"The heavenlies". This is a peculiar word, as we have previously shown (Eph. 1:3), and probably means "in the unseen realm". In other words, we cannot see Christ with the eyes of our sense, but He is truly reigning in the unseen realm with the omnipresent Godhead, so that He is present with us at the same time He is with the Father. Instead of being at a distance in space, this means that He is around us, in a different dimension, so to speak, just as in the physical realm we are constantly surrounded with radio waves which remain unheard until the proper instrument makes them audible. What we need to realize is that we should become attuned to the spiritual realm, so that the power of God which raised Christ to His present exalted position of kingship and power, may actually reign in our mortal bodies, and free them from the dominion of sin and Satan in fact as well as in principle.

SESSION HONORS RETIRING NONAGENARIAN RULING ELDER

CALVARY Orthodox Presbyterian Church, Germantown, Philadelphia, has regretfully accepted the resignation from active service of its oldest ruling elder, 93-year-old John Welsh Dulles, who had served the church since its inception in 1936.

At the morning worship service on September 20th the pastor, the Rev. Theodore J. Jansma, read to the congregation the following memorial of appreciation which had been adopted by the session:

The Session of Calvary Orthodox Pres-

byterian Church, having accepted with profound regret the resignation of ruling elder John Welsh Dulles, desires to record its appreciation of the services rendered by Mr. Dulles to this church.

Mr. Dulles was born of missionary parents in India on August 4, 1849, and served as a ruling elder in the Presbyterian Church in the U.S.A. for upwards of fifty years. In 1936, when almost eighty-seven years of age, Mr. Dulles withdrew from the Presbyterian Church in the U.S.A. for the same reasons as those which brought about the formation in June of 1936 of The Presbyterian Church of America, later named The Orthodox Presbyterian Church. Mr. Dulles, as a member of the first assembly of The Presbyterian Church of America, took part in its establishment.

On July 13, 1936, Mr. Dulles, with others, became an organizing member of this congregation, then named The Calvary Presbyterian Church of Germantown. Mr. Dulles was one of the three elders elected at that meeting and served in that capacity until his recent resignation. At the time of his resignation Mr. Dulles was the only member of the session who had served the congregation continuously from the time of its formation.

With unflagging faith and wise counsel Mr. Dulles has given immeasurable service to Calvary Church. We shall sorely miss the help and encouragement which this experienced and zealous man of God has been able to give us through these difficult times. Mr. Dulles has an unusual faculty for seeing issues clearly and facing them resolutely, inspiring others with the same boldness and faith. Repeating what we said in a resolution three years ago felicitating Mr. Dulles on the occasion of his ninetieth birthday, the session "gives thanks to God, who by His wonderful grace has enabled their brother to give his Lord faithful and loving service during these many years".

Your Prayers Requested

MRS. Leslie A. Dunn, wife of the pastor of Calvary Orthodox Presbyterian Church, Wildwood, New Jersey, is critically ill. Rheumatic heart trouble, with other complications, and a streptococcal infection of the blood have left little apparent chance for recovery, and doctors in charge have been unwilling to hold out much hope.

The prayers of every reader of THE PRESBYTERIAN GUARDIAN are asked for God's gracious intervention. Will you not join in intercession that He may be pleased in His all-wise providence to restore this devoted and gifted Christian wife and mother to full and complete health?

The Presbyterian Guardian

EDITORIAL

A Dynamic Faith

THE Nazis have a great driving faith. Beginning as a little band of comic opera revolutionaries in Munich, in ten years they have become the ruling power in Germany. With this faith as a dynamic, they have captured the imagination of German youth and transformed a whipped and dispirited nation into the scourge of the earth. We cannot account for the German successes by attributing them to the Prussian military genius or the terror of the Gestapo. Ultimately we must reckon with the fanatic faith with which Nazism has imbued its followers. They believe in the destiny of the greater Germany. For it they will die. They have a "messiah"—Adolf Hitler. They will obey him without question. They even have a "bible"—*Mein Kampf*—whose fulminations and prophecies they accept.

As these lines are being written, the Russians are showing, in the agony of Stalingrad, that they too have a faith. For fifteen months the Russian people have been dealt one staggering blow after another. Yet their will to resist has not been broken. This is not mere patriotism or Slavic fatalism. For a generation the people of the Soviet Union have been taught that a new paradise, shorn of the twin evils of religion and capitalism, was being established. It is their communistic faith that sustains their resistance to the hated invaders.

We know that the Japanese also have a dynamic faith. Their Shinto religion has taught them that their emperor is a descendant of the sun goddess and that their nation has a divine mission to conquer the East, if not the entire earth. We Anglo-Saxons once thought of the Japanese only as a funny little, bandy-legged, myopic people who hissed through their teeth, but we have learned to our sorrow that they are aggressive and bloody evangelists of a faith for which they are willing to die.

