

**Christmas Number**

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## The Rising Sun and The Sun of Righteousness

By the **REV. BRUCE F. HUNT**

Orthodox Presbyterian Missionary to Manchukuo Recently Returned to the United States

"And the sixth poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sun rising" (Rev. 16:12).

"But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth and gambol as calves of the stall" (Mal. 4:2).

**A**T THIS Christmas season the thoughts of many will be traveling overseas, groping for clues to help the imagination build up the picture of the Christmas scene in which a son or brother, husband or father, sister or daughter, wife or mother, serving on the mission field, in the diplomatic service, with the armed forces, or at some other post to which duty has called him, will be remembering the birth of Christ.

Perhaps there will be some so broad in their interests and affections that they will be wondering how the native Christians who live in lands dominated by heathen armies will fare this Christmas.

What is happening today all over the lands controlled by the flag of the rising sun, God only knows; but we may rest assured that "the eyes of the Lord are upon the righteous, and his ears open unto their supplication; but the face of the Lord is against them that do evil" (I Pet. 3:12).

Only four months ago we returned from Japanese-controlled Asia where, with my family, I had been working for the last six years. I myself spent last Christ-

mas in prison in Harbin, Manchuria, guarded by Japanese police. Thus, while I cannot tell for sure what is happening now, I would like to tell a little of what has happened during recent Christmases in lands under Japanese domination, that we might be helped in our prayers and comforted in our hearts as we think of the loved ones in the flesh and in Christ who may be spending this Christmas under the flag of the rising sun.

At a Christmas service in a Korean country church in 1937, an elder preached from the text: "For he is Lord of lords and King of kings". The fact that the simple country people had brightened their humble meeting-place with pine branches, flags, and vari-colored paper lanterns; the fact that teachers had spent hours teaching little children their Christmas pieces and happy Christmas songs; the fact that the meeting-place was filled with bright-faced Christians and their nonchristian village neighbors, come to watch the Christians celebrate their big day; the fact that those songs now universal in Christendom, "Joy to the World, the Lord is Come", "Hark the Herald Angels Sing, Glory to our New-born King", rang out with that freshness that can only be true of what is eternally good news—these facts did not hinder the police from breaking in upon the happy scene and arresting the elder who had "dared" to preach that Christ is Lord of lords and King of

kings. A discordant note came into the holiday spirit in the near-by mission station when the distraught wife of this elder came to the missionaries asking for an intervention to which the authorities would give no heed, and Elder Chung, shivering and hungry in his unheated country jail, was only one of many suffering in prisons of Japan, Manchuria and Korea for no greater crime.

In our churches, this Christmas, we will be hearing much about "Peace on earth, good will to men". We will be hearing of "The Prince of Peace" and many prayers will be offered for peace, but in 1941 one of the senior missionaries in Korea, a woman who had given a lifetime of service to others and who, because of her years, deserved to be shielded from extreme physical hardship, was thrust into prison for having translated and circulated the International Women's World Day of Prayer Program. The particular objection to the program was that it requested prayers for peace and for peoples suffering under the oppression of totalitarian governments. For having been involved in the distribution of these same programs, twelve missionaries were deported from Korea in 1941. Other women were arrested for merely praying for peace.

The Korean Christians have adopted the happy western custom of caroling, and many is the time that my sleep has been broken at two or three o'clock on a Christmas morning by the sweet voices of group after group of children and young people, singing the old Christmas hymns under my window. In recent years, however, even such an innocent expression of Christmas joy has been turned into serious business. In some districts it has been forbidden altogether, while in other places it is allowed only after formal application has been made to the police for permission to go caroling. The names of the carolers, the homes they expect to visit, and the time they expect to be out all must be reported in securing the permission.

There was a time when the Japanese as a whole found it commercially advantageous to celebrate Christmas, and the crass commercialization of their mimicry of the Christmas of the west bore a sad similarity to many of

our own materialistic tendencies. At that time even nonchristian Japanese found an excuse for celebrating the twenty-fifth of December by calling to mind the fact that this was the day on which one of their emperors died. (It should be explained that a certain amount of feasting often goes with a memorial day in the orient.) With the turning of the tide against the west, opposition to Christianity has also grown and local police have frequently forbidden the observance of Christmas as a joyful holiday. "This is the day on which one of our emperors died", they say; "how can you be joyful?" Again, "With the nation at war", they say, "how can you gather to celebrate a joyful holiday?" and on these grounds forbid Christians to meet to celebrate the birth of the Saviour of the world.

The year before last a Korean church in Manchuria, which had registered under the law for the control of religion—we believe it wrong to register under this law anyway—was suddenly closed by the police. According to this law, you are supposed to report, among other things (1) your creed, (2) your form of government, (3) your method and budget for financing the work, (4) your officers, (5) your property, and (6) the kinds and times of your meetings, all in making application for a permit to exist as a church. This church had sought to comply with the law and

had filled out by hand five copies each of the seven large sheets of data required. Finally the members received their permit and supposed that now they could go on with their full church program as before. When Christmas came around, they prepared and held their usual Christmas service. In making out their application for a permit as a church, however, they had failed to include special services on Christmas Day, and the time for such services, among the "Kinds and Times" of meetings and the police held that the holding of this Christmas service, being outside of the services included in the permit, was a breach of contract and summarily closed the church on these grounds. Thus, through the holding of one Christmas celebration, the doors of a church were closed for all services.

In recent years in many places, before beginning Christmas services, the people have been ordered to bow first toward the palace in Japan, toward the east, toward a shrine, or towards the rising sun flag itself. This has been felt by many to be an effort on the part of the authorities to force a recognition of the Japanese emperor and gods as being over the God of the Christians and the church.

When we turn to the prison and concentration camp experiences, however, things look a bit better, at least as far as intention is concerned. In comparing stories with others on the exchange ship *Gripsholm* who had spent last Christmas in the prisons and concentration camps of those first days of the war, I found, almost without exception, that there had been some recognition of the day on the part of the prison and concentration camp authorities. In Moukden the head police officials came to dine and drink with the internees at the special Christmas spread, part of which had been provided by themselves, and newspaper reporters came to photograph and publicize the gala affair. On Hainan island in China, high Japanese army officials deigned to accept invitations to Christmas dinner from enemy missionaries interned in their own homes.

Christmas was a lonely day for us, imprisoned in the political jail at Harbin, Manchuria. We had had no word  
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# His Name Shall Be Called Wonderful!

By the REV. BRUCE H. WIDEMAN

Pastor of Calvary Orthodox Presbyterian Church of Amwell, Ringoes, N. J.

**I**N ISAIAH, chapter nine, verse six, we read these words, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace".

I want to take out of that verse these words, "And his name shall be called Wonderful". There are many wonderful things about which we might talk today. We might talk about the wonder of creation, that God could out of nothing make the great mountains, plains and heaving seas. We might talk about the immensity of space, about the twinkling stars—to us but pinpoints of light, yet actually millions of times larger than the earth. We might talk about the breath-taking beauty of India's Taj Mahal. We might discuss the great men of the ages, in the presence of whose profound intellect or masterful leadership, we stand in awe and amazement. There are many wonderful things in our world and universe, but today we shall think about that wonder, in the dazzling light of whose infinite beauty and glory all other wonders fade into nothingness. "And his name shall be called Wonderful". He is Jesus Christ, the Son of God.

I want to discuss with you a few of the reasons why His name should be called wonderful:

First, He is wonderful in His person. He is eternal, and that is equivalent to saying that He is God, for only God is eternal. In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God". It says, "In the beginning". In the beginning of what? Why, at the beginning of the world, before anything was made! "In the beginning was the Word". Who is the Word? The Word is Jesus Christ. Before the pendulum of time began to swing, before the scream of beast or the voice of man broke the silence of eternity, Jesus Christ was with the Father.

Not alone does the wonder of His

person consist in the fact that He is God but also in that He is man. Again let us hear John: "And the Word was made flesh, and dwelt among us" (1:14). "Great is the mystery of godliness", says Paul. "God was manifest in the flesh". You say, "I can't understand how God could become man and be born as a tiny babe in a manger". Nor can I understand it, and I wonder if the very angels in heaven can understand it! If all the great philosophers, Socrates, Plato, Descartes, Josiah Royce and all the rest of them, had spent their entire lives speculating upon this grand truth of the incarnation of Jesus Christ, they would have been no nearer to understanding it than you or I. The incarnation of God in man may be a stumblingblock to the philosopher and folly to the unbeliever, but to the child of God it is a precious truth, ever mysterious but ever glorious and ever real.

