

TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Jewish Missions

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Prayer

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How to Interpret the Bible

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Photo by Ferd Cole

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

March 10, 1945

VOLUME 14, NO. 5

The Passing Parade

NEWS

By THOMAS R. BIRCH

THE nation's capital has witnessed no stranger event than the recent attempt of Senator Theodore G. Bilbo, democrat from Mississippi and a former Baptist minister, to inject the issue of "the divinity of Christ" into the hearings of the Senate Committee on Agriculture considering the appointment of Aubrey Williams, former National Youth Administrator, as Rural Electrification Administrator. It seems that Dr. Joseph M. Broady of Findlay, Ohio, had telegraphed another senator that Williams "denied the divinity of Christ after the church educated him for the ministry." This, to Dr. Broady, meant that he was unfit for electrifying rurals. So Senator Bilbo requested that the hearings be continued so that Dr. Broady could be invited to testify. The tempest was short-lived, however, for Bilbo's opponents pointed out that Jews and others would be barred from government posts if belief in the divinity of Christ were to be made a prerequisite for holding such posts. It is significant that the issue was not settled on principle but solely on matters of expediency.

Another threat to the American principle of the separation of church and state came bouncing to the fore in Pennsylvania's State Senate. A bill has been introduced to amend the Public School Code to provide that all public schools must include a period of instruction in the Bible. The proposed amendment would provide that "instruction in the Holy Bible shall be given and studied as a regular branch by all pupils in all departments of the public schools." Nor is this the extent of Pennsylvania's present program. After accentuating the negative, it proceeded to eliminate the positive. The Harrisburg School Board has voted to discontinue its released-time religious education classes in the city's two public high schools because the Board's legal advisor has presented as his opinion that "until the school code is changed by the General Assembly, pupils of compulsory school age should not be excused during school hours for the purpose of receiving religious instruction." It appears likely that henceforth in Harrisburg pupils will be denied the right to voluntary religious education at the hands of the clergy of their choice but will be forced to accept such instruction from their schoolteachers, regardless of the pupils' personal convictions and faith.

Contrary to press reports, there has been no change in the policy of the Office of Defense Transportation as it relates to religious gatherings, summer camps, or church meetings generally. Religious conventions still must secure permission through regular channels from the War Committee on Conventions. The ban does not now and never has applied to local church meetings—those not involving intercity travel and housing accommodations—nor to any meetings to be attended by fewer than fifty persons. A general policy of approving meetings essential to church management, however, was adopted at the first meeting of the Committee.

New Testament portions in Tagalog, Ilocano, and Cebuan dialects are being printed in this country for use in the Philippine Islands, according to a spokesman for the American Bible Society. The Society is also printing ten thousand copies of Nestle's Greek Testament to supply German theological schools immediately after the war. Also, the American Bible Society and the British and Foreign Bible Society plan jointly to supply 700,000 Bibles, 1,776,000 Testaments, and 3,300,000 Gospels to liberated areas in Europe and the Orient in the near future.

A new revised standard version of the Bible, begun fifteen years ago, and officially approved by forty-four Protestant denominations, has been completed, according to an announcement by Dr. Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christmas. Conservative scholars are not optimistic concerning the new version.

John D. Rockefeller, Jr., has been seeing visions. He has dreamed up a "re-born" church which would "win into its fellowship all those who are striving to live useful and worthy lives." In his vision of the "Church of the Living God," Mr. Rockefeller sees all denominational emphasis set aside, and coöperation, not competition. "In the large cities I see great religious centers, wisely located, adequately

equipped, strongly supported, ably led, inspiring their members to participation in all community affairs," he said. "In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town. . . . I see the church through its members molding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth." This, if it ever happens, means the end of Kiwanis and the Rotary Club.

"Horizons Unlimited" is the keynote being sounded today by the Rev. Paul Hartford, known to his buddies as "Flying Paul" and head of Victory Sky Pilots, Inc., which is described as a "faith flying school for missionaries and preachers," located near Winona Lake, Indiana. "Flying Paul," despite his busy school, also conducts religious meetings, and anyone bringing ten persons to his services gets a free airplane ride.

Out-of-state Christian workers who attend the school are "one of the family" while learning to fly. Devotions start the day. Minister students get three home-cooked meals a day on the field, but are likely to be asked to "help with the dishes." To his students, Hartford stresses: "You can become a frontier messenger, take a new 'grasshopper' ship loaded with supplies and reach a new tribe which never has heard of Jesus Christ. Or you can become a ferry pilot, taking a plane to a missionary halfway around the world. Or you could become an explorer, taking a flight of a few thousand miles into remote regions and explore the terrain to discover the best type of aircraft suitable to the region."

Fundamentalists have organized the Christian Education FM Committee to consider the possibility of establishing a frequency modulation network for Christian education in the northeastern section of the United States. Chairman of the Committee is Howard W. Ferrin of the Providence (R. I.) Bible Institute. At a meeting in New York, the Committee considered the feasibility of a network of at least four stations covering Boston, Providence, New York and Philadelphia, with connecting relays, the estimated cost of which would be about \$450,000. The Committee plans to seek membership in the National Association of Evangelical Broadcasters, which was organized last year.

Jewish Missions

EVANGELISM

The Responsibility of the Church

By the REV. DAVID FREEMAN
Orthodox Presbyterian Missionary to the Jews

JEWES, like other people, are sinners and therefore need the gospel of Christ. That gospel is the power of God unto salvation to them as well as to others. It is commonly believed that the Jews are difficult to reach with the Christian message. That is correct, but are not all men likewise hard to reach? Human hearts by nature are hard and desperately wicked. The Jews are no exception. They are blind to the light of the true knowledge of God, but God's grace is powerful enough to incline them to Him and to give them a heart of flesh for a heart of stone. The history of the Christian church bears witness to the truth that there is a remnant according to the election of grace, and this is true even now.

It is cause for thanksgiving that so many Jewish homes are open to our visits. This is the fruit of the labors of past years. When many of the Jewish refugees from Hitler's Germany first came to Philadelphia, we befriended them and taught them the English language. This has left a firm impression upon them, and now we are welcomed and looked upon as their friends. Through the Jewish refugees we have come into contact with other Jews who, on hearing of our work, have invited us to visit them. Of course they always ask why, being Christians, we take such an interest in the Jewish people, and this gives us our opportunity to present the gospel.

When Mr. and Mrs. H. were criticized by some Jewish people for coming to see us, they replied by saying that it was the Christians who showed them kindness when they needed it most.

A Mr. M. was warned by a Jewish rabbi not to have anything to do with us, for we would make a Christian of him. He replied by telling the rabbi not to be concerned because the Christians, as far as his experience went, had only done him good.

Every week we visit the elderly Jewish couple pictured on this page. They have been through a great deal. When they fled from persecution, they made their way to America by

way of Russia, Siberia, Korea, Japan and across the Pacific Ocean. Their son, a doctor in chemistry and also a refugee, is providing for them. This whole family receives us graciously and we have become close friends. They have been reading the Bible

at such a time we can bear witness to the saving power of Christ.

At present practically all of the Jewish refugees have found employment and seem to be getting along nicely. We hope that the cares of this life will not choke the good seed



Mr. Freeman teaches the Bible to these elderly refugees from Hitler's Vienna.

and we can speak freely to them about their soul's interests.

Just now many sons from refugee homes are in the armed forces. Some are now fighting the Nazis by whom they and their families were cruelly treated and expelled. When these boys, whom we knew as youngsters just come from Germany, are home on furlough before going overseas, we are called into the home to have a parting word. We are thankful that

of the Word. Often the fear of what other Jews may say drives some back into the synagogue or into silence. There is the case of Mrs. M. who for a while seemed to show a lively interest in the gospel. She came to our services regularly and instructed her little daughter in the life of Jesus, but her husband, who before this cared nothing for religion, has forbidden her to attend the services or to mention the name of Christ in the home.