These nations have their faiths, faiths which we abhor and repudiate. But what faith do we of the democracies in general, and America in particular, have to live and die for? What are we fighting for? Is it merely to be left alone? Shall we send forth our sons to war in order that we may remain a land where the common people drive automobiles and get two weeks' vacation with pay?

We speak of the Four Freedoms. We say that we are fighting for freedom of speech. But if, by this free-

dom, we mean that everyone should be free to say absolutely anything he pleases, we prove that we are fighting not for a faith but for a selfish individualism. Again we say that we are fighting for freedom of worship. But if most of us do not worship anyway, why should we spill our blood that others may be free to worship their God? In too many cases the so-called freedom of worship really means the freedom not to worship, and how many would be willing to die for such a negative ideal?

Time magazine, in its issue of August 17th, saw our great weakness when it said this country's biggest lack in fighting World War II is a great dynamic faith.

The Anglican Bishop of Chichester declared in a recent transatlantic broadcast: "We must have a faith equal to that of the Nazis or we shall not win".

The new Archbishop of Canterbury in a letter to the *London Times* said: "To many of us it seems that what is needed is not a new political device but a new temper of mind and a new spiritual approach".

John Foster Dulles, chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, said on his return from a month's meetings with British leaders of church and state:

The present war is due largely to the fact that during the interval between the two world wars we were people without a faith. The first World War exhausted the spiritual springs within us. We wanted merely to be left alone. "Security" became our only goal. It is, of course, impossible to perpetuate a spiritual vacuum throughout the world. Gradually new faiths began to be born. Unhappily they were not born in Britain, France or the U. S. We were the passive peoples upon whom operated the dynamic faiths born in Russia, Germany and Japan. And because the faiths of Germany and Japan found expression in the deification of their own nation and race they led inevitably to war. The leaders of America, without regard to party or creed, are determined that this shall not happen again. We recognize that military victory will be hardly won, and if won will prove but illusory unless there is born in ourselves that faith which makes men strong and fills them with a sense of mission in the world. We also realize that that faith will lead only to another war unless it be a righteous faith which seeks, in a spirit of brotherhood, to achieve the general welfare.

These churchmen diagnose the disease but are unable to find the cure.

October-November Book List

MEMBERS of the Christian Book-of-the-Month Club are invited to order their choice of the following five books, offered at special discounts to club members during October and November. Membership in the club requires only the promise to buy four books a year, or else to pay the difference between the club price and the regular retail price.

THE SOVEREIGNTY OF GOD, edited by J. T. Hoogstra. A series of scholarly, informative messages by outstanding Calvinists, including John Murray, John Macleod, W. C. Robinson, Leonard Greenway and William Matheson. List price, \$1.50; price to members, \$1.20.

THE CHAOS OF CULTS, by J. K. Van Baalen. An up-to-date work on current sects and cults. A sane, accurate and lucid description of the most prominent false cults in America. List price, \$2; price to members, \$1.60.

THE PRESBYTERIAN CONFLICT, by Edwin H. Rian. The story of the Presbyterian Church in the U.S.A. from early days until its decline. At this new low price no one can afford to be without it. List price, \$1; price to members, 75c.

THE WORK OF THE HOLY SPIRIT, by Abraham Kuyper. A classic on this important subject, now reprinted in a new edition of 664 pages. List price, \$3; price to members, \$2.40.

SERMONS ON SIN AND GRACE, edited by Henry J. Kuiper. Timely sermons on fundamentals of the Christian faith. List price, \$1; price to members, 80c.

Secular *Time* did a far better job when it said of Dulles' statement:

This somewhat vague abstraction was the closest any Christian leader came last week to defining the missing faith without which victory cannot be won by the United Nations. It was easier to say what that faith was not. It was not a by-product of social reorganization, nor could it spring from any political and economic program. Where it would spring from no one seemed to know. One churchman suggested a key to the riddle might lie in the words of Isaiah: "Woe to them that go down to Egypt for help; and stay on

horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord".

Yes, we need a faith—not a faith in ourselves or in one another but in the Holy One of Israel, the Lord God of the Bible. If the people of the democracies would only turn unto Him we could raise a new war flag—Jehovah Is My Banner—and under that banner go forth to conquer.

—J. P. C.

The Challenge of Jewish Work

By EDWARDS E. ELLIOTT

Westminster Theological Seminary, Class of 1942

ONE night last December, sixty-seven Jews came to an Orthodox Presbyterian church and heard the gospel. Unusual? Not at all. This was a by-product of three years of hard work by over fifty helpers, trained and supervised by the Rev. and Mrs. David Freeman, missionaries to Israel. This work reaches regularly into the homes of hundreds of refugees, bringing them a kindly English lesson, and a not-soon-forgotten study in messianic prophecy.