Secondly, He is wonderful in His birth. His birth is wonderful in its very simplicity. We would have the Son of God to be born in a grand palace surrounded by many servants. We would have the world to stop and honor Him. We would have Him born in the midst of "pomp and circumstance. But that was not God's plan. It was God's plan to have Him born in a lowly stable and to have for His first crib, a manger filled with hay. Little did the lowly carpenter of Bethlehem realize, as he fashioned that manger, that in it should be laid the Saviour of mankind.

His birth is wonderful in its uniqueness. He was born in fulfillment of prophecy made hundreds of years before and He was born of a virgin, something which has never occurred before nor since in the history of mankind. The virgin birth was necessary for several reasons: It was necessary to fulfill prophecy. "Behold a virgin shall conceive and bear a son and call his name Immanuel" (Isa. 7:14). It is impossible that God should make a promise and that promise fail of fulfillment. The virgin birth was nec-

essary that He might be born a man and yet escape the taint of sin that comes to everyone born by natural means. He had to be born sinless to be our Saviour. Had He been born as the rest of men, He would have been a sinner, and that simply could not be. The virgin birth was necessary from the very nature of the case. God was coming into the world. With God all things are possible, but it seems only natural that He should be born in a manner not common to men. It sets Him apart, as He most surely should be set apart, from the rest of the human race.

His birth was wonderful also for its attendant glory. As the Babe was laid in the manger that winter's night in ancient Bethlehem, the world passed by on the outside unheeding, little realizing that one of the greatest events in history had just taken place. Above the slumbering earth the stars sparkled as upon countless thousands of other nights. The face of the world registered nothing but indifference. But not so in the realm of glory, for there was rejoicing among the angels that night. Upon unfurled wings they swept, in glorious horde, past the silent stars, wafting upon the midnight air their song, the sweetest ever sung, "Glory to God in the highest, Peace on earth, good will to men". He was wonderful in His birth.

He is wonderful also in His life. As Jesus walked the sinful paths of this world, He was like a light shining in the midst of a great darkness. The life which He lived has never been approached by any man. As we behold the Christ of the Gospels, in His infinite purity of thought and action, every child of God is filled with a great longing to be like Him and at the same time with a great despair, knowing that that can never be upon this earth. Do you hear Him challenge His most bitter foes, "Which of you convinceth me of sin?" Hear Him upon the cross, praying for the godless mob that nailed Him there. That, my Christian friends, is your God! Surely He committed no sin, nor was guile

found in His mouth.

He spoke words of inexpressible beauty, and their beauty is derived from their truth. In a few words He opened the mystery of life after death, something about which wise men had been wondering since time began. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live". This was the testimony of those who heard him speak: "Never man spake like this man".

The miracles He performed are a source of wonder to us. He said to the man sick of the palsy, "Arise, and take up thy couch. . . . And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God". And those who had seen it, departed saying, "We have seen strange things today. . . ." His whole life was strange, for the world has never seen anything like that life. I wonder whether it is permissible to wish that the silent years of His life might have been opened to us. I am sure that many beautiful and wonderful incidents took place of which we have never been told. But those brief years of His earthly ministry have given us much of what He did and said, so that we know that wonderful indeed was the Son of God in the life He lived.

He is wonderful also in His death. In order to understand the wonder of His death, we must first see Him setting His face steadfastly toward Jerusalem, knowing all the while that He went to His death. Then we must see Him in the garden, alone in the midnight hour. In black and horrible vision, the sin of the world appeared before Him and the wrath of God against this sin oppressed Him. As He contemplated this, He clenched His hands in agony and drops of blood stood upon His brow. But hear His answer to the unspoken question of God: "Nevertheless, Father, not my will but thine be done". And therein consists much of the wonder of His death. He was under no compulsion to give up His life for us. He was not condemned to die, as a man might be sent by a judge to his death for a crime committed. Yes, he was sent by God the Father to make payment for our sins by His death, but *He laid down His life voluntarily, of His own free will.*

Moreover, what increases our won-

der as we contemplate His death is this: He died for those who were unworthy. I have heard of men giving up their lives for other men in certain extraordinary cases. Life is so very precious that it is hard to imagine one giving up his life for another. We can, however, imagine one giving up his life for a righteous and deserving man, but we have difficulty in thinking that anyone would freely and voluntarily offer up his life for, let us say, a vile and hateful murderer. And yet that is exactly what Christ did for us. If we had been as pure as the angels in heaven and it were nevertheless somehow necessary for Christ to die for us, we could understand His doing so. But here is something that staggers our imagination, that "while we were yet sinners, Christ died for the ungodly".

Again, our wonder at His death is increased as we think of the motive that sent Him to the cross. That motive was love. If you would know love in its grandest and most sublime sense, do not look to the love of friend for friend, of husband for wife or of a mother for her baby. If you would see love in its most wonderful manifestation, look to the cross standing in the shadow of the gates of death upon the very abyss of hell. There you will see the world's greatest manifestation of love.

"See from his head, his hands, his feet,

Sorrow and love flow mingled down:

Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,

That were a present far too small;  
Love so amazing, so Divine,  
Demands my soul, my life, my all."

He is wonderful in person, in birth, in life, in death and last of all, wonderful in salvation.

Salvation is wonderful because it is free. A man once said, "I don't see anything so wonderful about this salvation you talk about. . . . You don't do anything to get it and it doesn't cost anything". Indeed, it does not cost anything and I am glad that it doesn't, for the wealth of the world could not purchase it and no amount of labor could earn it. It is

nothing less than blasphemy to bring salvation down to the level of something purchased with money or earned with the labor of one's hands. And that man who spoke so flippantly about the gift of eternal life would, in the last day, if he were able, give the very universe for that salvation which he belittled. And it is given to us as the free gift of God's grace.

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow."

Salvation is wonderful also because it covers all our sin. In the Old Testament days a lamb of the flock was placed upon the altar as a blood sacrifice for the sins of the children of Israel. It was something that had to be repeated day after day. But Jesus Christ was the perfect Lamb, chosen from the foundation of the world to be the great and only sacrifice for sin, so that sacrifice need never again be made. The sin of the world was gathered together at one place—at Calvary! There it was placed upon the Son of God. His blood was shed. It ran down over that sin, covering it up. . . . God looked and, behold, the blood had blotted it out and the awful stain had become white as snow.

"His name shall be called wonderful". Take your pen in hand and write the names of those great ones who have lived across the ages. Write the name of Moses who looked upon the glory of God. Write the name of David, the noble king, the man after God's own heart. Write there the name of the prophet Elijah, fearless as the eagle, bleak as the mountain-tops. . . . Write the name of Paul who served the Lord as no other man. Write the name of Livingstone who died upon his knees in fever-laden Africa. . . . Write the names of John Knox, of Martin Luther, of John Calvin. . . . Multiply names until you grow weary of your task. . . . Then take your pen and write at the top of that roll the name which is above every name, the name of the Lord Jesus Christ. See how all the other names fade into insignificance. No smallest basis of comparison exists. He is incomparably greater than the greatest of men. "For his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace".

# The Hands of Ethiopia

A Mission Study by the REV. CLARENCE W. DUFF

Former Missionary to Ethiopia and Appointee of The Orthodox Presbyterian Church

(EDITOR'S NOTE: This is the first in a new series of six mission study articles on the field of Ethiopia, which Mr. Duff has faithfully served and to which he expects to return in the near future. Missionary societies are urged to use the entire series as the basis for study and discussion. The articles will appear once each month.)

**E**THIOPIA shall soon stretch out her hands unto God" (Psalm 68:31).

These words, spoken by the Psalmist in describing prophetically the far-flung triumphs of Zion, may be said to have come to pass in a partial sense at several periods in the history of the ancient Ethiopia. If the claims of the present-day rulers of Abyssinia as to their nation's origins are justified, the Queen of Sheba in Solomon's day and the Ethiopian eunuch whom Philip baptized about a thousand years later represented Ethiopia's search for the true God, but we know little of the results of their testimony. After another gap of approximately three hundred years in the history, we find the rulers and nobles of the kingdom in what is now northern Ethiopia converted to the Christian faith through Frumentius, who was consecrated the first bishop of Axum by Athanasius, Patriarch of Alexandria.

The fortunes of the Ethiopic Christian church have ever since been bound up more or less closely with those of the Coptic Church of Egypt, since its archbishop is always from Alexandria. Both the mother church of Egypt and the daughter church of Abyssinia held Monophysite views of the person of Christ, and when the Council of Chalcedon in 451 A.D. pronounced those who held such beliefs heretical, both churches defied the Council and rejected the decrees, thus isolating themselves from the main stream of Christianity, with disastrous results. Error in doctrine bore its logical fruit. If Christ did not have a true human nature without admixture, if He was not "tempted in all points like as we are, yet without sin", then other mediators become necessary between us and God. So God was

approached through Mary and other saints and angels, a formalistic priesthood came between the people and God, and the laity, largely ignorant of the Bible's teaching, drifted into an apathetic indifference to the truth.

