

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

## State Shinto Through Japanese Eyes

Johannes G. Vos

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**Orthodox  
Presbyterian  
Church News**

*The doctrine of an eternal purpose of God is the foundation upon which all the teaching of the Bible is really based. Back of all the events of human history, back of all the changes in the inconceivable vastness of the universe, back of space itself and time, there lies one mysterious purpose of Him to whom there is no before or after, no here or yonder, to whom all things are naked and open, the living and holy God.*

—J. Gresham Machen

**May 25, 1945**

VOLUME 14, NO. 10

“Remember now thy creator in the days of thy youth.”



**W**E'RE expanding! No sooner does someone suggest a young people's news column than we have one! Don't miss it on page 158. If you haven't appointed a G.Y.C. Reporter, do it soon so that we may print some news from your society and from your members in the service.

Speaking of the service, what are you doing for your service members and friends? In West Collingswood and probably other places, the young people are sending out "Soldier's and Sailor's Evangelists" to their own members in the service and to anyone else whose name is given to them. They meet once a month to address the envelopes and they have a good time doing that, too. The letters of appreciation they receive are really thrilling. But what are you doing? You think about these friends; now do something for them.

Here it is May. Only a month in which to study Philippians for the G.Y.C. Contest! You had better get busy. If you don't, think how you'll feel when you hear that other people are getting that Jamieson, Fausset and Brown Commentary on the Whole Bible, those Hamilton books *The Basis of Christian Faith*, and those GUARDIAN subscriptions. Don't be timid if you don't get very far; even if you learn only a few verses, enter the contest. By June 25th go to your pastor and recite to him what you have learned. Get him to fill in the entry blank, and drop it in the mail box with high hopes!

And remember, even if you don't win a prize, you will be rewarded by having in your possession a beautiful portion of God's Word. David tells us that when we hide God's Word in our hearts we are restrained from sinning against God. This in itself should be an incentive to us all. So, again I say, get busy, young people!

*Norma R. Ellis*

Director, The GUARDIAN  
Youth Center.

### Intimate Glimpses

**T**HE Youth Center has received a letter from Deming, New Mexico, written in appreciation of the faithfulness of Cpl. Nelson E. Turner in attending the Baptist Church during the two years he was stationed near-by.

I thought you would like to meet "Chic," so here he is, riding his hobby, photography. He is now in the photographic division of the A.A.F. Before



entering the service, he made a fine photograph of the interior of the Westminster Church of Los Angeles, where he is a member. Chic is now stationed at Victorville and attends his own church regularly. He is secretary-treasurer of the young people's society.

Chic is quiet, shy, and soft spoken, with a big smile and a dimple. He would like to pass on to you this verse which has meant so much to him since entering the army: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape, that ye may be able to bear it."

### "As a Sparrow Alone"

**W**HAT could be more helpless, more lost-looking than "a sparrow alone on a housetop"? David said he felt li that. You and I have, too. Remember that time when all the world seemed to misunderstand you, even your own family? Remember that party you attended when you were the only Christian? Our friends in the service have felt like that too, far from home in a strange land and with little or no Christian fellowship.

But listen! David says elsewhere, "The sparrow hath found an house . . . even thine altars, O Lord!" In God we may take refuge, no matter how lonely or despairing we may feel. In Him is security. He is our dwelling-place.

And what does Matthew say? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father . . . Fear ye not, therefore, ye are of more value than many sparrows." Nothing shall happen to us outside God's knowledge and will. In all our sin and unfaithfulness we are precious in His sight—"of more value than many sparrows".

What a comfort are these thoughts when one feels "as a sparrow alone"!

#### THINK ON THESE THINGS:

1. What is meant by God's omnipresence? What comfort can we derive from this doctrine?
2. Should a Christian bow his head in thanks before eating when he is in a restaurant?
3. Won't a Christian appear to be taking a "holier than thou" attitude if he attempts to stand out against the crowd?

#### OVERHEARD IN WESTFIELD, N. J.

DOROTHY P.: *Going to a fire, Bill?*

BILL R. (on the run): *No, I'm going to the Post Office to mail this card to the G.Y.C. I want an entry blank for the Philippians Contest and I want it in a hurry!*

# State Shinto Through Japanese Eyes

MISSIONS

The First of a Series of Articles

Compiled by the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Reformed Presbyterian Church

## Introductory Note

THE purpose of this series of articles is to call the Japanese government and people to the witness stand to testify concerning the real character and meaning of the system of ideas and ceremonies commonly called "State Shinto," the cult which has been vigorously fostered by the militarist government of Japan. Practically all the Christian churches of Japan, Korea and Manchuria have either formally sanctioned or tacitly condoned participation in the rites of State Shinto on the ground of Japanese government assurances that the rites are merely patriotic and of no religious significance. The present series of articles will undertake to expose the hollowness of such a claim by quoting *verbatim* from news reports and editorials published by the Japanese themselves. Most of the quotations will be taken from *The Manchuria Daily News*, an English language daily newspaper owned, edited and published by Japanese nationals in Hsinking, the capital of the puppet state of "Manchoukuo." The reader should realize that everything published in Manchuria was subject to rigid censorship by the Japanese authorities, and therefore none of the material that will be quoted could have been published if it set forth a point of view contrary to that of the Japanese government. It should be noted, too, that some of the quoted material will consist of public statements made by high officials of the Japanese government and the puppet government of "Manchoukuo." These men were not trying to tone down State Shinto in order to conciliate Christian opposition; they were speaking without inhibitions, for the general non-Christian public of Japan and Manchuria, and therefore their testimony concerning State Shinto possesses special value.

These articles will show beyond the possibility of contradiction that State Shinto is a religion. And since State Shinto clearly is not the Christian re-

ligion, it must be a false religion. From this it follows necessarily that all persons who have participated in the ceremonies of the State Shinto system are guilty of the sin of idolatry, and that all churches which have either sanctioned or condoned such participation are guilty of a greater or lesser degree of apostasy from the Christian religion. As a matter of fact, this is the deplorable condition of nearly all the churches of Japan, Korea and Manchuria at the present time. The Foreign Missions Conference of North America and the major boards having interests in Japan and East Asia have persistently refused to face the tragic facts and admit the embarrassing truth about this wholesale lapse into compromise with idolatry. The boards are still taking refuge in Japanese assurances that State Shinto has nothing to do with religion; or else, in some cases, they admit that compromise with State Shinto on the part of the oriental churches is wrong, but hold at the same time that it is not a great enough wrong to constitute apostasy or to warrant the boards breaking off fellowship with the compromising churches. In my judgment, the repeated statements of non-Christian Japanese in their own publications cut through this tissue-like fabric of wishful thinking with a stroke, and show State Shinto unmasked in its real character of abominable idolatry.

Most of the material to be presented will be quoted without com-

ment. In fact, comments are really superfluous, for these Japanese utterances, as they stand, constitute irrefutable evidence that State Shinto is idolatry. In certain cases, brief comments or explanatory notes will be added. So far as I am aware, none of the material to be presented in this series of articles has been published in America before. These newspaper clippings were mailed from Manchuria to the United States during the summer of 1941.

Kokutsu and Domei are the names of Japanese news agencies.

From *The Manchuria Daily News*,  
April 25, 1940:

H. I. M. THE EMPEROR WILL VISIT  
YASUKUNI FOLLOWING IMPRESSIVE  
ENSHRINEMENT OF INCIDENT  
DEAD

(Kokutsu)

Tokyo, April 23.

A solemn service for enshrining the remains of 12,799 Japanese officers and soldiers, who sacrificed their lives in the current China Incident, was held at the Yasukuni Shrine this evening. This is the fifth enshrinement since the outbreak of the China Incident.

Over 30,000 members of bereaved families gathered at the Shrine from all parts of Japan to participate in the ceremony, and to meet their departed sons, fathers, or husbands, whose remains have been laid at rest and who

The  
Shinto  
Shrine  
at  
Hsinking



will be forever spiritual guardians of Japan. A company of soldiers commanded by Lieutenant Yamaguchi lined up as a guard of honor. Army and naval officers, representatives of government offices, schools and others also participated in the service.

The ceremony was commenced at 7:30 p.m. with the playing of classic Shinto music. With torches casting their light over the heads of the congregation, the scene was most solemn and peaceful. To the strains of the popular "Umiyukaba," played by a naval band, deputy chief priest Takahara chanted Shinto prayers in front of the altar. At the end of the prayers Admiral Koichi Shiozawa, chairman of the ceremony, walked up to the altar and prayed for the everlasting peace of the departed souls. He was followed by other high officials, who enacted similar rites.

At the conclusion of these rituals all lights within the compound of the Shrine were extinguished, and while the whole place remained in total darkness and absolute quiet reigned about ten men attired in white ceremonial robes appeared, preceded by the naval band playing a funeral march, bearing a Holy Carriage on which were laid the ashes of the 12,000 officers and soldiers. The procession moved on silently into the interior of the Shrine while 30,000 pairs of eyes followed its slow progress. With bated breath the congregation saw their beloved departed relatives, who had died for the cause of the country, formally enshrined forever. Emotion gripped the congregation. Stifled sobs could be distinguished here and there.