Let us pray for this family.

How this work reminds one of our Lord's ministry! These are the same people to whom He came. And today when His claims are presented to them, they are met with the same opposition. However, this must not discourage us for there is a remnant according to the election of grace. His gospel is still the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Can we believe that dead dry bones can live? This we must believe, for we have the promise that "all Israel shall be saved."

Many Bibles, Testaments and tracts have been placed in Jewish homes. So far we have sent about a thousand of the tract "Are Christians Anti-Semitic?" to Jewish professional men including rabbis. A letter recently received from a Jewish lawyer says, "I wish to thank you very kindly for the receipt of your publication titled 'Are Christians Anti-Semitic?' I assure you

that members of my race are very thankful to such Christians as yourself for the consideration and courtesies given us and for your effort to spread an understanding among those who fail to see the light of Christianity."

Obviously, laboring here in Philadelphia, we cannot reach the more than five million Jews in America. Yet how shall they hear unless we bring them the message? If the pastors and members of the churches which have Jews about them (and where is there a community without Jews?) would see to it that Bibles and tracts were distributed among them, much would be done. The above-mentioned tract may help to make a contact. The Jews constitute a mission field at the door of every church. A kind word for Jesus may be used to bring some into the sheepfold. And if we can be of help by holding special services, we shall rejoice in the opportunity.

missionaries have been added here on the field) would be assigned to help in the school for the training of interpreters and half would be assigned to work in connection with the hostels which the Chinese government conducts for the American troops here. He also explained that another group of ten would be invited almost immediately to come out from the States.

"Since Tuesday of last week I have been going out every day to the interpreters' school. The students come from all parts of China and are all university men with considerable previous knowledge of the English language. The faculty consists of about twenty men prominent in the educational life of this city. Almost all of them have studied abroad and many of them have taken higher degrees in such institutions as Harvard, Columbia, Pennsylvania, Oxford, London and the Sorbonne. The three mornings a week that they each give at the school is their voluntary contribution to the war effort. It is a privilege to be permitted to work with such men.

"On Sunday—Christmas Eve—and yesterday, there was much activity throughout the city. On Sunday afternoon some of us went to the Institutional Church, where the Hongkong choir sang two selections very beautifully. Later in the afternoon another group rendered Handel's Messiah. About 3:00 A.M. on Christmas day, some of us were awakened by a large group of carolers who sang the old favorites very acceptably. All of this was in English and one could have easily imagined himself to be in Philadelphia instead of Chungking.

"Yesterday afternoon there was a Christmas party at the interpreters' school. Carols were sung, peanuts and oranges were eaten and Santa Claus came with gifts for the more than one hundred faculty and students who were present. I had previously been requested to tell the story and meaning of Christmas. I counted it a great privilege to be able to do so.

"At this time, when a great many missionaries are being withdrawn and others have been waiting for months in India for passage over the Hump, we are most favored to have been able to come into China. Under God ours is a great opportunity. I appreciate your prayers for me in this new undertaking. . . ."

Chungking Greetings

NEWS

A Letter from the REV. EGBERT W. ANDREWS

IN A letter begun on December 24th and finished on the 26th, the Rev. Egbert W. Andrews gives an intimate glimpse into the new and busy life which is his as a member of an army liaison group in Chungking, China:

"Our long journey from Washington, D. C., to Chungking, China, is at last over. I left Washington on Sunday, September 17th, and arrived in Chungking on Sunday, December 17th, thus taking exactly three months en route, the greater part of this time being taken up with the sea voyage. The last time I came to Chungking was exactly twenty-five years ago, when I came up through the Yang-tse gorges, the most picturesque water route in the world. This time it was over the Hump, the most picturesque air route in the world.

"Our journey over the Himalayas was made in three groups. I came in the first group with the Rev. R. A. Torrey, Jr., in order that I might be immediately available to help in the school here for interpreters who will be attached to the American army. Our trip, my first long-distance air-

plane ride, was made mostly during the night hours and was without mishap. Dawn had just broken and the horizon ahead was rosy-tinted as we approached Kunming. When we arrived over Chungking in mid-morning, the ceiling was zero and there was ice on the wings of the plane. We had to make an emergency landing on a field some distance away from the airport. After about an hour, the sky cleared a little and we came on in. We were very thankful to have arrived safely.

"By Tuesday noon the last of our three parties had safely arrived. We have certainly been given a royal welcome. On Thursday Major-General Ho Hao-jo, who is the Chief of the Foreign Affairs Bureau and who has spent seven years in America, gave a luncheon here in the Victory House, where we are staying temporarily, to enable us to meet the heads of the various departments of the bureau.

"After the luncheon, we had a conference with Dr. Frank Price, the leader of our group. He explained that half of our number (which is now ten, since two Southern Baptist

Prayer

SERMON

From "The Orthodox Presbyterian Pulpit"

By the REV. DEAN W. ADAIR

Pastor of Westminster Orthodox Presbyterian Church,
Hamill, South Dakota

"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us" (I John 5:14).

OUR Shorter Catechism gives us an excellent answer to the question, "What is prayer?" It tells us that "prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

Its Nature

Prayer is communion with God. When I was a boy I spent considerable time with my grandparents. One memory, among others, of those visits remains. On a winter's evening, after grandmother (Muz, we called her) had finished the dishes and grandfather the chores, they went to the front room to sit each in his own chair before the open grate. The fire provided the only light. The lamp remained on the kitchen table. Muz would knit for a while. Grandfather just sat silently. Then she would lay aside her work, and they both would sit quietly. There were times when she would place her hand on his shoulder, others when he would place his hand on hers. The boy lying on the couch in the background saw all this. That was a picture of the most intimate kind of fellowship—fellowship which came from years of living together. Just such intimate fellowship with God is indispensable to prayer.

Prayer is a certain kind of communion with God. It is communication. It is a revealing of the desires of the heart. Prayer is a certain kind of communication with God. It is asking God for the things that we want. Prayer is a certain kind of asking.

King Ahab and all Israel were at the brook Kishon at the foot of Mount Carmel. They had just slain the eight hundred and fifty false priests of the idols. Atop Carmel were the prophet Elijah and his servant.

Introducing Mr. Adair

THE Rev. Dean W. Adair, a native of Pennsylvania, was graduated from Westminster Seminary in 1935. On June 11th of that year he was ordained to the gospel ministry by Kittanning Presbytery of the Presbyterian Church in the U.S.A., and was one of very few Westminster men granted ordination by that de-



nomination at the height of the doctrinal battle. Exactly one year later to the day, he became a charter member of The Presbyterian Church of America (now The Orthodox Presbyterian Church).

On Independence Day, 1937, he and Evelyn Margaret Gallupe, a member of Portland's Second Parish Orthodox Presbyterian Church, were married. They are the parents of John Machen, age six, and Ruth Elizabeth, age three.

After about seven years of missionary work in Maine, the Adairs moved to South Dakota where, on June 16, 1943, Mr. Adair was installed by the Presbytery of the Dakotas as pastor of Westminster Orthodox Presbyterian Church of Hamill.

The prophet was prostrate before God in prayer. He was asking God for rain. When he had poured out the burden of his heart to God, he sent his servant to look out over the Mediterranean. The servant returned reporting no sign of rain. This was repeated seven times: the prophet praying, the servant searching the horizon for the answer. The seventh time the servant brought the answer: a cloud in the sky. The two ran down the mount before the storm. Ahab and all Israel made for Jezreel, with Elijah running before the king's chariot. The prophet had asked for rain. God sent an abundance of rain.

Israel had forsaken God for idols, and the worship of the Lord for idolatry. The land was filled with idols. Among them were huge cast iron idols seated with arms folded, and hollow on the inside. Fires were built in them until they were red hot. In the worship of these idols, parents sacrificed their infants, placing them in the arms of the heated monstrosity. The king supported eight hundred and fifty false priests who served the idols.