In spite of all this the Abyssinian church was for centuries the bulwark against the inroads of Islam which engulfed many other parts of Africa. It has been a channel of much truth, and almost the only enlightening and educative influence in the life of the people. For the most part, however, only the ruling class was influenced by the teachings of the church, and only a comparatively few could read the Bible in Ethiopic (Geez), while still fewer could understand what they read, as that was not the spoken language.

Modern Protestant missions may be said to have begun in Ethiopia with the arrival there in 1830 of Samuel Gobat and Christian Kugler, German missionaries from Basle, sent out by the Church Missionary Society. Kugler was accidentally killed by the bursting of a gun, and Gobat was forced to retire in 1836 because of ill health. Four other missionaries from Basle followed him, among them the distinguished J. Ludwig Krapf, who labored among the heathen Gallas in Shoa. He left the country in 1842 for Mombasa.

Mr. J. M. Flad, and three others trained at Basle, were permitted by King Theodore about 1855 to come into the country. They established schools and preached to both Christians and Falasha Jews, thirty-one of whom were baptized. Eventually King Theodore threw all the missionaries into prison, where they were kept until Sir Robert Napier stormed Magdala in 1869, four and a half years later. In 1873 Martin Flad took back to Abyssinia five Falasha converts who had had a three years' course at Basle. King John refused to allow Mr. Flad to stay in the country more than twenty days. The Falasha church, however, grew under the leadership of native men, and in 1885 was able to report that a total of eight to nine hundred Falasha Jews had become

professing Christians.

Until 1902 no European missionary was able to establish himself in the country. Then Pastor Cederquist, of the National Evangelical Missionary Society of Sweden, came from Eritrea, the Italian colony to the north of Ethiopia, to begin work in the capital, Addis Ababa. The Swedish Mission with its school and church in Addis Ababa and evangelistic and medical work among the Gallas, centering in the station at Lekempti, has had a wide influence in Ethiopia. Another Swedish Mission Society, known as the True Friends of the Bible, had workers at Addis Ababa and Harar.

Since the coming of Dr. Cederquist in 1902 a greater degree of continuity has characterized the Protestant missionary work in Ethiopia. From that date Ethiopia's stretching out her hands unto God has become increasingly significant. The door of opportunity for the gospel opened wider and wider in the next three decades.

The faithful work of the earlier pioneers must not be underestimated. It must be recognized that the greater success of later missions owes more than is often realized to the labors and influence of these godly men. It may be questioned, however, whether, except in the evangelization of the Falasha Jews, there was not too much a spirit of appeasement toward the corrupt Ethiopic Christian Church, and whether it was not a mistake to attempt to revive that church and to tie converts to the existing organization instead of fearlessly opposing the corruption of the national church and encouraging believers to form churches with a sound doctrinal basis. Whether or not the conviction, held about 1815 by Josiah Pratt, Secretary of the Church Missionary Society, that the Coptic Church of Egypt and the Ethiopic Church in Abyssinia "possess within themselves the principle and the means of reformation" was a conviction of truth, the fact remains that to date all attempts at reform by "a policy of peaceful penetration into the heart of the Coptic Church" have failed. The failure has occurred whether the attempted penetration was by

means of the Coptic clergy, or through a revived laity which would bring irresistible pressure upon a corrupt priesthood (which was the early vision of the American United Presbyterians in Egypt). The same holds true to a very large degree in regard to the Abyssinian Church. For several years the United Presbyterian Mission in Egypt sought to leave its converts in the Coptic Church, but eventually organized an independent church

which it justified "both as a means to a reform movement [in the Coptic Church] and as a simple religious necessity for those who were dissatisfied with the doctrines and practices of their church". The Evangelical Church in Egypt now has more than twenty-two thousand communicant members.

It is my conviction that those who are today urging that the missionary problem in Ethiopia be approached by means of an awakening and enrich-

ment of the ancient Ethiopic Church are doomed to disappointment, chiefly because the fundamental doctrine of the church is seriously tainted with error. It is doubtful anyhow if "peaceful penetration" is a very honorable method for the Christian missionary. Militant proclamation of the truth as over against error, no matter in what ancient and honorable institutions it may be entrenched, will be more likely to receive the blessing of God.

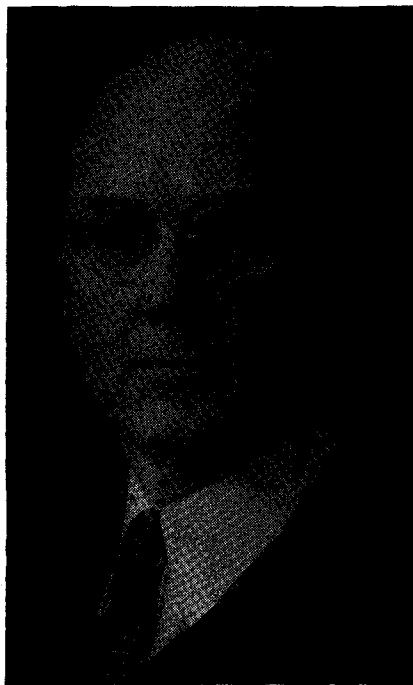
## A Secretary for Christian Education

By the REV. WILLIAM T. STRONG

For the Committee on Christian Education of The Orthodox Presbyterian Church

IT IS a real pleasure to announce the recent appointment of the Rev. Floyd E. Hamilton, B.D., Th.M., to the office of full-time executive secretary of the Committee on Christian Education of The Orthodox Presbyterian Church, effective in January, 1943. The Committee believes that it and the church at large are to be congratulated on acquiring the services of Mr. Hamilton in this important capacity, for his past experience has indicated his eminent fitness for the work to which he has been called.

Mr. Hamilton, who is fifty-two years of age, received his undergraduate training at Cornell University and Wooster College where, for three years, he was president of the college debating team. He received the philosophy prize and highest honors in philosophy in his senior year at Wooster. Following this, he spent three years at Princeton Theological Seminary, studying under such men as the learned Doctors Benjamin B. Warfield, Robert Dick Wilson, and J. Gresham Machen. His major field was Systematic Theology, and in his senior year he was awarded the Scribner Prize in Theology, as well as the New Testament Prize in Greek Exegesis. A few months after his graduation from Princeton Seminary, Mr. Hamilton went to Korea under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. During the twenty-one years of service that followed in the mission station at Pyongyang, Korea, Mr. Hamilton was, for fifteen years, Professor of Bible in Union Christian College. It was in



The Rev. Floyd E. Hamilton

connection with this teaching ministry, that he prepared, for use in his classroom, his best-known book, *The Basis of Christian Faith*, which was afterward published in English as well as in Korean, and has now sold over 11,000 copies in English editions. Mr. Hamilton's other published works are: *The Basis of Evolutionary Faith*, an excellent booklet entitled *The Reformed Faith in the Modern World*, and just recently his latest book, *The Basis of Millennial Faith*. He is the author of commentaries on Romans

and Genesis, and a book entitled *Sermons on the Reformed Faith*, all in Korean. He has written numerous articles for various religious magazines, including the current expository series on Ephesians in *THE PRESBYTERIAN GUARDIAN*. In 1936, when The Presbyterian Church of America (now The Orthodox Presbyterian Church) came into being, Mr. Hamilton united with it, resigning from the Chosen (Korean) Mission of the Presbyterian Church in the U.S.A., and being appointed as a missionary under the Independent Board for Presbyterian Foreign Missions, under which he remained until his return on furlough and the time of the evacuation of foreigners from Korea late in 1940, when war with Japan was impending. In the spring of 1942, Mr. Hamilton organized the Grace Orthodox Presbyterian Church of Los Angeles, California, where his labors have been blessed with fruitfulness.