The lights were then suddenly switched on again and the guard of honor paid a last salute to the souls of the departed. The ceremony was concluded with a prayer by deputy priest Takahara to the accompaniment of music. Admiral Shiozawa and others then approached the altar and laid branches of the sacred tree, the "tamagushi" on it. This was followed by the "Umiyukaba" played by trumpets, bringing the ceremony to a close at 10 p.m.

This religious service will be followed by the special grand festival of the Yasukuni Shrine beginning April 24 and lasting for five days. During this festival His Majesty the Emperor will personally pay homage at the Shrine.

## YASUKUNI SHRINE CEREMONY STARTS

### AS DEAD SOLDIERS ARE ENSHRINED

*Domei*

**TOKYO, April 23.—On the eve of a five-day special Festival of Japan's pantheon, the Yasukuni Shrine, at Kudan here, solemn memorial services in honour of 12,799 war dead to be newly enshrined took place at the Shrine this evening attended by more than 30,000 family members of the deceased.**

**The ceremony was officiated by Admiral Koichi Shiozawa with the attendance of army and naval high officers and representatives of the government offices, schools and the Imperial Guard and First Divisions.**

**While the Naval Band played music dedicated to the patriotic heroes, the impressive ceremony proceeded, first all in those attending paying homage before the Shrine.**

**Lights Put Out**

**Then every light on the Shrine compounds was extinguished, turning everything into pitch darkness recalling the prehistoric days. Amidst the darkness, a "Feathered Carriage" carrying the souls of the 12,799 war heroes proceeded toward the Main Hall quietly through members of the bereaved families which lined both sides.**

**A ceremony for the repose of their souls was then conducted by Deputy Chief Priest Shosaku Takahara, after which the Shrine was lighted and the Band began playing.**

**The memorial services were brought to an end shortly after 10 o'clock, after everyone in attendance paid respects before the Shrine.**

**A clipping from The Peking Chronicle, Peking, North China, dated April 25, 1940**

*From The Manchuria Daily News, April 26, 1940*

**EMPEROR OF JAPAN WORSHIPS AS  
WAR DEAD ENSHRINED**

**15,000 Officials and Citizens of  
Hsinking Also Worship at War  
Monument on Day of Yasukuni  
Shrine Ritual**

H. I. M. the Emperor of Japan visited the Yasukuni Shrine in Tokyo on April 25 to participate in the special ceremonies for the enshrinement of 12,799 spirits of the Japanese war dead. On the same day members of all Japanese public bodies and companies in Hsinking numbering 15,000 gathered at the War Monument at 10 a.m. to take part in solemn ceremonies in connection with the grand festival of the Yasukuni Shrine. Lieutenant-General Imura, Chief of Staff of the Kwantung Army, attended the ritual on behalf of Lieutenant-General Yoshijiro Umezu, Commander-in-Chief of the Kwantung Army. There were many other military officers present.

At the signal of the blowing of the siren from the roof of the Kwantung Army Headquarters, those assembled in front of the War Monument bowed in an easterly direction towards the Imperial Palace in Tokyo, and observed a minute's silence. While the military band played, Lieutenant-General Imura, General Yu Shencheng, Manchoukuo Minister of Public Peace, and other high Japanese and Manchoukuo officers and officials offered branches of the sacred tree to the spirits of the war dead enshrined in the War Monument.

**EMPEROR WORSHIPS AT SHRINE  
(Kokutsu)**

**Tokyo, April 25.**

Twenty-seven thousand mourners, bereft of fathers, brothers, husbands and sons in the holy campaign were deeply moved by the graciousness of His Majesty the Emperor in paying personal homage at the Yasukuni Shrine where, in common with the nation, His Majesty prayed for the repose of the souls of the war heroes.

His Majesty left the court early in the morning of this day dedicated to the enshrinement of the souls of the martyrs to the cause of East Asia peace, as guardians of the advancing empire of Japan.

The Emperor, in army tunic and wearing various decorations, ordered  
(See "Vos," page 158)

## Divided We Fall?

THE OPC

By the REV. BRUCE F. HUNT  
Orthodox Presbyterian Field Missionary  
in Southern California

THERE has been some discussion of late about the relation of The Orthodox Presbyterian Church to the American Council of Christian Churches or to the National Association of Evangelicals. As one who has been invited on occasion to speak before gatherings of both groups, though a member of neither, I should like to express a thought or two.

At present, I have no brief for joining or not joining either group. I can see objections to both. I can also conceive of certain wholesome advantages arising from some kinds of interdenominational cooperation in certain fields. What I say is not said against joining one group or another, but against certain concepts that are being set forth, sometimes within our own ranks. They are the ideas that we must cooperate in order to beat the foes of the church, that unless we cooperate we cannot expect to survive. To me these are anti-Christian in spirit, though often unconsciously so.

The burden of this article is, therefore, that whatever else our arguments be, for or against joining one or the other of these or some other association, let them not be, "We must cooperate to beat our foes," or "We cannot survive unless we cooperate." To me such expressions are both the fore-runners and an integral part of that kind of thinking that makes of union a god and creates totalitarianism. The use of such an argument may be helpful in getting people behind a cause we believe in, but when we use it we are putting our stamp of approval on an argument that is false and one which in the end will turn and rend us as it is already doing in the great union movements of Protestantism and in the Federal Council.

I have had as good a chance as many to see the strength of our foes in the churches and in the states and to observe the trends, but I don't think we have to resort to cooperation to beat them. In fact, the closest and therefore perhaps most dangerous foe of the true Christian today is not so much the organized foe without as it is the inner capitulation to the

thought that we must cooperate, that we must get the help of men to beat our foes, that we will not survive unless we do. When we say this, we deny the sovereign power of God, we turn from the arm of God to the arm of flesh.

It is a very dangerous and foolish thing to use these arguments, for we put weapons in the hands of those who some day may turn to be our foes. When we say that we cannot expect radio stations or government agencies to treat with individual denominations or churches or pastors in regard to radio time, released school time, chaplains or missionary passports, we are opening the door for the government to insist on only one religious bargaining agency, as the Japanese did. If we say radio stations may properly demand that all conservative Baptists, Presbyterians and others act together and make a united request for time, we are going to find it hard to say they are not justified in demanding that all religious bodies act unitedly. The state and radio companies, after all, are usually worldly institutions and cannot be expected to see the difference between the spiritual and natural churches or church members.

The Christians who lived at the time of our country's founding believed that men must be true to God and their consciences and that the state should not only refuse to invade that right but also should protect it. Consistent with this belief, they strove to protect the rights of minorities. When we, however, say we cannot expect the state to treat with us unless we cooperate and become a large number, we are giving up that idea of protecting the rights of minorities and throwing our weight on the side of those who say that only majorities should be recognized—in short, that might makes right.

No, I believe that "if God be for us, who can be against us." "One man of you shall chase a thousand, for the Lord your God, he it is that fighteth for you."

If, without compromising ourselves, we can join a fellowship such as the

American Council, well and good. But let us not be threatened into it. Let us not decide we must go into it because God has forsaken us, and let us not build up in the popular mind as true that false notion that only large groups should or may expect to be recognized by the radio stations, school boards, chaplains' offices or state departments.

John the Baptist was content to be a voice, not a lot of voices or an organization of voices. He was content to be a voice in the wilderness. He had no fancy church for a sounding board, he did not have to lobby, pull strings or threaten with a power group as his club. He was a voice in the wilderness, but he raised a witness that has not been quenched. "Ye shall be witnesses unto me."

### Schowalter Ordained and Installed at Lincoln

LICENTIATE Delbert Schowalter, a graduate of Westminster Seminary in the Class of 1943, was ordained by the Presbytery of the Dakotas of The Orthodox Presbyterian Church and installed as pastor of Faith Church, Lincoln, Nebr. The impressive service was held on Tuesday evening, May 1st.

The Rev. Reginald Voorhees, moderator of the presbytery, preached the ordination sermon on "The Model Church," basing his sermon on the first chapter of I Thessalonians. The Rev. Walter J. Magee, clerk of the presbytery, delivered the charge to the newly-ordained minister. His theme was "Preach the Word." The charge to the congregation, based on the text "Occupy till I come," was given by the Rev. Russell D. Piper, a member of the Presbytery of California in process of transfer to the Presbytery of the Dakotas. Mr. Piper has recently accepted a call to the pastorates of the churches at Alexandria and Bridgewater, S. D. The constitutional questions were propounded by Mr. Voorhees, and the benediction pronounced by Mr. Schowalter.

Special music was supplied by the newly organized junior choir of Faith Church. A generous offering was received, and was used in part to help defray the expenses of those participating in the meeting, and in part for the general work of the presbytery.



