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Japan's Holy War and Sacred Campaign

By the REV. MALCOLM C. FREHN

Orthodox Presbyterian Missionary to Japan

(EDITOR'S NOTE: Mr. Frehn, in the first portion of this article, has voiced in typical Japanese style and language the present-day thoughts of a patriotic son of Nippon in order more forcefully to convey the intensity of the Japanese conviction that the flag of the Rising Sun is destined by the gods to fly over every corner of the globe. The Japanese psychology is uniquely illustrated in this unusual style of treatment.)

WAGA kuni wa Kami no kuni de ari. Our country is the country of the gods'. This statement is eternally true of our country, Japan, and cannot be said of any other nation on earth. We, great Japan, have existed before the dawn of history and our nation is the oldest in the world.

"When Izanagi and his wife, Izanami, produced the great eight-island country of Japan, these deities used the best of material, while the inferior gods of foreign nations made those nations of sea foam and mud. Japan's superiority over other nations is clearly manifested by her recognized might in world affairs.

"Where is the foreign nation that can boast a deity like our great Sun Goddess, Amaterasu Omikami? Her shrine in Ise is the Mecca of the entire Japanese people, standing guard over the empire and protecting the grand imperial family.

"The first human emperor, Jimmu, worshiped

Amaterasu Omikami and attributed to her divine power his success in conquering the evil spirits of Japan. In the twenty-six hundred years since the founding of our empire by Emperor Jimmu, we have never failed to worship the Sun Goddess, and today our veneration and worship of her is more earnest than ever before. Her almighty power guards our empire from foreign invasion, and when other nations are forgotten, great Japan will exist for ages eternal.

Hakko Ichiu

"The meaning of Hakko Ichiu is 'the eight corners of the universe under one roof'. When Emperor Jimmu ascended the throne of Japan in 2600 B.C. he uttered the words 'Hakko Ichiu'. Under the divine guidance of the Sun Goddess, he conceived the vision of the entire world dwelling in peace under the parental care of the emperor of Japan. For over twenty-six hundred years the vision of Emperor Jimmu has been nourished by our great nation, and now we begin to see that the gods of Japan are bringing this vision to fruition.

"The nations are beginning to see that only in Japan is there a stable government, peace, and plenty. Where is the nation that can boast a line of sovereigns as old as the Japanese nation? Revolution and political changes have taken place times without number in foreign countries. But Japan never changes her rulers. Her imperial family continues from ages eternal.

Shinto

"Shinto is our state religion and is absolutely unique among the religions of the world. The gods of Shinto have commissioned Japan to assume the leadership of the world and sooner or later the world will realize the blessing of our glorious Shinto. We use the word religion to describe Shinto to foreigners, but in reality Shinto is not a religion; it is infinitely above religion. 'Kannagara No Michi, the way of the Gods with Amaterasu Omikami the Sun Goddess the head of the eighty myriads of Shinto deities'. It is impossible for foreigners fully to understand the profundities of Shinto, as this is reserved for the Japanese mind. Only a Japanese can appreciate the beauty of State Shinto. However, occasionally a foreigner after much study is able to understand the more obvious tenets of Shinto.

"The East Asia Co-prosperity Sphere' is beginning to feel and appreciate Shinto. Wherever our armed forces have settled, there at once a Shinto shrine has been set up. The simple natives are beginning to realize what a great deity the Sun Goddess is. Soon her beneficent rays will be shed all over the Far East and those oppressed peoples who have been held down by American and British imperialism will be walking in the full blessing of Japan's glorious Shinto.

"To realize that the gods of Shinto have commissioned Japan to instruct the world in religion and politics fills each Japanese with a holy pride. This instills within us a supernatural power and makes our armed forces invincible on the field of battle.

Yamato Damashii— Nippon Seishin

"This means 'the Spirit of Japan'. Search where you will, you cannot find a nation that possesses such a unique sense of inward fitness as the Japanese race. To sum up the idea of Nippon Seishin, it means that in culture and every department of human activity the Japanese race is absolutely superior.

"This superiority is making itself felt in the Far East and it is only a matter of a very little while until Japan's wide culture will be recognized around the world. As our grand im-

perial army advances to world conquest, the nations of the world will be forced to own that we are a superior people. The Koreans, the Mongolians, the Chinese and countless peoples of East Asia are awakening to the fact that the Japanese are destined to rule the world. They are welcoming this rule with open arms, as witnessed recently in the Philippines when the masses stood waving Rising Sun flags when our armed forces entered Manila. How delighted they were to be delivered from their American oppressors!

"The Americans had corrupted the simple natives beyond measure. For instance, 'It was the ambition of the Filipino young wife as soon as possible to buy a sewing machine, a refrigerator, a piano and a radio of some size'. This easy life has reduced the Filipinos to the level of mere serfs of the American way of life. This must be corrected as soon as possible and the Filipinos be made to see that the warriors of Japan are the ones to be imitated and not the easy-going Americans, 'chocolate soldiers made in the American candy factories'. The Spartan spirit of Japan must be instilled into the Filipinos and all the other races of Greater East Asia.

Japan's Holy War

"Yes, today we are engaged in a holy war. The gods of Shinto have commissioned us to engage in this war. Our imperial army is the best in the world. No soldier can approxi-

mate the Japanese soldier. No soldier possesses the fighting spirit of our men. No soldier dies with the glorious future before him as does the Japanese soldier. He is taught never to surrender but to fight until he is killed. If necessary, he is to commit suicide. If he dies in battle he will be later deified at the Yasukuni Shrine in Tokyo and become a guardian spirit of the nation. It is a glory to die for our holy emperor and divine nation.

"We have never suffered the humiliating experience of being invaded by a foreign nation. And we never will. The gods of Shinto will fight for us always, as they did when the Mongols sought to invade our land over six hundred years ago.

Japan's War Aims

"We are engaged in a titanic struggle with America and Britain. We shall win, for our cause is just. Our war aims are simple: First, we must annihilate every vestige of American and British imperialism. Secondly, we must absolutely crush American individualism. Thirdly, we must deliver the oppressed peoples of East Asia and the world from their American and British oppressors.

Christianity and Japan

"Japan tolerates religions of various kinds. A Japanese need not fear to embrace one of the religions that have entered Japan since 1854. But he must not forsake Shinto, the religion into which he was born. To do so is treason against his native land. You see, we are unique in that Shinto and the Japanese Empire are one. 'The Shinto Shrine is the nation in epitome'. 'If the shrine were to fall the empire would fall'. If a Japanese were to forsake his native Shinto, he would automatically forsake his native government.

"There is only one dangerous religion in Japan and that is orthodox Christianity. We have studied this religion and find that if a Japanese becomes a genuine Christian he must forsake and give up every practice of State Shinto. There are certain Shinto practices that are considered the duty of every Japanese subject; for instance, worshiping the emperor's portrait

(Continued on Page 332)

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Your Income Tax and Benevolences

By the REV. ROBERT S. MARSDEN

YOUR suggestion with regard to income tax set me to thinking," said a friend. "I should like by all means to take full advantage of the fifteen per cent. allowed this year. This means that I will have from \$500 to \$750 to pay out before December 31st".

This quotation is taken from a letter which I received just a few days ago from one of the newer members of The Orthodox Presbyterian Church. The reference is to a conversation which I had with him, in which I pointed out that the present income tax law permits an exemption of up to fifteen per cent. of one's net income from income taxes if the amount has been given to a bona fide benevolent organization. I pointed out to this friend that, when a person makes contributions to benevolent organizations, he can save a sizable portion of his income tax; that if one has a large income, contributions can be made which will cost the donor fifty cents or less on the dollar contributed.

This is the explanation: Income tax is calculated upon net income, that is, gross income after such items as business expenses, deductible taxes, losses from sale of securities, bad debts, and so forth, are deducted. If you give away up to fifteen per cent. of this net income, not to individuals but to bona fide benevolent organizations, the amount you give may be deducted from your net income and is not subject to tax. Let us see how that works out for various income brackets.

EXAMPLE 1: A married couple with two children and a net income of \$3124.

If they give fifteen per cent. (\$468.60) to benevolences, they may subtract this much from their taxable income. Their taxable income will thus be \$2655.40. They may also take a credit of ten per cent. (\$265.54) for earned net income which is not subject to the surtax. They may also take credit for \$1000—\$1200 for themselves and \$350 for each child. This will leave them a total tax of \$127.59. If they had not given the \$468.60 to benevolences, their total tax would have been \$213.82! It will thus cost them only \$382.37 to give \$468.60 to

benevolences, or about 82c for every dollar they contribute, while the agencies to which they contribute receive the full amount of \$468.60.

EXAMPLE 2: A married couple with one child, and a net income of \$4200. They have already given \$280 to their local church and to missions.

Their total tax would be \$437.88. If they were to give an additional \$350 to benevolences before December 31st their total tax would be \$362.98. They could thus give \$350 at a net cost to themselves of only \$275.10 or about 78c on the dollar.