Refugees and Desperation

There are over five thousand refugee families in the Philadelphia area alone. These represent for the most part a higher social stratum than that of the Jewish immigrants of the previous generation. Many were wealthy industrialists and tradesmen in pre-Hitler Europe. The severe jolt of being disestablished, which brought despair and suicide to many Jews, has brought to these stronger ones an almost fanatical desire to be reestablished in America, that perhaps, if fortune smiles, they may even be adapted to American ways and come into their own estate once more. Meanwhile, they take low-paying, menial jobs, hoping that in spite of long hours they may somehow learn English, the all-important key to an American future. There is no shortage of people to be taught. Many have been kept waiting without a teacher for over a year. Here is a recent application which was filled only after several months:

"Dear Mr. Freeman:

... I am a refugee and I am work-

ing, so I would appreciate very much, if you would know somebody who would be able to come in my home during the evening hours ..."

Soon after this man began taking lessons, he was seen at New Covenant Orthodox Presbyterian Church, trying to understand the sermon.

The utter despair of ever being adapted to the new land has driven many a refugee to suicide. After middle age, it seems to many to be too much of an up-hill climb, since there is in America, too, a widespread prejudice against the Jews. On one occasion a refugee family was just about to turn on the gas, when in walked Mrs. Freeman. By a cheerful conversation she buoyed up their spirits for another try in America. There are actually others who also were given the same preventive dose of encouragement. Today they say that because Mrs. Freeman was able to find jobs for them, they owe their lives to her.

Over the Teacups

Some of the more advanced refugees no longer stand in dire need of an English teacher. They know English well enough to get along. But they still look with longing for the teacher to come at the regular hour, for this is their one social contact with America. The teacher who has been faithful in this will find himself beloved, and rewarded with the utmost confidence on the part of these refugees. And unless there is confidence there can be no successful presentation of the Word.

This change from English lesson to

social call gives an earnest of the future of the work. The social fellowship of the English classes is valued higher than the lesson. The lesson in time will give place completely to the real business of the call. Already refugees are saying, "I don't want an English lesson, I just want to study the Bible with Mrs. —."

This fall's campaign will also see an attempt to arouse the interest of the young people among the refugees by hikes and parties. The young people as a rule find little difficulty in learning English, so a slightly different method is used.

A teacher who is content to win the confidence of the Jews, and then to press home the pure Word of God, will find after many days that the bread cast upon the waters will return. Souls will be saved by this method. It is God's work to save; no amount of humanitarian effort at Americanizing the Jew can do him any eternal, ultimate, good. But the English lesson is a handy chariot in which both Jew and Christian can ride, with mutual friendliness. In this atmosphere, a personal testimony can come naturally and easily. A heart which wells up with the Word can "sustain with words him that is weary".

The Future

If rich spiritual blessings are in store for Israel, it is certain that they will be realized in no other dispensation than the present. We cannot with a clear conscience allow to Israel the privilege of hoping for a second chance in another age. Many Israelites will be saved, and brought into the church, but not independently of the activity of the church. "Even so have these also now not believed that through your mercy they also may obtain mercy" (Rom. 11:31). We were unbelievers, they are unbelievers; God was merciful to us, God will be merciful to them.

Does it not seem that a high-minded ecclesiasticism is now in the process of being lopped off? Is there not room on the olive tree for the restoration of the natural branches? Is it not our duty to proclaim to Israel that the root and fatness of the tree is for them? "Be not high minded but fear".

A self-complacent Jew is no easy mark for a gospel appeal. He is secure in his country, his family, and his job. But let him face the shock of persecution with no gospel to comfort him,

let him be dislodged from his security, and his composure will crack. Will such a cup be forced to the lips of the American Jews? A continued world-cataclysm might bring it, just as it has been brought with an inescapable and heart-breaking desperation

to the lowly refugees. When and if that terrible day comes, will we be prepared to bring Israel the proper message? Will we be ready to point Israel to the Messiah? One of the best ways to prepare for that day is to start now—with the refugees.

But let us look at the man who is not a Christian. He may rejoice in the same things and yet be bound straight for hell. I say that reverently, thoughtfully. Saul, the moral man, was ever fighting against God, yet he thought to do Him service. He had reached a high moral plane in life and achieved the things he held to be worth while, but he was still under the condemnation of God.

Then came the Damascus Road experience. Paul found Jesus Christ as his Saviour. He found peace with God through Christ. He received forgiveness of sins through Christ. The eyes of his spiritual understanding were opened. He testified thus: "To me to live is Christ"; "Christ liveth in me"; "I have a desire to depart, and to be with Christ". Christ became his all in all.

The merchant of the parable sold all his lesser pearls to buy the one of great price. The one pearl was worth more than them all. It took all the substance he had to buy it. Paul, too, gained possession of the priceless pearl. As a result, he found that citizenship in heaven, made possible through relationship to Christ, was far better than being an Hebrew of the Hebrews. He learned that the real church, the church in which membership was to be coveted, was that which Christ had purchased with His own blood, not the visible church to which unsaved men are often admitted. He became aware of the fact that his own righteousness and morality had no eternal value and that the only righteousness which could commend him to God was the righteousness of God's own Son reckoned to his account.

He therefore concluded emphatically that the things he had once counted as worth while were as nothing compared to his saving knowledge of Jesus Christ, that they were as worthless as table scraps thrown to dogs and cats. And he was right! God's Word is always right!