Due in no small part to the vision and hard work of ex-Chairman Calvin K. Cummings and his fellow-committeemen, the work of the Christian Education Committee has enlarged from the modest beginnings of six years ago to the place where it now requires, for its successful prosecution, the entire attention of an able, full-time executive secretary. At present, the bulk of the work of the Committee is carried on through a number of sub-committees: on Tracts, whose task it is to provide the church with literature applicable to a wide variety of needs—the unsaved, college and seminary students exposed to Modernism



and unbelief, Christians in need of instruction and comfort, and other groups; on Sunday Schools, whose long-range task it is to plan and prepare useful, orthodox teaching material for our Bible schools; on Young People's Work, whose task it is to plan topics and to supply helpful suggestions and material for use in the church's youth program; on Summer Bible Schools, whose work is already well-known and widely approved; and on Covenant Child Training, a new sub-committee, whose purpose is primarily to promote the project of Christian schools, and to further the training of the church's baptized children by encouraging more adequate instruction both in the home and in the church. In short, the Committee's task is to get solidly behind the whole church's Christian education program, giving every possible assistance to the efforts of pastors and congregations to

evangelize and teach, to the end that souls may be saved and then built up in their holy faith.

It is obvious from this outline of the work of the Christian Education Committee, that its executive secretary must be a man capable of a good deal of able thinking, writing, and editing, as well as one competent to conduct an aggressive, friend-winning campaign of promotion. The Committee had all of this in mind when it invited Mr. Hamilton to become its executive secretary.

The Christian Education Committee believes that Mr. Hamilton is, by ability, experience, personality, and consecration, a man whom God can use to His own glory in this important work. The Committee covets for its new secretary the prayers of the church and, in faith, asks the churches for their increased, generous, and loyal financial support.

## "Till All Be Fulfilled"

A Pageant by MISS F. NORMA REMSEN

### CONCLUSION

(NARRATOR comes forward and organon stops.)

NARRATOR: About us today the same conflict rages. The Word of God continues to be attacked and continues to be defended, the center of attention after nearly two thousand years. The attitude today, on the part of many, is one of casual, ignorant acceptance of the words of critics of former years. This age, with its free access to educational facilities, its flood of literary production, is in so many ways anti-intellectual. The Bible, although still the world's "best seller", is in some circles as much a closed book now as it was in the Middle Ages. So-called Christians, who pretend to follow in the footsteps of Jesus and live as He lived, do not know what He really was and is, nor how He really did live. There is a lamentable ignorance of the Scriptures which He witnessed to be the Word of God. The voices that we hear today, attacking the divine authorship of the Bible, are voices chiefly of those who call themselves Christians, yet who do not know the Christ whose name they bear. There is a Christ of their own imagining.

These voices of attack seem not to

be attacking at all, rather to be claiming the field casually, confident in their numbers alone, all unconcerned at the vigorous defenses of those who remain loyal to the Bible that Hengstenberg, and Whately, and Luther, and Wyclif, and Vigilantius, and Tertullian, and Irenæus defended before them. Yet these replying voices are not lacking. Let us listen.

(NARRATOR moves back. Two voices are heard off stage. Organon plays very softly.)

FIRST VOICE: The virgin birth is a physiological impossibility.

SECOND VOICE: The God who created the laws of nature could readily control them according to His good pleasure. "That holy thing which shall be born of thee shall be called the Son of God. . . . With God nothing shall be impossible" (Lk. 1:35, 37).

FIRST VOICE: The resurrection of Jesus is a beautiful thought, but the product of men's hallucination.

SECOND VOICE: The resurrection of Jesus Christ is the best authenticated event in history. "He was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present . . . after

that he was seen of James, then of all the apostles, and last of all he was seen of me also (I Cor. 15:5-8).

FIRST VOICE: The myth of the ages—the second coming of Christ.

SECOND VOICE: The Word of God does many times affirm that the Son of Man shall come again. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16).

FIRST VOICE: Science has proved the creation story recorded in Genesis to be untenable. Animal and plant life evolved from lower forms.

SECOND VOICE: The evolutionary theory, which is admittedly only a theory, offers no adequate explanation whatever for the introduction of life. "Through faith we do understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

FIRST VOICE: Yes, the Bible events did occur, but they occurred in a sphere distinct from this one, and the Bible becomes the Word of God to the heart that responds to it.

SECOND VOICE: The Bible is true, intrinsically. The events that it records did occur in history. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

FIRST VOICE: The Bible is inspired, yes. So is all great literature. Milton's *Paradise Lost* is inspired, and Shakespeare's *Hamlet* likewise.

SECOND VOICE: The Bible is inspired in a unique way. It alone was breathed by God, and being such, is eternal. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18).

FIRST VOICE: It is impossible to harmonize the Bible with itself, to resolve its conflicts and contradictions into even a strained and artificial unity.

SECOND VOICE: From the first word to the last, the Bible is one Book. There is one thread that runs through it all—the scarlet thread of the atoning blood of Christ. "The Scriptures cannot be broken. . . . We can do nothing against the truth but for the

truth".

**FIRST VOICE:** Yes, Christianity is the answer to our needs, but not theological Christianity—real, spiritual Christianity, the gospel of tolerance, of peace, of love, the "religion of Jesus".

**SECOND VOICE:** The critic seems often to retain as the words of Jesus only those words which conform to his preconceived ideas. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but the sword". (Pauses.) "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:18).

(NARRATOR comes forward, and two ministers enter.)

**NARRATOR:** So the voices clamor to be heard, and so they are answered. Today not only isolated persons lead the attack, but also whole churches, whole bodies of Christ that once stood firm, have turned their backs, have added their voices of attack. Feigning to worship God, they tear down the very throne upon which He sits. They are saying:

**FIRST MINISTER:** There are several ways of considering the inspiration of the Bible. Our church has room for all.

**SECOND MINISTER:** In order to become a minister in our church it should not be necessary for a man to commit himself to any particular theory concerning the inspiration of the Bible, and the incarnation, the atonement, the resurrection and the continuing life and supernatural power of our Lord Jesus Christ.

(They go out while organ plays. NARRATOR resumes.)

**NARRATOR:** With vagueness they obscure the true teachings of Scripture. Attempting to be liberal, they take into their bosom those whose names are not written in the Book of Life. How the Christ, He that holdeth the angels of the seven churches in His right hand, must be grieved! His condemnation He has already voiced in His message to the church at Pergamos: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam . . . so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth".

### Christmas Boxes for Newport

**SOCIETIES and individuals sending Christmas boxes by freight for the work of the Trinity Orthodox Presbyterian Chapel at Newport, Kentucky, are urgently requested to address them to Newport, NOT to the home address of the Rev. J. Lyle Shaw in Fort Thomas. There is a freight station in Newport but none in Fort Thomas.**

God's people cannot worship with the children of the world. "Come out from among them and be ye separate," saith the Lord. Be ye not yoked together with unbelievers. It is this expressed will of God that has caused men and women in our day, who had long worshiped God in denominations of their choice, to turn from these same denominations when they had become apostate. It is this expressed will of God which has caused ministers of the gospel to leave large congregations in such denominations and faithfully minister to groups meeting in homes, halls, or small churches. God's Word cannot be denied. When church bodies require full support of their own programs but do not insist upon full support of the Bible, church authority is being misappropriated as much as it was in the days of the dread Inquisition! Against such a policy men have been forced to stand firm. Men like J. Gresham Machen have been forced to plead the authority of the Bible against the authority of man-made decretals.

Indeed, it is because of such men as Machen that we are here today. We, as they, have read and do believe that holy men of old spake as they were moved by the Holy Ghost. And their Word, the Word of God, is ours today.

Our prayer is that, as we have looked back through the pages of history, envisioning those who have through the centuries sought, even with their life's blood if need be, to declare before men the truth of God's

Word and the power of the Scriptures, we may, with zeal increased and faith strengthened, seek, ourselves, to cry out to the world of needy men the message of our God. "Incline your ear and come unto me: hear, and your soul shall live". "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else".

(NARRATOR stands still, while the chorus sings Gloria in Excelsis. At its conclusion, he reads one stanza of "A Mighty Fortress Is Our God", and signals the audience to rise and join in the singing of all stanzas.)

THE END

### Notes on Archaeology

**L**ET us interrupt our study of the discoveries at Ras Schamra in order to pay tribute to the memory of one of the greatest of Biblical archaeologists, Sir William Flinders Petrie. Petrie was born in 1853, and in 1880 sailed to Egypt, there to begin a long and distinguished career of excavation. He died on July 28th of this year.

In 1896 he discovered at Thebes in Egypt a stone which is now known as the Merneptah stele. On this stone there occurs the name *Israel*, together with the names of some Palestinian towns. In 1904 Petrie discovered some inscriptions in the Sinai Peninsula which probably represent one of the earliest attempts at writing in an alphabet. The importance of these discoveries can readily be seen.

One of the great contributions of this famous excavator to archaeological science lay in the method of "sequence dating" which he developed. When he excavated a mound, he observed that from level to level the pottery varied. By means of these variations in the pottery, he learned to tell the approximate date of the level in which he was working. The importance of this method of procedure for Palestinian archaeology has been clearly demonstrated.