## Your FAMILY ALTAR

JUNE 5TH. MATT. 9:27-38 (38)\*

**H**AVE you ever realized that Jesus calls upon Christians to pray that God will raise up and send forth ministers and missionaries? Jesus' ministry was filled with meeting the physical and spiritual needs of the multitudes. The need still exists, the opportunity still presents its demands, the fields, near and far, are even now white unto the harvest: therefore, pray that God will send forth consecrated and earnest laborers into His harvest fields.

6TH. ISA. 45:20-25 (22)

As a young lad Spurgeon heard our memory verse and looking to Jesus was saved from his sins. How simply and clearly does the Bible present the free invitation to salvation! It is not only free but it is universal, going forth to all men, in all kinds of conditions, in all parts of the earth. Look, my friend, to the only Saviour! Your sins will be pardoned, your soul will be redeemed, you will be reconciled to God.

7TH. DEUT. 31:1-8 (6)

War in Europe is over! War in the Pacific still rages! God has given deliverance in one theatre; He will not fail thee, nor forsake thee in the other. May our sons and husbands and fathers go forth in this confidence, that "the Lord thy God, he it is that doth go with thee." Pray for the souls as well as the lives of those who are facing the dangers of conflict and temptation over there.

8TH. PSALM 150 (2, 6)

Just a month ago, and while these lines were being written, word was given of the unconditional surrender of the remaining German armies. V-E Day! A day in which to rejoice and take courage. But more, a day in which to humble ourselves before God with thankful hearts for His mighty acts in our behalf and the exhibition of His excellent greatness. "Let everything that hath breath praise the Lord!"

9TH. EX. 16:22-31 (30)

In this time of lax observance of

the Lord's Day, it is well for us to think on the lesson of our reading. It is God's will that we should prepare on Saturday for His day. The preparation of our minds and hearts for the spiritual feast of the morrow is paramount. Let us not bring down the rebuke of God upon ourselves and our nation by our disobedience.

10TH. PSALM 118:15-29 (24)

What a great boon is this day to us! How many reasons we have to rejoice in it! It is made and sanctified by God. It is truly a day of salvation. It is a day of rest unto our souls. It is a day of praise to God. Yes, in this Lord's Day, saving grace is proclaimed the world over. Thank God for His everlasting mercy!

11TH. DAN. 4:28-37 (35)

Pray to our heavenly Father that those who are responsible for the settling of the peace terms in Europe may be aware of God and His pleasure in the affairs of men. The pride of man is naught to God; the will of God should be the desire of men. Let us learn from this ancient king's experience that God does rule among the inhabitants of earth, as well as in the armies of heaven.

12TH. PSALM 53 (1a)

The Scripture corroborates the testimony of the natural universe, that only the fool says in his heart, There is no God. When we behold the wonders of His handiwork, the marvels of His power, the extent of His providence and the riches of His grace we cannot but be constrained to bow the knee and worship in humble awe. God's natural and special revelation give the lie to all atheistic thinking.

13TH. I COR. 4:1-10 (7b)

There are those who willingly become fools for Christ's sake. Such have no trust in the flesh, no confidence in themselves, no pride in possessions, and no self-esteem. Rather, they bear reproach for His sake, and are made a spectacle unto the world. These, who are fools in the eyes of the world, know that all they are and have, came from the hand of God. Having received all things from Him, they glory not in the flesh but in Him who is the giver of every good and perfect gift, even our gracious God.

14TH. HOS. 4:1-11 (6a)

Except the messengers of God de-

clare the Word of God, the people of God will surely come under His wrath. Because the people look to the minister, for precept as well as example, it is necessary to proclaim the full counsel of God. Where there is no teaching ministry there is a spiritual poverty among the people resulting in a falling away into evil ways. Pray that God will call His shepherds back to the care and feeding of His sheep.

15TH. EZEK. 34:1-15 (15)

Some of you, into whose hands these devotions come, may be mourning because your pastor is not fulfilling his holy office as shepherd of the flock. Despair may even now fill your heart. But, precious one, though the under-shepherd may be unfaithful, there is One who ever abideth faithful, even our Lord Jesus, that great, good and chief Shepherd. He will both seek out His flock and deliver them; He will both nourish and give them rest.

16TH. MARK 10:17-27 (27)

As we behold the picture of the fine young man coming to Christ with such eagerness and leaving so sorrowfully, we pause to think. Is it true that the one thing which I am unwilling to give up will keep me from heaven? Yes, questioning one, if you treasure one tiny thing more than you love Jesus, it is humanly impossible that you be saved. But by the grace of God it is not impossible with Him. Come, then, needy one, with all the corruption of your heart and receive of His grace.

17TH. REV. 5 (9, 10)

On this glorious Sabbath day, we might well anticipate the song of the twenty and four elders as they sing the worthiness of the Lamb of God. When He took the book from the hand of the Father, as one has remarked, there was sealed (1) the work of Christ's redemption, (2) the final defeat of Satan the adversary, (3) the felicity of the saints, and (4) the glory of the Redeemer. Let all nations lift up their hearts in praise!

18TH. MARK 10:28-45 (45)

Those who would be first in the kingdom of God must willingly accept the last place in this present evil world. As Christ came not to be ministered unto but to minister, so must all who hear His name. But what a consolation for our sacrifices is held forth here. As one has said,

\* Verses printed in parentheses are to be memorized.

For every one thing I have given up for Christ, He has returned a hundredfold even in this life, so that I am possessor of a hundred homes; and beside all this, life eternal.

19TH. PSALM 46 (1)

Spurgeon entitles this "A Song of Holy Confidence." The thoughts expressed here come from a heart strong

in the faith and promote courage in the face of persecution. When we consider what Luther faced when he stood against the evils of a corrupt church, it is no wonder that this was his psalm. May you gain new courage for the Christian conflict through reading this precious portion!

—HENRY D. PHILLIPS

NEWS

## Westminster Commencement

### Baccalaureate Service

THE sixteenth annual commencement exercises of Westminster Theological Seminary began on Sunday afternoon, May 6th, with the baccalaureate service held at 3:30 in the auditorium. The baccalaureate sermon was preached by the Rev. R. B. Kuiper, professor of practical theology.

Professor Kuiper's text was Matthew 16:24: ". . . If any man will come after me, let him deny himself, and take up his cross, and follow me." What is Christian self-denial? asked Professor Kuiper. It is not just a denial of our sinful desires, nor is it merely the controlling of our natural desires so that they will be used to the glory of God. Christian self-denial, he declared, is the denial of self coupled with the exaltation of Christ. A selfish Christian would be a contradiction in terms. What, then, does Christ mean when He speaks of taking up one's cross? That cross is not merely the trials and tribulations of this life, which are common to all men. Nor is there here any identity between the cross of the Christian and the cross of Christ. Rather, the cross of which Jesus speaks is the measure of persecution which the Christian must be willing to suffer at the hands of the world. He must be willing that self should die and that Christ alone should live in him. And when Jesus said, "Follow me," He did not mean that we should imitate Him in every detail, for He was unique. Nor did He mean a mere general and vague following in His footsteps. Rather, said Professor Kuiper, He meant that those who would be His disciples should follow Him to the place where He took up His cross—should follow Him into death, into the death of self, to the place where the disciple could say

that the world was crucified unto him and he unto the world. This text, said Professor Kuiper, is applicable to all Christians, but it applies in a special way to ministers of the gospel, for it points the path to a ministry that is happy and blessed and glorious.

### Alumni Banquet

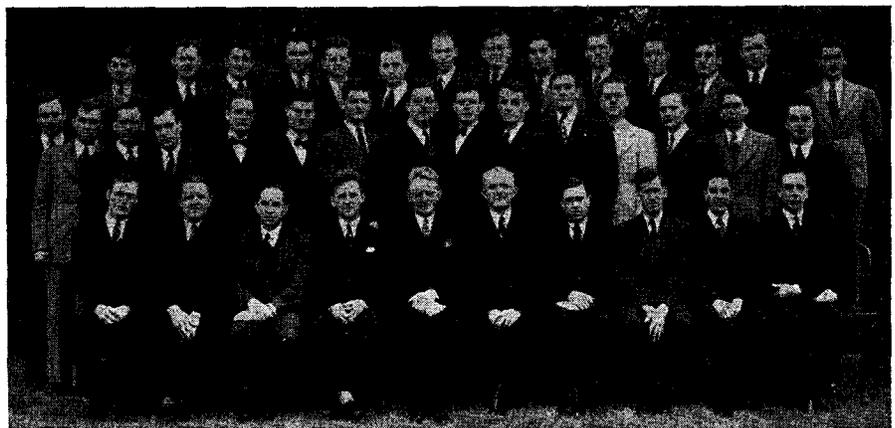
The banquet of the Alumni Association was held on Tuesday evening, May 8th, at Glenside's Casa Conti, and was attended by ninety-four alumni and their friends. Following the business meeting and banquet, brief talks were given by the Rev. Adrian DeYoung, a minister of the Southern Presbyterian Church; Mr. Jacob D. Eppinga of the Christian Reformed Church; Chaplain William B. McIlwaine, U.S.A., Chaplain George Vanderpoel, U.S.N., Chaplain George J. Willis, U.S.N.; and the Rev. Edwin H. Rian. Brief statements were also made by members of the graduating class, who told of their plans for the future.