EXAMPLE 3: An unmarried person with a net income of \$5000, who has personal exemptions amounting to \$500.

His total tax would be \$920.00. If he had given the full fifteen per cent. to benevolences, his total tax would have been only \$739.50. He could thus give \$750 to benevolences at a total cost to himself of only \$569.50 or about 76c on each dollar.

EXAMPLE 4: A married couple with no children and having a net income of \$15,000. Personal exemption amounts to \$1200.

Their total tax would be \$4052. If they had given the allowable fifteen per cent., or \$2250, to benevolent organizations their total tax would have been only \$3132.50. They would thus contribute \$2250 at a cost to themselves of only \$1330.50, or about 59c on the dollar.

EXAMPLE 5: A single individual has a net income of \$50,000. His personal exemption totals only \$500.

His total tax would be \$25,811. If he had given the allowed fifteen per cent. to benevolences, his total tax would have been \$20,676. He could thus contribute \$7500 at a total cost to himself of only \$2365, or about 32c on the dollar!

These examples are not presented to display how legitimate income taxes may be avoided. The government has wisely provided for deduction of fifteen per cent. for benevolences, and this provision was made with the deliberate purpose of inducing individuals to make contributions to bona fide benevolent organizations. By taking advantage of this very legitimate deduction, you are enabled to assist

your favorite benevolent cause even in these times of high income taxes. By taking advantage of this deduction, you may assist in the spread of the gospel to a measure which possibly you could not afford if it were not for the deduction allowances. Of course, if you feel that you cannot afford to give as much as fifteen per cent. of your net income, even with the liberal deduction which this would provide, you may make proportionate deductions from your income tax for smaller amounts which you contribute.

I need hardly remind our readers that we do not feel that all benevolent organizations are equally worthy of support. We do not feel that there is any particular virtue in giving to just any so-called benevolent organization. We hope that if you desire to make a special contribution to benevolences before December 31st, in order to take this tax allowance, you will feel that you should contribute only to sound causes. We recommend for your benevolent offerings:

1. Your local church (if it is sound and a member of a faithful denomination).
2. The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, 514 Schaff Building, Philadelphia, Pa.
3. The Committee on Foreign Missions of The Orthodox Presbyterian Church, 514 Schaff Building, Philadelphia, Pa.
4. The Committee on Christian Education of The Orthodox Presbyterian Church, Box 4038, Chestnut Hill, Philadelphia, Pa.
5. THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia, Pa.
6. Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa.

The author does not pose as an income tax expert, but he will be glad to assist any donor in calculating what income tax deductions would be allowed if certain specific sums were contributed to worthy benevolent organizations. He may be addressed at 514 Schaff Building, Philadelphia, Pa.

(Reprints of this article may be secured, free, from THE PRESBYTERIAN GUARDIAN.)

"Till All Be Fulfilled"

A Pageant by MISS F. NORMA REMSEN

PART III

(NARRATOR continues.) The most outstanding figure among the heroes of the Reformation is Martin Luther. That verse, "The just shall live by faith", was to him a rediscovery of the forgotten doctrine of justification by faith. It spoke to him of liberation from vain works, manufactured by the church supposedly as a means of pleasing God, but too often really as a means of filling its own coffers. It spoke to him of the foolishness, even the sinfulness, of the sale of indulgences for the remission of sin. That thrilling sentence, "The just shall live by faith", and others equally thrilling from the pages of Holy Writ, caused Luther to declare openly his growing disagreement with the current practices and doctrines of the church. This he did through his sermons, of course, but most dramatically he did it on November 1, 1517, All Saints' Day, when twilight was settling on Wittenberg. We see Luther now, in his hand the famous Ninety-five Theses, challenging anyone to debate who wished to refute his declarations.

(Orgatron plays softly during the following scene, especially during the speeches. LUTHER walks across the stage, looking neither to right nor left, head erect and thrown back slightly. He nails the paper on the door and walks back and out. A woman looks at it and shrugs her shoulders. She moves away.)

NARRATOR: The following morning there is a crowd around the doors of Castle Church.

(Well-dressed men, professors, citizens, women—all in German costumes of the day—and students in academic gowns, crowd around, talking and listening.)

FIRST STUDENT: Only some Latin theses by Dr. Luther, inviting a disputation.

NARRATOR: Later, however, the significance of these theses was sensed. (Crowd increases. Debate warms. One student translates the Latin for the benefit of the unlearned.)

SECOND STUDENT (speaking slowly and haltingly, as though translating): It is a great error for one to think to make satisfaction for his sins, in that

God always forgives gratuitously and from his boundless grace, requiring nothing in return but holy living.

FIRST MAN: That's heresy!

WOMAN: It's good news to a poor woman like me who cannot buy indulgences!

SECOND MAN: Where did he get such a teaching?

THIRD MAN: He studies the Bible, some say, and gets all his teachings from it.

FOURTH MAN: I heard him preach once. He said that the Holy Scriptures alone could settle any controversy, and all the scholastic teachers together cannot give authority to one doctrine.

WOMAN: He's a good man, I'm sure.

THIRD MAN: Hush! Listen to more of his words.

SECOND STUDENT (continuing to translate): They are enemies of Christ and of the Pope, who, in order that pardons may be preached, condemn the Word of God to utter silence in other churches.

FOURTH MAN: The Word of God—that's the Bible.

SECOND STUDENT (continuing to translate): Wrong is done to the Word of God when, in the same sermon, an equal or longer time is spent on pardons than on the words of the gospel.

THIRD MAN: Would I could understand Latin! I should like to read for myself this Word of God that he holds so high.

SECOND STUDENT (continuing to translate): The true treasure of the church is the holy gospel of the glory and the grace of God.

(As crowd slowly disbands, NARRATOR steps forward and orgatron stops.)

NARRATOR: Yes, Innocent III, that is the true treasure of the church, the holy gospel of the glory and the grace of God. You, who said you had nor silver nor gold, spoke true words and sad. All you had was copper, and copper was all you gave to the people.

Three years after this incident of the ninety-five theses, in the same city, at nine o'clock on the morning of December 10th, Martin Luther again walked down the streets with a

packet of papers. This time they were the Pope's bull excommunicating Luther himself from the church, and some ancient writings on which the claims of the courts of Rome are founded, but which are now known and declared to be forgeries. With him was a procession of several hundred students. The procession moved out from the city where a fire had been prepared. There Luther burned in public these decretals and writings.

(The above is simultaneously enacted, even to the actual burning of the books. Orgatron gives background. As he commits the papers to the flames, LUTHER speaks.)

LUTHER: As thou, O Pope, hast vexed the Holy One of the Lord, may the eternal fire vex thee.

(LUTHER leaves. Students sing Te Deum while they watch the fire. As they conclude, the NARRATOR comes forward. The students march off as he begins.)

NARRATOR: Thus, during the glorious days of the Reformation, there were being committed to the fires of destruction, literally and figuratively, the extra-Biblical bonds that had bound the intellects and enslaved the hearts of men and women for years, yea, centuries. After Luther came Calvin, Zwingli, and others, who opened to the world the magnificent truths contained in this Word of God, so long neglected. But if these attacks upon the authority of the Bible, direct and indirect, were met by the able counter-attacks of the Reformers, the field was not won permanently. The new Reformed or Protestant churches had other attacks to meet in years to come. In Germany, in England, in France, during the next centuries, men were developing philosophies that were to influence the thoughts of mankind for many decades. These philosophies include Rationalism and Deism. Among their exponents were names such as Hume, Edward Herbert, Montaigne, Carlyle, and Voltaire. Much they differed, but some things they had in common. Theirs was a philosophy that denied revelation. All truth, they held, was acquired from man's reasoning.

Voltaire, although not the greatest thinker of the group, is one of the best known. Since he denied revelation, Voltaire discredited the Bible. Indeed, the story is told that he once declared confidently that the Bible, a hundred years after his day, would not be found save as an antiquarian curiosity. Voltaire died May 30, 1778. How would he react could he know that in the very building where he had made this bold assertion, now over a hundred and fifty years after his death, Bibles do exist, and are, indeed, being sold to an eager public!

Not so easily is God's Word swept away! "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled".

This rationalism of Voltaire and others was adopted in various forms by leaders in the church itself, and it leavened preaching and thinking. It was made a rule for the interpretation of Scripture and finally for judging the validity and value of the teachings of Scripture. Even after this passing fashion of philosophy had disappeared in England and France, its imprint was retained in German theology.