In the death of Flinders Petrie, therefore, the archaeological world has lost a great pioneer. There is need for others to follow. Would that some young man, a believer in Jesus Christ, might turn his attention to this important field and there labor patiently for the glory of God!

—EDWARD J. YOUNG



# The Presbyterian Guardian

## EDITORIAL

### Christmas 1942

**W**HEN the lights go on again all over the world," is a popular refrain which lightly expresses what must be sadly evident to all, that the whole world is in almost total darkness. The blackout regulations in large areas of the globe make the moonless nights seem even darker. The moral and spiritual eclipse among the peoples of the earth is apparent not only in the war itself but also in the utter disregard, by whole nations, of any semblance of decency, justice and mercy. The lights are out as far as the world is concerned.

Into such a blackness the song of the angels which pierced the gloom nearly two thousand years ago again rings out its ray of hope, "Glory to God in the highest, and on earth peace, good will to men". In that announcement of the Saviour's birth and the meaning which it conveys of His gospel, we have the only way out of the darkness in which the world lies. Let men and nations turn to Jesus Christ who is the way, the truth and the life and they will find salvation for their souls and healing for the nations. Let men accept Him as their personal Saviour from sin, and learn of Him for His ways are the ways of righteousness, mercy and peace. Let the leaders of men seek His wisdom, His righteousness and His peace—and the lights will go on again all over the world.

—E. H. R.

### Days of Prayer

**P**RESIDENT Roosevelt issued a proclamation calling upon the people to observe Thanksgiving Day and New Year's Day as times for private and public prayer, thanking God for His goodness and asking His guidance and strength in the great task which lies ahead for the United Nations (see page 351). In these appeals for prayer, are the right notes struck?

The sudden and brilliant attack on North Africa by the combined American and British forces marks the end of the defensive stand against the Axis and the beginning of the strategy of offense. It also puts an entirely different aspect on the whole war, for now we can begin to think of this conflict's conclusion in terms of months instead of years. When World War II will cease no one knows; nevertheless, the overwhelming superiority in resources of the United Nations is proving effective and is enabling men to see beyond the war and to consider the peace that will follow. The call to prayer by the president

and the reasons for such prayer have a bearing on the future peace.

In the calls for prayer issued by both the King of England and the President of the United States, there has never been any appreciation of the need for genuine repentance. There have been mild and formal references to humility for past mistakes but never any heart-searching or true conception of the sins which have brought this curse of war upon us. In this fact we have due cause for alarm about the peace to come.

If the leaders of the United Nations fail to understand that this war and all wars are caused not solely or primarily because of rebellion against the accepted laws of common decency, justice and truth, but more especially against the laws of almighty God and His sovereignty, we cannot hope for much in the peace that is to come. As a matter of fact, such a peace will only be an armistice or truce that will break out soon again into another war even more devastating.

What then should constitute a call to prayer with the hope that it will help to bring a cessation of hostilities and a fair semblance of true peace after the war?

There must be recognition that sin against a holy and righteous God is the cause of this war as well as all other wars. The United States and Great Britain, who are the leaders of the United Nations, should above all return unto the Lord God from whom they have wandered and against whom they have grievously sinned. In an editorial in *THE PRESBYTERIAN GUARDIAN* a fortnight ago, the Rev. Professor R. B. Kuiper enumerated some of the heinous sins of America which merit divine judgment and called upon the people of this country to exhibit true humility before God as the requisite for future blessing. If such an appeal for prayer were given by the leaders of the United Nations with true realization of the sorry plight of the world and of our share in it, then we could have some hope that the peace afterwards would be more in accord with the plan of God and would be more lasting. In such prayer we should all join, asking God's forgiveness through Jesus Christ and His guidance to deal justly in righteousness and mercy with our enemies and to plan a better world based upon God's eternal law.

—E. H. R.

### Time Marches On

**I**N JUST a few days the subscription price of *The Presbyterian Guardian* will be increased to two dollars a year. But there is still time, if you hurry, to extend your present subscription at the lower rate of \$1.50. For club subscriptions the rate will increase from one dollar a year to \$1.25. So if you haven't yet sent in your renewal or arranged for it with your club secretary, be sure to have your order in the mails before midnight, Tuesday, December 15th

For three-year individual renewals, or five-year club renewals, we have still available a few copies of Dr. Machen's "The Christian View of Man" and Mr. Rian's "The Presbyterian Conflict". Your choice of either book will be sent free with your long-term renewal. A card is enclosed in the binding of this issue for your convenience in sending in your renewal now. It needs no stamp, for we pay the postage when it is received. Why not use it before it gets a day older?

## Princeton Seminary

WE regret to see the effort in orthodox circles to take up the cudgel in behalf of Princeton Theological Seminary. It is asserted that those are mistaken who designate that

institution as entirely modernist or Barthian. Proof is cited of the strict Calvinistic beliefs of one member of the faculty, and this is supposed to establish, at least by indirection, that the position of Princeton Seminary may not be so wrong. Such a state-

ment is most discouraging to those who are trying to hold high the banner of Biblical Christianity without compromise. At a future date we hope to set forth in detail the theological tendencies at that former citadel of historic Protestantism. —E. H. R.

# Elizabeth's Christmas Gifts

A Story for Children, by MISS HARRIET Z. TEAL

## PART I

ONLY seven shopping days until Christmas!" sighed Mother, "O dear, and I haven't finished buying my gifts. Sometimes I wish they'd stop celebrating Christmas—it's really such a bother".

"O Mother, don't say that!" said Elizabeth. "I think it's fun to get pretty Christmas presents and to give them too. I love the tree and the holly wreaths and Christmas carols. I think Christmas is a lovely time".

Elizabeth's mother did not answer but sat frowning over the shopping list.

Presently the little girl spoke again, "Mother, there's something I'm wondering about. This morning in school we were all talking about Christmas. One girl said she couldn't understand why the birthday of a little baby who was born in a stable, hundreds of years ago, should be celebrated the way it is every year at Christmas time. Our teacher said that the story of the Babe in the manger, and the shepherds, and the angel, and the star is an ancient legend, very sweet and quaint, and she said she thought such stories ought to be preserved as they have 'definite cultural values'. I didn't understand what she meant, but I don't believe that the story of the Baby Jesus is just made up, I believe it's true. Don't you, Mother?"

Mrs. Andrews rose hastily to her feet, "I'm sure I can't say, child. I never understood such things and really don't know what they're all about. But now I must run and dress. I'm going out to a dinner party this evening".

As her mother left the room, Elizabeth settled back with a little sigh against the cushions of a big arm-chair by the window and sat watching the falling snow outside. The room was

## A Note to Parents

THIS Christian Christmas story, published in two parts in this and the next issues, is in answer to many requests for a children's department in the Guardian, and in the hope that the magazine may become even more a journal for all the family. The author is a gifted and experienced teacher of children in numerous Bible schools in and around the Denver, Colorado, area. If you want more of such stories for children in future issues, please tell us so. The editors will be guided by your letters.

almost in darkness, but the little girl was busy with her thoughts and did not notice. She was thinking of the Baby Jesus and Christmas time and wondering, as her mother had expressed it, 'what it was all about'. She wished Daddy were here; she felt sure he would know. Elizabeth's father was the captain of a vessel in the United States Navy and was away at sea much of the time, especially since war had broken over the world. But as Elizabeth sat dreaming she remembered when Daddy had been at home with Mother and her, sometimes for weeks at a time. How happy they had all been then and what good times they had had together!

Elizabeth remembered that once, when she was just a tiny girl, they had gone to visit Aunt Mary and Uncle Will on the farm at Sunset Hill. Aunt Mary was Daddy's sister and when they were children they had lived on that very farm and now Aunt Mary's children were growing up there too.

It was while she was on that visit that Elizabeth had gone to Sunday school for the first time. She had sat among her little cousins and the other children and listened to Bible stories and learned to sing some of the little Sunday school hymns, and had loved it all so much that she thought she never wanted to go home again.

After that visit, Elizabeth's Daddy tried to take his little girl to Sunday school as often as he was at home, but he had been at sea so much lately that it was a long time now since she had been to Sunday school. Elizabeth still remembered some of the songs and Bible verses that she had learned in that long ago visit to Aunt Mary's. One thing in particular was a little prayer:

"Gentle Jesus, meek and mild,  
Look upon Thy little child,  
Pity my simplicity,  
Bid me, Lord, to come to Thee".