God punishes sinners, and He punished Israel for her irreligion and idolatry. For three long years He did not permit a single drop of rain to fall upon the land. The fountains dried up, and so the brooks. The grass withered, and so the cattle commenced to starve and die. The crops failed, and so the people were without bread. I do not understand, apart from the goodness of God, how Israel endured. Perhaps, the great sea to the West and the lesser seas to the East are part of the answer.

After three years without rain, we find the prophet Elijah contesting the eight hundred and fifty false priests of the idols atop Carmel. In this contest, the Lord demonstrated that He alone is God. The idols were shown to be no gods at all.

Then the prophet prayed for rain. Why did God send rain in response to the prayer of Elijah? God had promised rain. (See I Kings 18:1;

read chapters 17 and 18.) The prophet asked for what God had promised. God sent rain. Prayer is asking God for the things we want. But it is a certain kind of asking. It is asking for the things which God has promised us.

This is a difficult lesson to learn. When I was a boy, there came a crisis in prayer. I prayed earnestly for something for almost a year. After saying the prayer which my parents had taught me, I would lie abed each night until I felt sure the family was asleep. Then I would fall upon my knees beside the bed pouring out my desire to God. I was not praying for myself, but another; I was not praying for some material gift, but that the Tempter might be foiled. However, after almost a year, it became perfectly clear that my prayer had failed to attain its end. God did not answer it. I had been asking for something which He had not promised me.

But, you ask, how can I know what God has promised? The answer is very easy and, at the same time, extremely difficult. God has written all His promises for us in the holy Bible. We must know the Book to know the precious promises. We must take time to read the Word, and put forth a real effort in the study of it. We must attend the teaching and preaching of its truths. We must call upon the knowledge of our pastor in learning to understand its teachings.

Its Conditions

One of the conditions of prayer, and the very foremost, is that we pray in the name of Christ. Only a believer in the Lord Jesus Christ can pray. The promises of the holy Bible are yea and amen to believers in Him. By His perfect obedience to God, He merited the blessings of heaven for those for whom He died. Apart from Him, all that we deserve is everlasting condemnation. Nor could we rightfully ask for any other thing. But in the name of Christ, we may claim the promised blessings of God.

Another condition of prayer is that we confess our sins. We cannot pray with unconfessed sin in our lives. I did not say that we cannot pray with sin in our lives. All of us are sinners. We are by nature sinful. That sinfulness taints our every word, thought, and deed—even the words in which

we utter our prayers. I did say that we cannot pray with unconfessed sin in our lives. We ought to confess our sin to God. If we confess our sin to Him, He will forgive us for Christ's sake. We cannot expect God to hear our prayers, if we fail to confess our sin. If we are forgiven, we may freely ask God's blessings.

Still another condition of prayer is thankful acknowledgment of God's mercies. God has been particularly good to His people. He has given us the holy Bible, the book of salvation, He sent His own spotless Son that, as our substitute, He might bear our sin on the cruel cross to satisfy the justice of the offended God. He has caused the Holy Spirit to dwell within us, bearing testimony with the Word, enabling us to embrace Jesus Christ as Saviour and God and to live in the way pleasing to Himself. To these spiritual blessings, He has added life and breath and all things, for in Him we live and move and have our being. How can we ask God for anything, without first acknowledging that we are what we are and have what we possess by the mercies of God? He is the Sovereign, Creator of all, God of all mercies, Source of every blessing. He alone is able to answer our prayers.

A Plea

Let me close with a plea for prayer. It is very important for us to understand what prayer is, and to know the conditions of prayer. With this understanding and knowledge, even though imperfectly comprehended, we ought to pray. Let us pray.

We will imagine that a father and son have lived together for a long time, but it has come to pass that the son no longer has a word to say to his father. How must a father feel who has a son that never talks to him, nor asks him for a single thing? What kind of a son must he be who never speaks to his father, and who never asks him for even one thing? How goes it with you and your heavenly Father since you first believed? Do you pray? Do you ask Him for those precious blessings He has promised you?

"My God, is any hour so sweet,
From blush of morn to evening
star,
As that which calls me to Thy feet,
The hour of prayer?"

"Then is my strength by Thee renewed;

Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hopes of heav'n.

"Lord, till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee."

Kuyper the Prophet

EITHER this second coming, therefore, is near at hand, and what we are witnessing are the death-throes of humanity; or a rejuvenation is still in store for us; but if so, that rejuvenation can come only through the old and yet ever new Gospel which at the beginning of our era, and again at the time of the Reformation, has saved the threatened life of our race.

The most alarming feature, however, of the present situation is the lamentable absence of that receptivity in our diseased organism, which is indispensable to the effecting of a cure. In the Graeco-Roman world such receptivity did exist; the hearts opened spontaneously to receive the truth. To an even stronger degree this receptivity existed in the age of the Reformation, when large masses cried for the gospel. Then as now the body suffered from anemia, and blood-poisoning even had set in, but there was no aversion to the only effectual antidote. Now it is precisely this that distinguishes our modern decadence from the two preceding ones, that with the masses the receptivity for the gospel is on the decrease, whilst with the scientists the positive aversion to it is on the increase. The invitation to bow the knee before Christ, as God, is met so often with a shrug of the shoulders, if not with the sarcastic rejoinder: "Fit for children and old women, not for us men!" The modern philosophy, which gains the day, considers itself in ever increasing measure as having outgrown Christianity.

—ABRAHAM KUYPER.

(From Stone Lectures on Calvinism, 1898. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids.)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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EDITORIAL

**Church
Attendance**

IT IS a matter of common observation that Protestants do not attend church as well as do Roman Catholics. The disparity may not be as great as the average Protestant believes, but it seems clear that there is a disparity. We are also of the opinion that church attendance is not as popular today as it was a generation ago. Church membership has increased but church attendance has fallen. Probably one of the greatest weaknesses of the Protestant church is the failure of her members to attend her services.

No doubt there are many factors which contribute to this failing, but we would like to mention two basic attitudes which underlie a great deal of the non-attendance of the members of our churches.

The first attitude may be called "legalism." Those who have this attitude put great stress upon good works. They feel, and rightly so, that Christianity is a religion in which good works are essential. Many of our "legalists" are activists, that is, people more given to activity than to thought. Hence they find it easier to do "church work" than to worship. They would rather serve a church supper than go to a prayer meeting. They would rather attend trustee meetings than the public worship services of the congregation. Often they are very active in charitable and social work, and they come to feel that this service is an acceptable substitute for worship. If we remonstrate with them, they will point out that many people who go regularly to church do not do as much good as they. And so

our "legalist" slips back into the general idea of the world that religion consists of works.

We agree that the Christian must bring forth good works and that he who professes love for God must love and serve his fellow-man. But we insist that faith comes before works and that worship precedes service. The first duty that rests upon the professing Christian is to join with other believers in the public worship of almighty God. He who feels that various good works are more important is a Pharisee who would rather make wide the fringes of his garments than humble his heart before God.

The second attitude may be called "antinomianism." Those who have this attitude stress grace. They point out that we are saved by faith and not by any works of righteousness which we have done. Now this has been a primary emphasis of the evangelical church since it was rediscovered by Martin Luther. We can never exalt unduly the grace of God nor decry too strongly all trust in human merit. Because we have been freed from legal bondage, we refuse to impose restrictions beyond the express commands of Scripture upon our members. No Protestant church, for instance, could prohibit the eating of meat on Fridays. The Roman Catholic Church treats her members as children, under the yoke; the Protestant church treats her members as adults, in bondage to no man.

