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Why Mr. Moto Fights That Way

The Present Conflict in the Light of Japanese Religion and Ethics

By the REV. FLOYD E. HAMILTON

For Twenty-One Years a Missionary to Korea

ONE of the difficulties that we Americans have in understanding the Japanese is that we assume that all men look at life with much the same ethical standards that we do. That is, we assume that other men regard the same things as right or wrong that we do ourselves. To us, honesty in business is taken for granted as the right thing, no matter how many dishonest men there may happen to be in business. Lying is naturally assumed to be wrong, no matter how common lying may happen to be among Americans. Justice and fair play are so ingrained in our national and personal consciousness that, whenever examples of injustice and chicanery appear in public life, it makes our blood boil with indignation. We simply cannot understand brutality in private or public life, and the terrible atrocities that are being committed in this war in the Pacific arouse horror and a grim determination in our hearts to avenge the treatment given by the enemy to white men and women in Hongkong and, no doubt, elsewhere. The point is that Americans still accept as valid the ethical standards of the Word of God, no matter how irreligious individual Americans may be, and we cannot understand how any people can reject these apparently self-evident ethical standards. As a people we fail to comprehend that ethical standards are not *innate in human nature!* The standards we accept are those which we have inherited from our Christian ancestors, and are derived directly from the

Bible, the revealed Word of God! When nations reject the Bible as the Word of God, or never so accept it, then the ethical standards derived from the Bible simply *disappear* from the picture! In America that has not happened yet, because we were trained by God-fearing ancestors; but it *will* happen here, just as it is happening in Germany, if the Bible continues to be rejected as the Word of God.

Now the thing that we must realize about the Japanese is that they as a people have never accepted the Bible as the Word of God, and consequently have never accepted as valid the Christian system of ethics. Their ethical system, if it can be so called, is as different from ours as night is from day. Their ethical system, though it can hardly be called a system, springs directly from their Shinto religion. There is a smattering of Confucian ethics interwoven with it, because the Chinese classics used to be more or less studied in Japan, but in the main it is unadulterated Shinto. To understand this ethical system, then, we must know something about Shinto.

This is not the place to go into any long discussion of Shinto or to trace its origin. The important thing for our purpose is to know that Shinto teaches that the Japanese people and the islands themselves have sprung from the gods, and are therefore to be regarded as divine. The emperor, for example, is said to embody in his own person the spirits of all his imperial ancestors

back to and including the spirit of the alleged sun-goddess, Amatarasu Omi Kami! His person is so sacred that, when the tailor comes to measure him for a new suit, he must not touch the emperor's person, but hold the tape line off at a distance and estimate the size of the suit! When the emperor drives down the street, there must be no place where people can look down on him from a higher point of vantage. All upper windows must be tightly closed and the blinds drawn to prevent anyone from physically looking down on the emperor. When the emperor of Japan is referred to in print, it is regarded as *lèse majesté* to print the word emperor without a capital E!

Now it is said to be the destiny of Japan to rule over the whole world, because Japan is directly descended from the gods. It ought to be the delight of all other peoples to recognize that divine mission, and to "understand" the real purposes of the beneficent Japanese army and navy as it graciously seeks to establish Japanese supremacy over the rest of the world! The great sin of the other nations is that they stubbornly oppose that "manifest destiny" of the Japanese nation and show their "insincerity" by refusing to recognize the "natural" rights of the Japanese nation in Asia and the rest of the world!

In talking with other Japanese in the presence of a missionary, one Japanese, who had just returned from the army in China, said that he thought no more of killing a Chinese than he did of killing a pig! One of the most revealing and at the same time blood-curdling articles I ever read was printed some years ago in the *Japan Advertiser* under a picture showing a Japanese man with a two-handed sword, slashing off the top of a sheaf of wheat, before an admiring audience of public officials. Underneath the picture it was stated that the Japanese in the picture had just invented this new sword, and that he had just returned from Manchukuo, where, "to comfort the soldiers in Manchukuo, he had there tried out the sword on dozens of Chinese bandits"! Fully to appreciate this, one has to know that the "bandits" were simply captive Chinese soldiers who were fighting to liberate their country! To me, the

thing that makes my blood run cold about that story is not the fact that the captives were murdered in cold blood, horrible as that was, but the naïve way in which the whole affair could be recounted *incidentally* in telling about the new sword! To understand that, one has to realize that the people of other nations simply do not count in the eyes of a typical Japanese Shintoist! People of other nations are lower than animals, in the eyes of the Japanese military man; like flies or mosquitoes, they should be eliminated so that the divine Japanese people can carry out their destiny of world dominion.

Now to a Japanese holding such a view of the Japanese people, anything is right if it aids in any way in carrying out that destiny, and wrong if it hinders or opposes it. A thing is right if it is of benefit to them and wrong if it is not! A business man told me once of an experience his firm had with a Japanese business concern. His company entered into a solemn contract in writing with the Japanese company over some phase of their business, but found that within a month the Japanese company was boldly violating the contract. The representative of the American company went to the Japanese firm to remonstrate over the point, and protested that the Japanese were clearly violating the solemn contract. In sur-

prise the Japanese official who was dealing with him said, "But we discovered that it was not to our advantage to keep that contract!" and assumed that of course the American would "understand" why they had done the thing charged! If an American does not so "understand" such things, his "insincerity" is manifest to all! This explains the Japanese attitude toward treaty-breaking.

In dealing with the Japanese people, we will never fully appreciate them until we recognize that this principle is as much a part of the Japanese Shintoist's thinking as our standards of right and wrong are a part of ours. The only right they recognize is what will foster the best interests of the Japanese people nationally or individually! There is really no such thing as a lie to them! Truth is whatever will advance their interests, and a thing is true if a Japanese states it often enough and solemnly enough, feeling that it is for the national interest that it should be true! At the close of this war, when peace treaties are in order, if the allies do not bear this in mind, they will soon lose their shirts!

The Japanese love of beauty, love of children, politeness and apparently innate kindness, seem at first sight to contradict what has just been said, until we remember that back of all these apparent virtues is always the consciousness of racial divinity and superiority over other races. Feeling as he does about his own country, the typical Japanese military man can respect these little amenities of everyday life and tolerantly count on them to ease the frictions which would otherwise naturally arise in contact with others. We, too, can be kind to a cat unless we feel that the cat is too much of a burden to us, in which case we drown it! So a typical Japanese Shintoist and patriot would feel that there is nothing inconsistent in his treating the foreigner with the utmost politeness and consideration, as long as the foreigner does not interfere with the "manifest destiny" of the Japanese nation, but if he does, then he is to be eliminated as we would eliminate the flies from our cities!

Such Japanese would no more regard the horrors of Nanking, Nanning

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Of the Divine Nature

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

By the REV. HENRY W. CORAY

Stated Supply of the First Orthodox Presbyterian Church of Long Beach, California

IN THE course of a conversation recently held with an acquaintance, he dropped this remark, "For twenty years I have been building up what I thought was a satisfactory philosophy. Now I must confess that it is all falling apart like a house of cards". I pointed out that, when one leaves God out of his universe, it inevitably results that way. A system of thinking without God, like Mohammed's coffin, is necessarily suspended between earth and heaven. It gets precisely nowhere.

The comeback is usually, "Yes, but what kind of God?" In this perplexing age it is a natural question. Whose God shall we accept? Mary Baker Eddy's? Father Divine's? Joseph Smith's? Dr. Fosdick's? The finite god of H. G. Wells? The great Ideal of speculative theology? When we hear exponents of these divinities pound the air-waves with their platitudes (as we do here on the Pacific Coast) we are reminded of the plum dropped into the laps of the Amherst College students when a certain professor astounded his class with this one: "Gentlemen, I want you to observe this invisible ball". Equally as mystifying is the preachment of the cultists.

Is there a sane answer to the question "What kind of God?" We believe that there is. In all seriousness we urge men to turn back to the wonder of the ages, the Bible. A great and good man, Dr. Handley C. G. Moule, Bishop of Durham, once urged his hearers to "accept the Scripture account of God (and what safer source of such information shall we get than that Book) . . . just as simply as we should accept a seraph's account of his mode of being, if the bright spirit could tell it to us in human speech".

It is impossible to set forth adequately the characteristics of the divine nature in a few brief paragraphs. We would, however, like to call attention to a revealing passage recorded in Acts 17:24, 25. In the supreme court of Athens a speaker was proclaiming the living God to idol worshippers.

"The God", he said, "who made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served by men's hands as though He needed anything, seeing He Himself giveth to all life and breath and all things". Here glisten at least two jewelled truths. God is first set forth as the supreme and self-sufficient Ruler of the world and then as the gracious Giver of every gift.