The address of the evening was given by the Rev. Paul Woolley, pro-

fessor of church history. He prefaced his address by telling of the gift of the graduating class to the seminary. This was a contribution of money to be used toward the purchase of voice recording equipment for use in the department of practical theology.

There were a number of factors, said Professor Woolley, important in the life of the pilgrims, which influenced the subsequent history of our country: The pilgrims took the Word of God seriously. They were serious in recognizing Christ as Head of the church. They stood for salvation by grace alone. And they held strongly to the doctrine of the covenant and its implications in life. In addition, they possessed the pioneer spirit of the frontier. Then Professor Woolley turned to a consideration of the condition of the church in the present day. He discussed the influence of the Federal Council, with its call for unity, and the authoritarian influence of the Roman Catholic Church, and declared that their positions and emphases were the opposite of those of the pilgrim fathers. He held that the answer to the challenge was not that of a rugged individualism but rather the answer supplied by a type of true unity which is not based on organization or coercion but upon an emphasis of principle. Westminster Seminary, he said, is representative of that unity. It stands clearly for its position and principles, but does not try to coerce others to conform with it so long as those principles are not violated. The same type of unity should constitute our answer unitedly to the Federal Council and the Roman Catholic Church.

Following Mr. Woolley's address,



This year's student body and faculty at Westminster Seminary

there was a brief devotional period which reflected forcefully the members' thanksgiving for the V-E Day which had been proclaimed only a few hours earlier.

### Commencement

The commencement service was held on Wednesday, May 9th, at 3 p. m. on the campus behind Machen Hall. Presiding was the Rev. Edwin H. Rian, president of the Board of Trustees. After the singing of the processional hymn, "Jesus Shall Reign Where'er the Sun," and the singing of the doxology, the invocation was pronounced by the Rev. William P. Green, pastor of the Third Reformed Presbyterian Church, Philadelphia. The Rev. Charles H. Ellis, acting pastor of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J., read the Scripture lesson, James 2:14-26, and prayer was offered by the Rev. Fred C. Kuehner, assistant professor of Old and New Testament Exegesis in the Theological Seminary of the Reformed Episcopal Church.

The commencement address was delivered by the Rev. William B. McIlwaine, D.D., who, for more than twenty years, had been a missionary to Japan under the Presbyterian Church in the U.S. and who now is a Chaplain in the United States Army. Chaplain McIlwaine is a member of the Board of Trustees of Westminster Seminary.

The subject of his address was "Faith as an Organism." The Japanese with whom he had labored as a missionary, said Chaplain McIlwaine, regarded faith in Christ as just another form or manifestation of the faith which they already had in many other things. Thus in talking with them, he had tried first to use the verb "believe," emphasizing the object of belief and trust—a holy God. Faith is not an end in itself, but those who hold to a false view of faith make one aspect of it the whole of faith.

Just as physical activity is a necessary manifestation of life, so, by analogy, is activity also required of faith. As life consists of a union of body and spirit, and absence of activity would indicate a lack of life, so a union of belief about and trust in God constitutes a living faith, and absence of activity would indicate a lack of that living faith. Body, spirit and action are all necessary in the

organism of faith. The Christian must have not only a creed but also the energizing principle, which is an active and living trust in God. As the physical body must grow, so the body of faith must grow. And, to carry the analogy still further, as the temporal body will one day become eternal, so our present body of belief will one day be transformed into knowledge.

Trust, declared Chaplain McIlwaine, is to be found only in conjunction with faith in God. Trust produces peace of mind, but only when it is combined with faith in an almighty sovereign. Sometimes those who have a strong body of faith lack much of the vital energizing factor of trust, and then there is little God-honoring activity and works. Works reveal the character and state of health of the organism of faith. In exercise comes development and growth.

To the members of the graduating class, Chaplain McIlwaine said that it was the duty of ministers to strive among their people for the maximum of transformation into the image of Christ, not merely for the leading of souls to the place of conversion. He urged the graduates to remember that, as God alone gives and maintains physical life, so in Him resides the source and nourishment for all the organism of faith.

At the conclusion of the address, the following students received the degree of Bachelor of Theology: Ralph Eugene Clough; William Charles Goodrow; Thomas Maclay Gregory; Herbert John Hoeflinger; Paul King Jewett; Donald Thomas Kauffman; David Westlake Kerr; David Blair Muir; Oliver Stewart Page; James William Tompkins. The degree of Master of Theology was awarded to Donald Thomas Kauffman and Paul King Jewett.

The William Brenton Greene, Jr., Prize in Apologetics was awarded to David Blair Muir. A Frank H. Stevenson Scholarship for graduate study was awarded to Paul King Jewett.

The Rev. R. B. Kuiper, professor of practical theology, gave a brief address to the graduating class. Basing his remarks upon the words of Paul in II Cor. 13:8, "For we can do nothing against the truth, but for the truth," he said that all truth resides in God and that our denial of truth never makes even a dent upon truth itself. But also, he said, there is a subjective reason why we can

do nothing against the truth. There was something in Paul himself which prevented him from doing anything against the truth, and that was the fact of Paul's regeneration. When a regenerated man denies the truth, it is sin, the old man, and not the new man which is doing it. Moreover, said Professor Kuiper, we can, by the grace of God, do much for the truth. We can defend the truth, propagate it, exemplify it, and apply it.

He urged the graduates not to be unduly alarmed when unregenerate men fret and fume at the truth, for they can do nothing against it. When you find yourself opposing the truth, he told the graduates, recognize that it is the old man, sin, which is raising that opposition and "sit down on it hard." "Serve the cause of truth," he concluded. "Labor for that cause. Give yourselves wholly to that cause. Let the one concern of your life be the truth."

Following a hymn and the closing prayer, the members and friends adjourned to Machen Hall.

### Board of Trustees

At the meeting of the Board of Trustees which preceded the commencement exercises, three important appointments were made. Mr. David Westlake Kerr was appointed Assistant in Old Testament for the coming year. The Rev. Edmund P. Clowney of New Haven, Conn., was appointed a lecturer in homiletics. His appointment covers the period of Professor Kuiper's leave of absence. The Rev. Arthur W. Kuschke was named Assistant Librarian from June till August, and Acting Librarian for the following year. Mr. Kuschke will succeed the Rev. Leslie W. Sloat, who has served as Acting Librarian since September, 1939. Mr. Sloat has indicated that he did not wish to accept appointment as permanent librarian, but rather that, though he had no specific plans, he desired to return to the type of work more usually associated with the ministry.

### Women's Auxiliary

At the meeting of the Women's Auxiliary it was announced that the group had exceeded last year's record by several hundred dollars, although it had still failed to reach the goal it had set for itself. Mrs. Frank H. Stevenson was re-elected president of the auxiliary.

*The Presbyterian*  
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EDITORIAL

**A V-E Day Prayer**

**O** LORD, we come and sing unto thee; we rejoice in thee, the strength of our salvation! We come before thy presence with thanksgiving, and show ourselves glad in thee with psalms, for thou, O Lord, art a great God, and a great King above all gods. In thy hands are all the corners of the earth and the strength of the hills is thine also. The sea is thine, and thou madest it; and thy hands prepared the dry land. O Lord, we worship thee and fall down and kneel before thee who art the Lord and our Maker. Thou art the Lord our God, and we are the people of thy pasture and the sheep of thy hand.

To thee all angels cry aloud, the heavens and all the powers therein. To thee cherubim and seraphim continually do cry, Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of thy majesty, of thy glory. The company of the apostles, the fellowship of the prophets, the army of martyrs, the Church throughout all the world, do acknowledge thee Father, Son, and Holy Ghost. Thou art the King of Glory!

Thou, O Lord God Almighty, art also the Judge of all men. Wherefore, we for ourselves and in behalf of our nation do acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. But thou, O Lord our God, hast been merciful! Thou hast given

us a great victory and triumph over our enemies!

Now, therefore, O Lord, do we give thee our thanks. For if thou hadst not been on our side when men rose up against us they had swallowed us up quickly, when they were so wrathfully displeased at us. Yea the waters had drowned us, and the stream had gone over our soul, the deep waters of the proud had gone over our soul. But praised be the Lord, who hath not given us over as a prey unto them. The Lord hath wrought a mighty salvation for us. We got this not by our own sword, neither was it our own arm that saved us, but by thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto us. Thou, Lord, hast appeared for us, thou hast covered our heads, and made us to stand in the day of battle. Thou, Lord, hast appeared for us, thou hast overthrown our enemies, and dashed in pieces those that rose up against us. Therefore not unto us, O Lord, not unto us, but unto thy name be given the glory. The Lord hath done great things for us, whereof we are glad.