The "antinomian," however, is one who comes to feel that because the church does not lay down a lot of restrictions, he is completely free from all restriction. He has lost his sense of obligation. He feels free to do just as he pleases. So when he pleases, he goes to church. When he does not so please, he does not go. His error is his denial of the moral law. Salvation by grace does not repeal the ten commandments. The duty which God requires of all men is "obedience to his revealed will." Too many of our irresponsible church members think that, because they believe in Jesus Christ, everything is all right and it does not much matter whether they obey or not. They need to take to heart the reminder of James that "faith without works is dead." Somehow the man hardly seems sincere who says he is saved by the grace of God in Christ Jesus and then just goes to church to praise and

worship God when it suits him.

We need to combat these two erroneous attitudes both in our own lives and in the lives of our fellow Christians, to the end that God's house may be filled with true worshippers.

—J. P. C.

**Religion at the
Peace Table**

AT THE present, two main foci of political influence on the continent of Europe are the Kremlin and the Vatican. With this in mind, it is interesting to note the recent attack made by the metropolitans of the Orthodox churches upon the pretensions and politics of the Roman Catholic Church. We would expect them to repudiate the claim of the Pope to be the Vicar of Christ, but they go farther and make quite a violent political attack upon the Roman Church. In fact, they accuse it of trying to protect and soften the punishment of Fascism at the peace table. It is easy to see that the Eastern churches may become tools of Stalin, used by him to further his political and economic interests in eastern Europe.

At the same time, there is no doubt that the Vatican is playing politics with all its might and is most desirous of a voice at the peace table. Ernest Lindley, well-informed Washington editor of *Newsweek*, reports a rumor that Archbishop Spellman may be the Vatican's representative at the peace conference and may later become the Pope's Cardinal Secretary of State. Disturbed by these reports, sixteen hundred "religious leaders of various denominations" in a "declaration" addressed to President Roosevelt, Prime Minister Churchill and Marshal Stalin have protested the admission of any religious group to the peace table or the making of "deals" with any religious group. They based their opposition upon the necessity of the separation of church and state.

In the light of all this, it is somewhat surprising to read that twenty-four hundred ministers at the Ohio Pastors' Conference, meeting in Columbus, have asked that the Protestant churches be represented at the peace table. This strikes us as a lamentable confusion of purpose. We

hope and pray that Christian principles of right and justice and mercy may prevail at the peace conference. We are firmly convinced that if the moral law of God is flouted, there can be no real peace. We believe it is the duty of Christians not only to pray but as citizens to work for just and enduring peace. Christians should interest themselves in Dumbarton Oaks and the forthcoming San Francisco conference and uphold the hands of our leaders in so far as they support measures which Christians believe to be in accord with the revealed will of God.

All this, however, does not mean that the Protestant church or any other religious body should be represented at the peace conference. The separation of church and state em-

bedded in our constitution is not an eighteenth century anachronism. It is extremely important today. The church and the state touch upon one another. It might be said that they operate within the same sphere, but they remain distinct in character and purposes. The church must never become a political body engaging in political maneuvers and "deals." She must preserve her independence of the state and never become entangled in the structure of any society.

While therefore we hope that the Christian dogmas of justice and compassion may exert a powerful influence at the peace table, we earnestly hope that no religious body will be among the organizations represented there.

—J. P. C.

Report From Eritrea

MISSIONS

Excerpts from a Letter from the REV. CLARENCE W. DUFF

Orthodox Presbyterian Missionary to Eritrea, East Africa

IT IS midday rest period for the men working on the road between Irafalo and Zula. Some of them have just finished their prayers and are getting ready to go back to work. Today there are thirty men working on the project and, at the request of the authorities, I am supervising the work.

The climate now is quite delightful, and even at noon the rather sparse shade of a thorny acacia tree is enough to keep one comfortably cool. In the evening and morning there are mosquitos. The flies have not been so bad recently and out here, away from homes, there are not as many as at the house. I enjoy the noon campfire on which I cook my Lipton's Noodle Soup (from the Christmas parcels) and the men bake their bread wrapped round a heated stone. Mohammed measures out a tin of flour to each workman at noon as part of his wages. I was unable to get enough flour locally, but borrowed a half sack from the Italians who are scattering locust bait near Irafalo. I must get more, either from Zula or from Massawa tomorrow.

Mr. Stanton started the well last week and got along fine until it turned out that the cement we had was old and full of sweepings from

the storeroom. His first big form didn't get really hard and it is doubtful if it will be strong enough. That is the main reason for the trip to Massawa—to get cement, if possible, and to get the company that sold it to replace it. It is terrible stuff. We bought it from an English firm that has practically a monopoly on the cement business. They sent it by dhow some time back and we didn't investigate it until after some had been used. I think they will make it good. I'm hoping too to do something toward selling the extra lumber from the houses. We have several prospective buyers who seem very eager to get it. Mr. Stanton did not want to go to Massawa, as he feels he can't manage to talk satisfactorily on account of the babel of languages there. I have several passengers for the trip and one of them is a man who will arrange to have the cement, thirty bags, brought by dhow.

Last night the locust men returned from Massawa with a load of bait and brought several letters for Charles and a U.S. mail bag full of Christmas parcels and some papers you sent. They came over this morning and we opened the parcels before breakfast. There were ten more packages, making a total of seventy-eight

to date. I thought we had them all before! There were five from West Collingswood, four from Wilmington and one from White Horse, New Jersey. They were full of good things, mostly to eat. It's really terrific the supply we have now of soup mix, puddings and jellos, tea, cocoa, meat, etc., etc., etc. Last night we treated some English lads who stopped by on their way back from Dankalia to soup and coffee, then had pancakes, for ourselves, from Duff's Waffle Mix. We have no waffle iron, so couldn't make the waffles. The soup certainly comes in handy for camping. The papers you sent in September arrived, and a roll of back GUARDIANS. I now have practically all the GUARDIANS to November 10th.

(Two days later)

The company replaced our bad cement with twenty-five sacks of good cement. The man in charge wouldn't even look at the sample sacks I brought, but insisted he would take my word that it was no good. Buying cement here is somewhat of an ordeal at any rate. One has to get a pass from the Security Office to enter the port area where this company has its office and where the cement is stored. Then it takes a long time to get the bill made out. I finished that much last night. Today I had to get a pass for the man who came with me from Irafalo and is seeing to shipping the cement by boat to Irafalo, and for the man he hired to load it on a mule cart. I had to wait quite a while for the native who had charge of the storeroom. Finally I thought we were through, but the guards at the gate stopped the cart till we got a paper from the customs officials. Capt. Flanders gave me a slip saying there were no customs charges for mission goods. Capt. Flanders was most cordial and he invited us to have lunch with him at the "palace" where the Senior Civil Affairs Officer and other officials of Massawa Division eat. He said he was sure the new S. C. A. O. would like to talk with me. I hope I can have lunch with him when I come again, for Capt. Flanders is an interesting man, a Londoner.

This morning I talked with Sgt. Major Wake at Trade and Supplies and got permission for extra gasoline and his promise to get permission for us to buy muslin for our side room ceilings, if there is any left over in the next allotment to native shops.

One of the barbers where I got a haircut last night didn't know but what all missions and Protestant churches, as well as Roman Catholic, were under the jurisdiction of the Pope! The man who cut my hair was more intelligent about such matters, knew that "Protestant" and "Evangelical" meant essentially the same thing as opposed to Roman Catholic, and had attended Protestant churches in Sardinia, his native country, and said there were many evangelicals there. Both barbers are very friendly, simple Italians. Neither speaks English. We talked about Mary, the saints and angels, and why Christ was the only Mediator between God and man, about the sufficiency of the work of Christ, and salvation by faith in Him alone. I wish I had some good Christian literature in Italian to give to some who seem at least open to the truth.