If you have attained every worth while thing in life and yet do not know Jesus Christ as your Saviour, your treasure is but refuse in God's sight. That includes your privileges as an American citizen, your membership in the church, your moral character. It includes all your good deeds, all your altruistic efforts, all your thoughtfulness, all your neighborliness, all your gifts to good causes, all your patience, all your love. You are

Things Worth While

A Meditation on Philippians 3:1-11

By the REV. BURTON L. GODDARD

THOUGHTFUL people at some time or other are sure to reflect upon this question: What things in life are really worth while? It is a good question. It deserves an honest answer. It ought not to be evaded. What things really are worth while? Perhaps you have answered to your own satisfaction, not once but many times. Perhaps your answer has differed from time to time. Someone else would doubtless give a different answer. It is all so complicated. There are so many factors to be considered. What should be our basis of judgment?

Men of every age have given consideration to the problem. The ancient Edomite put wisdom at the head of the list. The Greek philosophers recognized as of supreme value these three: goodness, truth and beauty. Certain Oriental religions exalt self-denial. It is evident that some of our contemporaries rank power as the highest thing to be attained. Fame and fortune and pleasure are sought after by many.

To the Moral Man

If we would become acquainted with the highest nonchristian standard as to things worth while, we could have no better indication than the words of Paul in Philippians 3:5, 6. In those verses Paul enumerates the things on which he placed greatest value prior to his Damascus Road experience.

First was race and nationality. Paul was very proud to be a Jew, one of the chosen people. How like twentieth century Americans! We ought to have humble gratitude to God for the blessing of birth in so favored a nation. Instead, we are in grave danger of making an idol out of this fact. Our President chooses a certain Sunday and calls upon the churches of the

land to follow as the theme of the day this slogan: *I am an American*. The nation falls in line without question, and it becomes apparent that its people think the thoughts and judge the judgment of the moral man, Saul of Tarsus.

Paul's second boast before becoming a Christian touched on his relation to the church. He had been circumcised eight days after birth and so was marked as a member of the visible church from the start. He was also a Pharisee, which is to say, a very religious Jew. He was proud of his religious life and affiliation. And while America is so far from God in so many ways, it is still fashionable to belong to the church and patronize religion. In fact, a man whose virtues are few often prides himself on his membership in the visible Christian church. Yes, we count that as very worth while.

Saul the Pharisee yet boasted of a third thing. His moral character was considered blameless. He had a moral reputation without spot. Moreover, he was a man of sterling honesty and yet was satisfied in his own mind that he had kept God's commandments perfectly and was wholly righteous. It is likewise true that men today place the highest value upon moral attainment, and some churches actually teach that men are saved by character.

To the Christian

Now it is true that something may be worth while at one time and valueless or even harmful under different conditions. That which is *relatively* good may be the enemy of that which is *eternally* good. Certainly a Christian may rejoice in the fact that he is an American, that he belongs to the visible church and that his life conforms well to the moral requirements set forth in the Bible.

bankrupt. You are dead in trespasses and sins. You are bound for hell. Oh my friend, your state is most pitiful. You are wretched, indeed. You are without God and without hope in the world.

But hear of God's salvation! Christ died for sinners. God saved Paul when he was in the same condition. He is mighty to save today. His grace is greater than your sin. I trust that even now His Spirit is using the Word to search your heart. He bids you confess the inadequacy of the things you have

counted worth while and, believing that Christ suffered in your stead upon the cross, to cast yourself upon Him and embrace Him as your Saviour.

Then you can say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord". Then you will know that many things seemingly worth while are in themselves of little consequence and that there is one thing of great eternal worth—saving faith in the Lord Jesus.

children, even on the country's ordered justice. They voluntarily took upon themselves the sacrifices and sufferings they were exposed to. They voluntarily renounced the salaries they had previously received from the state.

When the test came, the church obeyed the will of God and not of man, and in this fact lay the church's victory. The church's inner and spiritual victory is also evidenced by the fact that of the 738 priests in our church, ninety per cent. have laid down their offices and resignations are still being received. The various congregational councils unanimously support their clergy. . . .

Our aim is spiritual. We have not taken up the fight in order to split up the established church, neither do we wish to start a free people's church, or a free church. We are not fighting for an adjustment within the church, but for the church's very existence and for its solemn right to preach God's Word and live its own life within the state.

We are fighting in order that the existing church can accomplish its task, which is to serve the congregations with the Word and the sacraments. Therefore, we declare that even if our bishops and clergy have been dismissed, or have laid down their offices, they are the rightful bishops and clergy, and, notwithstanding the altered relationship with the state, they will continue the duties of their calling.

On that account we do not wish to disrupt the establishment of the church more than is absolutely necessary for the accomplishment of the church's mission.

Briefly, the situation is as follows: We are fighting in order to be able to work without restriction and quite freely—without restriction from outside by illegal state encroachment, and inwardly free and with good conscience concerning our God and His holy Word. . . .