In the first place God, the Designer and Architect of the temple of the universe, is its Sovereign. By virtue of creation He is "Lord of heaven and earth". This marvelous title is an echo of the words found in Matthew 11:25 in a prayer of Jesus, "I thank thee, O Father, Lord of heaven and earth . . .". The meaning seems to be that God is King in both celestial and terrestrial spheres. He performs His will in the army of heaven and among the inhabitants of the earth. In the invisible world ten thousand times ten thousand and thousands of thousands minister to Him. On earth, "His state is kingly, thousands at His bidding speed and post o'er land and ocean without rest".

Since God is the Lord and sitteth as King forever, He is completely self-sufficient. The Athenians believed that deity must have temples in which to dwell, just as birds need air in which to fly. No, argued Paul, He is not served by men's hands as though He needed anything. This surely explodes the popular notion that you and I do God a favor when we attend divine worship or when we contribute to churches and to missions. False and dishonoring to our God is this shallow concept of Him as a sort of heavenly creditor. It is a sinful and foolish notion that Jehovah needs our wretched service, our miserable souls, our weak faith or even our faint praise. "God doth not need either man's works or his own gifts".

Again God is presented in Paul's message as the bountiful Giver of every rich gift: "He giveth to all life and breath and all things". We are indebted to and dependent upon God

for everything that we are and everything we possess.

"To Him I owe my life, my breath
And all the joys I have."

Manifestly, physical life is the principal thought in this passage. But we may not restrict the sense to physical life alone. The phrase "all things" certainly looks forward to the redemption wrought by God for mankind and completed in the resurrection of His Son. The apostle proceeded to teach that truth. But permit the searchlight of your thinking to focus for a moment on those two simple words "He giveth". They are arresting, for they remind us that it is of the Divine Nature to give. The Lord God is a Sun and, as the sun pours forth its golden rays upon the earth, so God lavishes upon His creatures the blessings of His heaven. It is the nature of a fountain to send forth streams. God is the Fountain of life and He rejoices to refresh His people with floods of soul-quickenning grace drawn from the spring He has opened at Calvary.

Thomas Fuller tells of one of the captive followers of the Duke of Monmouth who was brought before James the Second. Said the king, "You know it is in my power to pardon you". "Yes", answered the prisoner, "it is in your power, but it is not your nature". With God, however, it is not only His power but His disposition to show mercy. He delights to open His hand and satisfy the desire of every living thing. Know that although God needs us not, we need Him, desperately, sorely. Let all, then, whose consciences are burdened with guilty accusations and whose lives are barren and unfruitful, cast themselves upon the mercy of God in the Saviour who died for our sins and rose for our justification. Then our experience will be "as we have heard so have we seen" that He is a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

(The next article in this series will appear in an early issue.)

The Tragedy of Modern Man

A Review by the REV. G. N. M. COLLINS
Pastor of Free St. Columba's Church, Edinburgh, Scotland

YEAR by year, the Senatus of the Free Church College have brought to Edinburgh a succession of front-rank theologians of the Calvinistic School as special lecturers. Last year the lecturer was Dr. Martyn Lloyd-Jones who, since coming to Westminster Chapel, London, five years ago, has rapidly become one of the most popular evangelical preachers in the metropolis. Dr. Lloyd-Jones was a prominent Harley Street physician before entering the ministry, but when the call to higher service came to him, he changed to the less lucrative profession without any sense of self-sacrifice. "I gave up nothing," he declares; "I received everything. I count it the highest honor that God can confer on any man, to call him to be a herald of the gospel." As a visiting evangelist, he had already introduced himself to the citizens of Edinburgh and, as president of the Inter-Varsity Fellowship, he was well known in student circles. It caused the Senatus no surprise therefore that the lecture hall was crowded to capacity each day, and that eager students who failed to gain admission, squatted in the corridors outside in the hope of being within range of the lecturer's voice.

The general topic of the lectures was "The Tragedy of Modern Man," and the basis of the study was Romans 1: 18-32.

In the first of his lectures, the subject of which was "The Religious History of Mankind," Dr. Lloyd-Jones declared that the church must avoid the error committed by her in the last war, of merely administering comfort, and making vague, general statements designed to help in the national effort. She must probe the wound, and reveal the true cause of our present ills, even if it caused her temporary unpopularity and persecution.

Discussing what he described as the false view of man as a religious being, he said the idea had been that man by nature thirsted for God, and according to the most popular school of comparative religion, this thirst could be found and traced as it expressed itself in the progress and development

of religion from a vague belief in spirits and ghosts to a belief in polytheism, and ultimately, to a belief in monotheism. This theory was false to Biblical history which taught that man was originally given the revelation of God, but fell away from that revelation. It was also contradicted by the subsequent history of the Christian church, which showed alternating periods of prosperity and declension rather than an ever-increasing development. It was also false to the latest and most scientific evidence provided by ethnological research and the study of comparative religion. According to Paul, man fell away from God for three reasons: his inherent rebelliousness, his churlishness, and his pride. Any schemes and proposals with respect to a new world order which did not recognize the fundamental truth concerning the nature of man in his relationship to God were doomed to failure.

The second lecture dealt with "Religion and Morality." Dr. Lloyd-Jones said that one of the great fallacies of the past hundred years had been to place morality before religion, and indeed to isolate morality from religion altogether. It was granted that religion had had its uses in times past, when man needed to be frightened into morality, but it was held that this was no longer necessary. It was argued that men could be trained not to sin, and to live the right kind of life; but results had shown that this view had led to the chaotic condition of the last twenty years, and now to the present war. This, according to the Bible, was something which must happen inevitably if morality was not based upon religion. This had been proved repeatedly in the history of mankind. It was to be seen in the history of Greece and Rome, and was equally clear in the history of our own country. When religion flourished, morality and intellectual interests always thrived, as the Elizabethan, the Puritan, and the Victorian eras showed. But when religion declined, morality always fell off, and even the intellectual level deteriorated.

The attempt to produce a moral

state without religion could be demonstrated to be fallacious in the following ways. Firstly, it was an insult to God. God must never be regarded as a mere means to an end, and religion was not to be commended primarily because of certain benefits which follow its practice. Secondly, it was an insult to man. It insulted him by showing that it regarded his actions as more important than *the man himself*. He became a mere speck in a mass of humanity and was to be improved as the mass was to be improved. Thirdly, morality failed because it provided no ultimate authority or sanction for life. It failed to answer the question how one should live the good life. It provided no power to restrain the sinful tendencies of man. It could not restore man when he failed, nor could it positively enable him to live the good life.

In his third lecture, on "The Nature of Sin," Dr. Lloyd-Jones discussed modern views concerning the nature of sin, and their relationship to the dictatorships and the present war. Referring to the view which explained all deficiencies in terms of heredity and environment, suggesting that man was only to be pitied, not to be blamed, he said that we saw the reflection of this view in the attitude of many to modern Germany and the Treaty of Versailles. Here also was the real basis of the effort to appease the dictators. This modern view seemed to have lost all idea of the conception of guilt. The Bible view was the exact opposite. It emphasized that sin was a mighty and terrible power which could be conquered only by the power of God. When man ceased to believe in God, it did not mean that he ceased to believe in religion. Men always had a religion, and they always made gods for themselves. The gods of modern man were numerous, the chief being man himself. This was the real explanation of Nazism, of worship of the State, and in a large measure of patriotism itself.

The debasing effect of sin was also seen when we contrasted modern man with the average man of fifty years ago. The latter had interested himself

in theology and politics and delighted in intellectual pursuits. The modern took his opinions ready-made, and spent his time listening to the wireless and sitting in cinemas. This had been one of the factors most responsible for the straying into war and into our present calamities. Crimes committed on the continent of Europe, which would have roused the whole country fifty or sixty years ago, had been allowed to pass almost without comment. One power alone was adequate to deal with the situation. It was the power of God.

The final lecture in the series was based on "The Wrath of God." There was no doctrine more repugnant to man than the doctrine of the wrath of God, said Dr. Lloyd-Jones. Many had felt that it could not be reconciled with the doctrine of the love of God. Others had argued that it should not be preached, as it was certain to antagonize the modern man who hated all ideas of compulsion and fear. But as men had ceased to believe in the wrath of God, they had increasingly ceased to believe in God at all. It had been stated that the idea of the wrath of God had vanished as the result of the disappearance of the Victorian type of father. Actually, the facts were that since men had ceased to fear God, discipline and order had increasingly disappeared out of the relationship of life. If the Victorian father was the tyrant of the home, it was true to say today that the child had become the tyrant of the home.

As man's sense of responsibility to God had declined, and as he had ceased to believe that God had ordained the whole of life, including the natural orders of society, so the ideas of the family and home and marriage—indeed all law and order in general—had become looser and looser, and men had regarded themselves as a law unto themselves. Surely there could be no hope of a lasting international peace until the nations were prepared to recognize and acknowledge a law above themselves and outside themselves—a law which had sanction and power, a law the breaking of which would lead to suffering and punishment. The state of the modern world proclaimed loudly the wrath of God against all ungodliness and unrighteousness in man.