The native Mohammedan operator of the station where I buy my gasoline started a conversation tonight by saying jokingly that his friend who was standing near-by was becoming a Christian. I said that was a good thing, was it not? He answered that many Christians curse God, and quoted a very bad curse used frequently by Italians. I sadly had to admit that many who called themselves Christians did use such language regarding God, but tried to tell them that such were not Christians at all and that a true Christian would not say such a thing. He said that if a Mohammedan spoke in such terms of God all Mohammedans would despise him and have nothing to do with him. We then had a little discussion about what Christians believed concerning Jesus. I wish I knew more Italian to express myself better. This man's language was probably Tigre, but he speaks Italian rather fluently. Down the road, where I got air in my tires, I had another talk with two native boys. They too talked Italian, but one was a Dankali and understood Saho—not very well, but much better than I do.

All these conversations in connection with business take some time, but I hope the time is well spent. Everywhere I find people friendly and think it worthwhile to encourage their friendliness. I can't begin to tell you individually about the people who greet me as I go through the streets or meet them in market

or shops. Some, of course, never lose hope that we are going to have a job for them, but a good many must have decided by this time that there is nothing to be wheedled out of us. How is this conglomerate population of Massawa and its suburbs, for whom nothing is being done spiritually, to be ministered to? I keep wondering that as I go among them.

The Witness

GENERAL

DEAR EDITOR:

We found ourself muttering *Amen*s as we came to the close of the book. For Aldous Huxley, who, some say, recently taught himself a religion, was saying in his *Time Must Have a Stop* that to die unto oneself is the essence of any religion and that in religion mortification is the ground of proficiency. Very good, we thought, and slipped into a period of idle meditation.

But—we were awake now and addressing the world from the rostrum of our single room—not in modern liberalism, nor in any of its ancient and countless variations, can this excellent idea be applied. For in a religion in which man not only blows his own horn but also makes up the words and the music, to die unto oneself is to stop the whole show. Mortification could not lead to proficiency, but to utter deficiency. Pride would rise with humility and the balance could not be budged. No normal person can choke himself to death. Only the insane man, as Chesterton has suggested, is capable of being completely logical.

The Christian, however, has been released from the insanity of logic. He was dead already within the high dungeon of his pride but he was called to life. He was enabled to learn humility in the awful agony of conviction and, standing helpless in the presence of seemingly illogical love, he was renewed in his whole being after the image of God. To his surprise he finds that he is enabled to die more and more unto sin and self and to live more and more unto righteousness and God. His whole environment is entirely new and exciting. He lives in a world in which the love of God is the ultimate answer to every question. All that he has in this new life has been given to him, yet he is not ashamed to ask for more. He is a free man.

Once in the deep gloom of his moral consciousness he hopelessly walked the endless treadmill of his pride in an ineffectual effort to grind out a few futile grains of goodness. Now he gladly mortifies his members, he is willing to suffer the loss of all things, indeed he reckons them all as refuse, in order that he may win Christ and be found in Him, not having a righteousness of his own, but a righteousness which comes from God through faith.

In terms of human understanding, an individual may be satisfied with his own self-taught salvation but when he attempts to put his particular theory into circulation at the market "where cross the crowded ways of life," he finds that he must let his idea go on a take-it-or-leave-it basis. For everybody already has one. The man in the asylum takes to talking to himself.

But it is the Christian's privilege to preach without pride or arrogance. He is free to perform a most agreeable duty. In the words of his Lord, "Ye shall be my witnesses," he is told the nature of his primary task. In no sense is he to elevate himself in his witnessing for what he has to say has been given to him. The truth and validity of his testimony are not in him but are in what God is and what God has done. He testifies to the Light of the world, so he is free to take his testimony to the uttermost part of the earth. He dies unto self in order that he may be a true and faithful witness.

When the Christian forsakes his task of witnessing and becomes an advocate, a sponsor, a salesman, or an improviser, he is utterly out of character. When he introduces the human he is a perjurer and the initiator of heresy. To the extent that he identifies himself with the doctrines that he preaches in the name of Christ, he is a thief of the glory of God. The truth is not in him.

As with the Christian, so with the church. For the church is the community of Christians witnessing to the grace of their Lord. The power of the church, therefore, is in the purity of its testimony. The effectiveness of the church is in its faithfulness.

"And when they had lifted up their eyes, they saw no man, save Jesus only."

Yours sincerely,

AUGUSTINUS AMERICANUS

Is God Still In Control?

DOCTRINE

By the REV. PAUL WOOLLEY
Professor of Church History in
Westminster Theological Seminary

THE "Reformed Faith" is a phrase which appears often in type in this journal and is often spoken by its readers. Why, after all, is it so frequently used? Why not just say "Bible Christianity" or "evangelical Christianity" and let it go at that? Isn't the Reformed Faith just Biblical Christianity?

It is indeed just that. But to some people "Bible Christianity" means something quite different from the Reformed Faith. The Reformed Faith is a term that has a very precise meaning because it has been historically defined.

Coming back then to the original question, Why is the term so frequently used? the answer is, There are certain Biblical truths expressed in the Reformed Faith that are nowhere else so well expressed and which are of incalculable value for Christians who live in today's world. In the next paragraphs I propose to point out one of these distinctive truths; possibly later I shall set forth some others.

It is always a temptation for people to think that the days that are past were better than the days that are present. But if, by "better," one means more peaceful, more settled, more secure, then historians will concede that we are now living in one of the less peaceful, less settled, less secure periods of history, a period of change, of transition, of revolution. Revolution is often a necessary job, but it makes people unhappy and afraid because it makes them insecure. The insecurity we are talking about in these sentences is a physical, external insecurity. That, however, immediately breeds mental insecurity, that feeling of worry and concern that makes people unhappy, discontented, sleepless, inwardly agitated; that makes them cross and irritable and often finally physically unwell as well as mentally in pain. In every age there is much of it—in ours more than usual.

The Reformed Faith provides a true antidote for this, one of the greatest of human sins. What is it? It is not something which rests

only upon a few Bible texts, considered apart from their context. It is based upon that view of the history of the world which the Bible sets forth and which the Reformed Faith has expounded in such masterly fashion. The Bible tells us that God existed before all things. Then it tells us that God created the things which exist. They all came from Him. They are His handiwork. This is the very foundation stone of Reformed doctrine. It is a teaching that Dr. Cornelius Van Til has labored most effectively in recent years to bring once more to the attention of the church. This teaching is foundational because it clearly proves that everything that exists has its original root in God and exists only by His foreknowledge, His wisdom, His plan. There is not a thing that is outside God's plan. Evolution teaches otherwise; many modern, so-called theistic, philosophies teach otherwise. But the Bible is very plain on this point. Not only does the Bible teach that all things were created by God but it teaches the companion doctrine, which completes the first one, that God's providence supervises and controls every single thing that happens. How beautifully our Lord expressed the truth of this when He said, "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows" (Luke 12:6, 7)! It is difficult for us today really to believe this truth. It not only says that God knows everything that happens. That is fairly easy to believe. But it says that God *planned* everything that happens. That may be harder to believe, but it is true, gloriously true, for the Bible says it. Hear the Apostle speak of God as "him who worketh all things after the counsel of his will" (Eph. 1:11). Listen to the disciples praying to God, "For of a truth in this city against thy holy Servant Jesus . . . both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together to do whatsoever thy hand

and thy counsel foreordained to come to pass" (Acts 4:27, 28). Note that they are actually talking about the plottings against Christ, the Son of God Himself. God, indeed, planned everything that happens. Nothing, big or little, was overlooked.