Was this attack met? God will not suffer His Word to be left without a champion. There were D'Aubigne, Joseph Butler, William Paley, Johanne Albrecht Bengel, and, not the least among them, Bishop Whately. This English bishop of the nineteenth century published among other works an ingenious tract called "Historic Doubts Relative to Napoleon Bonaparte". So far had the rationalists gone in their insistence that reason be the sole criterion of truth, that they were claiming that Jesus Christ had never lived. Bishop Whately, using their own arguments against the historical existence of Christ, proved in this tract that Napoleon, then very much alive—to the dismay of the English—was not an historical figure, rather a creation of propagandists. Whately's tract ran something like this:

(Orgatron plays softly and briefly while OBJECTOR and WHATELY enter, talking vigorously. The OBJECTOR is dressed as a layman, while WHATELY's gown is white, with a red cross across his breast. NARRATOR moves back. Orgatron stops as they speak.)

OBJECTOR: Of course Napoleon is alive. British soldiers have been wounded fighting him.

WHATELY: British soldiers have

been wounded fighting someone, but how do they know it was Napoleon?

OBJECTOR: The newspapers tell about him.

WHATELY: How do the newspapers know?

OBJECTOR: Are we to suppose that the newspapers are all lying?

WHATELY: No, not at all. One may be lying and the others may be fooled.

OBJECTOR: Why should any newspaper wish to make up such a story?

WHATELY: Simple enough; to raise the taxes. If the English people believe there is a real Napoleon in France who seeks to destroy their country, they will be willing to pay more money for the army and navy, and the government will get the money.

OBJECTOR: But Napoleon was seen in a cocked hat and a uniform standing on a ship off the coast of Plymouth.

WHATELY: To be sure someone was seen in a cocked hat and a uniform standing in a ship off the coast of Plymouth, but who was close enough to know who was in a cocked hat and uniform?

NARRATOR: Just after the appearance of Whately's tract, the newspapers came out with the statement that Napoleon was dead. This was the Bishop's reply to that news:

WHATELY: See, I killed him. They were afraid I was going to puncture their story. They have saved themselves by saying that he is dead, instead of admitting that he never was alive.

(WHATELY, AND OBJECTOR looking somewhat beaten, go out, while NARRATOR continues.)

NARRATOR: Through his clever trick of turning the tables on the skeptics, Whately showed the fallacy of the arguments against the historical existence of Christ. Likewise, by other methods, defenders of the truth of the witness of Scripture met the attacks of the rationalists and deists.

It is from Germany that we select another thrust at the Scriptures. This is the attack of the so-called higher critics. Here the names are Strauss, Wellhausen, Julicher, Eichhorn—all avowed unbelievers in a supernatural revelation. These men were applying rationalism specifically to the Bible. This Book, they said, was not an authoritative historical document.

Also from Germany came the

strongest defender of the historicity of the Scriptures, Ernest Wilhelm Hengstenberg, doctor and professor of theology in Berlin. Hengstenberg was known, in England as well as on the continent, as the enemy of all compromise and as the acknowledged defender of the documents of Scripture. His influence was felt through his teaching, his writings, and his connection with a newspaper known as the *Evangelical Church Gazette*. However, in a more personal way his influence was felt through the informal gatherings where the cultured of church and state enjoyed the hospitality of this kindly gentleman and his wife, a lady of high birth and connections. Their home, as well, was open every day to small groups of students from the university. Let us imagine that we are in the house of Hengstenberg when a group of his students call for an informal chat. As we enter there are two students present, one being the American theologian, then studying under Hengstenberg, Charles Hodge.

(Orgatron plays while HENGSTENBERG and HAVERNICK and HODGE enter and until they are seated at the table. HENGSTENBERG carries a Bible.)

HAVERNICK: What about Strauss, Herr Hengstenberg? You mentioned him but briefly today in your lecture.

HODGE: Yes, exactly what is his position regarding the authority of the Bible?

HENGSTENBERG: Friedrich Strauss is a most vicious critic of the Scriptures. He, although he is learned and acute, is arbitrary and irreverent in his criticism. His book, *Leben Jesu*, presents the life of Jesus recorded in the four Gospels as a mere mythical dream!

HAVERNICK: A mythical dream? What is his basis for such a proposition?

HENGSTENBERG: Strauss, like all rationalistic critics, denies supernaturalism. Since miracles cannot happen, the Bible must be fallacious. However, the Bible must be explained somehow, so Strauss manufactures this explanation: the Scriptures were not genuine works of the apostles.

HODGE: Does he say that the writers intentionally told falsehoods, when they recorded the stories in the Gospels?

HENGSTENBERG: No, he says there was not fraudulent intent, but rather, these falsehoods were unconsciously recorded. You see, he claims that the

Messianic prophecies and Messianic hope of the first century Jews opened their minds to believe anything that might appear to be fulfilled prophecy. Once Jesus was regarded as the Messiah, the Old Testament prophetic utterances were quickly applied to Him. Soon He was surrounded by a great deal not actually historical.

HAVERNICK (*shaking his head and looking incredulous*): What a position to take!

HODGE: Does Strauss have any argument worthy of our attention?

HENGSTENBERG (*rising*): The only

attention we should direct toward him is that of condemnation. The Bible is the Word of God. (*He holds up the Bible in his hand.*) It contains not falsehood, but truth. The Bible is absolutely supreme. Strauss and his cohorts illustrate in their views the moral depravity of the human heart and its hostility to truth and righteousness. God has promised to inflict wrath upon such as insult His Word!

(*Orgatron plays as they go out.*)

(*To Be Concluded*)

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

AMONG whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest" (Eph. 2:3). Paul has no illusions about the spiritual history of believers, and doesn't seek to cover up the mire from which they have been digged. And he doesn't hesitate to include himself among the other Jews as Christians who are saved by the unmerited favor of almighty God. The "we" unquestionably refers to Paul and all the Jewish Christians associated with him. The contrast in verses 1 and 2 with the "we" of verse 3 is between the Gentile Christians of Ephesus and the Jewish Christians where Paul is writing this letter, in prison in Rome. It was not that the Ephesian Christians, whose condition Paul described in verses 1 and 2, were so exceptionally bad, or that the Gentiles as heathen were so much worse than the Jews that they and not the Jews were dead in trespasses and sins; all, even the best of the Jews, were in the same helpless and hopeless condition—dead in trespasses and sins. As Hodge says, "There is no essential difference as to the way in which different communities or individuals manifest the depravity common to them all. There is very great difference as to the degree and the grossness of such manifestations, but in all, the two comprehensive forms under which the corruption of our nature reveals itself, 'the desires of the flesh and of the mind', are clearly exhibited".

Whether we like it or not, the fact of the matter is that all men, in their natural state, before conversion, live "carnal lives". That is, self is the center of all their aims and purposes. With some it is the desires of the flesh that are uppermost, while with others, though these may be kept in reasonable control, it is the desires of the mind that govern the natural man. Such desires may be very subtle and even respectable, but they are nevertheless desires that center around "me and mine". Nor is this surprising. What else is there to live for, when a man is in rebellion against God or indifferent to Him and His concerns? "Living for the good of mankind" is a very fine-sounding phrase, but unless one is convinced that one's own welfare is bound up with the welfare of mankind, such an aim is not a very compelling motive in life when one is indifferent to God.

Now in speaking of the "lusts of the flesh", Paul is not regarding the flesh as the seat of evil in itself. The flesh, or "sarx" as the Greek has it, is the word which Paul uses for the whole of our sinful human nature. It is human nature under sin, opposed to the Spirit of God. In the second use of "flesh" in this verse, the word has a more restricted meaning, for the specific sensuous evil desires are contrasted with the evil desires of the intellect or mind. The word "desires" really means "commands" of the flesh and of the mind. That is, one's actions are governed by the commands of the

senses or by the commands of the intellect, neither of which are in submission to the Spirit of God. The ego, or soul, is responsible in both instances for the evil acts.

"And were by nature children of wrath". This is a particular Hebrew idiom meaning "the objects of wrath", referring to the deserved punishment and displeasure of God for those who are in rebellion against His gracious control. This is the way and condition in which they are born, not referring to human nature as such apart from the curse of sin under which it rests from birth. As Hodge says, "We did not become the children of wrath, but were already such as we were born". "Men are born in a state of condemnation". It is in this fact that we see the necessity for God's regeneration. Unless God's Holy Spirit regenerates infants who die in infancy, they will be lost, for they are "by nature, children of wrath", subject to the wrath and condemnation of God unless He graciously regenerates and saves them. We who believe in the covenant theology believe that God's Holy Spirit regenerates all believer's children who die in infancy, for "the promise is to you and to your children". By inference we also have hope that God's Holy Spirit regenerates the children of unbelievers who die in infancy, but there is no teaching of Scripture on the subject. Logically one who insists that only those are regenerated who exercise faith in Christ ought to hold that children who die in infancy are lost, for not one of them can exercise faith in Christ, and they are "by nature children of wrath", born in sin. Thank God, our God is an omnipotent God, and God the Holy Spirit works when, where, and how He wills in graciously regenerating the elect, though of course in adults such regeneration is usually immediately followed by the gift of faith in Christ as He is freely offered in the gospel.