As we turn now with all our energies to the final phase of this terrible conflict, we beseech thee, almighty God, the supreme governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent, save and deliver us from the hands of our further enemy. Yea, thou who art a strong defense unto thy servants against the face of their enemies, art deserving of our praise for our deliverance from those great dangers wherewith we were encompassed until thou didst give us victory. Unto thee do we humbly continue to raise our prayer for thy mercy to be extended until we shall receive from thee a final and complete triumph. Grant through victory that those that know thee not may by thy Spirit be given to see thy grace, thy power, and thy wrath, and that thus they may be given to know thee and Jesus Christ whom thou hast sent. Grant, O Lord our God, that through the agonies of this sin-cursed generation and the grace of thy hand upon the righteous cause, there shall be praise unto thee. Give us, we beseech thee, also that due sense of all thy mercies that our hearts may be unfeignedly

thankful; and that we may show forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service and by walking before thee in holiness and righteousness all our days.

We are sinful, O Lord; we are weak. Our hope and our help is in thee, who hast made heaven and earth. Hear our prayer, O Lord, for we offer it to thee solely in the merit of thy dear Son, our blessed Redeemer, Christ Jesus the Lord. Amen.  
—J. P. G.

**A Tribute  
to the Past**

By THEODORE T. SNELL

**I**N A VERY real sense we all can sing with the poet Longfellow, "Let the dead past bury its dead! Act, act in the living present!" We are grateful indeed for our good ancestry, the wonderful history of our country, and the great progress of the arts and sciences over much of the world. We may well find satisfaction and profit in thinking on these things, deriving therefrom inspiration and practical aid in the responsibilities of the present.

We must acknowledge also our debt to many ancient cultures and institutions, but we will not mummify our dead like the Egyptians, nor worship our ancestors as do the Chinese, nor adore relics of the saints as practised by the Roman Catholic Church. Nor will we prize our Bible only or chiefly because it is venerable and classic literature.

Some of us who are no longer young, but who, in the providence of God, retain in some measure our physical powers and still have work to do in the present, rejoice in many blessed memories of the past and its rich contribution to our happiness and comfort, especially its matchless legacy of the Bible which we esteem as God's own Word, revealing His true nature, His plan for our lives, and, supremely, the gift of His Son for our salvation—He who is the same yesterday, today and forever.

We will, as far as we may, forget the sins and failures of the days gone by, or, better still, use these and the happy memories too, as stepping stones to a nobler and truly living present; being sustained by the

blessed hope of abiding in the presence of the living Christ, when even

death and the grave will be remembered no more forever.

## The Gossip Snowball

CHILDREN

A Story for the Children's Hour

By HARRIET Z. TEAL

**M**OTHER and Daddy, what do you think? This morning in Sunday school I said the Ten Commandments all the way down to number nine—I'm ahead of everyone else in the class."

"Why, that's fine!" replied Daddy. "Let's hear you recite number nine."

"Thou shalt not bear false witness against thy neighbour," recited Janet correctly.

"Do you know what that means?" continued Janet's Daddy.

"Well, our Sunday school teacher said if we talk about someone and say what isn't true—or we're not sure whether it's true or not—then Miss Blair said it's like when you make a little snowball and roll it in the snow. It grows and grows, all the time, while you roll it, till it's a great, big snowball. She said that's the way with a Gossip Snowball; we start a little, tiny story about a person and everyone who repeats it adds a little more to the story until it grows into a great, big lie, that may hurt the person it's about very much."

Janet's Mother now asked, "How is it, dear, that you are ahead of all the children in the class? I thought John Bowen and you were keeping even in reciting the Commandments?"

"We were, Mother, but John has missed Sunday school several times lately, and he's way behind in the Commandments now."

"Why, how is that? John and his little brother and sister never used to miss Sunday school."

"Well, I don't think they like Sunday school and church very much any more. They hardly ever come to week-day Bible class either. But I think one reason is that their mother is working now and is away every day, so the children have no one to remind them to go. John is falling behind in his school lessons, too."

"I declare, Will," said Janet's mother indignantly, turning to her husband, "I think it's just dreadful,

the way some mothers go off to work, just to earn money for finery that they don't need, and neglect their children!"

"Well, of course, dear," Mr. Haines replied, "you don't know all about the Bowens—do you? Perhaps Mrs. Bowen has to work to help support her family."

"I doubt it," answered Mrs. Haines impatiently. "There are too many mothers going off to work nowadays, just because everyone else is earning easy money, and the poor, little children are the ones who have to suffer. Something should be done about it!"

"Well, my dear, you are president of the P.T.A. Why not investigate this case and see what can be done?"

Mrs. Haines looked a little startled, and then said rather slowly, "Yes, I suppose we ought to do that."

But it is always easier to talk about doing a thing than to do it, so the investigation was put off.

The next day when Janet and her little brother Tommie came in from school for their lunch, they found Mother at the back door talking over the fence to her next-door neighbor, Mrs. Cornell, whose son, Wilbur, was about Janet's age and in her class at school. Wilbur was an only child, and a rather spoiled one at that, who thought he should always have his own way, and usually got it—in his own home, at least.

As the children ran in, the two mothers were talking about the case of the Bowen children and their working mother. Mrs. Cornell was saying, "It's disgraceful—a mother going off and neglecting her children that way!"

Janet said, "I asked John this morning why he wasn't at Sunday school yesterday, and he said his mother was so tired Sunday morning she didn't wake up in time to get them up and they all slept too late to get ready."

"There, you see!" exclaimed Mrs.

Cornell triumphantly. "She was probably out on some wild party Saturday night instead of being home with her family. She must be a worthless creature. The children would be better off if they were taken away from her and put in some Home."

"Oh, Mrs. Cornell, I think it's going too far to say that! After all, we don't know her or the reason why she has to work. I believe my husband was right," continued Mrs. Haines, "when he suggested that the P.T.A. ought to investigate and see what we can do to help that family."

Here young Wilbur broke in, "John was late to school this morning—and he had a hole in the knee of his pants. I don't like him!"

"That's right, son," replied his mother, "I don't want you to play with him. I won't have my son associating with the boy of that disgraceful woman!"

Mrs. Haines was shocked to realize how the snowball of gossip had grown, and she said, "Please, Mrs. Cornell, let's not speak that way. After all, we don't know anything against her. You are only guessing."

But Mrs. Cornell only tossed her head and said, "I know enough," and went into her house.

"Oh, Mother," cried Janet, as she followed her mother and little brother into their own house, "I'm afraid it's my fault. I started the Gossip Snowball rolling when I said John didn't like to come to Sunday school any more and that his mother went to work. John is a good boy, I think—his mother is nice and kind, too—she used to talk to me when I walked home with John's little sister sometimes!"

"Janet, dear," said her mother very soberly, "I'm afraid the fault is more mine than yours, for I added to your Gossip Snowball and rolled it on, but I mean to do all I can now to undo the wrong by going to call on the Bowen family to see what we can do to help them."

But Janet and her mother did not dream what would come of their Gossip Snowball in a very few days.

John Bowen had always been a bright, happy boy, who loved to go both to school and to Sunday school, and he had been a fine student in both places. But that was before his father had that accident at the plant a couple of months ago and had been lying in a plaster cast in the hospital

ever since. Then John's mother had to go out and find work to do, so the family would have enough money to live on. Since then, things had been very difficult for poor John. He must see that his younger brother and sister, Willie and Susie, were up in time for school (Mother had to leave so very early in the morning), that they washed their faces, combed their hair and ate their breakfast. Sometimes he was late to school himself because of the effort to get them started.

Then lunch—it was John who came home and warmed up the pot of soup or whatever it was Mother left for them—and after school there were dishes to wash. "The kids are s'posed to help—but they usually don't. They run out and play," John complained to his mother at night.

In the evenings, when his mother came home from her hard day's work, she had to turn to and work again till late at night, cleaning the house and doing the family wash. So her kind little son tried to do all he could to help the tired mother. No wonder, poor boy, that he found little time to prepare his homework properly, or that next day in school he nearly fell asleep at his desk.

Then there was another trial. Always before, Mrs. Bowen had seen to it that her children went off to school neat as a pin and shiny-clean—but now sometimes the poor woman just hadn't the time for all the mending or ironing or fixing that was needed. Like the time John had caught the knee of his overalls on a nail. Mother had said, "Oh, son, I'm sorry, but I just haven't time to mend it now—I'll do it tonight."

That day some of the boys, led by Wilbur, called after him, "There goes the rag-man!" and ran away laughing at the top of their voices. Those boys in Wilbur's gang were always taunting him lately. They would call, "Hello, Mamma," then in a mimicking voice, "Come to dinner, children. Put on your rubbers, Susie. Wash your face, Willie. Yah, Sissie! Go home and wash dishes." Then poor John had to dodge a shower of pebbles or lumps of dirt that the boys threw after him.

There was the time that he made such a dismal failure with his lessons that his teacher said, "Why, John! I'm surprised! You always used to do so well." On the way home the boys cried, "Why, John, we're surprised!