The thing that makes it hard, of course, is that many times we do not know the reasons back of God's plan. We often wish we did, and sometimes we are a little rebellious that we don't. But we forget one thing. One of the chief causes for our not knowing the reasons for God's plan is that we have not the ability to understand them. We often think of God as a sort of all-powerful, omniscient man—a being much like a man only with an infinite quantity of everything of which a man has a little. But God isn't like that at all. God is an entirely different kind of being. Novelists speculate on how different the inhabitants (if any) of Mars or Venus are from us here on earth. But God is even much more different than that. He is quite above our imaginings. But you say, Man was made in the image of God. Quite so. No one knows *fully* what that means, but perhaps it is a little like the relationship of a child to his father. It is a weak analogy but may help. When the father tells the child that a man cannot live totally immersed in water, that he must have air to breathe in order to exist, the child will not understand why that is so. But he will take his father's word for it. The child's mind is too limited to comprehend the reason. Unlike the child, who some day may grow up to be a father, man will never grow up to be God. In this sense we remain children and, to put it colloquially, we wouldn't know what God was talking about if He tried to tell us all the reasons for things.

So while we do not know the reasons for God's actions, and, what is more, cannot know them, we do know positively and finally that everything that happens, happens in accordance with His plan and that it is not only foolish to feel insecure, it is also positively wrong to do so.

How to Interpret the Bible

BIBLE STUDY

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, N. J.

PART ONE

False Methods and the True One

ARE the same rules to be used in interpreting the Bible as in interpreting Shakespeare? Many people will reply, "No, because the Bible is the Word of God and the works of Shakespeare are merely human." But this answer is somewhat too simple. When God decided to reveal Himself He did not make a new language. He used human authors who wrote in the current language of their country and time. True, He kept these authors from making mistakes. And the Holy Spirit caused them to record just those things God wanted recorded. However, the record was made not in some new celestial language but in the common languages of Old and New Testament times.

This means that when we read the Bible we are to understand it in accordance with the laws of grammar and the facts of history. A verb is a verb in the New Testament as well as in the writings of Plato. This does not preclude the aid of the Holy Spirit in understanding the Bible. Man's mind is blinded by sin. Unless God's Spirit illuminates his darkened intellect, he cannot truly understand the meaning of what is expressed in human language, nor will he receive it. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

However, it can also be said that the spiritual man receiveth not the things of the Spirit of God except by understanding them according to the laws of grammar and the facts of history.

One of the false methods of interpreting the Bible is the Mystical method. This seeks to discover meaning in a passage through some mystical experience apart from paying attention to the plain grammatical significance of the words. Years ago I heard a missionary tell how he left Bible school in the middle of his



The Rev. Richard W. Gray

course to go to South America. Faced with the problem of the Lord's will for his immediate future, he prayed for guidance. The answer came, he alleged, in the form of the verse, "The letter killeth, but the spirit giveth life." He took that to mean that he should cease studying in Bible school because "the letter killeth," that is, study has a deadening effect on one's zeal for Christ. His claim was that the Holy Spirit spoke to him. It was a mystical experience, a direct message from God through those words. If the Holy Spirit spoke to him through those words, which I very much doubt, then He was saying something different with those words from that which He said when He uttered them through Paul. A cursory examination of that verse in its context will reveal that the letter refers to the law. The law, with its severe penalty, sentences to death, it "killeth."

This erroneous type of interpretation is also used by the Barthians. They do not care what the higher critics do to the language of Scripture. The critics could tear the Bible apart, they say, and it would not destroy the Word of God. For the Bible is not the Word of God; it is merely the medium through which the Word of God comes to man in a

mystical experience. Such an experience the writers had. They do not describe that experience but they point in the direction in which they had it. All we have to do, the Barthians say, is to gaze in the direction the writers are pointing and we too shall have a similar experience. You read the first chapter of John and suddenly a light shines from heaven into your soul. That is the Word of God to you. I read the same passage and nothing happens; I have no mystical experience. That is not the Word of God to me. The written word in itself has no meaning. But by a mystical experience it may become the medium of a message which may be foreign to the plain sense of the words.

The Rationalistic method of interpreting the Bible which is widely used by Modernists today is another false way of trying to understand the Bible. This method assumes that the Bible can only teach what is in accordance with human reason, regardless of what the words actually say. For example, the Bible says that Christ "rose again the third day." This is Paul's statement of what John records as an historical fact—the resurrection of Jesus of Nazareth. Human reason tells us, they say, that the laws of nature cannot be contravened in such a way as to allow a resurrection. Hence, it is impossible for a man to rise from the dead. So those who use the Rationalistic method "explain" the words of Paul as meaning the perpetuation of the spirit of Jesus. Christ's "spirit" still persists in the same way as the "spirit" of Abraham Lincoln lives in the world. For those living in the "unscientific" age of the apostles, the expression "He rose from the dead" was synonymous with saying, "His spirit still lives in our hearts."

The Allegorical method is still another false way of interpreting the Bible. This method seeks to uncover a meaning other than that which is on the surface and which can be discovered by the application of the principles of rhetoric. A number of years ago I was trying to sell a

particular chain reference Bible to a prospect who had a well-worn Bible of another type. After my enthusiastic sales talk, she took my prospectus and turned to the first chapter of Genesis. After glancing at the marginal references, she handed it back to me with disappointment. Upon inquiry I found that the disappointment sprang from the fact that the Bible I was selling did not say that the sun which God caused to appear on the fourth day is a type of Christ and that the stars are a type of believers. Her well-worn Bible gave this interpretation. It did it by means of an allegorical interpretation. The simple meaning of Genesis 1:14-19 is that in the beginning God caused the sun to appear in the heavens in the day and the moon and stars to appear at night. The meaning my prospect wrung from that verse is not the meaning at all. It is a "secret" meaning obtained by the false method of allegorizing the plain language of the Bible. Much of the teaching of "types" in our day is mere allegorizing after the fashion of Origen.

One further method of interpretation needs to be mentioned. It is the Moral method which originated with the celebrated philosopher Immanuel Kant, but which has been popularized by public speakers and orators since his day. This method regards the Bible as a book which teaches nothing but moral lessons. It seeks to uncover a practical or moral meaning from every passage. Sometimes it does this to the neglect of the simple grammatical significance of a passage. For example, it is not uncommon for political orators to use as a text the words of Jesus in John 8:32, "The truth shall make you free." They find in the words of Jesus a moral maxim which is embedded in the consciousness of the human race—the maxim that truth tends to liberate. This maxim is true enough, but the words of Jesus have a much more specific meaning than that. The truth Jesus refers to is His word (cf. John 8:31). Men who accept Christ's teaching concerning their slavery to sin and His offer to liberate those who trust in His atoning work on Calvary are freed from the shackles of sin. Thus "the truth shall make you free" is more than a mere moral maxim; it is a dynamic spiritual message, the gospel of Christ which is the power of

God unto salvation.

Rejecting the Mystical, Rationalistic, Allegorical, and Moral methods of interpreting the Bible because they do violence to the plain meaning of the language of Scripture, we turn to the Grammatical-Historical method which has been used of the Holy Spirit through the ages to guide the church into the truth. As we have indicated, this method takes the meaning which is required by the laws of grammar and the facts of history. The grammatical sense is the most simple, direct, and ordinary meaning of the words in the arrangement of the sentence. Because we believe it is important to ascertain this sense, we permit our missionaries to teach language to the people they hope to reach with the gospel. The historical sense is the meaning required by historical considerations, such as the time and circumstances in which the authors wrote.

We must also remind ourselves that the Bible is the Word of God. As such it is a unified whole. Even though there are about forty different writers who lived over a period of

about sixteen hundred years, all wrote under the inspiration of the Spirit of God. Therefore, the Bible is an expression of the mind of God. As such, it contains no contradictions; it is consistent with itself in all its parts. Thus when interpreting one portion, it is necessary to compare it with other portions. These other portions may throw light upon it. This we refer to as comparing Scripture with Scripture. This might be called the theological sense, if we be permitted to use terminology similar to "grammatical" and "historical." In order to do justice to this aspect of interpretation when naming the method which is employed, we might call it the "Grammatical-historical-theological" method. This is a cumbersome designation, but descriptive. Next time we shall discuss the principles to be followed in applying this method to the Bible. It indicates that the Bible is to be understood in accordance with the laws of grammar, the facts of history, and the system of truth revealed by God in the pages of Holy Writ.