"Even as the rest". To make it perfectly clear that all, both Jews and Gentiles, are alike children of wrath, Paul adds these words to his statement about the Jewish Christians, including himself. The Jews have no grounds for boasting over the Gentiles, and the Gentiles have no reason to lord it over the Jews. Both alike are children of wrath, and both are saved only by the grace of God.

2. THE WORKING OF GOD'S GRACE (2:4-10).

(a) *God's grace has made us Christians alive* (2:4, 5).

"But God, being rich in mercy, for his great love wherewith he loved us" (2:4). Light is not greatly appreciated unless it is in contrast to shade, and the marvels of our salvation can only be realized when it is set over thus sharply against the background of the wickedness of the human race. A person who is snatched back just in time from plunging headlong over a precipice into a deep abyss, during the blackness of the night, may not realize how great has been his delivery until daylight reveals the depths of the abyss from which he was snatched just in the nick of time. Christians never properly can give thanks to God for His unspeakable gift until they are made to realize how hopeless and helpless they were when God's great mercy made them alive in Christ Jesus. "Being rich in mercy" means because He is rich in mercy. Pity is the feeling that the American may have for the Greeks who are dying of starvation in Athens, though there is little that we can do about it to prevent their death because we have little power to use in their behalf. Mercy, however, implies not only the subjective feeling of pity for the pitiable, but the power to do something about it, and the exercise of that power in behalf of those who are the objects of pity. But when it comes to succoring those who are "dead in trespasses and sins", "children of wrath", they are beyond human help or mercy. Only God, the great Judge of all the earth, can do anything for them, for they are past human help.

So in this verse the apostle turns from the contemplation of man to the only source of help, God, who has the power to help and who really has exercised that power in mercy to condemned sinners. God is not niggardly in the exercise of His merciful power. He is "rich in mercy"! He is a plutocrat in mercy! We never will know the abundance of that mercy until we join the hosts of the redeemed in glory and see the countless millions of those whom God has chosen to salvation. Not the least of those hosts will be redeemed multitudes of regenerated children who died before they reached the age of accountability. I don't believe that they will remain children through the ages. I believe that they will grow in mind and in the knowledge of their Redeemer through the

ages, and that they, like redeemed adults, will be capable of enjoying God throughout eternity. So great is God's mercy to undeserving sinners.

The cause of the exercise of this mercy is the "great love wherewith he loved us". Mercy can be shown by a judge who despises the criminal who

is before him in court; but God not only is merciful, He also loves us. You can't love people in the mass. Love is an individual matter to individuals as such. Every one of the redeemed is the object of God's particular love to him as an individual. That is why He saved us.

Ways of Walking

A Meditation on Philippians 3:16-4:3

By the REV. BURTON L. GODDARD

YOU'VE been going around with Bob this summer", remarked a young man to his friend, after returning from a summer's absence. "How did you know that?" his friend replied. The answer was searching: "You walk like him!"

One's walk is all-important and as the word is frequently used in the Bible in the wider sense of one's manner of life, it is still more important. It is the index to many things. A man's walk is often the key to his thoughts. It betrays hidden desires. It reveals disguised loyalties. It advertises his strength and weaknesses. It makes manifest his faith or unbelief.

In the central portion of the third chapter of Philippians, Paul likens the Christian life to a race and emphasizes the need for pressing on toward the goal and the victor's crown. With the sixteenth verse, however, he changes the figure to that of the Christian's walk, and it becomes evident that not all those in the church at Philippi are walking in ways well-pleasing to Paul and to his God.

A Shameful Walk

It seems that there were some in this Macedonian church who professed to be Christians and yet were unconcerned about living a godly life. There were many in the church who cherished sin in their lives even though it had nailed the Lord Jesus to the cross and brought about the awful separation of the Son from the Father, so that He cried out, "My God, my God, why hast thou forsaken me?" They taught and practiced the damnable doctrine that, when Christ died on the cross, He put an

end to sin, making it no longer necessary for one who professed to be united with Christ by faith to fight against sin. Christianity was used by them as a cloak to justify their shameful conduct.

That their God was not Paul's God was evident, for Paul's God had said, "Ye shall therefore be holy, for I am holy". They were pagans in Christian dress. Their religion was not different from that of the pagan who said, "I sacrifice to no one but myself; not to the gods, but to this my belly, the greatest of the gods".

Nor is the Christian church in our day free from those who fall into like error. We emphasize the simplicity of the gospel. We tell men that they are saved by faith in Christ, not by the purity or goodness of the lives they live or the works they do. Some pervert this truth. They disregard the sixth chapter of Romans and the countless other exhortations of Scripture to keep God's commandments and follow after holiness. They call themselves Christians, but deny Christ by their lives of sin.

Christianity does indeed teach that salvation is "by grace" and "through faith", but it never countenances indulgence in sin of any kind. Are you a Christian? Then keep yourself separate from sin! The only way you can demonstrate to others that you are saved is by living a clean, pure, godly life in which sin is put down. Without true holiness no one shall ever see the Lord!

Surely Paul must have been grieved in heart as he reminded the Philippians of the shameful walk of some of their number: "Many walk . . . enemies of the cross of Christ: Whose

end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things".

A Foolish Walk

Paul went on to speak of two individuals in the church whose walk was characterized by the utmost folly. They were among the women of the church, and bore the names Euodia and Syntyche.

Real Christians, they had done much service for the Lord. Then some petty quarrel, probably occasioned by jealousy, had ruined their testimony. How their lack of love must have disrupted both the peace and the witness of the infant church in the Macedonian city! And do you not sense Paul's burden of spirit as you read again his words: "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord"?

Do you find it hard at times to get along with some of your fellow-Christians? The experience is common to most of us. But let not our manner of walk be like that of Euodia and Syntyche. Let us pray for grace to bear all things, believe all things, hope all things, endure all things. If we have true Christian love in our hearts, we will be of the same humble mind as was Christ and will be able to forgive and love offenders even when they are foolish, envious and resentful.

Will you not pray for God's enabling grace to this end?

A True Walk

In contrast to the false walk of certain of their number, Paul called upon the members of the Philippian church to pattern their lives after his own, saying, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example".

Do you think Paul egotistical for saying in effect to his readers, "If you want to live aright, imitate me"? Such was not the case. There is not the slightest suggestion of haughty self-confidence in his words.

Paul knew that the principles according to which he sought to mold his life were true to divine revelation. He knew that they were worthy of being adopted by others. As they came to expression, they provided a concrete example of right living. So diligently did Paul apply himself to following the Christian walk outlined

in God's Word that subsequent history has produced no Christian example which can surpass that set by him. Realizing that others might grow spiritually by imitating his walk and that of Timothy and others who ministered with him in the gospel, he humbly encourages the Philippians so to do.

Would you make your walk of life acceptable unto God? Guard against such shameful lust as that of the numerous offenders at Philippi and keep yourself from such jealousy as that of Euodia and Syntyche. Study

The Christmas Book List

THESE five books, available to subscribers at special discounts during December and January, will save you money on your purchases for Christmas gifts. Among them are several of last year's best sellers. Remember to send your Christmas order now, for mails are uncertain and we cannot guarantee pre-Christmas delivery of late orders.

THE CHILD'S STORY BIBLE, by Catherine Vos. This beautiful one-volume edition of Mrs. Vos' classic for children from six to sixty should be in the home of every covenant child. Subscribers' price, \$2.25 (regular price, \$3).

THE CHRISTIAN FAITH IN THE MODERN WORLD, by J. Gresham Machen. Only a few copies of this well-known series of radio addresses are still available. This may be your last opportunity to secure a copy. Subscribers' price, \$1.60 (regular price, \$2).

SERMONS ON THE APOSTLES' CREED, edited by Henry J. Kuiper. Twenty-two sermons by Reformed and Christian Reformed ministers on the great verities expressed in the Apostles' Creed. Subscribers' price, \$1.60 (regular price, \$2).

THE BASIS OF MILLENNIAL FAITH, by Floyd E. Hamilton. The new book on amillennialism by the well-known missionary and Orthodox Presbyterian minister. Subscribers' price, 80c (regular price, \$1).

THE REFORMED DOCTRINE OF PREDESTINATION, by Loraine Boettner. Besides presenting an exhaustive treatise on the theme of predestination, this book gives a scholarly picture of the entire Reformed Faith. Subscribers' price, \$1.20 (regular price, \$1.50).

prayerfully the godly life of Paul and petition the Heavenly Father for grace to live such a life. But above all learn of Him after whom Paul's own life was patterned, our blessed Saviour, who never once yielded to sin. He alone is the perfect example, and the Holy Spirit whom He has sent is alone able to make your life holy and pure and acceptable unto God.

Are you concerned about the nature of your walk? Then pray that God's Spirit may daily sanctify and transform your life more and more into the likeness of Paul and beyond that to the image of Paul's beloved Lord, the sinless Son of God.