But that was not the last note of the gospel. The wrath of God should

lead us to the love of God. Indeed, the love of God could only be truly seen in the light of the wrath of God—the measure of the anger

against sin. There was no need for anyone to abide under the wrath of God; the way out was offered in the gospel of Christ.

Lost Sheep of the House of Israel

A Meditation on Jeremiah 50:4-7, 17-20

By the REV. BURTON L. GODDARD

MORE picturesque words never fell from the lips of Jesus than those He addressed to a woman of Canaan, "I am not sent but unto the lost sheep of the house of Israel". The flock was scattered. The sheep were lost. But He was the Good Shepherd, come to seek and save the lost. And while His special mission was to the wanderers of Israel, it developed as the conversation continued that others astray on the mountains might also

hear His loving voice, be taken up in His arms, nestle in His bosom, and be carried like lambs to the fold.

Astray

Long years before the Saviour's coming, false shepherds let down the bars of the fold, and the sheep of Israel, with ears deaf to the voice of the true Shepherd, wilfully left it to go with the false shepherds out upon the mountains. From hill to hill they went. Abundance of pasture and freedom from restraint caused them to forget their home. Then came times of danger. Wild beasts of the forest sought to destroy them, but their new shepherds offered them no protection. They found themselves helpless and lost. Such was the picture of Israel as drawn by Israel's Lord and made known to her by the prophet Jeremiah at a time when she found herself suffering blows of destruction from foreign conquerors and facing long and bitter captivity in Babylon.

The false shepherds were leaders who had seduced Israel away from the true God whom their fathers had worshipped. The mountains where they had wandered were the high places whither the people went to worship idol gods. The lions which had set upon them in their helplessness were the kings of Assyria and Babylon. Truly the people who had once been sheltered by the protecting care of a God of love and grace were now as lost sheep, or, to represent more literally the words of Scripture, "sheep on the verge of perishing".

It is a terrible thing to be lost! Some months ago, as the first heralds of winter had begun to strip the gorgeous foliage from the trees of the White Mountains, a little girl became separated from her parents and wandered for days in the desolate woods. She was like a straying lamb. Her only protection from the cold was the covering of leaves she placed over her

Westminster Commencement

THE Thirteenth Annual Commencement Exercises of Westminster Theological Seminary will be held on Wednesday, May 13th, at 3 P. M., on the campus at Laverock, Chestnut Hill, Philadelphia. Dr. Lawrence B. Gilmore of Trenton, N. J., will deliver the commencement address on "The Whole Counsel of God".

Other events in connection with the commencement program include:

May 10th, 3.30 P. M.—
Baccalaureate sermon by the Rev. Professor Edward J. Young.

May 12th, 6.30 P. M.—
Banquet of the Alumni Association, at the Robert Morris Hotel, Philadelphia.

May 13th, 12.30 P. M.—
Luncheon of the Women's Auxiliary, in Machen Hall.

body at night. Fortunately, no wild animals attacked her. Thousands spent those days in suspense, for all familiar with that mountain country knew only too well that if the child yet lived she was probably on the verge of perishing.

If our concern be so great for a lost child, ought it not to be far greater for lost souls? Think of the millions who are today following teachers of false religions. Think of the many who are misled by the shepherds of Modernism in our churches. Think of the countless numbers who have wandered far away from God and are entirely indifferent to the things of the Spirit.

If your life is lived apart from the Lord Jesus Christ, you are a lost sheep. There is only one way to the fold of heaven. Jesus said, "I am the way". Is there good in non-Christian religions? Not enough to save you if you are lost; without God and without hope in the world! Will a good moral life save you from the wages of sin, which is spiritual death and everlasting separation from God? No, you are lost, astray, and the Man of the Cross is your only hope. And is it not a terrible thing to be astray from God!

Returning

The lost sheep of the house of Israel found it so. Their condition was a miserable one. The idol gods which they had served in place of the Lord of Hosts had proved a mockery. The proud citadel of Jerusalem in which they had felt so secure had fallen to the enemy. Its inhabitants had become the prey of a people who, in destroying and oppressing them, disclaimed guilt, saying, "We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers".

How stinging must have been the force of those words! Though it was untrue that those who spoke them were clear of responsibility and guilt before God, it was very true that Israel's pathetic state had been brought on because of her own sin and departure from the Lord God. With shame and remorse, the pitiable exiles had to admit that it was so. As Daniel prayed in Babylon, his lips bore the confession that all that had befallen Israel was but the just desert of her sin and apostasy.

As in the case of the prodigal son, there came a time when some of the lost sheep of the house of Israel

May-June Book Club List

THE following five books are available at special discounts during May and June to members of the Christian Book-of-the-Month Club. If you have not already joined, you may do so merely by sending in your first order. The only requirement is that you purchase four books during the ensuing twelve months; if fewer than four books are bought, the difference between the book club price and the list price will be billed to you. Canadian members are asked to add ten per cent. of the retail price to defray postage charges.

THE ORIGIN OF PAUL'S RELIGION, by J. Gresham Machen. Price to members, \$1.90 (retail list price, \$2.50; members save nearly 25%).

A DICTIONARY OF THE BIBLE, by John D. Davis. Price to members, \$2.40 (retail list price, \$3; members save 20%).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

COURAGE IN CHRIST, by Walter A. Maier. (Radio addresses of the Lutheran Hour, October, 1940, to April, 1941.) Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE ATONEMENT, by Loraine Boettner. Price to members, 80c (retail list price, \$1; members save 20%).

thought again of the fold from which they had wandered and of the Good Shepherd whom they had forsaken. They remembered the words of the prophets that a remnant should be saved. By the waters of Babylon they experienced godly sorrow for their sins, and vowed that they would seek the Lord, undertake the long journey back to the homeland, and again enter into covenant with the all-gracious God. Thus did Jeremiah prophesy in God's name, and thus it came to pass.

Forgiven

The purpose of these lost sheep was good, but what of the Shepherd of the fold? Would He receive them again after they had sinned against Him, ignored His commandments, scorned His love and guidance and gone away after other gods? No charge

of injustice could rightly be made against Him if He chose not to do so. With all tenderness and longsuffering He had sought to keep them from apostasy, to reclaim them before terrible judgment should befall the nation. They had knowingly, stubbornly, refused His overtures of grace.

Yet His lovingkindness and plentiful mercy, as promised by Jeremiah, did not fail, nor was it turned away from the penitent exiles. Abundant pardon awaited those who had resolved to return to their God. But probably the full extent of His grace was unrecognized. It was this same God who had kept them from death in the land of captivity. It was He who had enabled them to make the homeward journey. It was He who waited with outstretched arms and pronounced them forgiven. It was God who had taken the initiative all along the way. Hear His words: "I will punish the king of Babylon . . . I will bring Israel again to his habitation . . . I will pardon them whom I reserve".

Truly, salvation is of the Lord! He it is who saves, and He alone. His Word convicts us of sin. His Spirit gives the new life in Christ. His Son died in the place of sinners that they might be saved and all their iniquities forgiven—not only for the lost sheep of the house of Israel but also for the lost of all races and places and ages who should put their trust in Him.

He has taken the initiative. He has borne our guilt. He wants those who are but lost sheep to seek Him and the heavenly Zion. Perhaps He is even now moving your heart with the call to join yourself to Him in a perpetual covenant of salvation. Do not refuse His wooing, but accept the invitation to come unto Him while it is yet the day of grace. Remember this, that many of the lost sheep of the house of Israel perished away from the fold and were eternally lost. "Now is the accepted time, now is the day of salvation". Lost sheep of every nation are now invited to seek the Lord and be saved for time and for eternity.

(EDITOR'S NOTE: This concludes the series of meditations on the Book of Jeremiah by Mr. Goddard, which was begun in November, 1940, and has continued with only a few interruptions up to the present issue. Readers will be glad to know that Mr. Goddard has consented to begin a series of meditations based on the Epistle to the Philippians in the next issue.)

The Presbyterian Guardian

EDITORIAL

The Cross and the Kingdom

THE question whether or not the Christian pulpit should discuss the social and political problems of the day is always urgent, but especially so today. What should be the Christian's attitude to war in general and to the present world war in particular? What are we to think of state totalitarianism and to what extent are we in duty bound to obey the government? Does the Bible condemn or approve of private ownership and that profit system which has come to be known as capitalism? Questions like these are uppermost in the minds of men everywhere. Is it, or is it not, the duty of the Christian pulpit to answer them?

A good way to word the question is whether the Christian minister should preach only the cross of Christ or also the kingdom of Christ? Granted that he must preach the cross, must he, or must he not, preach the kingdom? Is it his duty, or is it not, to proclaim the kingship of Christ over every sphere of mundane life and to demand of men everywhere recognition of that kingship?

In the main, Protestants give three answers to this question.