Assuredly in these times we have all been aware of God's mighty hand. Through the punishment which has been visited upon our people and upon the whole world, we have heard God's word. But we have seen too that God is also merciful when He punishes.

Looking back over these two years we can see with awe and astonishment the great number of blessings which the Lord has poured out upon our church and our people. In truth He has opened a door for us: Never before in our generation have so many of our people sought God's house. Our consciences are open to truth. Every observant preacher rejoices to see God's Word received with renewed interest. From all quarters of our country we hear of great awakenings, quiet, strong, and deeply impressive awakenings. God has visited our people with grace. Let us thank God and pray that He may graciously further His purpose into a nationwide revival so that our people may come through the ordeal of fire renewed and purified. Even those sections of our people

Today in the Religious World

By THOMAS R. BIRCH

Quisling Quits

A MAJOR triumph for the Norwegian church and a major defeat for the Nazis has occurred in Quisling-controlled Norway. The story is replete with drama, heroism and glory, but it has received little publicity on this side of the Atlantic.

Until last February the Norwegian church had limited itself to verbal and written protests against the actions of the Quisling government in demanding the adoption of a Nazified church policy. Then the situation became so intolerable that first the bishops and then the deans and priests resigned, rather than submit to the unconscionable demands of Quisling. The pogrom against the withdrawing clergymen grew steadily worse and, on July 1st, the church broke off all relations with the state.

In that month more than a hundred clergymen of the Oslo diocese sent a letter to Lars Andreas Froeyland, reproaching him for accepting from the Nazi puppet Quisling the post of Bishop of Oslo. The letter said:

You certainly know that the clergymen and congregations of the Oslo diocese back their Bishop Berggrav unswervingly, and that they are not willing to accept the order with which Bishop Berggrav and the other bishops of the country had to break, because it was incompatible with fidelity toward's God's congregations.

The present state authorities have definitely and irrevocably broken with the church. We feel it our duty, before your appointment, to tell you this plainly. We know it is serious, but it would be still more serious to keep silent about it.

Dean Froeyland, you will necessarily become a lonely man as bishop of the Oslo diocese. Wherever you come, and wher-

ever you try to exercise a bishop's great and responsible work, you will be followed by a black shadow. We send this letter in sincere grief. We cannot welcome you on your appointment day. We see you on this day take your leave of us forever.

Following its dissolution of the temporary Church Council, the Quisling kids adopted a harsher policy toward the churches that opposed Nazi domination. Norwegian police were instructed to seize vestments of dismissed churchmen and send them to the state church ministry. The reading of the Bible was prohibited in the notorious Grini concentration camp, and three clergymen were said to have been punished for holding services and prayers in the camp.

On Sunday, July 26th, a manifesto was read in churches that had refused to support the Quisling regime. Announcing the break with state authorities, the manifesto reviewed the whole history of the struggle and outlined the aims of the church. Significant excerpts follow:

. . . To judge from the present situation it might be supposed that the church had suffered a defeat. The church does not desire power for itself, nor does it wish to use force. But in reality the church has won a great spiritual victory. At that very time, during and after Easter, when the clergy were subjected to police examinations, threats of dismissal, of being forbidden to preach, of arrest and confiscation of property, even threats of deportation and death, at that time the church showed that it would not let itself be frightened, but would continue fearlessly to preach God's Word. It was a matter of conscience for the clergy to protest against the attacks made by the authorities on the church and the schools, on parents and

who have previously stood apart from the church and Christendom are now beginning to discover the church; they respect it and are beginning to look towards it. Here also we see God's work, and give thanks for the favor that has befallen us. . . .

Then, late in August, came the astounding report that Quisling was dropping his fight against the Norwegian church, and that the Nazi-dictated anti-church campaign was being relaxed. The Norwegian Information Service of New York received word that the German military had put pressure on Hitler to have Quisling tone down his attacks on the church because of the imminent danger of an Allied invasion of Norway.

With the German military pulling the strings, puppet Quisling swallowed his pride and declared, "People who organize illegal church movements are too unimportant for us to take measures against them. We will let them do as they please". The church had won a major triumph and Quisling had suffered a major defeat!

But the story does not end there; indeed, it has not ended yet. For the Norwegian bishops and representatives of the temporary Church Council refused to rest on the laurels of victory. They rejected a "peace pact" offered by the Quisling church department, and the deadlock continues. A Finnish domestic broadcast recorded in Washington said, "Both sides are willing to negotiate, but a new basis of negotiations has to be found, because preliminary negotiations which have taken place up to date have been futile and have resulted in a deadlock and the original position from which neither side is willing to depart".

Whatever the outcome, we have reason to be grateful for the heroism and the courage and the integrity of the Norwegian church.