Notes on Archaeology

WHEN Samuel at Mizpah sought to bring about repentance upon the part of Israel, he urged the nation to put away its "strange gods and Ashtaroth" from its midst (I Samuel 7:3). The people obeyed his injunctions and repented. What, however, were the ashtaroth which hindered the Israelites from the true service of Jehovah?

It has been thought that the ashtaroth were sacred poles which were used in the Canaanitish cult. Now, however, archaeology seems to have provided the correct answer. The ashtaroth which are mentioned in the Bible were probably emblems of deities, goddesses. From the tablets discovered at Ras Schamra it has been learned that the goddess, known as Athirat of the Sea, was a consort of the chief god 'El.

In the Ras Schamra texts the goddess Asherah or Athirat appears as an utterly vile person, whose primary function seems to have been sexual. She is referred to as Possessor or Creatress of the gods, and she was also a sacred prostitute. It was said of Asherah that she was ordered by 'El to give birth to monsters, which became ferocious creatures.

The sacred prostitution which played so prominent a part in Canaanitish religion was a dangerous obstacle to Israelitish devotion to the true God. Hence, Samuel's stern command to put away the ashtaroth. The more we understand the ancient mythology of Canaan, the greater appears the work of Samuel as a true prophet of Jehovah.

—EDWARD J. YOUNG

The Presbyterian Guardian

EDITORIAL

Thanksgiving and Repentance

IN TIME of war it is more than ordinarily difficult to be thankful. The suggestion has been made that the time-honored American tradition of an annual day of thanksgiving had better be shelved for the duration. And yet it would not be at all difficult to draw up a long list of blessings for which we, the people of these United States, may well praise God on the twenty-sixth day of November in this year of our Lord 1942.

To name but a few of our blessings: we still have an abundance of food; our cities have not been bombed; to the present time—God alone knows what the future will bring—our losses in men have been small indeed when compared with the losses suffered by several other nations; in spite of wartime restrictions we still enjoy a large measure of liberty; and, whatever one's politics may be, it can hardly be denied that the recent election gave striking evidence that the processes of democracy are still functioning among us. In a word, we are highly favored above the peoples of many other lands.

There is a less obvious but even more abundant cause for gratitude to which we do well to give heed. It was pointedly expressed by Jeremiah in his Lamentations (3:22): "It is of Jehovah's mercies that we are not consumed".

That these words of the weeping prophet of Judah state a far more abundant cause for gratitude than the blessings enumerated above is not difficult to see. When we compare our present state with the sorry plight of almost all European countries, the difference is great indeed. But when we compare our present state with what we have deserved, the difference is incomparably greater. Not only are we deserving of all the misery which is rampant

on the European continent today; we have deserved nothing short of utter and complete destruction. How unbelievably merciful to us is God!

We have spurned the law of God. God's holy name is used in vain by women as well as men, by army officers as well as privates. Profanity gushes forth from the lips of the drunkard in the gutter and a candidate for the presidency of the United States on the public platform. God's holy day is desecrated as never before in our history. When our President assured us at the close of the prohibition era that the old-fashioned saloon would not return, he was right, for the modern tap-room, frequented by both sexes, is in many instances twofold more a child of hell. The sacred marriage relationship is violated unblushingly in the supposedly best families of the land. Vice abounds in the vicinity of soldiers' camps and navy yards, and those in authority wink at it. And all the time we keep prating, "God bless America". Woe unto us hypocrites!

Be not deceived. God is not mocked. What a nation sows it shall reap. The people that sows to the flesh shall of the flesh reap corruption. In indignation the righteous God has lifted up His chastening rod and brought it down upon us. He who decreed in the beginning that the wages of sin would be death has begun to mete out that penalty to us. War, awful war, came to us. The call to arms was sounded. Homes were broken up. Ships were sunk. Men disappeared until the day when the sea shall give up its dead. The flower of our youth has begun to fall by the sword, machine gun and shrapnel. What is our response? Do we like Ephraim of old bemoan ourselves: "Thou has chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned, for thou art the Lord my God"? Are we sighing: "Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded"? Alas, instead the words of the prophet apply to us: "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they

have refused to return". Worse even than that, instead of humbling ourselves we lift up our hearts in pride and our voices in boasting that our wealth, our industry, our manpower and our strategy will get us victory. We defy heaven and so deserve to be cast down unto hell.

Ah, says someone, but after all we are a Christian nation. Would to God that were true! Right here we come face to face with our most heinous national sin. The founders of this nation were indeed in large part Christians. The foundations which they laid were by and large Christian. The heritage which they left us their children was in goodly measure Christian. But we have spurned that heritage and destroyed those foundations. The Bible, the corner-stone of Christianity, we have rejected. The God of the Bible we have scorned. The Christ of the Bible we have robbed of His deity, and His atoning blood we have trodden under foot. Christianity has been stoned in our streets, and churches that call themselves by the name of Christ have not merely stood by in silence, but have gladly taken care of the clothes of those who cast the stones, yea, have themselves eagerly taken part in the stoning. The dechristianization of the American people has been in process for a long time. In recent decades it has progressed apace. Today it is dangerously near to completion. The epithet *pagan* describes us more accurately than does the adjective *Christian*. To be sure, we like to retain the Christian name, but nominal Christianity is hypocrisy. Certainly, we still hold to many Christian forms, but formal Christianity is a sham. And most assuredly, we would cling tooth and nail to such products of Christianity as civil and religious freedom at home and law and order in international relationships. We would give our very lives for these. But do we not realize that the nation which spurns Christianity itself cannot long enjoy its benefits? We desire the fruits of Christ's labors, but the Christ Himself we once more crucify.

What mercy that we are not consumed! What inestimable mercy that we are not destroyed! The long-suffering of God to usward far surpasses comprehension.

May God forbid that on Thanks-

giving day of this year we, the people of America, should strut to our places of worship to thank God, after the manner of the Pharisee, that we are better and stronger than other peoples and to vaunt our national virtues and boundless resources.

On the contrary, may we repair to our places of worship with bowed heads and in the spirit of the pub-

lican who dared not so much as lift up his eyes unto heaven, but smote his breast and cried: "God, be merciful to me a sinner!"

Then we shall be in the proper mood to give thanks. For the deeper our sense of sin and guilt and worthiness of ruin, the more profound will be our gratitude to God for His mercies.

—R. B. K.

Today in the Religious World

By THOMAS R. BIRCH

A Congressional Bow to Religion

WE ARE encouraged by the fact that, a few days before the national election, Congressman William E. Hess of the Second Ohio District came out strongly in favor of religion. Specifically, he favored injecting it into the declarations of the leaders of the nation in this time of crisis. "Total absence of any religious note in the patriotic utterances of our national leaders" was lamented by Congressman Hess, who added that "in all our past wars, religion has been a source of strength and courage to the nation, but in this one, so far, we seem to be depending upon a materialistic concept of life. I think this is a mistake, because this fight is going to be hard, and in hard battles men find they need something more than materialistic considerations and juke-box music to inspire them". We wish that many more of our national leaders sympathized with Congressman Hess. We recognize the fact that his statement seems motivated by something less than true Christian zeal and lays its emphasis strongly upon the practical advantages to morale that could be obtained by the judicious use of religion, but nevertheless we are cheered by even this crumb of consideration.

Quisling Bans Luther

Premier Vidkun Quisling, Norwegian puppet ruler for the Nazis, has forbidden Norwegian congregations to sing the traditional Luther hymn, "A Mighty Fortress Is Our God", because it contains the words, "And were the world with devils filled, all watching to devour us". Quisling, you see, is beginning to be chased by the little men; he is beginning to see ghosts behind doors, and to hear the

things that go bump in the night. He has been told by the leprechauns that Norwegian church-goers are interpreting the lines as referring to the Nazis. We expect soon to hear that he is governing Norway from under the parlor rug.

Meanwhile Bishop Eivind Berggrav, imprisoned primate of Norway, has started work on a translation of the New Testament into modern Norwegian. Although he is under strict surveillance at his country home near Oslo, which is surrounded by barbed wire and guarded by fourteen Quisling policemen, Berggrav is complacently setting about the gigantic task of a new translation. Dramatically, he has begun with the prison epistles of Paul.

More Typewriter Strategists

Nine hundred and eleven Protestant clergymen have signed a petition calling for the opening of a "new Western front" through the "Fascist spokes" of Spain and Vichy France. The petition was sponsored by Kenneth Leslie, editor of *The Protestant*. "If the United Nations are to win this war", said the petition, "it must be carried into the German hub of the Axis through these Fascist spokes and carried today when Germany is locked in battle with the Soviets. This attack—opening a Western front—has been requested of us by our sorely pressed and decimated Russian ally. If we hesitate and disaster overtakes us, we must blame only ourselves".