The liberal proclaims his version of the kingdom with might and main; witness the preaching of E. Stanley Jones and the social gospel of Modernism generally. So strong is the liberal emphasis on the kingdom that the cross is crowded into the background. And when the cross is named, it is grossly misinterpreted. The Scriptural teaching that Christ's death on the cross was a vicarious sacrifice for the expiation of sin by the satisfaction of divine justice is arrogantly denied.

Many Fundamentalists, notably the dispensationalists of our day, stress the cross in their preaching but have little or nothing to say about Christ's present claims as king. The reason is obvious. They distinguish sharply between this church age and the coming kingdom age. For the present, Satan is said to be prince of the world; Christ

will establish His kingdom at His second coming. In consequence the Christian preacher's message need not now concern itself with the problems of society.

The Reformed preacher agrees with neither the liberal nor the dispensationalist. At the very center of his preaching is the cross. Like the chief of the apostles, he would know nothing save Jesus Christ and Him crucified. But he is well aware that this emphatic declaration did not keep Paul from preaching Christ resurrected from the dead, ascended into heaven, and seated at the right hand of God, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Here too the Reformed preacher follows the chief of the apostles. He proclaims the cross of Christ, and, founded upon His cross, the kingdom of Christ, according to the word of God by Isaiah: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death" (Isa. 53:12), and the saying of the resurrected Christ Himself: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26)

The liberal preaches a kingdom severed from the cross. It is a kingdom without foundation. He is building castles in the air.

The dispensationalist preaches the cross severed from the kingdom. He lays a foundation, but the superstructure is lacking. His is a truncated gospel.

The Reformed preacher aims to proclaim both the cross of Christ and His kingdom, the latter founded upon the former. He has set himself to the stupendous task of declaring the whole counsel of God.

"Who is sufficient for these things? . . . Not that we are sufficient of ourselves, . . . but our sufficiency is of God".
—R. B. K.

Libraries

HAVE you sent in your contribution to the Library Fund of The Presbyterian Guardian?

The Best Kind of Preaching

RECENTLY there has come into my hands a book which is worth its weight in gold. In fact, its value cannot be computed in terms of gold.

It is entitled *My Sermon Notes on John's Gospel* and was written by the Rev. William P. Van Wyk, a prominent minister of the Christian Reformed Church. It contains twenty-four full outlines of sermons on the fourth gospel, all of them actually preached by this exceptionally able expositor of Holy Scripture.

What makes this booklet so valuable is the fact that every one of its outlines affords an excellent example of that method of constructing sermons which is most conducive to sound Scriptural preaching—the exegetical, expository, or textual method.

That this mode of preaching is completely out of vogue in liberal pulpits is not surprising. Only he who accepts the Bible as the very Word of God and believes in the plenary inspiration of Holy Writ will care to employ it. But why is it that so few Bible-believing ministers follow it with any degree of consistency? That is a puzzle indeed. No doubt, a partial answer is to be found in the fact that this method requires most painstaking exegetical labor and strictly logical organization of material. In a word, this way of sermonizing, of all ways, demands the hardest study. But the ministry of our day, as a class, can hardly be charged with too great intellectual activity. On the contrary, it may safely be said that most ministers are kept so busy with social functions, organizational activities, and church management—to say nothing of truly important pastoral work—that they hardly devote a tenth of the time they should to the preparation of their sermons. Would to God that the ministry might wake up to the realization that its one great task is to teach men the Word of God!

As was already said, the expository method is most conducive to truly Scriptural preaching. A stronger recommendation of this method is hardly conceivable. Did not Paul charge his spiritual son Timothy "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom", to "preach the Word"?

To state in a slightly different way the advantage of this method of

preaching, it makes for a teaching ministry. The Christian church today has no greater need than that. The ignorance of the great majority of church members is truly abysmal. It is no exaggeration to say that they know next to nothing of the content of Holy Scripture. Bible stories that every child of seven ought to know, men and women of seventy have never heard. The simplest doctrinal statements sound like so much Greek to a great many. Consequently they are utterly unable to distinguish between truth and error. For this sad state of affairs the ministry is to blame. Good preaching is first of all teaching. Let every preacher be a teacher before all else. Only then can he build up God's people in the faith.

Then too, many an orthodox preacher has the strange notion that he must win men to Christ by an appeal which is almost purely emotional, and that teaching men the Word of God must wait upon their conversion. First he would "get men saved"; only then would he instruct them. What folly! Is not knowledge a prerequisite of saving faith? And did not Jesus in the so-called parable of the sower disparage the receiving of the Word at once with gladness because of shallowness of soil? Not only do the people of God need to be taught the Word; this is also the very first need of the unsaved.

Van Wyk's *My Sermon Notes on John's Gospel* is to be followed by *My Sermon Notes for Funerals*, *My Sermon Notes for the Lord's Supper*, and two books of *My Sermon Notes on the Heidelberg Catechism*. They should all appear within the next few months. Orders may be sent to the Rev. Ralph Heynen, R. R. 5, Holland, Michigan. Each of the first three books of the series sells for one dollar, each of the last two for a dollar and a half, postpaid. Having read the first volume, I am confident that the author has followed the exegetical method also in volumes two and three. I surmise that in the preparation of volumes four and five he found it necessary to vary his method somewhat. We shall see.

I eagerly grasp this opportunity to recommend this truly superb sermon material to all my fellow ministers. I do so in the hope, not, of course, that it may be slavishly followed, but that its careful perusal may render us more proficient in the best kind of preaching.

—R. B. K.

Orthodox Presbyterians in the Armed Forces

IT IS requested that pastors sending in lists of members in the armed forces of the nation include full post office addresses whenever possible. Gift subscriptions are being sent to many of the men, and without complete addresses it is impossible to reach them. Names and addresses received since the last issue are:

Calvary Church, Volga, S. D.:
Private Glenn Thompson (20719262),
109th A.M.R., c/o Postmaster, City of
New York, A.P.O. 813, New York, N. Y.
New Hope Church, Branchton, Pa.:
Private Robert C. Hockenberry, 397
School Squadron, Group C, Barracks 9,
Keesler Field, Mississippi.
Faith Church, Harrisville, Pa.:
Private William H. Kiester, 34th Tech-
nical School Squadron, Scott Field,
Illinois.
Sergeant James Kiester, Hdq. Co. 112th
Infantry, A.P.O. 28, Camp Livingston,
Louisiana.

We Should Consider . . .

By the REV. SAMUEL J. ALLEN

The Right to Criticise in Time of War

A CHRISTIAN considers that he has a duty to criticise matters of government which are ungodly in their nature or tendency. There is no doubt of this duty in normal times, but should it be indulged in when it helps to divide our nation and to create ill feeling between us and our allies?

A short time ago, Representative Martin Dies of Texas charged that at least thirty-five high officials of the Economic Welfare Board once were affiliated with "Communist Front" organizations, and called for their resignation or dismissal. He cited a book, *Nudism in Modern Life* by a Maurice Parmelee, a \$5,600 a year man, which he branded as an attack upon the moral structure of our society and upon the church and religion.

Vice-President Wallace answered, "The doubts and angers which this and similar statements of Mr. Dies tend to arouse in the public mind might as well come from Goebbels himself, so far as their practical effect is concerned. As a matter of fact, the effect on our morale would be less

damaging if Mr. Dies were on the Hitler payroll".

Should Mr. Dies stop his campaign against the infiltration of Communists, or Communist sympathizers, into prominent places of our government because his charges may be used by the enemy to stir up antagonism between the United States and Russia, or should he continue the campaign against atheistic and immoral Communists who would destroy all that most of us are willing to fight for, and die for, if necessary?

What do you think? Let me hear from some of you.

WORD RECEIVED FROM FREHN ABOUT POSSIBLE EVACUATION

WORD has been received, through diplomatic channels, from the Rev. Malcolm C. Frehn in Tokyo. His inquiry, seeking the permission of the Committee on Foreign Missions of The Orthodox Presbyterian Church to go to Africa, seems to indicate that there is a possibility of his being evacuated. This is the first word of any sort that has reached the committee from any of its missionaries since the opening of hostilities.

The Japanese and American governments are planning an exchange of non-belligerent nationals by way of Portuguese West Africa, and it is hoped that Mr. and Mrs. Frehn and their daughter, Helen, may be included among those who will be exchanged. A message granting the permission of the committee and guaranteeing the necessary expenses for such evacuation has been sent through the American Red Cross by way of Berne, Switzerland.

* * *

On April 2nd, the Department of State notified Dr. J. Gordon Holdcroft, general secretary of the Independent Board for Presbyterian Foreign Missions, that, in reply to telegraphic inquiry, official information was received from Tokyo, dated March 19th, that Dr. and Mrs. Roy M. Byram, Independent Board missionaries, are in Mukden and are in good health. It is possible that missionaries of The Orthodox Presbyterian Church may be with the Byrams, but no word to that effect has yet been received.