Obituary of a Christian Gentleman

He'll have no obituary anywhere else, but he can have it here. Abe Goldbacher, with the map of Palestine across his face, is dead. He wasn't famous, and he died almost without friends. But Abe was a Christian and a gentleman. I knew him twenty years ago, when he first met his Saviour. For most of us, being a Christian doesn't mean persecution and ostracism by family and friends. It did for Abe. His own family cursed him, and in his loneliness he turned to the family of Christ. Even there, let it be

recorded with shame, that map of Palestine kept some who name the name of Christ from any real friendship with him.

Abe sold steam heating equipment for a living, and started a work that was dear to his heart. He founded the Young Men's Success League—an organization consisting principally of Abe and dedicated to reclaiming delinquent and criminal youth. Abe held countless meetings in jails and houses of detention, and from the lecture platform and in personal work thousands of wayward boys were taught by him how to walk the path of uprightness and honesty, how to become decent, worth-while citizens. There were some conversions, but Abe never felt able to "preach" and left that part of the work up to the ministers and chaplains. That was one of his mistakes, but we can afford to forget it now. At any rate, in the sphere of common grace Abe Goldbacher was untiring.

Our ways parted, and I lost sight of him for many years. But three or four weeks ago he came to my office, asked to speak with me alone, and told me that his job was gone, that he was desperately in need of help. It was hard for him to swallow his pride sufficiently to ask me for a loan, and I spared him as much of the humiliation as I could. What I was able to give him was surely not much help, but he knew it was given gladly, as friend to friend.

Three days ago they dragged his body from the Schuylkill River and took it to the city morgue. His brief case, coat and vest were found on the river bank, where he had laid them carefully first; I said he was a gentleman. I said also that he was a Christian, and I meant it. Something must have snapped in his weary brain, for the Abe I knew would never have gone that way to meet his Lord. He helped thousands; apparently not one of them would help him in his desperate and inescapable need.

So Abe is gone, and the world he left is a better place because he lived in it. Here is his obituary. It is not what he would have preferred. But at least one friend has not forgotten him.

The Lutheran Hour in Iceland

Greatly increased coverage for Dr. Walter A. Maier's Lutheran Hour broadcasts is planned for the coming season. A 100-kilowatt station in Iceland, operating over three frequencies,


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will make the program available not only in that country but also in England and Scotland. The broadcast will be in English and in Icelandic. Last year this famous evangelical broadcast was carried by three hundred and twenty-five stations in the United States, Canada, Alaska, Hawaii, Philippine Islands, China and twenty Latin American countries. The station in the Philippines was dismantled before the Japanese took over, and the station in China has also been compelled to cease broadcasting. The broadcasts from Hawaii have continued and letters from men in the armed forces indicate that they appreciate the program.

GUARDIAN readers are reminded that The Lutheran Hour deserves their heartiest support.

Columbus Echoes

The National Association of Evangelicals for United Action, the compromise-and-appeasement wing of nominal evangelicalism, should be much interested to hear that the International Convention of Disciples of Christ officially approved the series of "recommendations for religious radio" which were adopted by delegates at the Institute for Education by Radio last May. The evil of those recommendations, and the fact that the so-called evangelical representatives voted for all but one of the adopted recommendations, was discussed in THE PRESBYTERIAN GUARDIAN of September 10th. If just a few more large groups and denominations add their approval to that which has already been recorded, Bible-believing Christians may expect to see the recommendations adopted as a broadcasting code and their favorite gospel programs excluded from the air waves.

Meanwhile, from Denver, Colorado, we have received word of the formulation of another "code" that strikes directly at religious broadcasters who "make attacks upon other faiths or who use the radio to enhance their personal prestige". We have not yet been able to secure a copy of the recommendations of this new committee, but we have been assured that for the most part they parallel the recommendations of the Columbus group. The fifth point of the Columbus conference, condemning the solicitation of financial support by religious broadcasters, was not included in the Denver findings, because, it was said, "if we are successful in putting our standards of practice into effect such appeals will be automatically eliminated".

The Supreme Court's Five-to-Four Decision

The American Civil Liberties Union has filed a brief joining the sect of Jehovah's Witnesses in asking a reconsideration of the recent United States Supreme Court decision which upheld, by a vote of five to four, the right of municipalities to license the sale of religious literature (see *THE PRESBYTERIAN GUARDIAN*, July 10, 1942, page 200). The brief declares:

The seriousness of the restriction on freedom of the press and of religion which will result if that decision of the court stands, the fact that the division within the court was so close, justify, we believe, a further consideration of the problem here presented. It is evident that the decision of the majority has greatly curtailed the constitutional protection of freedom of speech, of the press, and of religion. Indeed, these freedoms are given less protection from state interference than transactions in commerce have been given.

Surely the views expressed in the opinions of the Chief Justice and of Mr. Justice Murphy are more consonant with the high standard which this court has in recent years reached in the field of civil liberties than are the views of the majority. We respectfully urge that the court reconsider this decision which, if not reconsidered, will some day be recognized as the most unfortunate recently rendered by the court.

Although we have never been able to be really palsy-walsy with the American Civil Liberties Union, we can in this instance applaud until our hands are sore. If anything is wrong with the quoted portion of the brief, it is only its understatement of the importance of the case.