Among those who signed the petition were Bishop James Cannon, Jr., Richmond, Va.; Bishop U. V. W. Darlington, Methodist Bishop of West Virginia, Huntington, W. Va.; Dr. Frederick May Eliot, President of the American Unitarian Association; Dr.

Frank P. Graham, President of the University of North Carolina; Dr. John A. Mackay, President of Princeton Theological Seminary; and Dr. William F. Sunday, President of the Brooklyn Federation of Churches, Brooklyn, N. Y.

In our opinion, this petition represents a self-conceited meddling for which there can be no valid excuse in wartime. Given two military experts, one a Christian and the other not, the nation would do well to heed the voice of the Christian. But given nine hundred and eleven men, most of whom have not even a bowing acquaintance with the Christianity of the Bible and none of whom could qualify in any slightest respect as military experts, and the United Nations would do well to ignore or suppress their ill-conceived petition. When President Roosevelt, one fireside ago, slapped down the "typewriter strategists", we felt that he was being smug, ill-advised, and unnecessarily harsh. But if he was answering this kind of heckling, we sympathize with him.

Sky Pilots in the Groove

"Praise the Lord and Pass the Ammunition" is the title of a song supposedly born at Pearl Harbor by a versatile chaplain who replaced a gunner shot by the Japanese. The song has sky-rocketed to popularity and can now be heard on our crystal set at any hour of the day or night. We think that the resourceful chaplain may have been both reverent and sincere when he first uttered the words. Certainly, they are strongly reminiscent of the historic "Trust in God and keep your powder dry". But in their present rendition by the nation's swing bands, they are undeniably offensive to any Christian soul. As a national violation of the third commandment, this song has no equal. In a day when America should be humbled and repentant before the chastening hand of the God she has forgotten, she profanes His name. While her towers totter and her bulwarks buckle, her icky soul puts on a zoot suit, grabs a licorice stick, and goes out of this world like any juke-box hepcat. As in Joseph Auslander's indictment of the modern poet,

"The fives of the Lord are polluted
With melodies tickled and tooted
Out of the stops that once fluted
Tall silver songs for King Saul."

God bless America? Rather, let us first pray, God save America!

Japanese Propaganda

The Office of War Information in Washington has reported that the Japanese are now using religious propaganda in an attempt to win over the Filipinos in the Japanese-occupied Philippine Islands. A Japanese propagandist who recently returned from the islands boasted over the Tokyo radio that he had used the religious appeal that Japan had representation at the Vatican.

"But", continues the OWI report, "belying the Japanese propaganda line that the Filipinos will be accepted as partners, the Tokyo radio complained to a Japanese audience, 'The enemy, especially the Catholics, have made Christians of the Filipino people. They were taught a cheap kind of materialism and are interested only in outward appearance. They are a lazy lot and do not care to work.'"

For sheer outrageousness, however, we have yet to hear the equal of a Tokyo broadcast to the Japanese empire, recorded last month in Washington. Declaring that other nations are led by men, such as presidents or kings, the commentator added that "only Japan has a god at its head". "Japan", he said, "is a nation made by the gods—thus the feeling of God is seen in Japan. As the Meiji Emperor has said, Japan is God's country. Japan is the greatest of nations. Japan is a mother nation, and those who are born in this nation have been born of God. They were not born for man, but for the emperor. We are thus living for the emperor, and are different absolutely from people of other nations. The emperor is the highest 'person' in the world and we are the greatest people in the world".

So sorry. Excuse please, but honorable commentator off beam.

Federal Court Ignores Supreme Court

In a ruling directly contrary to that handed down by the United States Supreme Court in a similar case, a three-judge federal court in Charleston, W. Va., has enjoined the West Virginia Board of Education from requiring the flag salute of children of the Jehovah's Witnesses sect and all others having conscientious religious scruples against saluting the flag.

Passing on a test case brought by three Union district residents in be-

Invocation

By Ruling Elder H. PERCIVAL ALLEN

Lord God, Who once beheld a world
Where virgin mountains stood
And listened to the singing stars
And saw that it was good,

Look now in mercy on that world—
Its breathless beauty torn,
The ravished valleys filled with dead,
The crimsoned seas forlorn.

The glory of Thine altar dies,
Crushed by apostate hands;
While evil like a pestilence
Sweeps through the aching lands.

Yet now to those who seek Thy face
In penitence and pain,
Lord, grant the knowledge of Thyself,
And make us strong again.

half of themselves and other Jehovah's Witnesses, the court held that the board's flag salute regulation was a violation of the rights of religious liberty as guaranteed by the first and fourteenth amendments of the Constitution.

A majority of the United States Supreme Court previously took an opposite view in the case of the Minersville, Pa., school district versus Gobitis. That case involved the right of school authorities to expel the children of Walter Gobitis from school for failure to salute the flag. Appeal was taken to the Supreme Court in that case after both Federal District and Circuit Courts in Pennsylvania had held the school regulation unconstitutional.

Noting that four members of the Supreme Court which passed the Gobitis case had since stated publicly that the decision was unsound, and that not all of the judges who concurred in the opinion were still on the bench, Judge Parker, in a written opinion on the Charleston case, concurred in by his associates, stated:

"Under such circumstances and believing as we do that the flag salute here required is violative of religious liberty when required of persons holding the religious views of the plaintiffs, we feel that we would be recreant to our duty as judges if through blind following of a decision which the Supreme Court itself has thus impaired as an authority, we should deny

protection to rights which we regard among the most sacred of those protected by constitutional guarantees".

Making no attempt to determine the reasonableness of the plaintiffs' views, the opinion of the three-judge court added:

"Courts have nothing to do with determining the reasonableness of the belief. That is necessarily a matter of individual conscience.

"For courts to attempt to distinguish between religious beliefs or practices on the ground that they are reasonable or unreasonable would be for them to embark upon a hopeless undertaking and one which would inevitably result in the end of religious liberty".

In the Armed Forces

ADDITIONS and changes of address in the list of men in the armed forces are given below. These men would appreciate hearing from readers of the GUARDIAN at any time, and a Christmas greeting would bring cheer to men far from home.

From Mediator Church, Philadelphia:
George H. Eckardt, U.S.N.R., N.R.M.S.,
U. S. Naval Academy, Annapolis, Md.

Pvt. Herbert C. Mayson, Co. B., 106th
Med. Btn., A.P.O. 31, Camp Shelby,
Miss.

Pvt. Eugene Soltner, Co. B., 2nd Btn.,
1st Pl., Eng. Res. Training Center, Fort
Belvoir, Va.

From Faith Church, Wilton, North
Dakota:

Curtis Balcom, Amphibian Tr. Base,
Barrack 8, Little Creek, Va.

From Faith Church Pittsgrove, N. J.:
Private Aaron Botbyl, T952, Company
A, 13th Q.M.T.R., Camp Lee, Va.

P.F.C. George Botbyl, ASN 32069121,
6k, 34th Infantry, A.P.O. 957, San
Francisco, California.

From Hamill Church, Hamill, South
Dakota:

P.F.C. Blaine C. Fenenga, Co. F., 46th
Eng. Reg., A.P.O. 916, c/o Postmaster,
San Francisco, Cal.

Corp. Wilmer N. Jones, A.S.N.
37147133, Co. C, 636 T.D. Bn., Camp
Edwards, Mass.

Pvt. Keith L. Lentz, Troop E, 102
Cavalry, A.P.O. 813, c/o Postmaster, New
York, New York.

Edward A. Kulbel, Coast Guard, North
Head, Wash.

Pvt. Bernard L. Martin, 37152144,
Btry. B., 89th F.A. Bn., A.P.O. 25, c/o
Postmaster, San Francisco, Cal.

John Eric Wickstrom, H.A. 1/c, U. S. Marine Corps Base, Main Dispensary, Ward No. 1, San Diego, Cal.

Pvt. Charles Baker, A.T. Co. 359th Inf. U.S.A., Camp Barclay, Texas.

Pvt. Thurlow Fenenga, Sqd. A, 6th Station Complement, Duncan Field, San Antonio, Texas.

Pvt. Robert Snethen, Co. B., 926 Sig. Bn., A.S.C., c/o Postmaster, Leesville, La.

Pvt. Lynus Carlson, Co. C. Postal Bn. U.S.A., Hotel Breslin, Broadway and 29th Street, New York, N. Y.

Japan's Holy War and Sacred Campaign

(Concluded From Page 322)

when it is placed before the people. The next is Jinja Sampai, or the bowing in worship before any Shinto shrine. After this comes Yohai or the worship from a distance of the Sun Goddess and the imperial palace and all it contains. All this is holy. Lastly, Ijin Suhai, or the worship of deified men in their respective shrines. Such men are former Emperor Meiji, Admiral Togo and General Nogi.

"No Japanese can refuse to do these Shinto practices and expect to escape the punishment which such lawlessness brings.