She remembered how Daddy used to come to her bed, before she went to sleep, to hear her pray that little prayer. That seemed so long ago and now Elizabeth was nearly eleven years old, yet still each night she knelt alone and prayed her little prayer. Although she did not understand all the meaning of it, still she felt that there was Someone who loved her and watched over her, and over Daddy too, away off on the wide sea, in the midst of the awful war.

Suddenly Elizabeth was roused from her dreaming as the lights flashed on and her mother hurried into the room, dressed for the party in her lovely dinner dress and long white evening wrap.

"O Mother, how beautiful you look, just like a princess in a fairy tale!"

"Thank you, sweetheart", replied

her mother, stooping to give her little daughter a quick hug and a kiss—at that moment the doorbell and the telephone rang at the same time. Mandy, the colored maid, opened the door to Mr. and Mrs. Graham who had come to take Mother to the party, and Mother herself picked up the phone.

She listened a moment and then Elizabeth heard her mother give a little cry and saw her sit down suddenly on the chair beside the telephone with a white, frightened look on her face.

"What is it, Mommie?" she cried, running to her.

"A telegram—O Betty! Your Daddy has been hurt—he has been brought to a hospital—in San Francisco—he wants me to fly out to him—right away—on a plane". Then the poor lady broke down, weeping bitterly. Little Elizabeth put her arms around her mother, sobbing too, and kind Mrs. Graham came to comfort them both.

But there was no time to lose, for Mrs. Andrews had only about an hour to catch the airplane. Mr. Graham phoned the airport while Mrs. Graham helped her change to a traveling suit and pack a little bag for the journey.

Soon she was ready to go. But as Elizabeth's Mother turned to the door she gave a start, as she caught sight of her little daughter standing in a corner of the hall looking so lonely and frightened and forlorn.

"O Betty", she cried running to her, "I almost forgot about you, dear. I can't leave you here alone, and Christmas so near too! What shall I do?"

Elizabeth clung to her mother and whispered, "O Mommie, can't I go with you to see Daddy too?"

"No, sweetheart, that's impossible, I'm afraid", her Mother replied gently.

Elizabeth was silent for a moment and then said, "Mother, if I can't go with you, I know where I'd rather stay than anywhere else—at Aunt Mary's farm on Sunset Hill".

And so it was arranged. The kind Grahams promised to phone Aunt Mary and to see Elizabeth started on her journey to Sunset Hill the next day.

\* \* \* \*

By the following evening Elizabeth was at the farm. The trip down on the train, all by herself (in care of the

conductor) had been quite an adventure, and so was the ride with Uncle Will from the railroad station to the farm in a real sleigh, drawn by two horses, jingling with sleigh bells.

To sit at the supper table and see so many bright, happy faces clustered 'round it, seemed wonderful to Elizabeth, especially when, before they ate, everyone bowed his head and she heard her Uncle offer a prayer of thanksgiving and praise to God, and heard him pray also for her own dear Daddy, closing the prayer, "In Jesus' Name, we pray. Amen".

Now supper was over and the whole family was gathered before the bright open fire in the living room. Aunt Mary and Uncle Will had four children. Margaret, usually called Peggy, was the oldest and just Elizabeth's age, for they had birthdays on the same day. As the two girls looked much alike, being the same height and both with dark curly hair and dark eyes, Uncle Will referred to them as "our twins". The three younger Gordon children were: Peter, nine (red curls all over his head and freckles all over his nose), Paul, seven, and four-year-old Polly, the baby of the family.

All the children were thrilled to have their cousin visit them and tried in every way they could to show how welcome she was.

"And now, Betty", Peggy said turning to her cousin as the two sat side by side with their arms around each other on the sofa before the fire, "This is our Bible Story Hour. Every evening, before we go to bed, Mother tells us Bible stories and we children take turns choosing the story. Mother, may Betty choose this time, because she is our guest?"

"Yes", chorused all the children, "Let Betty choose".

Betty hung her head a moment, feeling shy and confused. Then she turned eagerly toward her Aunt. "O Auntie, there is something I do so want you to explain to me. It's about the story of the Baby Jesus and Christmas time. I want to know if it is really true and why Uncle prayed tonight in His name". Then she told of the discussion they had had at school and her teacher's statement that the Christmas story was just a sweet, quaint legend.

Aunt Mary looked down lovingly at her brother's little daughter and then, reaching for her well-worn Bible, she spread it open on her knees

and said, "Yes, dear, the story is really true. I know that it is true because it is here in the Bible and the Bible is God's Word". Then Aunt Mary went on to explain how the story, which is the most wonderful and most beautiful story ever told, is also the longest, because it does not begin just with the story of the Baby Jesus in Bethlehem, but long before, and that, in order to understand it all, it is necessary to study the entire Bible.

"But, Betty dear, I will try to explain it to you as simply as possible and then, as long as you live, you may learn more and more of this, the sweetest story ever told".

(To Be Concluded in the Next Issue)

## An Important Memorandum

THE American Civil Liberties Union envisions a possible settlement of the flag salute controversy involving the children of members of the sect of "Jehovah's Witnesses". That settlement may come as a result of a memorandum issued a few months ago by the Civil Rights Section of the Department of Justice, nullifying local ordinances which compel the gesture of salute and recitation of the pledge of allegiance.

The memorandum, addressed to U. S. attorneys, calls attention to a law passed by Congress last June dealing with respect due to the flag, providing that "civilians will always show respect to the flag when the pledge is given by merely standing at attention, men removing their headdress". Since Jehovah's Witnesses have indicated their willingness to comply with this requirement, the A.C.L.U. says, cause for controversy will be eliminated provided local authorities also abide by this law.

The Justice Department's statement of policy says that the Congressional Act "lays down a federal standard with regard to a matter which is primarily a concern of the national government, and there is therefore a very real question whether any local regulations, ordinances, or statutes prescribing a different measure of respect due to the flag can be enforced; for example, regulations of local school boards such as the Supreme Court upheld in *Minersville vs. Gobitis*".

The A.C.L.U. has also announced a recent opinion given by Beach

Vesey, counsel for Los Angeles County, California, to the effect that application of a flag-salute law is discretionary, not compulsory. The opinion was given the Montebello School Board when it was considering expulsion of six children of Jehovah's Witnesses for refusal to salute the flag.

Written after discussion with counsel for the Southern California Branch of the A.C.L.U., the opinion said that "under the present decisions, it is within the discretion of the board to

excuse certain pupils from the salute or to omit any pledge or salute at all".

Vesey pointed to the dissent by Chief Justice Stone in the Gobitis case, and the more recent "admission of error" by three Supreme Court justices who had upheld the compulsory flag salute in the Gobitis decision. He also referred to the decision of a three-judge federal court in West Virginia last October, voiding the compulsory flag-salute for children with religious scruples.

must be explained on the basis of the original Greek. Change one word and all will be clear: "Be anxious for nothing". That is a large order, but it is entirely possible and also very necessary.

As a Christian you have absolutely no cause to worry. God has chosen you, called you, given you spiritual rebirth, planted faith in your breast, declared you guiltless in His sight, set you in the pathway of sanctification, and promised that you will be kept to the end and enter at last to a glorious reward. Is there any room here for worry?

In Psalm 84:11 it is written of God, "No good thing will he withhold from them that walk uprightly". Is there any room here?

In Romans 8:28 Paul says: "All things work together for good to them that love God". Is there any room here?

Well, then, don't worry! If things go wrong and you are tempted to worry, all you have to do is to follow Paul's instructions and turn over your burden to the Lord: "In every thing by prayer and supplication . . . let your requests be made known unto God". The result? "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus".

### Appreciate the Good!

The fourth precept, briefly stated, is this: Appreciate that which is good! Christianity excludes no good thing. Unbelievers are sometimes poets of distinction, masters of art, bards with sweet songs. Should we despise their productions because they are not wrought in faith? No, says Paul, provided they are not out of harmony with the standards of Christianity.

If anything is really true in a moral or ethical sense, it should be embraced. If anything is worthy of honor, having dignity, nobility or other qualities of excellence it should be esteemed. If anything accords with justice, whether in the relations of man with man or man with God, it should be followed. If anything is pure, clean in God's sight, it should be highly regarded. If anything is lovely, in harmony with our knowledge of Him who is love, it should be desired. If anything good is spoken in a kindly, winsome fashion, it should be commended. If anything is virtuous, it should be practiced. If anything is given universal praise be-

## Practical Precepts

### A Meditation on Philippians 4:4-9

By the REV. BURTON L. GODDARD

**T**HE Book of Philippians contains much teaching about the triune God and the various aspects of salvation. As we have been studying the book together, you have doubtless noticed Paul's emphasis on doctrine. This is as it should be, for Paul knew that Christian life must be based upon Christian doctrine or be weak and warped in character. Now, as we near the end of the epistle, we find that doctrine as such gives way to a series of practical precepts.