How can you be so dumb?"

John boiled with anger, but there was nothing he could do. How could one boy defend himself against six or seven? He wished he never had to go to school again. But still he didn't tell his troubles to his mother; she had enough to worry her. But John did have Someone to turn to, for he remembered a Bible verse he had learned in Sunday school, "Casting all your care upon him, for he careth for you."

So John took his troubles to the dear Lord and asked Him for help to bear them, and felt comforted to know that the Lord Jesus knew and cared.

One afternoon, after school was dismissed, John had just passed through the big gate from the schoolyard when he heard Wilbur and his gang whooping behind him like wild Indians, "There goes heap big Chief Hole-in-the-Knee-of-His-Pants," they yelled, showering John with dirt and stones. Then Wilbur darted out and gave him a hard shove, at the same time exclaiming, "Get out of my way, you dirty little tramp. My mother won't let me play with you, ever, because your mother is no good."

John swung around with blazing eyes and a hard, doubled fist, "Don't you dare say that about my mother! She's good!" The fist shot out and the next instant Wilbur had a bloody nose! Wilbur set up a howl and struck at John with his bundle of books, bound by a leather strap, the metal buckle of which made a long, deep scratch from just below the corner of John's eye down the side of his cheek. Teachers and children came running to see what was the matter, and the two boys were marched back into the principal's office, together with several boys and girls who had been near enough to witness what had happened.

Janet had been one of these. Wilbur was screaming, "I just spoke to him—then he hit me!" Several of Wilbur's friends said, "Yes, that's right."

"Was that the way you saw it, Janet?" asked Miss Wood, the principal.

"No, ma'am," answered Janet bravely, while the group of boys glared at her. "Wilbur pushed John first and said he wasn't allowed to play with him because John's mother

was no good. Then John said he couldn't talk about his mother that way—and punched Wilbur's nose, and Wilbur hit John with his books."

The principal nodded. "I rather thought so," she said. Then she turned and spoke sternly to the astonished Wilbur. "You are a coward! John struck you with his fist (and I'm not sure I blame him, after the way you spoke of his mother), and you struck him in the face with those heavy books, and the buckle of your strap just missed injuring his eye."

Needless to say, Wilbur's mother was very excited and very angry and indignant when her son came home still weeping and with the front of his polo shirt sprinkled with drops of blood. She threatened to send the police to arrest the whole Bowen family. She said it just proved that what she thought was true—that they were a bad lot. And the principal phoned to Janet's mother, who was president of the school Parent-Teacher's Association. Miss Wood asked if Mrs. Haines would go with her next day to call on the Bowen family.

That next day John was not at school. In the afternoon, just as the early winter dusk was falling, Mrs. Haines and Miss Wood knocked at the door of a little, frame cottage on Willow Street. They noted the clean white curtains in the front windows and the neatly swept porch. After a moment the door was opened rather timidly by John, who looked startled when he saw the principal and another lady.

"Is your mother home, John?" asked Miss Wood.

"Yes, ma'am, but she's sick in bed."

The ladies were sorry to hear this, but when they assured him that they were there as friends, John led the way through the darkened living room to the cozy, clean kitchen, where a light was burning and John's brother and sister sat at the supper table.

"John got our supper for us," they told their guests.

John, who had stepped into a near-by bedroom, returned to say his mother wanted them to come in.

It needed only a glance at the sweet, worn face on the pillow, and another at the clean, orderly little home to convince them that here was a good mother who had gone out working for her children's sake and not in order to neglect them. And as

they listened to her story, the visitors were very sympathetic.

John's father had been in the hospital for some time with a hurt back; the plant he had worked for was paying all the hospital expenses because he had been injured at work, and perhaps there would be more compensation later. For a while Mrs. Bowen had been able to pay the family expenses with some money her husband had saved up, but when that was gone, she had to go out to work.

She got up early in the mornings to prepare her children's meals, and worked till late at night to clean the house and wash and iron and mend their clothes. "I don't know what I'd do without my Johnnie. He helps me so with the housework and in looking after the children while I'm gone. Poor little fellow, he's tired out too and has fallen behind in his school work and in Sunday school too, but he longs to get back and be faithful and regular as he was before. He said last night to me, 'Mother, I'm sure that God will understand, even if people don't.'"

"Mrs. Bowen," said Janet's mother humbly, "I have a confession to make, first of all to God and then to you, for I have broken His holy law and sinned against Him and wronged you by misjudging and criticizing you without knowing whether what I said was true. I bore false witness against my neighbor. I ask the Lord's forgiveness and yours. I have learned a lesson which I will not forget."

And Mrs. Haines did more than ask forgiveness, because with the help of others, work was found for Mrs. Bowen that she could do at home and that was not nearly so hard as what she had been doing. Now she and her family had friends to comfort and encourage them. Even Mrs. Cornell was ashamed when she heard of the good, patient little mother whom she had so misjudged, and her faithful, brave son, and she decided she'd better be more careful in training her own son.

As for Janet, she felt she had learned the ninth Commandment so she could never again forget either its words or their meaning.

Melvin B. Nonhof self-supporting, since the church at Yale achieved that goal a year and a half ago. Missionary giving has also increased during the past year. . . . With the completion of the painting of the exterior of the Manchester church, the churches will finish their reconditioning of their properties. . . . A special prayer service for crops was held in Bancroft last month.

**Westminster Church, Hamill, S. D.:** The Ladies' Aid Society has cleaned the church auditorium and painted the floor, which adds to its attractiveness as a place of worship.

**Orthodox Presbyterian Church and Logan-Fontenelle Chapel, Omaha, Nebr.:** The church entertained the presbytery at its spring meeting. The pastor, the Rev. Reginald Voorhees, was elected moderator for the coming year. . . . Unusual interest is being shown in attendance at the morning service, with particular emphasis upon families attending as a unit. . . . At the chapel, attendance in the young people's group has been boosted by a contest. . . . Miss Mary Roberts has begun a Woman's Bible Club on Wednesday evenings in connection with her work in the chapel district. This is an effort to reach wives and mothers with Bible teaching.

**Faith Church, Lincoln, Nebr.:** The church has recently acquired three new items. The first is a pastor, the Rev. Delbert E. Schowalter, who was ordained and installed on May 1st. A Junior Choir was organized and is helping to stimulate interest in church attendance. The third acquisition is a new and attractive bulletin board.

## Orthodox Presbyterian Church News

NEWS

### Presbytery of California

**BEVERLY Church, Los Angeles:** A four-day missionary conference under the auspices of the European Christian Mission was held during April. Each evening there was a message, a time for prayer, and pictures of missionary activity. . . . The pastor, the Rev. Dwight H. Poundstone, plans to attend the general assembly. During his absence, the pulpit will be supplied by the Rev. Henry Owen, regional director of the China Inland Mission, and Mr. Charles Svendsen, a student at Westminster Seminary.

**First Church, San Francisco:** April 12th was a day of rejoicing for the members and friends of the congregation. On that day the recently acquired property was dedicated to the glory of God. The Rev. Dwight H. Poundstone, moderator of the presbytery, conducted the dedicatory service. Special music was rendered by Mr. Poundstone, the church choir, and Dr. Robert Crose. The Rev.

Evert Tanis, pastor of the Christian Reformed Church of Alameda, offered the dedicatory prayer. The speaker of the evening was the Rev. Bruce F. Hunt, home missionary of the presbytery, who spoke on the subject "The Church." The congregation and the pastor, the Rev. Carl A. Ahlfeldt, offer humble and sincere thanks to God for His gracious provision of a place to serve Him.

**First Church, Portland, Oregon:** The church has recently voted to increase its degree of self-support in the amount of ten dollars a month. A building fund has been inaugurated and will be supported by a quarterly envelope offering. Mr. David Monroe was ordained and installed as a ruling elder on April 22nd.

### Presbytery of the Dakotas

**T**HE congregations of Bancroft and Manchester, S. D., have voted to become self-supporting. This makes the entire field served by the Rev.

### Presbytery of New Jersey

**CALVARY Church, Wildwood:** Following a recent South Jersey Machen League conference, a Machen League composed of junior high school girls was formed and is now meeting on Sunday evenings. . . . The Rev. Francis E. Mahaffy, missionary under appointment to Eritrea, preached at a recent Sunday morning service. . . . On May 11th, the WPB granted a permit to build the boardwalk pavilion and it is hoped that work can be completed by July 1st. Five thousand dollars is immediately and urgently needed for this important evangelistic enterprise. . . . The pastor, the Rev. Leslie A. Dunn, recently observed the tenth anniversary of his ordination to the gospel

ministry.

**Faith Church, Pittsgrove:** On April 6th the church was host to a highly successful Machen League rally. On April 12th the annual congregational meeting was preceded by a fellowship supper and followed by an illustrated missionary message by the Rev. Sidney Langford, recently returned from the Belgian Congo. . . . Missionary day was held on April 22nd. Mrs. Francis E. Mahaffy spoke to the Sunday school and Mr. Mahaffy was guest preacher at the morning service. At the evening service, Mr. George Steed of the China Inland Mission told of his work among the demon-possessed natives of central China.