"We have decided that 'unless Christianity amalgamates with State Shinto, as Buddhism did when it entered Japan in the sixth century A.D., it cannot exist in the Japanese Empire'. 'Christianity is absolutely incompatible with the national structure of Japan'. This is the decree of the Black Dragon Society of Japan and is the opinion of all our cabinet members. We have noticed that Christianity teaches individualism and we cannot tolerate such a doctrine.

"To ask loyal Japanese to pray for our emperor, as stated in the Christians' Bible in I Timothy 2:2, is blasphemy. 'Our emperor is the holiest of the holy'. 'He is the god-man the same as Jesus Christ is the god-man'. He needs no prayers from Christians. The Bible's exhortation must not be heeded by Christians and will not be tolerated by the Japanese government. We are determined to exterminate orthodox Christianity throughout our empire.

"The Bible, with its message of love and of one God only, does not coincide with our idea of God and the character of His being. The

doctrine of the fall and apostasy of man appears absurd to the Japanese. No such doctrine can be found in Shinto theology, and there is no enmity between our Shinto deities and our Japanese people. The doctrine of an eternal hell, which teaching was brought by the first missionaries to our country, is a doctrine which we Japanese detest.

"The new religion bill which became effective in April, 1941, rules out foreign missionaries from teaching any 'thought subjects'. The work of foreign missionaries is over in our empire. Their teaching will never be tolerated again".

The foregoing statements depict the way Japanese both in government and private life have expressed themselves. Their conceit and egoism knows no bounds. They suffer from an inferiority complex that manifests itself in a superiority complex.

In their determination to crush everything American, Christianity is included. They plan to close all of our churches in America and substitute for them their idolatrous Shinto shrines. If Americans will not comply willingly, then torture will be used to secure their worship. Many Christians in Korea and Manchuria and some in Japan are in prison because they will not amalgamate with State Shinto and worship these idols.

We believe that Japan will lose in her war with America and Britain. The principal reason for her defeat is not just that she has defied our armies, but that she has defied the armies of the living God. We shall look for and expect this defeat. The pagan forces of the world, headed by Japan and Germany, have decreed the extinction of orthodox Christianity. We believe God will smite these pagan forces just as He has in the past. When Europe seemed on the point of being overrun by the pagan tribes from Asia, God caused their defeat.

For the present, our work in the Japanese Empire is stopped. It will never be resumed unless the whole present political structure is crushed. Germany and Japan are collections of individuals bent on the robbing of other individuals of their personal property and liberty. They are doing their robbing armed with the most

deadly of weapons. The Japanese among whom I have been living are a cruel nation of killers. From earliest infancy, children are taught to glorify the soldier and the sword or gun he carries. To die in battle is held to be the highest of human achievements. Japanese history substantiates these statements. And present-day teaching in the schools exalts the military idea to the highest pinnacle.

The question arises, Is the nation supporting the war? We answer, Yes. Practically the entire Japanese nation wants the war. There may be a small percentage who do not, but they do not count. The people have been told that they are the greatest people on earth and entitled to rule the world. They have further been told that Americans have no culture and are more or less barbarians who will sooner or later try to subjugate the Japanese. They have been promised a lot of loot and point with pride to their acquisition of Malaya, the Philippines, and the Netherlands East Indies.

America is not fighting merely the military clique of Japan, but the entire nation which is bent on destroying us absolutely. These international robbers and murderers must be overpowered.

Our weapons are our prayers to a righteous God and our arms. A bandit and murderer cannot be allowed to run loose, nor can a nation, which is simply a collection of individuals, be allowed to rob and murder law-abiding neighbors. These bandit nations must be subdued, and they will be subdued.

The question before our church is this: Will there be work carried on in Japan in the future? We answer that we expect there will be a future evangelism. Just now God has permitted the door to be closed. But we believe that it will open again. And when it does, our missionaries will return to Japan. Let us not yield to blind worry. The present world war has not just happened; somehow it will be seen to have been in God's all-wise plan.

Innumerable kindnesses were shown us all winter long by our Japanese friends, both pagan and Christian. These are precious memories and we hope to see these friends when we return. We are sorry to say that some of these Chris-

tian friends were thrown into prison, just before we left, because they refused to worship the Shinto gods, but we are glad of their unflinching loyalty. Please remember them in your prayers.

No, The Orthodox Presbyterian Church has not given up its Far Eastern evangelism, but plans to enlarge it as soon as the war is over.

The injunction of the Master is, "Occupy till I come".

the armed forces.

Calvary Church, Wildwood: The pastor, the Rev. Leslie A. Dunn, is grateful to GUARDIAN readers for their prayers and letters during the illness

Orthodox Presbyterian Church News

Presbytery of New York and New England

THE ordination and installation of Edmund P. Clowney, Jr., as pastor of the First Orthodox Presbyterian Church of New Haven, Conn., was held in conjunction with the fall meeting of presbytery. The Rev. Burton L. Goddard, moderator, presided, and the Rev. Martin J. Bohn read the Scriptures and offered prayer. The sermon was preached by the Rev. Professor John Murray, and the ordination prayer was offered by the Rev. Arthur O. Olson. The charges to the pastor and the congregation were delivered by the Rev. Professor John H. Skilton and the Rev. Bruce A. Coie.

At the sessions of presbytery, Mr. Goddard was elected moderator and the Rev. Charles E. Stanton clerk.

Second Parish Church, Portland, Maine: Church fellowship night was held on November 4th, and the offering was used to purchase testaments for the young men of the congregation now in the service of their country. On the following Sunday, stars were placed on the service flag donated by the Ladies' Aid Society. . . . In prayer meeting the pastor, the Rev. Arthur O. Olson, has begun a series of studies, entitled "A Bird's-Eye View of the New Testament".

Covenant Church, Rochester: On October 23rd the congregation joined the Memorial Church of Rochester in a Westminster Seminary program, with the Rev. Bruce F. Hunt as the speaker, and on the following Sunday the pulpit was supplied by the Rev. Edwin H. Rian. Plans have been completed for the second annual missionary conference, November 20th to 22nd; speakers will be Mr. Hunt and the Rev. Egbert W. Andrews. . . . A house-to-house canvass of the neighborhood has been conducted for prospective Sunday school members, and two week-day Bible classes for children have been formed. One class—the direct result of the summer Bible

school program—is taught by the pastor, the Rev. Peter Pascoe, and the other by Mrs. Pascoe.

Franklin Square Church, Franklin Square, New York: At a series of special evangelistic meetings addressed by the Rev. Edward L. Kellogg, attendance and offering exceeded expectations and, on the closing night, seven persons indicated their acceptance of Christ as their Saviour from sin.

Calvary Church, Schenectady: The departure of three more young men for the armed forces brings to a total of six the number from this church who are now serving their country. . . . The congregation elected a deacon last month, and has now been incorporated. . . . Two more communicant members were received on confession of faith, bringing the total communicant membership to forty-two. . . . The pastor, the Rev. Raymond M. Meiners, has had a number of opportunities to preach the gospel over the new local radio station, WSNY.

Presbytery of New Jersey

COVENANT Church, Vineland: On Sunday, October 25th, the Rev. Malcolm C. Frehn, Orthodox Presbyterian missionary to Japan, was the guest speaker both morning and evening. . . . A special supper and program for the Sunday school and vacation Bible school teachers was held recently and addressed by Dr. Lawrence B. Gilmore of Trenton, whose experience in Bible school work is well-known throughout the denomination.

Covenant Church, East Orange: Last month three new communicant members united with the church. . . . The dedication service in connection with the sixth anniversary (see THE PRESBYTERIAN GUARDIAN, October 25, 1942, page 299) was attended by friends from Morristown and Passaic as well as from the immediate neighborhood of the church. . . . Covenant Church now has five young men in

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and at the death of Mrs. Dunn. Mr. Dunn has returned to Wildwood after three weeks of vacation. At the communion service on November 1st one covenant child was baptized and two deaf persons, a man and his wife, were received into communicant membership; the three covenant children of this couple were enrolled as baptized members. . . . The Rev. Donald C. Graham of Morristown will conduct a series of special evangelistic services in Calvary Church during November.

Calvary Church, Ringoes: The quarterly fellowship supper was held on October 16th, after which an unusually large crowd heard an address by the Rev. J. Lyle Shaw and saw motion pictures of his work in Newport, Kentucky. . . . A special offering for the church mortgage fund amounted to \$284. . . . Guest speaker on November 15th was the Rev. Edwin H. Rian.

Faith Church, Pittsgrove: Both services on November 1st were addressed by the Rev. Egbert W. Andrews, returned missionary. On November 8th the pastor, the Rev. Edward B. Cooper, began a series of Sunday evening sermons on present-day false cults.

A sectional meeting of the New Jersey Missionary Presbyterial was held in Grace Church, Trenton, last month, with groups from Trenton and Ringoes in attendance. During the morning a review was conducted of the missionary biographies by the Rev. Robert S. Marsden, appearing in the *GUARDIAN*. After luncheon served by the ladies of the host church, the group heard the Rev. Bruce F. Hunt tell of his experiences in the Far East.