### Rejoice in the Lord!

It is fitting that the first precept should be: "Rejoice!" You listen to the music of a symphony and are able to pick out the underlying melody upon which the variations are formed. It is the theme. The theme or motif of Philippians is that of joy. It pervades every portion of the book. From time to time it assumes special prominence. It is never absent. Paul sets forth a varied instruction, but underneath it all is the throbbing melody of real Christian joy.

Paul rejoiced, indeed, but now he exhorts us to do likewise. When? Always! Why? He has already indicated so very many grounds: Because, if we are Christians, Christ has become obedient unto the death of the cross in our stead. Because we have received through faith in Christ the righteousness of God. Because God has begun in us a good work and will perform it until the day of Jesus Christ. Because Christ has gone to prepare a place for us, that upon departing this life we may be with Him. And finally, because some day He shall change our

bodies of humiliation that they may be fashioned like unto His own glorious body.

Christian, think of what God has done for you and promised to you. Then rejoice, and your rejoicing cannot help but be as Paul directs—"in the Lord".

### Practice Forbearance!

The second precept is more difficult, or seems to be, in the practical workings of life. In our common English version it is this: "Let your moderation be known unto all men". However, the Greek word rendered as "moderation" really means "gentleness", a gentleness brought about by self-restraint.

You have certain rights. Someone encroaches upon them. You could insist upon those rights, but you don't. You remember that you are a Christian and that present sufferings and injustices become insignificant when thoughts turn toward the coming of Christ, who shall make all things right. That is something of what Paul had in mind. It is known as forbearance. Practice it!

A certain lady was very zealous in distributing tracts, in holding Bible study meetings in her home and in other forms of Christian endeavor. But she was critical and condemnatory rather than kindly and gracious. Forbearance would have made her useful in the King's service. The lack of it made all her efforts fail.

Do you practice forbearance?

### Never Worry!

Like the second, the third precept

cause of its moral nature, it should be respected.

In a very true sense Christianity is not a "narrow" religion. The Christian is free to enjoy every good thing, whether it be sacred or secular. And why should he not? This is our Father's world.

### Be Doers of the Word!

One last precept remains. It may be summed up as follows: Be ye doers of the Word! Whatever God has told you, do! Whatever He has taught, put into practice! Whatever He has shown, take heed thereto!

A simple precept, but how searching! Do you always do what you know to be God's revealed will? Have you perfectly followed out today that known will? Or have you yielded at some point to selfish, sinful desires? Remember, it is your duty to do those things which are commanded in the Scriptures. "Be ye doers of the word, and not hearers only".

Some people complain that Christianity is not practical. We deny the allegation. And here is just a small portion of the evidence, five practical precepts. Study them! Learn them! Meditate upon them! Obey them!

## The Rising Sun and The Sun of Righteousness

(Concluded From Page 338)

from the outside. How was the war going? What was the fate of my family from which I had been so hurriedly torn away following the outbreak of the war? What did the future hold for me? Sometimes I would be buoyed by hopes of a speedy release and at other times I would have to face the grim possibility that, in the providence of God, my cell might be my tomb.

As was my custom in those days, I was awake long before daylight, praying and reviewing the chapters from the Bible which I had been memorizing in the daytime. This day I reviewed especially the Christmas stories in Matthew and Luke, and Isaiah nine and eleven, which I had been memorizing for the occasion.

It was beginning to get a little light when the chimes in the Greek Orthodox Cathedral a few blocks away told us that it was time for their daily

nine o'clock prayers. My two Chinese cellmates and I rolled out of our covers which had been spread on the hard floor, and folded them in neat piles for the day. Then I mopped the floor with the smelly rag which we kept in one corner of the cell—a part of my daily routine. Following this, two of us went through our soft-footed calisthenics while one of the Chinese fellows, who was plagued with an itch which he had picked up in prison, sat sleepily scratching himself all over. Soon we heard the doors down the hall begin to bang as our three Japanese guards emerged from their sleeping quarters to start the day. The three of us stepped quickly toward the door of our cell, which was always the first one to be opened every morning, since one of our boys was used by them to carry fuel, build fires, dust and sweep. I got my two towels ready for the hasty trip to the washroom which I, being a white man, was allowed. The young fellow who didn't build fires had not washed since he came, five months before, because he was not allowed to go to the washroom; I would wet my extra towel, when I came back from my hasty toilet, and let him wash with this in the cell. There was an interval following this when I had my more formal daily devotions and this day I sang out all the Christmas hymns I could remember. I had already been through them once in the early hours while it was still dark.

At ten we received our usual bowls of boiled sorghum seed (gaoliang) with a few slices of salt radish on top and a lone cup of water to do the day on. After "breakfast" (though this scant supply of un nourishing food left us feeling that our "fast" had had no "break") I paced my usual one hundred trips back and forth in the cell, amounting roughly to a mile walk. That day I took a holiday and did not memorize the customary chapter from the Bible or read my chapter from the Greek testament or study a new chapter in Dunn's New Testament Greek Grammar or read several of the minor prophets. Instead, I spent some time sitting on the floor gazing at the picture of my family and wondering how they were spending the day and thinking of my friends in prison and across the waters. I had acquired a tiny piece of lead, broken from the end of a pencil. With paper rolled around and around this lead

and then tied with a bit of wool thread pulled from one of my socks, I had made a lead "holder". With this improvised pencil and a bit of paper

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I began to versify my Christmas meditations.

The fact that we had been imprisoned as a result of stubbornly sticking at what we believed to be our post of duty, the fact that we were cut off from our loved ones, and the fact that we were enduring physical suffering all caused that part of the Christmas story which told of the shepherds (1) *abiding*, (2) *in the field*, (3) *watching over their flocks*, (4) *by night* to have a meaning for me that I had not noticed with such force before.

From the prison cell my thoughts went out to engineers at the throttles, doctors and nurses by sick-beds, mothers in isolated homes, policemen on their beats, soldiers on guard at lonely posts, missionaries and Christian workers and the host of others who, in the pursuit of duties, found themselves cut off from friends and the customary festivities of the Christmas season. But especially did my thoughts go out to those Christian workers and laymen who as faithful shepherds and watchmen had declared the often unpopular "full counsel of God" and won for themselves ostracism from large church and family circles. In the comfort of the Word and the promises of God I found a mine of rich comfort that I knew could be theirs, and dedicated to all such my "Christmas Meditations of 1941".

#### CHRISTMAS MEDITATIONS OF 1941

"A decree went out from Caesar for enrolling all the world",  
 What pompousness and vanity there must have been unfurled!  
 Enrolling mortal creatures! whose breath is in their nose!  
 Who flourish in the morning to wither as the rose!  
 What bustling of officialdom, what scribbling in the books,  
 What shoutings and what orderings, what proud and haughty looks!  
 What glorying in one's lineage, what pride in race and blood!  
 What grabbing, selfish, jostling, of wickedness a flood.  
 The homes were full of laughter where kindred did unite,  
 Not thinking of tomorrow, they eat and drink tonight.  
 The inns were full of boasters, talk of feat with sword and shield,  
 But in the "self-same country, were shepherds in the field"!

Outside the family circle, away from bustling throng,  
 Their eyes see not the vanity, for them no drink and song.  
 Shepherds they, not hirelings, a watch have they to keep  
 And so, in field abiding, by night, they watch the sheep.  
 Cold stones their cushioned couches, the winds their sheltering wall,  
 Who takes the shepherd's calling is asked to forfeit all.  
 Abiding in the field—dark, cold, unwelcome field—  
 It is the hireling shepherds who to fleshly yearnings yield.  
 Abiding in the field but not just serving time,  
 Who fails on watchman's duty pays life for such a crime.  
 And watchers in the night dare not by fit and spell,  
 'Tis he who keeps the watch can know that all is well.  
 Fear not, oh faithful shepherds, who abide outside the throng,  
 To you will be the tidings, for you the angel's song.  
 'Round you who keep the sheep, God's glory will shine out,  
 Who upright keeps the watch, with joyfulness shall shout.  
 To you was born the Saviour, to you the Christ and King,  
 And with the heavenly chorus, watchful shepherds, you will sing.  
 To you who watch through darkness, the Dayspring from on High  
 Will shine in all His beauty. "He comes!" will be your cry!