(To be continued)

What Is Shintoism?

MISSIONS

"Faiths Men Die By"—PART 12

By the REV. ROBERT S. MARSDEN

(EDITOR'S NOTE: The next two articles in the series are based largely upon articles written by one who has been for many years a missionary in Japan. Mr. Marsden asked this missionary, who prefers to remain anonymous, to write the articles since he is an authority on Shinto. In the covering letter sent with the articles, the missionary writes, "Tonight I was studying a large map of the world hanging on my wall, and as I saw Hokkaido and Saghalien, pleasant memories of past evangelistic trips on those northern islands came before my mind. I generally visited there in December and January. These vast regions are waiting to hear the gospel for the first time. What a challenge to our prayers! Yes, I expect to return and finish my life among those people.")

SHINTO, the religion of the Japanese race, demands a close examination by the church in her pro-

gram of world expansion. The church here faces a religious system hoary with age and backed by a powerful army and a formidable navy. As the Moslems of old were warriors inspired to a fanatical fury by their faith in Allah, so the modern Japanese is no less fanatical in his willingness to die for his emperor-god.

Shinto is the state religion of Japan and receives support from Japan's seventy million united subjects. The refined dignity that characterizes the ritual and worship at the large Shinto religious centers in Japan compels the investigator to pause and examine this peculiar system, and seek to determine its silent power and authority.

The word "Shinto" is a Chinese compound; *shin* means god and to means way—"The Way of the Gods."

When the state religion of the Roman Empire ceased to exist, the church exulted in Europe's freedom from the pagan state religion. Little

did it know that in the Orient another state religion was gradually forming that would cause Christendom so much trouble and bloodshed a millennium and a half later.

History does not reveal that the ancient monarchies ever had a state religion that was more closely interwoven with state affairs than is Shinto with politics in Japan. There are certain features about Shinto that are unique and are not found in any of the state religions of the old empires. It is humanly impossible to separate Shinto from the state and have the empire continue to exist. Takemoto Toyonosuke, a priest of the Atago Shrine of Kyoto, stated that "if the Shinto shrines should cease to exist the Empire would come to an end." This is not an isolated statement, but is concurred in by the entire officialdom of Japan.

It is difficult for Americans properly to appraise Shinto or understand the peculiar dynamic which energizes the seventy million Japanese. The child in primary school is taught in his first years, and learns to quote, the phrase from his text-book, "Waga kuni wa kami no kuni de ari" (our country is the country of the gods). This great and dynamic thought is infused into the child from parents, school-teachers and government officials. He is surrounded with teaching concerning the Shinto gods from every side, and cannot escape from the silent influence which these duties exert over his life and thoughts.

Seventy million Japanese are possessed with the idea that they are a unique race, descended from the Shinto gods and destined to rule over the less fortunate peoples of earth. Shinto is the dynamic that drives Japan forward on her "divine mission and holy war."

What Is Shinto?

Shinto is a religious, patriotic, ancestor cult. These three attributes sum up the word Shinto and give us an idea of what to look for in Shinto's working in the Japanese government and people. First, Shinto is definitely a religion, with gods, priests, a ritual and sacrifices. Second, the high priest of Shinto, the emperor, is also the ruler of the nation. Shinto thus has ramifications in every department of the political system in Japan.

Third, the ancestor worship of Shinto means the worship of the

supernatural ancestors or *kami* (gods) of the Japanese race and country. Primarily these ancestral *Kami* are the deities of the Shinto pantheon. Next, the ancestors such as deceased emperors, General Nogi the hero of the Russian-Japanese War of 1904-05, Admiral Togo the hero of the battle of the Japan Sea, and others are deified and receive public worship at their respective shrines.

To ask a Japanese the time of his becoming a Shintoist would be absurd, as he is born a Shintoist. This is recognized and assumed by the Japanese government. If a Japanese repudiates Shinto, he is likely to be haled before the officials and charged with treason! This was being done in 1941.

Shinto possesses certain books (compiled in 712 A.D.), which contain the names of the gods and give a vague conception of the beginning of the islands of Japan and other Japanese origins. The *Kojiki*, or *Chronicles of Ancient Events*, is the oldest extant record of Japanese events. This book records the creation myths and ceases with the reign of Empress Suiko in 628 A.D. The *Nihongi*, or *Chronicles of Japan*, were compiled in 720 A.D. This volume also records the creation myths and ends with certain events in the year 697. The *Engi Shiki*, compiled in 927, contains ritualistic prayers used in the Shinto shrines in addressing the gods of Shinto. These three books can be termed the scriptures of Shinto.

Like all pagan scriptures, the Shinto doctrines do not stand out in these volumes with the force and crystal clearness of the doctrines contained in the Christian Scriptures. Vagueness and a misty haze surrounds the whole Shinto theology. Nowhere does Shinto teach the doctrine of creation from nothing. The gods of Shinto procreate the islands of Japan but never create them!

The three first deities of the Shinto pantheon recorded in the *Kojiki* began to be, and the ideas of necessity of existence, self-existence and eternity of existence are foreign to the Shinto scriptures. It is clearly patent that Shinto originated in the imaginings of the ancient founders of the Japanese race.

The ancient Shinto myths are exceptionally childish and will not bear sober investigation. They are not

only childish but often revolting. They are so revolting that the government does not teach them as they occur in the old documents, but dresses them up in clothes foreign to the original statements.

The early myth-makers must have been awed by the powerful forces of nature and, as in other lands, they concluded that these forces were deities and must be respected and worshiped. The forces of nature were personified, and were believed to be gods. The chief deity is *Ama-Terasu-O-Mi-Kami*, the sun goddess. The sun has ever inspired men with a feeling of awe and, when calmly studied, its beauty, power and warm fructifying rays have inspired men to proclaim it a deity. The sun has played a major role in the religious systems of Egypt and the Mesopotamian empires. In all these ancient religions, the sun deity has always been masculine, but strange to say, it is feminine in Japan.

The shrine of the sun goddess is the most sacred spot in Japan and each year millions of faithful Japanese make a pilgrimage to her shrine. This shrine is supported by the government and every twenty years is torn down and a new one built, thus perpetuating the worship of Shinto forever.

The sun goddess watches over and protects the empire from foes both from without and from within. The name of the sun goddess is seldom used by the Japanese, as she is such an awe-inspiring deity. *Ama-Terasu-O-Mi-Kami* is the ancestor of the Japanese emperors and thus links heaven with earth. Just how this relationship takes place is not a topic for popular discussion and is not to be inquired into by the Japanese people. Anyone questioning this official statement might be thrown into prison.

Shinto is an idolatrous system despite the fact that no images are to be found in the shrines. Utter simplicity marks the shrine and the only object that may be classed as an idol is the *Shintai*, or god-body, contained in the *bonden* or "holy of holies." This *Shintai* varies and might be a mirror, a stone, a scroll, a hank of hair, a sword or some other common object. In some mysterious way, the spirit of the deity installed in a particular shrine is manifested in this *Shintai*. Every shrine has a *Shintai*.

In the shrine of the sun goddess, the Shintai is an eight-pointed mirror. This mirror was sent down to earth by the sun goddess when her grandson descended to the islands of Japan. A replica of this sacred mirror is kept in the Kashikodokoro, or place of awe, in the imperial palace shrine. The emperor officiates before this mirror on stated occasions.

The myriads of Shinto gods brand Shinto a system of idolatry. The apostle Paul, in I Cor. 10:20, proclaims to the Japanese that the deities of Shinto are demons.