New Testament Interpretation of Old Testament Prophecy

Amillennialism in the New Testament: Part VIII

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

IN PREMILLENNIAL writings we constantly meet the assertion that the teachings of the Old Testament prophets absolutely require for their fulfilment that there be an earthly, millennial kingdom. As typical of this contention, the following quotation from Dr. A. A. MacRae is given:

... Four features of the millennial kingdom are so clearly taught in the Old Testament (and also in the New Testament) that no fair treatment of the Old Testament text can eliminate any one of them. We saw that it is to be a kingdom on this earth. It is to be a time of peace and safety. It is to be a universal kingdom, covering the entire earth. It is to be a time when the curse shall be removed and a restored and purified earth shall be made fit to be the domain of the glorious millennial kingdom of Christ.

Now the interesting thing that appears when the arguments supporting this claim are examined is that the manner in which the New Testament interprets Old Testament prophecy is often all but ignored. It is surely an elementary principle of interpretation that the Old Testament is authoritatively explained in the New Testament. Where the New Testament gives the meaning of an Old Testament passage, the meaning is by divine inspiration fixed. In many places the New Testament does thus comment on the Old Testament prophecies. It is exceedingly common to find prophetic interpreters overlooking this fact.

The Book of Acts in several places quotes from the Old Testament and gives the interpretation. No passage of this kind is more significant than Acts 15:15-18. The setting is the Council of Jerusalem, which was called to consider the question of the relation of Gentile Christians to the Law of Moses. Certain Judaizers had contended that, except these were circumcised and kept the law, they could not be saved. Both Peter and Paul declared strongly for the doctrine of salvation by grace alone. The presiding

officer James agreed with them, saying:

Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. . . .

The significance of this passage for my purpose lies in the fact that it is one of the few New Testament explanations of Old Testament prophecy to which I have found reference made in premillennial writings.

Concerning the above deliverance of James, C. I. Scofield says that dispensationally this is the most important passage in the New Testament. It gives, he says, the divine purpose for this age, and for the beginning of the next: (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the ecclesia—the "called-out assembly". Precisely this has been in progress since Pentecost. The gospel has never anywhere converted all, but everywhere has called out some. (2) "After this (the out-calling) I will return". James quotes from Amos 9:11, 12. The verses which follow in Amos describe, continues Dr. Scofield, the final regathering of Israel which the other prophets invariably connect with the fulfilment of the Davidic Covenant. (3) "And will build again the tabernacle of David," i.e., re-establish the Davidic rule over Israel. (4) "That the residue of men may seek after the Lord." (5) "And all the Gentiles." This, concludes Dr. Scofield, is also the order of Romans 11:24-27.

The same interpretation is found among all types of premillennialists. The post-tribulationist H. W. Frost says:

Here we have the purposed order of events set forth: first, the present work of God, which is a visitation of the Gentiles and the taking out from them a people for His name; second, the personal, literal, and bodily return of Christ; third, the setting up of David's tabernacle, which implies the restoration and re-establishment of the Jews; and fourth, in millennial times, the salvation of the residue of men, namely, all of the Gentiles upon whom the divine name is called.

A. A. Reese, who opposes in general the Darbyist-Scofield type of premillennialism but who is himself a premillennialist, says: "During the interval between the sixty-ninth and seventieth weeks [of Daniel] Israel is set aside, and God is gathering out of the Nations a people for His Name. (Acts 15:14; Rom. 11:25). It is broadly, the present Dispensation". Reese's brief statement clearly represents the same viewpoint on the Acts 15 passage as Scofield's. Is that viewpoint correct?

It is my feeling that even the most casual reading of the passage ought to throw serious doubt on the premillennial interpretation. The purpose of James in quoting the prophet Amos was not to set forth the course of future events, but to vindicate the right of the Gentiles to be freely admitted into the church. It is strange to find some flying in the face of this indisputable fact and saying that the Gentiles spoken of in the prophecy are those who will be living some two thousand or more years after James' day and at the time of the coming in of "the millennium". Clearly the time indicated by the expression "after this" is the present gospel age, or else where were the point in James' use of the prophecy? I am afraid that the premillennial interpreters quoted have been guilty of a rather pointed ignoring of the context in which the quotation taken from the prophet Amos

appears.

Although the application of the prophecy of Amos as it is made by James is nearly self-evident, it may be well, because of the importance of the passage, to look closely at it.

In the first place, it is to be noticed that James follows the reading given in the Greek Old Testament (the Septuagint) rather than the Hebrew text. The King James translation of the Hebrew brings out the difference well enough: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this".

Now the Hebrew text is hardly to be held in need of correction on the basis of the Septuagint. Other explanations more suitable than this can be given of the difference between the original passage and James' version of it. Perhaps it was that James deliberately quoted Amos according to the Septuagint as sufficiently clear for his purpose; thus "Edom" would represent the Gentiles, and the conquest of Edom would signify the conversion of the Gentiles. It might even be that James was not quoting Amos alone, but was giving the gist of Old Testament prophecy. In Isaiah 11:10, for example, also appears the idea of Gentile blessing: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious". It is evident, however, that the prophecy of Amos is directly in the mind of James; the similarity is too real for this to be doubted. So then the view is probably to be preferred that James was intentionally spiritualizing and broadening out Amos' prophecy in the light of such other related passages as Isaiah 11:10.

To turn next to the details of the passage in Acts, it may first be observed that James consciously and unmistakably is citing Old Testament prophecy, so that everything in the sentence following the formula "as it is written" is Old Testament teaching. James begins his version of the Amos prophecy not with "in that day" but with the phrase "after this"—literally "after these things". C. I. Scofield contends that the events named as coming "after this" are to be referred to

the end-time. It should be plain that this is wrong, for the prophecy is quoted to prove that it is God's purpose through the preaching of the gospel of Jesus Christ to the Gentiles to take out of them a people for His name. Hence it is wrong also to refer the phrase "I will return" to the second coming of Christ. In the Greek there is but one word used, *anastrepso*, which, although found eleven times in the New Testament, never appears in connection with the return of Christ. The construction here reflects a recognized Hebrew idiom; when the Hebrew spoke of returning and doing something, it was his common way of giving the idea of doing something again. I have consulted a number of authorities on this point and am assured that it can bear all the stress possible to give it. Even apart from this weighty linguistic consideration, there would be not the slightest difficulty in regarding the work of Christ, which is in view here, as a return of Jehovah to build up that which had fallen. Taking this understanding, one could find a similar usage in Zechariah 8:3, where Jehovah says, "I am returned unto Zion, and will dwell in the midst of Jerusalem".

What James means, then, by the building again of the tabernacle of David is the process going on in the present gospel age. James is saying that through the advent and ministry of Jesus Christ, David's great Son, the Davidic house is restored to dignity and strength. The prophecy of Amos is thus shown by the inspired apostle's use of it to be a clear Messianic prophecy. Christ is the promised Davidic king, and the believing Gentiles no less than the believing Jews are favored recipients of His blessing, are members also of the royal household, by virtue of being united to Christ by faith.

An objection may be fancied at this point. Some will interpose and say that it is going too far to see Christ set forth as king by James' application of the Amos prophecy to the gospel age. The assertion will be made that Christ is not filling His priestly office in making intercession for His people at the right hand of the Father. It is enough, I think, to point out that, although this is undoubtedly true, it still does not follow that Christ is not also reigning as king of His people. The language of Ephesians 1:20-23, for example, clearly presents the exalted Christ as king:

God raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

It is because of His exaltation to the place of supreme authority in His messianic capacity that John can name the risen Christ "the Prince of the kings of the earth" (Rev. 1:5). And it is because of this, again, that Christ can say of Himself in Revelation 3:7 that it is "He that hath the key of David", that is, the full authority and dignity of the promised Davidic king. (Alford comments on the "key of David" passage that it means that Christ is "He that is the Heir and Lord of the abiding theocracy".) Christ is filling His office of king now, and so it is that His own people are made "kings", or a "kingdom" (as Revelation 1:6 should be rendered according to the best manuscripts).

Two conclusions suggest themselves as a result of the study of Acts 15. In the first place, premillennialism can find no warrant in this passage for its theory of an earthly millennial reign of Christ as king over a restored Jewish nation. If this speech of James' is indeed the most important passage, dispensationally, in the New Testament, there is a temptation to observe that the dispensational scheme (not of course at every point to be held identical with premillennialism) presents a flimsy appearance. In the second place, it may be concluded that the New Testament is quite ready to interpret, in terms of the gospel age, Old Testament prophecies that speak of a future kingdom. Here we are admittedly touching upon a large subject, one which the announced limits of these articles prevent us from pursuing far. None the less it has been indicated that the premillennial treatment of Old Testament prophecy is open to serious question.

The Coming of Christ in Paul's Epistles

In the remaining space allotted to this article, let us make at least a beginning in the next major phase of our study.