As it grew dark in the cell I brought my writing to a finish and again paced my one hundred lengths. Before it grew too dark, I put down my pad and stretched my quilt and blankets over it for the night, tucking in the sides; then I had my usual time of evening prayer. Hunger was gnawing at my backbone and my mouth was parched when finally, at eight o'clock, we heard the scuffling of feet and the dragging sound in the hall that announced the arrival of the crate in which stood bowls filled with sorghum seed and salty radish, piled one on top of the other. We received our two bowls through the small hole in the door, bowing our thanks. (The Chinese boy who built fires got his meals with the guards in their office.)

First we would pick off, one by one, the grains of sorghum seed sticking to the bottoms of our bowls for,

you remember, the bowls had been piled one on top of the other; then we would sit cross-legged on the floor, just inside the door, to eat our second meal for that day and ready to spring up with our cups when we heard the guard yelling "Cha Sway" (his word for hot water). Not to be there on the second might mean going without even the one cup of water given at each meal and occasionally, if you were on the job, you were fortunate enough to get a second. It was always a question whether to scorch your tongue and gulp down the first cup of water in hopes of getting a second that you could drink later or whether to drink only a part of the first cup at your leisure so you could be sure of having some water later when thirst might demand satisfaction, as it often did.

Lights were switched off as soon as we had bolted our sorghum seed and they had collected our bowls and chopsticks. Christmas day, 1941, had apparently come to an end. Suddenly, without warning, the lights were switched on again and the little window in our cell door was opened and the guard handed in a couple of slices of white bread spread with butter, a small portion of fried fish and another of meat, two or three Russian "pirochs" (a kind of bun filled with meat, or fish, or vegetable or vermicelli) and a cookie or two. This was food which had been sent in from Russian homes to Russian relatives in our prison. The guards had gathered the offerings together in a box, eaten as much as they pleased and were distributing the remainder among all the white inmates of the prison. It was "white man's food", and given to me as the "white man" in our cell, on what they considered a "white man's" holiday—yes, they had remembered the day—and so did we, for we shared, piece and piece alike, breaking in two those pieces of which there was only one of a kind. No Santa Claus coming down a chimney could have been more unexpected than this after-thought to the Christmas spread of sorghum seed on which we had just finished dining. I lifted my voice in thanksgiving to the Giver of every good and perfect gift, to Him who so loved the world that on a Christmas day long ago He gave His only begotten Son. As we munched on this which was a feast for us, even my fellow-prisoner was



glad Christ was born, and before I was released from that cell in February he actually professed his desire to become a disciple of Christ.

Without the intervention of God, many of our Christian friends will still be in prison this Christmas. Soldiers and civilians will be cut off from loved ones, many of them languishing in concentration camps and prisons. But the God and the Christ of the Christmas story will remain unchanged—that God who caused the angel to appear to shepherds abiding in the fields watching over their flocks by night, who caused His glory to shine 'round about them. The fact will still remain that "the Saviour who is Christ the King" was born in Bethlehem of Judæa, and that He came to preach release to the captives, that in His coming there is peace on earth, good will to all who receive Him.

## TWO DAYS OF PRAYER ARE PROCLAIMED BY ROOSEVELT

TWO days have been set aside by proclamation of President Roosevelt as days of national prayer—one of them now past and one yet to come. Thanksgiving Day, November 26th, and New Year's Day, January 1st, were the two appropriate days chosen.

The following is the text of the presidential proclamation:

"It is a good thing to give thanks unto the Lord." Across the uncertain ways of space and time our hearts echo those words, for the days are with us again when, at the gathering of the harvest, we solemnly express our dependence upon Almighty God.

The final months of this year, now almost spent, find our Republic and the nations joined with it waging a battle on many fronts for the preservation of liberty.

In giving thanks for the greatest harvest in the history of our nation, we who plant and reap can well resolve that in the year to come we will do all in our power to pass that milestone; for by our labors in the fields we can share some part of the sacrifice with our brothers and sons who wear the uniform of the United States.

It is fitting that we recall now the reverent words of George Washington,

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection", and that every American in his own way lift his voice to Heaven.

I recommend that all of us bear in mind this great Psalm:

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Inspired with faith and courage by these words, let us turn again to the work that confronts us in this time of national emergency: in the armed services and the merchant marine; in factories and offices; on farms and in the mines; on highways, railways and airways; in other places of public service to the Nation; and in our homes.

NOW, THEREFORE, I, FRANKLIN D. ROOSEVELT, President of the United States of America, do hereby invite the attention of the people to the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in November of each year as Thanksgiving Day; and I request that both Thanksgiving Day, November 26, 1942, and New Year's Day, January 1, 1943, be observed in prayer, publicly and privately.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DONE at the City of Washington this eleventh day of November in the year of our Lord nineteen hundred and forty-two, and of the Independence of the United States of America the one hundred and sixty-seventh.

FRANKLIN D. ROOSEVELT

By the President:

CORDELL HULL  
Secretary of State

Not wholly consistent with this proclamation was the insistence of the nation's production chiefs that all workers in war industries should work as usual on Thanksgiving Day. No provision was made for any possible observance of the presidential request.

The United States has observed seven national days of prayer by authority of presidential proclamation—all of them occasioned by major wars.

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Abraham Lincoln called upon his countrymen to bow their heads in prayer: once in 1861 and twice in 1863.

In World War I, Woodrow Wilson set aside one day in 1917 and one in 1918 for nationwide supplication to God.

Including the two prayer days just proclaimed by President Roosevelt, the Chief Executive has designated a total of four, exceeding Lincoln's record by one. The first two Roosevelt proclamations were issued on September 8, 1940, and January 1, 1942.

## WESTERN PENNSYLVANIA HAS PRESBYTERIAL AT BRANCHTON

THE third semi-annual meeting of the Western Pennsylvania branch of the Philadelphia Presbyterial Auxiliary of The Orthodox Presbyterian Church met at the New Hope Church, Branchton, on Saturday, November 14th. Presiding was Mrs. R. R. Stuart, president of the Auxiliary. Theme of the meeting was: "Separated Unto Good Works", and the subject was divided into three parts. Mrs. Robert L. Atwell of San Francisco spoke on "Our Message", Mrs. J. H. Craig of Harrisville on "Our Meeting", and Mrs. J. B. Griggs of Pittsburgh on "Our Money".

At the business meeting a nominating committee was elected for the preparing of a panel of prospective officers. After dinner served by the host church to forty-five representatives, the evening devotionals were conducted by Mrs. Calvin K. Cummings of Pittsburgh. The address of the evening was given by Mrs. Bruce F. Hunt, Orthodox Presbyterian missionary to Harbin, Manchukuo.

## PHILADELPHIA PRESBYTERIAL MEETS AT DELAWARE CHURCH

SIXTY-SIX representatives of eleven churches of Philadelphia Presbyterial of The Orthodox Presbyterian Church were present at the fall meeting of the Women's Missionary Auxiliary, held Thursday, November 5th, in the Eastlake Church, Wilmington, Delaware. Presiding at all sessions was

Mrs. John P. Clelland, wife of the pastor of the host church.

Morning devotions were conducted by Mrs. W. C. Patterson of Eastlake Church, and followed by the business session. Nominating and auditing committees were appointed, and there was a brief discussion of the use now being made of the study material suggested at the spring meeting of the organization.

Motion pictures, taken last summer, of a deputation trip through the mission fields and churches of the west were shown by the Rev. Robert S. Marsden and served effectively to furnish the delegates with a graphic picture of the locale and extent of the denomination's home missionary enterprise.

Following luncheon, devotions were led by Mrs. Robert H. Graham of Middletown, Delaware, after which the address of the afternoon was given by Mrs. Bruce F. Hunt, recently returned Orthodox Presbyterian missionary to the Far East. She told of the beginning of the work among the Koreans and of its growth; she told also of the persecutions resulting from the stand that she and Mr. Hunt had taken against shrine worship, and of the imprisonment of most of the faithful Christians. By means of these sufferings and persecutions, she declared, God has continued a witness to His truth in Manchukuo, even though all the missionaries have now been evacuated.

## MARSTON TO HOLD SERIES OF MEETINGS THROUGHOUT WEST

THE Rev. George W. Marston, pastor of Knox Orthodox Presbyterian Church, Philadelphia, will conduct a series of evangelistic services in churches of the denomination on the west coast, under the auspices of the Presbytery of California, beginning about the first of the year. He plans to be gone for about four months and, in addition to the evangelistic campaign, he will investigate several new fields recently called to the attention of the Committee on Home Missions of the denomination.

During his absence the pulpit of Knox Church, Philadelphia, will be supplied by the Rev. Jack Zandstra of Hammond, Indiana.