A Good Book on the Last Things

A Review

THE BASIS OF MILLENNIAL FAITH, by the Rev. Floyd E. Hamilton, Th.M. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1942. 160 pages. \$1. (This book may be purchased through The Presbyterian Guardian Book Service.)

HERE is a really worth-while book, which should be read by all true students of what the Bible teaches about the last things. It is written in a simple and popular style and, consequently, should have a large influence. At the same time, it discusses some exceedingly deep subjects and, on the whole, does this in a very competent manner.

The book seeks to set forth as the teaching of Scripture that view of eschatology which is commonly called "amillennialism". From this point of view, therefore, it discusses various Old and New Testament passages. One of the finest features of the work is the capable manner in which certain Old Testament passages are treated. There is a fine discussion of Ezekiel's vision of the temple, a passage which is a stumbling-block to those who insist upon interpreting prophecy "literally whenever possible". The author recognizes the fact that the New Testament, and that alone, is the final interpretation of the Old.

Mr. Hamilton also devotes considerable discussion, some of it of a very fine character, to several New Testament passages such as "The Parable of the Wheat and the Tares", "The Judgment of the Sheep and the Goats", "Paul's Teaching About the Second Coming", "Revelation Twenty", and others. While we do not agree with everything that is said, we are glad to say that on the whole the author has done a fine piece of work.

Particularly worthy of note is the excellent appeal which is made to premillennialists (not dispensationalists) to work in harmony with believers in amillennialism. This is an emphasis which surely needs to be stressed, and we sincerely hope that the present book will go a long way toward establishing such harmony. Surely the great task of the church is to make known the system of doctrine which the Bible contains—in other words, to preach the gospel. When premillennialism or amillennialism is stressed to such an extent that other doctrines

are pushed into the background, there is danger that the great primary task of the church will be lost from view. Mr. Hamilton's book guards against this, however, and we hope that its warnings will be heeded. We sincerely commend this work to readers of *THE PRESBYTERIAN GUARDIAN*.

—EDWARD J. YOUNG

OPENING EXERCISES HELD AT WESTMINSTER SEMINARY

THE Fourteenth Annual Opening Exercises of Westminster Theological Seminary were held on the afternoon of Wednesday, September 23rd, at the campus in Laverock, Chestnut Hill, Philadelphia. Despite the difficulties of transportation a large crowd was present in the seminary auditorium to welcome the new students and greet those who were returning.

The exercises began with the singing of the Doxology, followed by the invocation pronounced by Mr. C. Alan Tichenor, Assistant in Old Testament. After a hymn, the Scripture, from Mark 1:1-22, was read by the Rev. Egbert W. Andrews and prayer was offered by the Rev. Bruce F. Hunt. Both Mr. Andrews and Mr. Hunt are Orthodox Presbyterian missionaries to the Far East and have recently returned to this country aboard the repatriation ship, the *Gripsholm*.

The Rev. Professor R. B. Kuiper greeted the entering students on behalf of the seminary. He welcomed them, he said, specifically for such a time as this—a time of state totalitarianism. This war, declared Professor Kuiper, is a war to eradicate the symptoms of that great evil, but even a victory for the United Nations will not mean the end of that evil itself. Westminster Seminary, too, is engaged in a war with state totalitarianism. But Westminster Seminary would do away not only with the symptoms but also with the evil itself, for Westminster Seminary preaches a totalitarian Christ. The choice between a totalitarian state or a totalitarian Christ is the choice we must face today. The totalitarian Christ would reign over every nation and over every phase of human endeavor and human life. Professor Kuiper welcomed the students as fellow-soldiers in the army of

Christ Jesus, the Saviour of sinners and the King of kings.

The address of the afternoon was delivered by the Rev. Calvin K. Cummings, pastor of Covenant Orthodox Presbyterian Church, Pittsburgh, on the subject, "The Gospel of the Kingdom". His text was: "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). The message of Christianity, said Mr. Cummings, is the message of the one kingdom that can and will endure for time and for eternity. Organized Protestantism gives conflicting answers to the question, What is the kingdom of God? but the true kingdom is a matter of historic record in God's Word. It is not the kingdom preached by Modernists, for that is a kingdom without a cross. The gospel of the kingdom is not the gospel preached by Modern Dispensationalism, for that proclaims a cross without a kingdom, a cross without a crown. Nor is it the kingdom of Barthianism, hailed as "neo-orthodoxy" but actually neo-modernism, for Barthianism destroys both the cross and the kingdom. In contrast to all these false concepts of the kingdom is the historical kingdom that Christ preached, a kingdom founded upon Himself. The kingdom of God has come into expression in time and in history. Through the portals of the new birth, we are translated into the kingdom of His love. That kingdom will be consummated by a glorious event in history. And in eternity we shall sing the praises of the Lamb through whom we have become the heirs of the eternal kingdom of God.