**Grace Church, Westfield:** All reports at the annual congregational meeting held last month indicated progress during the past year. Over eleven hundred dollars to benevolent causes represented an increase of about fifty per cent. Dr. Enno Wolthuis and Dr. James Harkema were added to the session and Messrs. Pitt, Dreier, Wolthuis and Partington were added to the Board of Trustees. . . . The Rev. David Freeman spoke to an open meeting of the Women's Missionary Society, with a consequent heightening of interest in Jewish missions. The Rev. Francis E. Mahaffy preached at the evening service on April 29th. On May 11th a special meeting was held with Chaplain E. Lynne Wade as guest speaker and music by Coast Guardsman Dan Stukey.

**Grace Church, Trenton:** Guest missionary speakers in recent weeks have been the Rev. John E. Phillips of the Sudan Interior Mission and the Rev. Francis E. Mahaffy. . . . Money from the building fund has been invested in five more one-hundred-dollar war bonds. . . . The congregation has voted once more to cut in half its dependence upon the Home Missions Committee.

**Covenant Church, East Orange:** The church, under the pastorate of the Rev. Richard W. Gray, is enlarging its present auditorium. The size of the congregation has grown steadily since the building was purchased three years ago, and during April the average morning attendance was higher than it has ever been before. Total gifts of the church and its organizations during the past year were \$7,540 including about \$1,600 for benevolences. . . . The Machen

League has undertaken the task of mailing "Soldier's and Sailor's Evangelists" together with a news letter to service men in the community.

**Calvary Church, Ringoes:** The Rev. Richard W. Gray, brother of the pastor, the Rev. John F. Gray, was the guest speaker on April 22nd. At that special service the church mortgage was burned. The sacrament of baptism was administered to the infant daughter of the pastor and Mrs. Gray. . . . The Rev. and Mrs. Francis E. Mahaffy were speakers at a recent mid-week prayer meeting. Mrs. Clarence W. Duff told the members of the Women's Missionary Society of the work being done by Mr. Duff and the Rev. Charles E. Stanton in establishing the mission station in Eritrea. . . . The annual congregational report showed that gifts to missions had almost doubled during the past year.

#### Presbytery of New York and New England

**ORTHODOX Presbyterian Church, Franklin Square, N. Y.:** The Rev. Bruce A. Coie has resigned as pastor of the church, and preached his farewell sermon on April 29th. Recent guest speakers have been Mr. Thomas Gregory and Mr. William Goodrow of Westminster Seminary, and the Rev. Leroy B. Oliver.

**Memorial Church, Rochester:** On April 27th the Rev. Robert S. Marsden, general secretary of the missions committees, showed pictures of the work of the denomination to an appreciative audience, and on the following Sabbath preached at both services. A male quartet sang in the morning and the girls' society assisted in the evening by singing two numbers.

**Church of the Covenant, Albany:** The Rev. Robert S. Marsden showed pictures of the work of the denomination and preached to the congregation on April 14th and 15th. The second mortgage on the church's property was burned, and new offerings were received by the building fund. . . . The pastor, the Rev. Herman T. Petersen, is vacationing during the first two weeks of May, but plans are already being made for Children's Day and the daily vacation Bible schools.

**Calvary Church, Schenectady:** The New York trip of the Rev. Robert S. Marsden also reached the Schenec-

tady church during the week-end of April 15th and his visit was well received. . . . Members of the congregation have begun a neighborhood survey for the third summer Bible school to be held next month. . . . Gifts and pledges for the mortgage fund will be received on May 27th. . . . Four young men of the congregation are now planning to enter the gospel ministry. Two are in the armed services and two are now at Westminster Seminary.

#### Presbytery of Philadelphia

**COVENANT Church, Pittsburgh:** On April 27th the Federal Housing Administration granted the necessary priorities for the erection of a proposed manse in Blackridge, the new community which Covenant Church will serve. It has been stipulated that the house be completed within six months. The request for priorities for a church building was rejected about a month ago but there is good reason to suppose that they may be secured more easily at the present time. The Board of Trustees has voted to accept an offer of \$13,000 for the present church property and has agreed to have the pastor, the Rev. Calvin K. Cummings, move to the Blackridge manse by September 1st, provided the purchaser of the present property is willing to lease the chapel and Sunday school rooms until the new building is completed.

**Faith Church, Harrisville:** The pastor, the Rev. Charles G. Schauffele, exchanged pulpits with the Rev. Calvin K. Cummings of Pittsburgh on May 13th. During the sessions of general assembly the pulpits of Faith and New Hope Churches will be supplied by Westminster student Thomas Gregory. . . . On June 3rd, Hilltop School expects to begin regular morning worship services under the leadership of Mr. Herbert Bird of Westminster Seminary, who has been assigned to the territory for the summer season. . . . On May 6th the entire senior class of Corsica High School attended the Sunday school and morning service of Faith Church.

**Bethany Church, Nottingham:** Plans are being made for the inauguration of a building fund for the purpose of constructing a Sunday school unit. This move seems necessary because of present record-breaking attendances. June 14th is set for a "repair and clean-up day" at Bethany,

in anticipation of the summer Bible school to follow a few day later. . . . Cottage prayer meetings will close the second week in May after a winter of study of the books of the Bible. About eight dollars was received for local and foreign missionary and evangelistic enterprises.

**Knox Church, Silver Spring, Md.:** At the April communion service twelve new members were received, seven of them on profession of faith, three on reaffirmation of faith, and two by certificate; two covenant children were also baptized. Total receipts from the local church during the fiscal year amounted to \$6,618. One new elder, Sgt. Julius Andrae, was elected at the annual congregational meeting. . . . On May 4th a social for members and friends of the church was held. The Rev. Robert S. Marsden showed motion pictures of the work of some of the home missions churches and of the Quarryville and Suttle Lake summer conferences.

**Calvary Church, Philadelphia:** At the annual congregational meeting Mr. William Gaillard, Mr. H. Evan Runner and Mr. Thomas R. Birch were chosen to serve as ruling elders. They were installed on May 20th.

#### Presbytery of Wisconsin

**GRACE Church, Milwaukee:** The building fund has reached \$1,270, representing a gain of more than \$700 during the past year. Several properties have been examined and the surrounding communities visited, but no move from the present location has yet been made. A Sunday Bible school membership and attendance contest began early this month. A teacher training class has been started for specialized study and for the training of new teachers. Mrs. Richard B. Gaffin, wife of the pastor, will conduct this class in which sixteen persons have been enrolled.

**Indian Mission, Gresham:** Excavation has been completed and a mason is laying stone for the walls of the basement of the Indian church. The Rev. John Davies hopes that it may be possible to move large sections of frame construction from the dormitory now being demolished and thus save much labor which would be lost in tearing down and rebuilding such sections. Two of the members now own all the material in the former large building and they are desirous of seeing the church erected before

they use any of the material themselves. They have also given sacrificially of their time for the accomplishment of this work.

#### Bible Camp to Be Held in Colorado

**T**HE Seventh Annual Bible Conference will be held at Camp Chief Yahmonite, near Steamboat Springs, Colorado, from July 13th to 23rd. The main speaker will be the Rev. Professor Edward J. Young of Westminster Theological Seminary. Superintendent Brandt Bruxvoort of The Way of Life Gospel Center (Christian Reformed) of Denver and others will be on the teaching staff.

The camp is interdenominational and draws from a large area in Colorado. Persons wishing further information about the camp are requested to write to the Rev. W. Benson Male, Camp Director, 1509 E. 31st Avenue, Denver 5, Colorado.

#### Young Orthodox Presbyterians

By NORMA REMSEN ELLIS

**W**HAT a happy thirty days' leave Bill Gouch of West Collingswood is having! On April 28th he and Myrtle Hunt of Merchantville were married. Bill is a pharmacist's mate second class and had been on the *Lexington* for two years. He recently won a citation for bravery under very trying conditions.

Speaking of wedding bells, they rang out for Daniel Stuke, Jr., and Dorothy Hippman, back on February 21st. Daniel is Boatswain's mate, U.S.C.G., of Tucson, Arizona. He is a Wheaton graduate and has been on the Board of Directors of Chief Yahmonite Bible Conference. Dorothy is very active in the First Church of Denver, and is editor of the *Camp Chief Yahmonite News*.

I wish you could have been present at the South Jersey Machen League Rally at Pittsgrove on April 6th. You would have enjoyed the dinner served in the beautiful newly-finished church basement and you would have enjoyed the sound movie, "The Ancient Stones Cry Out", which so graphically demonstrated how archeology substantiates historical statements in God's Word.

If you live in Philadelphia or within flying distance, don't miss the overnight conference the Machen Leagues are hav-

ing May 29th and 30th. The theme is "Soldiers for Christ," and they have lined up some excellent speakers and music. The place? Westminster Theological Seminary.