The sermons of Paul reported in the Book of Acts contain not a little eschatological material, as when, for

example, before Felix, Paul said, "I have hope toward God that there shall be a resurrection of the dead, both of the just and the unjust". (Here Paul, let me comment in passing, echoes the teaching of his Lord in John 5:28, 29, where the resurrection is also presented as one event bringing forth from their graves the just and the unjust in the same hour.) Paul's extended teaching on the last things is of course found in his epistles, to which it will be well to turn at once. For convenience they will be considered in the New Testament order rather than in their chronological order.

The first eschatological passage to be treated is Romans 2:5-16. In part Paul says:

... thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Even a casual reading of this passage is enough to indicate that it is a significant one for the whole millennial discussion. Yet in pre-millennial writings it is consistently passed over. There seems to be no gainsaying the fact that Paul here teaches that the great crisis coming upon the world is a closely unified event. In the day of revelation of God's wrath and righteous judgment two things will come to pass: the righteous who have sought immortality shall receive it in eternal life; the disobedient shall receive wrath and anguish. This great day is here called a day of wrath, because it is viewed principally, though certainly not entirely, in its relation to sinners. Alford maintains, as I think truly, that the day of wrath spoken of in this place by Paul is the day of judgment. David Brown says that this passage is "singularly decisive" in showing by the "alternation from righteous to wicked, and from wicked to righteous" that here "is a descrip-

tion of one and the same day of judgment". Commenting on Romans 2, B. B. Warfield says that "it is beyond all question that the Apostle has in mind the final judgment". Even the very resurrection of the righteous is at least suggested when Paul speaks of those who have sought immortality as being given eternal life.

The close parallel between the second chapter of Romans and the judgment passage in Matthew 25 (discussed in my last article) will not fail to suggest itself. In both places the basis of judgment is given in very broad terms. It may not, however, be said that these passages teach that salvation is a matter merely of good works. The comment of Alford gives the correct understanding:

The apostle is here [Romans 2] speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained.

The truth is thus taught in both Romans 2 and in Matthew 25 that in the great day coming all men will be judged according to those external works which are the manifestation of the inner attitude toward God and His Christ.

Romans 2:5-16 is to be regarded as one more detailed section of Scripture that denies the possibility of intruding an era of a thousand years between the coming of Christ and the final judgment.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Of Grace Orthodox Presbyterian Church, Los Angeles

Part 4

HAVING foreordained us unto adoption as sons through Jesus Christ unto himself" (1:5). In the King James version this is translated "Having predestinated us". The words "foreordination" and "predestination" are almost exact synonyms, and mean "deciding beforehand" future events. Obviously, deciding beforehand future events implies the power to bring to pass that which is decided. It is the Sovereign God who decides the question of adoption as sons, not the sons who decide the one they want as Father. Election and foreordination imply the same thing, except that election is a narrower term and applies to the sovereign choice of the individuals who are to be saved. Foreordination may apply to any event of the future, whether that event concerns persons or things. However, in this verse the two words are synonymous, for the elect sons of God are the objects of the foreordination.

Many people are troubled over predestination. They feel that it "cramps our style" in some way if we admit that God has "foreordained whatsoever comes to pass". Like the little boy who looked up into his mother's face and said, "Mamma, I like you. I guess I'll let you be my mamma!",

they feel that unless they have some voice in the predestination, their self-respect has in some mysterious way been infringed upon.

Unquestionably, there is an intellectual difficulty for us in the problem of reconciling man's freedom of action and moral responsibility with God's predestinating "whatsoever comes to pass", though both facts are clearly taught in Scripture. To me the greatest help in facing this problem is along the following line of thought. We are free to act when no one forces us to do what is contrary to our will. All our actions are free as far as God is concerned, and therefore there is direct moral responsibility for our actions. We are free when we do what we want to do. But God's predestination comes into the picture when we realize that He controls the springs of our desires and will. We want to do right because God has changed our natures and made us love the good and hate the evil. God controls the electrons in the atoms of our bodies and therefore He can go back of the act of our wills and control us by giving us the desire to obey Him and to live holy lives. His control over evil actions consists in allowing our evil hearts to do what they want to do, while God controls the outward

circumstances in such a way that our evil wills can do only the limited evil which God permits and which He in turn overrules for His own glory. God does not coerce our wills but brings such inducements effectively to bear upon the heart that we willingly do the good which He desires; while, since we are totally depraved apart from the regeneration of the Holy Spirit, our desires will be wholly evil and our acts will be wholly evil unless the Holy Spirit restrains us and conditions the outward circumstances in such a way that only that which God permits can occur. Thus we are free to act, yet God foreordains the action.

Whether we like it or not, the Bible definitely teaches that God does foreordain whatsoever comes to pass. Once when Thomas Carlisle was told that a certain famous Englishwoman had said, "I accept the Universe", the crusty old sage remarked, "She'd better!" We may not like the teaching of the Bible about predestination, but we would do well to like it, for that is the way God runs His universe! Really, though, any other hypothesis is unthinkable. The moment we say that God does not foreordain some events, that moment we have made almighty God a limited god, and have asserted that He is not all-powerful. Some have thought to preserve God's omnipotence by asserting that God limits *Himself* in regard to the events which He does not foreordain, but in reality that is merely juggling with words. Those who assert this usually admit that God *foreknows* the events even if He does not foreordain them. But if He knows in advance that a thing will happen, has the power to prevent it from happening but does not exercise that power, then we must say that He was willing for the event to happen, or in other words, that He foreordained it to happen. But suppose we assert that He does not know what will happen in advance. Still if He is all-powerful, He has the power to prevent the event just before it happens, and if He allows it to happen, then He has foreordained it. If God had not the power to do even that, then He would not be God at all, for there would be other powers over which He had no control. The only intellectually satisfying view of the matter is the Biblical teaching that God foreordains whatsoever comes to pass. That is what we are taught in this verse about our salvation. God has planned it, and carries out His

plan of making us adopted sons.

"Adoption as sons through Jesus Christ". We are not sons of God by nature. By nature we are "children of wrath" (2:3). This is directly opposed to the teaching of the Modernists that all men are by nature children of God. Jesus Christ taught that men are not by nature sons of God when He called the religious leaders of His day "children of the devil", and said, "If God were your Father ye would love me" (John 8:42-44). When a child becomes an adopted son, his new parents are the ones who decide whether they want him or not as a son. God is the one who decides this question of adoption for us, and He has decided that the only way we can become His adopted children is through belief in Jesus Christ as Saviour. There is only one road to adopted sonship, and that is through Jesus Christ (Gal. 3:26). Through Christ, God is reconciled to us (Eph. 2:16) and through Christ we have access to God the Father (2:18). But as adopted sons what wonderful privileges are ours! We are received into fellowship and communion with the members of the Godhead, can call God "Abba", that is, just what a little child calls his father, "Papa", or "Daddy"! That intimate relationship with a loving Father is ours, just as though we had been sons by nature. Then "all things are ours" (I Cor. 3:21), for we are joint-heirs with Christ (Rom. 8:17), and therefore we are to regard ourselves as "princes of the blood"! We can gather around the family table which God has laden with a feast (Psalm 23) and feel that we have every right to call it "home", with all home means to us. But sonship carries with it responsibility. We must act as sons and not disgrace the family. As the previous verse tells us, we are to be holy and without blemish before our Father.

You remember that, when Daniel and his three friends were chosen to be taken into the household of the king of Babylon, they were given special training, special food and special preparation before they were accounted worthy even to be presented to the king. As adopted sons of God, members of His intimate household, can we appear before Him with spots and blemishes of sin? How careful we should be about our daily walk that we do not dishonor the high calling of royal princes, to which God has called us!

"Unto himself". This little intimate touch of possession should ring the joy-bells in our hearts! Have you ever heard the note of possessiveness in the voice of a mother with her babe, as she almost crushes it to her bosom and cries, "Oh, you precious darling!"? And then have you heard the gurgles of joyful laughter that the baby utters as his little hands caress his mother's face? That is the way we should feel as we realize that we have been gathered into the arms of our loving heavenly Father, as His sons! We have been chosen as sons of God! He wants us to be His! Why, the thought is almost unbelievable, that such a sinful creature as I should be selected to be a son of God! But it is true, and we should let a responsive flood of love for *Him* sweep through our hearts and carry away all selfishness and sin, that we may enjoy to the fullest this blessed privilege of sonship.

"According to the good pleasure of his will". God has chosen us as sons, not because we are more beautiful than others, nor because we have better tempers, or more pleasant dispositions, nor because we have stronger bodies or finer minds than others. It was nothing in us that prompted His electing love. His choice of us was purely because He wanted to choose us. We did not deserve it. On the contrary, as the apostle shows in the following chapter, our natures were ugly in the extreme and altogether unlovely, yet, wonder of wonders, He chose us! It was purely according to the "good pleasure of His will", an absolutely sovereign choice. It was not because we turned to Him, or because we stretched our arms out to Him for salvation; on the contrary, it was while we were *enemies* that He chose us. We did not seek Him; He sought us. There were no conditions attached to this choice; it was absolutely unconditional election to sonship.