After the singing of a hymn and the closing prayer, the friends and students adjourned to Machen Hall, where tea was served, and a time of social fellowship was enjoyed.

The Rev. John H. Skilton, formerly Instructor in New Testament, has now been appointed Assistant Professor of New Testament. The following men have been added to the Board of Trustees: The Rev. Professor Thomas E. Welmers, Holland, Michigan; the Rev. Adrian De Young, Tusculumbia, Alabama; Mr. Henry Hekman, Grand Rapids, Michigan; and Mr. R. R. Stuart, Pittsburgh, Pennsylvania.

Four graduate students, ten seniors, six middlers, twelve juniors, and one special and two partial students are enrolled for the coming year. The members of the junior class, their home states, and the colleges from

which they were graduated, are:

Ralph E. Clough, New York (Wheaton College).
 William C. Goodrow, New York (Hope College).
 Thomas M. Gregory, Pennsylvania (Temple University).
 Herbert J. Hoefinger, New York (New York University).
 Paul K. Jewett, New York (Wheaton College).
 Donald T. Kauffman, New York (Houghton College).
 David W. Kerr, Ontario (University of Western Ontario).
 Stewart K. Lewis, Pennsylvania (Wheaton College).
 David B. Muir, New York (Calvin College).
 Warren L. Oliff, District of Columbia (William Jennings Bryan University).
 Oliver S. Page, Michigan (Hope College).
 James W. Tompkins, Oregon (Wheaton College).

Unto the Progress of the Gospel

(Concluded From Page 274)

willing to sacrifice all, yea, his very life, if necessary? This was no mere academic question with us. Our lives and the lives of those who trusted us and looked to us for leadership were the stakes in the proper answer to that question.

It was no mere academic question with the prosecutors and judges of the Manchurian courts. They knew that the prison conditions to which they were subjecting us, along with more than thirty of our Korean fellow Christians, often cost the lives or at least the permanent health and sanity of those incarcerated. They knew that, when dealing with Americans, the issue had an international significance.

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I believe, too, that it is no mere academic question for you who read this. You may shudder at the sufferings to which we and our fellow Christians were subjected, for the most part nothing more than the normal sufferings of anyone accused of being a law breaker in Manchuria. You may think, "How terrible of those Japanese to persecute faithful Christians in that way". But that is the question. Were we faithful Christians? If so, what of the American church that still lists me as a suspended minister? what of the Korean church that took away my pastoral authority within its bounds? what of those missionaries who are still connected with the shrine-condoning Korean church or who, though not connected ecclesiastically, still work within it and lead people to membership in it? what of those missionaries who conformed to the law for controlling the church? While sympathizing with the sufferers for their sufferings, do you, perhaps, criticize or condemn their views? I am not expressing a judgment—God is judge. But I am trying to tell you that I do believe that this is not a mere academic question for you.

If we were wrong, it is conceivable that the Japanese were right in imprisoning us. If we were wrong, we were but blind leaders of the blind, and those who suffered were dupes, reaping the rewards of their misdirected zeal.

Our Days in Court

We believed that our stand was taken on the whole Christian conception of our relation to God, to the state, to one another and to our own lives. And the prosecutors, reluctantly at first, but generally in the end, gave us a full hearing as to why we believed we were right in taking the stand which we were taking. Altogether, I was interrogated for ten days, once until 11.30 at night, before being brought to trial: two days in Harbin

in 1940; two days in Harbin before our arrest in October, 1941; four days in Harbin, after our imprisonment; and two days in Antung during our confinement there.

During all this time no charges, to our knowledge, had been preferred against us. Those who were investigating us seemed rather to be seeking something definite with which to charge us, or perhaps, rather, having originally arrested us as trouble makers, found it hard to construct the case against us.

The point is, however, that during those ten days of interrogation, having asked of our separations from other bodies, they not only inquired fully into the reasons for such separations but also into the grounds of our own faith, both from the Word of God and from our experience. Beginning with the existence of God, and His nature, they followed up with questions on the origin and results of sin, the plan of salvation, the kingdom of Christ, the end of the world, and the relation of nations and individuals of every rank to that kingdom. They were interested in the Scriptural and experiential justification of our creed and the Scriptural reasons for our preaching and working as we did. We had claimed the Word of God as our authority, and they were willing to hear us out as we sought to defend our teaching and actions as consistent with the Word in those matters where we appeared to them as trouble makers. It is true we were given no lawyer, but we were allowed to make this full defense.

I wonder if the judges and prosecutors of Manchuria shall not rise up in judgment with those judges and church courts of America who too frequently ruled out evidence of this kind. For those Japanese judges of Manchuria certainly insisted at great length on hearing the doctrinal justification of our actions from the Word of God!

I pray that the consideration of the question, "Were we pestilent fellows?" which your interest in our experiences allows us to put again before you, may in the providence of God be another case in which "the things which happened unto me have fallen out rather unto the progress of the gospel".

(This is the first in a series of articles by Mr. Hunt. The second will appear in an early issue.)

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