Presbytery of Wisconsin

OLD Stockbridge Church, Gresham: The Rev. John Davies, pastor of the church and missionary to the Stockbridge and Menominee Indians, is contemplating the purchase of a school building to be moved and used as a church. Mr. Davies also has been forced to purchase his home from his landlord in order to insure having a place to live.

The Christian Endeavor Society of the Bethel Church (unaffiliated) of Oostburg has arranged a special service on November 10th in honor of the young men in the armed forces, two of whom are now in Australia. Motion pictures of the denomination's home

missions work, recently shown by the Rev. Robert S. Marsden, were well received and several offerings given to the missions committees. Eight Bible classes for children and one for young people are conducted each week by the pastor, the Rev. Oscar Holkeboer. Ten *GUARDIAN* subscriptions were secured this month.

Presbytery of the Dakotas

THE Rev. C. A. Balcom reports that the women's missionary society met at Baldwin, North Dakota, on October 20th. Sixteen ladies were present, coming from two to twenty-five miles to attend. . . . Mr. Balcom has been attending sales of cattle and farm machinery for the purpose of distributing tracts and talking with those who gather there. He adds that two or three weeks of threshing are still a problem for the farmers, since snow and rain have made it impossible to accomplish much. . . . Mr. Balcom's son Curtis is now a chief engineer in the United States Navy.

From Hamill, South Dakota, the Rev. Melvin B. Nonhof writes that the Ladies' Aid Society held its Harvest Social early in November, at which time the members turned in the earnings of their "God's Acre" project. This is the first year that the idea has been carried out, and the members are enthusiastic about it. . . . Mr. Nonhof recently baptized two covenant children, and a group of young people is about to be received into communicant membership upon confession of faith. . . . The report of the church's monthly contributions to missions is encouraging: the church average is now 6.4 cents per member. On November 8th a special offering was taken for the building fund, to cover needed repairs to the exterior. Only two more payments remain to be made on the church property, and a building has been purchased to be used as a garage.

Presbytery of Ohio

GRACE Church, Buechel, Kentucky: This southernmost outpost of the denomination celebrated the first anniversary of its formation on October 7th, with the Rev. Marvin L. Derby of Cincinnati as guest speaker. Mr. Derby also moderated the congregational meeting, at which time sessional reports were read. It was learned that the infant church had ministered to about one hundred

persons during the first year of its existence.

Presbytery of California

FIRST Church, Long Beach: The Rev. Henry W. Coray, pastor, is preaching a series of Sunday evening messages on "The Alphabet of Bible Doctrine". . . . The schedule of the two local churches has been adjusted so that each has its own morning service of worship and a combined evening service at the newly-acquired chapel.

Westminster Church, Bend, Oregon: The sixth birthday of the church was observed with services all day on October 25th. Ninety-five were present at the morning worship service when the pastor, the Rev. Glenn R. Coie, preached on the subject, "Entrusted with the Gospel". After the service a fellowship dinner was held in the basement, and a letter was read from Chaplain A. Culver Gordon, who is leaving Fort Lawton, Seattle, for service abroad. Prayer was offered for Mr. Gordon, for the church's ten boys in the service, and for others soon to go. . . . The church has recently been redecorated and a kitchen is now being constructed.

Westminster Church, Los Angeles: The sixth anniversary of the church was celebrated on October 25th, with Dr. S. H. Sutherland, Dean of the Bible Institute of Los Angeles, speaking in the morning to a large congregation and baptizing the infant son of the pastor, the Rev. Russell D. Piper, and Mrs. Piper. At this service two communicant members were added to the rolls. Young people of five different nationalities, comprising an International Gospel Team, contributed to the evening service. . . . Mr. Piper has begun a week-night high school Bible club, and Mrs. Piper conducts a similar club for girls of junior high school age.

Presbytery of Philadelphia

EASTLAKE Church, Wilmington, Delaware: Seventy-seven women were present at the annual Missionary Tea for the women of the congregation. Mrs. Bruce F. Hunt was the speaker of the afternoon. . . . The payment of more than \$4,000 in the past eleven months is bringing the mortgage fund campaign to a successful conclusion. . . . On Armistice Day a special service of prayer was held for the nation and its soldiers. There are now twenty-five constitutents of

the congregation serving in the armed forces, two of whom are in the Solomons.

Covenant Church, Pittsburgh: Extra chairs have been purchased to accommodate the increased attendance at both church and Sunday school. . . . Recent guest speakers were the Rev. Edwin H. Rian and the Rev. Bruce F. Hunt.

Redeemer Church, Philadelphia: During October, missionary addresses of unusual interest were given by the Rev. J. Lyle Shaw and the Rev. Bruce F. Hunt. . . . The Rev. Professor Edward J. Young, Dr. Ned B. Stonehouse and the Rev. Leslie W. Sloat supplied the pulpit during an illness of the pastor, the Rev. Thomas M. Cooper.

Mediator Church and Chapel, Philadelphia: The members of the congregation worshipping at the church building on Germantown Avenue will have as their pastor Mr. John Betzold, while the Rev. James W. Price will give his full time to the work of the chapel. Each part of the work will have its own program for both children and adults.

Gethsemane Church, Philadelphia: The Rev. Samuel J. Allen, pastor, is conducting a communicants' class each Friday evening during November. . . . A member of the church, Mr. Philip Baer, is soon to go to South America as a missionary.

Knox Church, Philadelphia: The Rev. George W. Marston exchanged pulpits with the Rev. William J. McIlhenny, pastor of Emanuel Reformed Episcopal Church, for the mid-week service on November 4th. . . . A Missionary Evangelistic Conference was held from November 8th to 15th, with the Rev. Egbert W. Andrews and the Rev. Bruce F. Hunt as speakers.

Faith Church, Harrisville: Ninety-two persons attended the Rally Day of the Sunday school on October 4th. Homecoming Day was celebrated on the following Sunday, with special music supplied by a mixed quartet from the Unity United Presbyterian Church of North Bessemer. From October 16th to 18th a young people's conference was held in cooperation with the Covenant Church of Pittsburgh. The theme of the conference was "Victory Through Christ" and the principal speaker was the Rev. Egbert W. Andrews. Special classes for different age groups were held,

and about seventy-five delegates took an active part in the sessions. The church auditorium was packed for the closing address by Mr. Andrews, and an offering was taken for the work of the denomination's mission committees. . . . On October 23rd the Rev. J. Lyle Shaw showed pictures of his mission work in Newport, Kentucky, and many people brought clothing and household articles to be sent to the underprivileged members of the Newport chapel. . . . At the fall communion service, two communicant members were received—Miss Margaret I. Duff and her father, Mr. William J. Duff, both of whom had been lifelong members of a church of the Presbyterian Church in the U.S.A. Mr. Duff is the father of the Rev. Clarence W. Duff, missionary appointee of the denomination.

New Hope Church, Branchton: Attendance at the three rural week-day church schools is increasing. Most of these children have no contact with any church except through these Bible classes. . . . The Women's Missionary Society was host to the Western Presbyterian at its meeting on November 14th. Speakers were the Rev. Robert L. Atwell and Mrs. Bruce F. Hunt.

Calvary Church, Willow Grove: The sixth anniversary of the church was recently observed by substantially reducing the indebtedness on the church building. . . . An afternoon Sunday school has been started in a nearby government housing project. . . . Fifteen stars appear on the church's service flag. . . . The annual missionary tea, addressed by Mrs. Bruce F. Hunt, was attended by ninety women. . . . On November 8th Mr. Hunt spoke at three of the church's four services, to a combined total of eight hundred persons.

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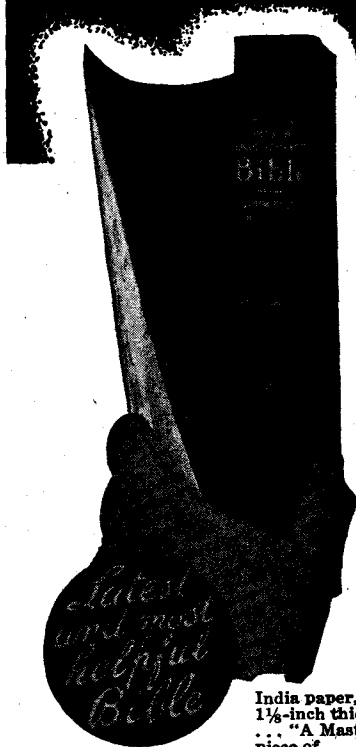
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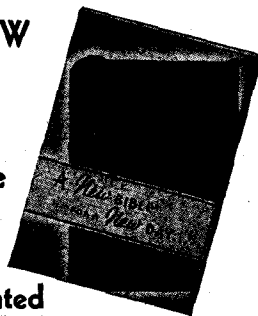
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