This thought is tremendously reassuring to us when we are tempted to doubt our salvation. As we look into our hearts and compare the poverty of love and goodness that we see there, with the perfection in our Saviour who is our model, it is easy to become discouraged and to feel that it just can't be possible that God means to save such people as we! At such times of despondency, it is comforting to know that God knew in advance just how weak and wicked we are, but chose us to salvation and sonship in spite of it all. Moreover, it is

encouraging to know that His electing love will not leave us in that sinful condition. He chose us to be holy and without blemish before Him, and He is not going to desert us until all the weakness and sin is removed from our characters, and we are "conformed to the image of his Son"! Talk about the marvelous transformations wrought in beauty parlors! They don't begin to compare with the miracles of grace that God is going to work in my poor

sinful heart and life! Why, even my closest friends will hardly know me when God gets through with His beauty treatment! "Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed". (Heb. 12:12, 13). "Let the beauty of Jesus be seen in me!"

(To Be Continued)

Orthodox Presbyterian Church News

By EDMUND P. CLOWNEY, JR.

Westminster Theological Seminary, Class of 1942

Presbytery of Philadelphia

COVENANT Church, Pittsburgh: The Rev. Calvin K. Cummings announces faithful attendance at the class for those who recently confessed Christ. Increased attendance has again required additional chairs in the auditorium.

Grace Church, Middletown, Del.: With a membership increased to fifty-five, the congregation held its annual dinner and corporation meeting this month in the local fire house. Congregational giving to the church and missions has been the best in its history, reports the pastor, the Rev. Robert H. Graham.

Mediator Chapel, Philadelphia: A record attendance of sixty-seven in the Sunday school is hastening plans for completion of the unfinished part of the basement to accommodate the classes. Prize department is the beginner's section, with an attendance of thirty-two on Easter Sunday. . . . In the morning service, seven new communicant members were accepted into the communion of Mediator Church, including three young men by profession of faith. The sacrament of baptism was administered.

Mediator Church, Philadelphia: Increased attendance at the worship service and Sunday school classes has resulted from the inauguration of a unified service on Sunday morning. Under the new plan, the teaching of the Sunday school classes follows immediately the conclusion of the regular church service. The children attend the regular worship in place of the Sunday school opening exercises. Smaller children are cared for and

taught in a department of their own.

Eastlake Church, Wilmington, Del.: The sum of \$2500 has been paid in cash on the pledges of \$4500 for the Mortgage Fund to repurchase the church properties from the Presbyterian Church in the U.S.A. Despite this special campaign, the benevolence giving has attained a record high for the church year ending March 31st. . . . Three new communicant members were received at the March communion service.

Redeemer Church, Philadelphia: During the week before Easter, special services were held in the homes of members of the church. . . . The superintendent of the Sunday school, Mr. J. Donald Murray, has left for Camp Lee, Virginia.

Knox Church, Philadelphia: Mr. William Hood was installed as an elder of the church on March 15th. At the installation service, the pastor, the Rev. George W. Marston, preached on the mutual duties of elder and congregation with respect to one another. . . . A missionary conference is being planned for the second week of May. Several home and foreign missionaries will be guest speakers, and it is hoped that many will take this opportunity to hear them.

Calvary Church, Willow Grove: The total of offerings for Easter was \$1200, and the attendance on that day set a new record.

Knox Church, Washington, D. C.: Attendance at all services has increased. At the last communion service, the church was filled. One communicant member was received by confession of faith and baptism. . . .

The Fort Dupont Mission is progressing, but suffers from a lack of teachers, due to irregular schedules of war workers. Christian service men hold regular meetings on Thursday evenings, and are welcomed at all the services.

Faith Church, Harrisville: The Rev. Robert S. Marsden spoke at special meetings during the week before Easter. Missionary offerings of more than a hundred dollars were received on Friday evening and on Sunday in the Sunday school. The choir offered portions of Stainer's *Crucifixion* on Easter evening. New hymnals for the church are being ordered, and payment has been completed on the new church pews. Five covenant children and one adult were baptized on Easter morning.

New Hope Church, Branchton: The women of the Missionary Society are completing arrangements to go with the women of the Harrisville church to the spring meeting of the Western Presbyterial to be held on April 25th at the Covenant Church, Pittsburgh. At the annual congregational meeting, reports were heard from all the organizations of the church, and substantial increases in benevolence giving were noted.

Presbytery of the Dakotas

FAITH Church, Wilton, N. D.: Blizzards blocked the early spring program for the Rev. C. A. Balcom, forcing a temporary halt to meetings in one place with closed roads. Mr. Balcom looks forward to the possibility of obtaining the vacant Lutheran church in Wilton as a permanent home for the Sunday school and the church. The work is now being conducted in this building. Plans are also being considered for converting school-houses at Rock Hill and Baldwin into church buildings.

Jennings Church, Omaha, Nebraska: Closing of the fiscal year marked for the third successive time a doubling of the receipts, reports the Rev. Robert B. Brown. In addition to paying off the remaining \$500 on the first mortgage, the congregation gave over \$200 to missions. The redecoration is now proceeding. . . . At the Logan Fontenelle Chapel a group of twenty young people is studying the Shorter Catechism on Wednesday evenings, and the average Sunday school attendance has increased to forty. . . . An anonymous offer of \$200 for the construction of a building for the Goff Terrace Mission has stimulated plans and giv-

ing toward this project.

Westminster Church, Hamill, S. D.: A new low speed record of sixty miles in three days is reported by the Rev. Melvin B. Nonhof, who attempted to return from a preaching engagement in Milwaukee in the worst storm in thirty years in that region. . . . Blain Fenenga, a member of the church, is reported to have arrived in Australia before General MacArthur took command. Wilmer Jones, president of the young people's society, is with the Armed Forces in Texas, and two other men will soon leave for the army and the navy.

Calvary Church, Volga, S. D.: In its annual spring meeting, the congregation heard financial reports showing an increase in giving by the various organizations of the church, ranging from nineteen to seventy-four per cent. An increase of thirty-two per cent. was noted in the amount contributed to the building fund, and the reports showed a stabilized attendance with increased interest, according to the pastor, the Rev. Charles L. Shook.

The Rev. W. Benson Male, a member of the presbytery and pastor of the Second Congregational Church of Denver, Colorado, reports that special services were held during the week preceding Easter, with the Rev. William Van Peursem of the Christian Reformed Church as guest speaker. He spoke on "Christ's Words From the Cross". Dr. John A. Cremer, a medical missionary to Ethiopia under the United Presbyterian Church, addressed two missionary meetings, one of which was illustrated with stereopticon pictures of the Italo-Ethiopian War and the medical missionary work that was done prior to the outbreak of that war.

Presbytery of New Jersey

GRACE Church, Westfield: Mrs. Richard B. Gaffin brought motion pictures of the work in China to ninety-one children gathered in an afternoon meeting in the home of the pastor. Both Mr. and Mrs. Gaffin were speakers at recent meetings here.

Faith Church, Pittsgrave: Evangelistic services during the last week of March brought the Rev. Donald C. Graham, pastor of the Emmanuel Presbyterian Church of Morristown, N. J., as the special preacher. About one hundred persons were present on the closing evening and, as a result of the meetings, new people are attending the worship services of the church.

Mr. Graham also spoke to sixty-five children of the fifth to eighth grades in the Daretown Public School at the Week-Day Bible Hour.

At the annual congregational meeting of Mr. Graham's Morristown church, it was voted to place the Home Missions Committee of The Orthodox Presbyterian Church on the benevolence budget for the coming year. Benevolence giving through church envelopes increased twenty-five per cent. during the past year. . . . Stainer's *Crucifixion* was presented on the Thursday before Easter, with Mrs. Edmund P. Clowney, Jr., and Mr. John Betzold as soloists.

Presbytery of California

THE Rev. Floyd E. Hamilton served as moderator and the Rev. Dwight H. Poundstone as stated clerk in the spring meeting of the presbytery in San Francisco. Convening at the same time were the California Presbyterial and the rally of the Machen League. Miss Charlotte Milling of Old Westminster Church, San Francisco, took over the Machen League gavel with Miss Joyce Berry of Westminster Church, Bend, Oregon, as vice-president. Miss Ingeborg Milling was chosen secretary and Miss Frances Healy of Beverly Church, Los Angeles, treasurer. Officers elected at the Women's Presbyterial were: Mrs. Glenn R. Coic, president; Mrs. J. T. Kirkpatrick of Long Beach, vice-president; and Mrs. Helen F. Parsons of Berkeley, secretary-treasurer. Dr. Ned B. Stonehouse of Westminster Seminary was the speaker at the presbytery gathering.