Your Family Altar

From the Cradle to the Grave

V. MARRIAGE

MAR. 20TH. GEN. 2:15-25 (18)*

AS WE think of marriage, it is well to know that God looked upon man on the day of creation and said, "It is not good that the man should be alone." Therefore, God made the woman of man's flesh and bone, blessed them and told them to multiply and replenish the earth. Thus we might say that the home is the very first divine institution. The establishing of a Christian home should be our first and highest ideal. Pray that the Christian homes in the land may be doubly blessed of God.

21ST. PSALM 119:9-24 (9)

In our memory verse a question is asked which has a permanent bearing on our whole life, and especially upon our married life. No impure person will find the same wholesome delight in wedded life that a pure person does. In this passage let us learn that it is God's will for every individual, male or female, to maintain a virtuous life and a chaste mind. Present lax practices among young people and adults are displeasing to God and disastrous to the individuals who indulge.

22ND. LUKE 1:26-38 (37)

An unusual but not an ungrounded lesson drawn from the words of Mary (34) is needful in our day. All engaged couples, especially those who name the name of Christ, must realize that betrothal does not give the right to the freedoms of marriage. Great regrets may arise out of too

* Verses printed in the headings in parentheses are to be memorized.

much freedom during engagement, for engagements have been broken. Pray God for wisdom to make your engagement a time of beauty and lasting joy.

23RD. DEUT. 7:1-14 (3)

As God commanded the Israelites to refrain from intermarriage with persons of other nations, so He would have us avoid mixed marriages. This applies not only to mixed races but to mixed religions as well. It is unlikely that such marriages will be happy ones. Too many differences exist in custom, thought, training and worship. "Can two walk together except they be agreed?"

24TH. I TIM. 3:1-12 (12)

While this passage tells us the requirements for office holders in the church, it also implies that the same conditions should be found in the homes of all Christians. One wife for one husband has been God's will ever since Eve was formed for Adam. Men should be happy with the wife of their youth. May the Lord help all those who are tempted otherwise to find in His will the perfect basis for a satisfying life.

25TH. LUKE 19:28-40 (38)

In line with our devotional series, it is well for us to think, on this "Palm Sunday," of the attitude of our household toward the Lord Jesus Christ. Is there a united and joyful cry of Hosanna? Is the Lord exalted in the heart of each one? Will that joyful shout continue through the dark times of persecution? Lord, unite our hearts in a perpetual song of Christian joy and triumph!

A "Thank You" from Eritrea

THE Rev. Clarence W. Duff, Orthodox Presbyterian missionary to Eritrea, East Africa, writes that he and the Rev. Charles E. Stanton have received the astounding total of seventy-eight Christmas parcels. He is unable to reply individually to each donor, and has asked The Presbyterian Guardian to extend the missionaries' thanks and appreciation to everyone who had a part in making their Christmas such a happy one.

26TH. HEB. 13:1-9 (5)

Among other errors briefly dealt with, the author refutes the false notion that there is some question as to the purity of the married state. In nine words he forever does away with that perverted thought. Those who have been brought up in purity and godly piety may look with confidence upon the fulfillment of married life as blessed of God, an honorable estate. Pray that our young people may be pure in heart, sound in mind and body, filled with anticipation of joyful and harmonious homes.

27TH. PROV. 18:10-24 (22)

Our memory verse is inscribed in my wife's wedding ring. It is a reminder to us of the goodness of the Lord, for which we are thankful. It challenges us to seek His favor upon our married life. It is a restraint to us when tempted to live outside His holy will. Through the struggles of early life and on into the years to come, it will encourage us to praise God for all His wondrous kindness to us.

28TH. EPH. 5:21-33 (33)

Happily there are mutual duties and obligations which fall to both husband and wife. These may be summarized as love and thoughtfulness of the husband for his wife, and love and respect of the wife for her husband. In homes where God is honored each member of the household takes his rightful place. The harmony and happiness of a Christian home is but a foretaste of the endless delight of heaven when the church, the bride, is taken up unto Christ, the Bridegroom.

29TH. MATT. 19:1-12 (6)

God forbid that the lax view of marriage held by the law and the customs of our day should taint the thoughts of our Christian men and women! From the beginning, Christ states emphatically, it was not so. When man and woman become one flesh through the divinely instituted marriage rite, no man may put them asunder for other cause than mentioned here. God grant that the false standards of this godless age may not infect the young people of our church and community!

30TH. JOHN 19:19-30 (25)

One view of the cross that is often neglected is found in the memory verse. "Now there stood by the cross of Jesus His mother." A more

arresting picture of courage, devotion and love has never been portrayed! Without a God-honoring home and godly mothers our land would be in a sorry plight. In the midst of that heartrending scene, stood Jesus' mother. In the throes of His agony, Christ looked down upon her and provided for her future comfort.

31ST. MARK 15:37-47 (46)

Have you ever thought of what was happening in the homes of those who loved the Lord Jesus Christ while He was in the grave? Was there anguish, despair, fear? There was also preparation! Was there heart-searching and excited self-accusation? There was also rest (Luke 23:56)! In the face of the destructive forces of today, let our homes be restful and preparing for the launching of greater missionary efforts than ever before.

APRIL 1. I COR. 15:12-24 (20)

O glorious morn! Christ our Lord is risen indeed! So the shout of triumphant victory will sound around the world this day in spite of the wars that rage. In Axis homes, as well as Allied, where the Lord Jesus is loved and honored, there will be a joyous and comforting remembrance of the first Easter. Hearts will find comfort in the knowledge that Christ, the first-fruits, giveth promise of a resurrection when we shall be united with Christian loved ones lost in this war.

2ND. LUKE 10:38-42 (42)

At the Bethany home where Lazarus lived with his sisters, Mary and Martha, there was a lesson to be learned. It is a lesson appropriate for our own times. Shall our homes be geared to physical or spiritual needs? Christ teaches us that the one thing needful is the part Mary had chosen rather than that which Martha was doing. Responsibility for the right emphasis does not rest with the housekeeper alone. Together, plans should be made for giving Christ a larger place in the home.

3RD. MARK 10:1-12 (7)

While this passage is parallel to that of March 29th, there is another thought to be emphasized. If marriage is a union in which God is active, surely Christians ought to recognize this in their marriage ceremonies. Brief civil services and weddings in which ritual is over-emphasized both tend to detract from the weighty vows taken at the cere-

mony. Simple church weddings with hymns, prayer and a solemn word from the pastor are much more appropriate.

4TH. REV. 19:1-9 (9)

Out of the experiences of marriage our appreciation of the love of Christ and His preparation for us increases amazingly. When we know that marriage is a type of Christ's union with the church, we may profitably seek spiritual lessons from this physical union. Nevertheless, we shall stand all amazed even then when, clothed in linen clean and white, we behold His face.

—HENRY D. PHILLIPS.

Passports Issued for Missionaries

THE United States Department of State has issued passports for Mrs. Clarence W. Duff and her children and for the Rev. and Mrs. Francis Mahaffy. It is expected that a passport will also be issued to Mrs. Charles E. Stanton and her children, but the issuance was delayed for a few days by technicalities. All of them are preparing to sail as missionaries of The Orthodox Presbyterian Church to Eritrea, East Africa. The securing of a passport is the second hurdle in a series of crises which precede ocean voyages nowadays. The securing of a permit of entry to Eritrea was the most difficult one, and the securing of passports ranks next in difficulty and importance.

The transportation which was promised still is not entirely arranged. It is the opinion of the Rev. Robert S. Marsden, general secretary of the Committee on Foreign Missions, that the issuance of passports by the State Department indicates that passage will be secured in the very near future. No word has been received concerning the promised transportation from Portugal to Egypt and, as far as is known, the charter of the boat has not yet been signed. The tentative date of sailing has thus been advanced to March 20th.

Funds for the transportation have been received in excellent amounts. With most of the churches still to be heard from. To February 28th over \$3500 has been received for this purpose, and there is every indication that the whole amount needed will be forthcoming.

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