Presbytery of New York and New England

CALVARY Church, Worcester, N. Y.: Although temporarily deprived of its place of meeting, Calvary Church was host to the spring meeting of presbytery on March 31st and April 1st. The meetings were held in the local Baptist church. The Rev. Professor John Murray of Westminster Seminary presided as moderator and the Rev. Lawrence R. Eyres of Gossville, N. H., preached in connection with the meetings. The Rev. L. Craig Long also spoke, discussing the subject of evangelism.

Franklin Square Church, Franklin Square, Long Island: Year-end financial survey revealed a doubling of the Sunday school offering. Recent increase in benevolence giving is con-

nected by the pastor, the Rev. Bruce Coic, with the adoption of the duplex envelope system. A step forward toward self-support was seen in a budget calling for increased contribution to the pastor's salary. The pastor has just conducted a communicants' class.

Presbytery of Ohio

FIRST Church, Cincinnati: On Thursday, April 9th, the presbytery installed the Rev. Marvin L. Derby, formerly of New Haven, Connecticut, as pastor of Trinity Church. The installation sermon was delivered by the Rev. Edwin H. Rian, the charge to the pastor by the Rev. Robert S. Marsden, and the charge to the congregation by the Rev. J. Lyle Shaw. Mr. Derby succeeds the Rev. Everett C. DeVelde, who is now pastor of Covenant Church, Vineland, N. J.

The Rev. and Mrs. Carl A. Ahlfeldt of Indianapolis are receiving congratulations on the birth of a son, Carl Joel, on March 22nd.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove, Wisconsin: Thirteen high school seniors were included in the sixteen new members who entered the communion of the church upon public confession of faith.

OFFICERS INSTALLED AT GRACE CHURCH, BUECHEL

GRACE Orthodox Presbyterian Church of Buechel, Kentucky, one of the most recently-formed congregations in the denomination, met on March 15th to witness the ordination and installation of two ruling elders and a deacon. The officers-elect, Dr. Nathaniel Brower and Mr. Samuel H. Stuart, elders, and Mr. William Tyler Sweazy, deacon, were ordained by the Rev. Alexander K. Davison, S.T.D., chaplain of the First Armored Division, Fort Knox, Kentucky. The newly-ordained officers had just completed a course of study in the Westminster Confession of Faith under the direction of Dr. Davison.

Grace Church was formally organized last fall, and admitted into the Presbytery of Ohio of The Orthodox Presbyterian Church. Regular services of worship are being held in Buechel's Masonic Hall.

The St. Louis Conference

ABOUT one hundred and fifty persons were in attendance at the sessions of the much-publicized conference of the Temporary Committee For United Action Among Evangelicals, held in St. Louis from April 7th to 9th. Since the conference was in executive session throughout the three days, it is not possible for us to give detailed information of all of the activities of the group.

A temporary organization was set up, to be known as the National Association of Evangelicals for United Action, and Dr. Harold J. Ockenga, a ministerial member of the Presbyterian Church in the U.S.A. and pastor of Boston's Park Street Congregational Church, was elected president.

A constitution was adopted for the temporary organization, and a committee of twenty-one was charged with the preparation of a permanent constitution for the final organization. The purpose and doctrinal basis of the temporary organization was declared to be as follows:

Purpose: Because of a widespread desire and need to facilitate action among the various Evangelical groups as hereinafter defined, for purposes common to all to seek the advancement of the cause of Christ, this Association is formed. The Association shall be purely voluntary and shall be operated democratically, its purpose at no time being to conflict with the function, rights, or prerogatives of its member bodies.

Doctrinal Basis: It shall be required that those holding membership shall subscribe to the following doctrines:

(1) That we believe the Bible to be the inspired, the only infallible, authoritative word of God.

(2) That we believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

(3) That we believe in the Deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

(4) That because of the exceeding sinfulness of human nature we believe in the absolute necessity of regeneration by the Holy Spirit for salvation.

(5) That we believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

(6) That we believe in the spiritual unity of believers in Christ.

There was no indication in the constitution that the new body would be militant in the defense of the Christian gospel. Recognizing that there was a division among the delegates (each of whom represented only himself and not the group with which he was affiliated) as to the attitude to be taken toward the Federal Council and similar apostate organizations, the Committee on Policy recommended the adoption of a statement declaring "our unwillingness to be represented by organizations who do not possess such [unqualified] loyalty to the Gospel of Jesus Christ. . . ."

Of the one hundred and forty-seven signers of the original call to the conference, only forty were in attendance, which seems to indicate a waning enthusiasm among the original supporters of the movement.

Why Mr. Moto Fights That Way

(Concluded from Page 114)

and Hong Kong as reprehensible than would we regard the work of our butchers in our slaughterhouses as reprehensible! No doubt the Japanese officers who were responsible for engaging in and permitting those monstrous orgies of rape and bloodshed are regarded as kindly husbands and gentle fathers, back in Japan, and no doubt they enjoy a stroll through the Japanese gardens and parks where they revel in the beauty of the waterfalls, the singing of birds, and the glory of the bursting cherry blossoms! I am inclined to think that those orgies were planned and were deliberately part of their technique of conquest; I believe they counted on those things to strike terror to the hearts of their enemies, and cow them into humble submission before the divine mission of the glorious Japanese army and navy!

Now in all that I have said, I would not for a moment want to be understood as a hater of Japan or the Japanese. I am trying to point out that unless we understand this religion and the ethics based upon it, we will never be able to understand what is happening in this present conflict. The Japanese really believe these things that seem to us so weird and horrible. They are not either weird or horrible to them, and we must understand that point! Their at-

titude is a natural result of their religious beliefs!

There are those who tell us that it makes no difference what religion a people hold, and that we should not seek to impose our "western religious ideas" on people with a different culture and religious background. Well,

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this present Pacific conflict is the natural result of such oriental religious beliefs. Can we look upon it and say that it makes no difference what a nation believes? Many people are saying today that foreign missions have been proved useless by the present conflict, and that all the money spent in foreign missions in the last century was wasted. "If preaching the gospel to the Japanese results in treachery such as that at Pearl Harbor, we should leave them in their pagan-

ism!" Thus runs the new objection to foreign missions.

Well, much of the missionary work in Japan in the past has been futile, not, however, because the gospel was preached, but because the gospel was not preached! Too much of the missionary work there in the past has been almost entirely cultural or humanitarian, in the attempt to break down the prejudice of Japanese Shintoism by education and philanthropy. The great fault of much of the foreign missionary work in Japan in the past has been two-fold: (1) Neglect of direct gospel evangelism to the Japanese people, coupled with the denial of the substitutionary atonement of Christ. This resulted in giving the Japanese the impression that belief in Christ as Saviour was not the *only* way of salvation. (2) The failure of most missionaries to come to grips with the teachings of National Shinto. The compromise with Shinto allowed the Japanese Christians to think that they could be good Christians and still worship at Shinto shrines. The fact has never been seriously faced by many missionaries to Japan, that a good Japanese cannot be a good Christian, and a good Christian cannot be a loyal Japanese citizen, from the point of view of National Shinto! National Shinto demands that a Japanese citizen bow to the emperor in all his alleged divinity, and also to the alleged sun-goddess. To be a good Christian, one must worship *only* the one true God, and live according to the *Christian* standard of ethics, not

according to the standard of ethics of National Shinto. But if one refuses to bow to the emperor and the alleged sun-goddess, one is guilty of *lèse majesté*, according to the point of view of National Shinto, the religion followed by the Japanese military regime!

Therefore this conflict in the Pacific was inevitable. God could not allow a nation with such a self-constituted mission of world domination and God-defying idolatry indefinitely to expand and clutter up His world. Humanly speaking, before Japan can be truly opened to genuine Christianity, that whole National Shinto idea centering around the worship of the sun-goddess and the ascription of deity to the human emperor, must be overthrown. Before the oriental world will be safe for decent people to live in, National Shinto religion and ethics must be overthrown. It is difficult to see how that can happen without destroying the imperial form of government in Japan, *for as long as there is an emperor as ruler, national loyalty cannot be divorced from religious worship of the emperor!* That would inevitably mean that a good Christian could not be a good Japanese citizen if he were required to bow to an emperor who was said to be divine!

What a tragedy it would be if the allies win the war without realizing that the cause of the war was directly traceable to the teaching of National Shinto! And what a terrible thing it would be if they were to allow the Japanese imperial form of government to continue! As long as that imperial form of government continues in Japan, so long can National Shinto flourish, but *National Shinto cannot exist without the imperial form of government upon which to base its religion and ethics.*

In the providence of God, I believe that the result of this war will be the overthrow of the imperial form of government in Japan, and with it Japanese National Shinto. When that happens, then Christian missionaries can hope that their message of salvation through the *only* Saviour will have a real hearing in Japan, and that Christianity can be established on a permanent and successful basis because Japanese Christians can then be loyal citizens and good Christians at the same time. *But leave National Shinto untouched, and the war will have to be fought all over again some time in the future!*

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