Calling all service men and girls! If you're near San Diego, phone G-75429 or go to 1040 E. 17th St., National City. The Hunts report that in the brief year or so of O. P. C. work in the San Diego area, service men and women from many O. P. churches have been entertained in homes there and welcomed at the services. Here are some of their guests: Arthur Evans from Long Beach, Bill and Florence Achuff from Willow Grove, Hiram and Edna Bellis from Ringoes, Homer De Janvier from Bend, Ore., John Wickstrom from Hamill, S. D., Bert Roeber from Westfield, N. J., and Leonard and Almyra Van Horn, formerly of Schenectady. So, if you drop in, you might meet your next-door neighbor as well as those friendly Californians.

#### Vos

(Concluded from page 148)

his cortege to move slowly before the families of the departed heroes who lined the way leading to the shrine, from his gracious wish to respond to their humble salute. Seated before the sanctum, the young sovereign personally offered the sacred tree and made devout worship to the deified heroes of the land in a most impressive atmosphere. The rites ended at 10:20 a.m. when the Imperial cortege slowly departed for the Palace.

#### CONSECRATION OF WAR DEAD (Kokutsu)

Tokyo, April 25.

The consecration of twelve thousand seven hundred and ninety-nine war dead in Yasukuni Shrine as guardian spirits of the Empire of Japan was solemnly observed yesterday, in the presence of the Imperial proxy specially dispatched for the occasion and of over thirty thousand relatives of the enshrined heroes, who had been invited to the Capital from all parts of the land to participate in the memorable rites.

Soft breezes and genial sunshine graced the day as the relatives of honored dead assembled in the Shrine precincts early in the morning. At nine o'clock the Imperial messenger arrived at the Shrine and paid homage to the consecrated heroes on behalf of H. I. M. the Emperor. Half

an hour later the army and naval corps stationed in the Capital commenced the paying of respects to the dead heroes led by the First Regiment of the Imperial Guards Division, amidst the martial flourish of bugles. Government officials and school instructors then followed, worshipping before the Shrine in an endless procession.

Meanwhile the relatives of the war dead resting in tents pitched in the Shrine precincts were addressed cordially by War Minister Shunroku Hata, as follows:

"His Majesty will personally worship before the Shrine on April 25, though he is in court mourning at present. It is indeed an overwhelming honor. While humbly appreciating His Majesty's graciousness, I can well sympathize with you who have been bereft of your family heroes. They have now been consecrated as gods of 'Yasukuni' (as guardian angels of the Land), and as eternal objects of the pious gratitude of a hundred million people. Amidst your grief, I know that you cannot but be moved by this honor."

After receiving the cordial greetings of Admiral Shiozawa, Chief Commissioner of the Spring Festival of the Yasukuni Shrine, the families of the war-dead sat down to lunch, then spent the afternoon in visiting the Inner Sanctum, in admiring the precious relics kept in the Yasukuni Shrine and in visiting the Imperial Gardens at Shinjuku.

(To be continued)

### Philadelphia Presbytery Meets at Wilmington

**T**HE Presbytery of Philadelphia of The Orthodox Presbyterian Church met in regular session at Eastlake Church, Wilmington, Del., on Monday, April 30th. This was three weeks earlier than the usual time for the meeting, since the later date would have conflicted with the sessions of the general assembly.

Most of the regular business of the presbytery was carried on in an orderly and fairly rapid manner. Among the interesting features were the defeat of one overture to the general assembly and the adoption of another. The defeated overture called for an assembly committee to study certain matters of doctrine involved

### Announcing

## OVERNIGHT CONFERENCE

The Machen League of Philadelphia Presbytery  
at WESTMINSTER THEOLOGICAL SEMINARY

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in the case concerning Dr. Gordon H. Clark and to report to a later assembly. This was opposed on the ground that it would unduly complicate the actual treatment of the Clark case itself, in which decisions would have to be reached on these same doctrinal matters: The adopted overture requested the assembly to urge pastors to encourage parents to provide their children with adequate instruction in matters of sex, and further asked the assembly to request the Committee on Christian Education to make available suitable material to be used in connection with such instruction, or to indicate where such material might be found.

The presbytery's Committee on Home Missions reported concerning certain areas in and around Philadelphia which had been surveyed with a view to establishing church work. The vicinity of Oreland, Pa., north of Glenside, was reported as particularly promising.

A motion was carried that the Presbyterial Auxiliary be invited to furnish presbytery with annual reports of its work, in order that a closer relationship might be established between the presbytery and the auxiliary.

The Clark case again came to the fore during the consideration of "miscellaneous business." One of the more important items in this category was the consideration of a motion which read: "That the presbytery dismiss the committee appointed to prepare an answer to the complaint . . . and that the presbytery state that the answer has not been adopted." This aroused much discussion. It was pointed out that at least the conclusion to the first, or legal, section of the answer had been adopted. This prompted an amendment to take care of this point. Following further discussion and other proposed amendments, the motion was finally carried by a large majority in the following form: "That the presbytery dismiss

the committee appointed to prepare an answer to the complaint . . . and state that the doctrinal portions of the answer have not been adopted by the presbytery."

Another motion, that the presbytery elect a committee to present to the presbytery an answer to the doctrinal portions of the complaint, was ultimately defeated, principally on the contention that some final decision should first be reached as to the constitutionality of the pleas of the complainants. So long as there remained a possibility that Dr. Clark's ministerial status could be adversely affected by a decision on the legal or theological aspects of the complaint, a majority of the commissioners seemed to feel that the matter should be carried to the assembly and a final decision on this point reached at the earliest possible moment.

When, by its refusal to adopt this motion, the presbytery had indicated that it was unwilling to keep the complaint alive in the presbytery, Dr. Ned B. Stonehouse, on behalf of the complainants, filed notice that the complaint would be carried to the general assembly.

### Presbytery Sends Protest to ODT

**A**T ITS spring meeting, the Presbytery of California of The Orthodox Presbyterian Church adopted a protest to be sent to the Office of Defense Transportation against the order requiring all gatherings of fifty or more persons and involving inter-city travel to secure permission for such meetings from the federal agency. The text of the protest follows:

"The Presbytery of California of The Orthodox Presbyterian Church, meeting in San Francisco, California, April 12, 1945, does respectfully peti-

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tion the Office of Defense Transportation to rescind its recent action attempting to restrict religious bodies from meetings and conferences, because we believe this action to be un-American and un-Democratic. The effect of this ruling of the Office of Defense Transportation violates the principle of the separation of Church and State. We believe it is a violation of our Bill of Rights for the Church to seek of any government a permit for any properly constituted meeting of religious conference. America will be weakened, not strengthened, by this action of the Office of Defense Transportation."

**Jersey Presbytery  
Meets at Trenton**

THE spring meeting of the Presbytery of New Jersey of The Orthodox Presbyterian Church met on April 24th at the Christian Fellowship Center in Trenton. Devotions were conducted by the Rev. Everett C. DeVelde of Vineland, moderator of the presbytery.

The presbytery adopted the recommendation of its Home Missions Committee that it approve the establishment of a work in the Warren Point area in the vicinity of Paterson, N. J.

The Rev. Robert L. Atwell, reporting for the Foreign Missions Committee, recommended no action on an overture from the session of the Vineland Church. After first voting to adopt that recommendation, the presbytery then voted to reconsider the overture which, after being twice amended, was finally adopted in the following form: "The Presbytery of New Jersey respectfully overtures the Twelfth General Assembly that it request the Committee on Foreign Missions of the General Assembly to make an effort to reduce the proportion of its funds spent upon the administration and promotion of its affairs, and in particular to eliminate the subsidy to THE PRESBYTERIAN GUARDIAN."

The Rev. Richard W. Gray of East Orange, reporting for the Christian Education Committee, told of a movement under way to launch a Christian school in Bridgeton this fall. The presbytery unanimously adopted a recommendation of the committee expressing to the assembly's

Committee on Christian Education its appreciation of the work rendered by the Rev. Floyd E. Hamilton as general secretary, its regret that his services are soon to be terminated, and its willingness to encourage an increase in gifts to make it possible to continue Mr. Hamilton as general secretary if lack of funds is the reason for the termination of his employment.

A representative of the Emmanuel Church, Independent Presbyterian, of Morristown requested information regarding the proper procedure to follow in order that that church might become a particular church of the denomination. Mr. Atwell and the Rev. Walter C. Jent were appointed a committee to confer with the Morristown church regarding entrance into the denomination.

Mr. Jent was elected moderator and the Rev. Charles H. Ellis was elected clerk.

**Cover  
Photographs**

THE PRESBYTERIAN GUARDIAN has established a high standard for its cover illustrations during the few months since pictorial covers were inaugurated. It has been the magazine's purpose to use only illustrations which meet the rigid tests of artistic excellence. It is hoped that the supply of acceptable photographs will make it possible to continue this policy indefinitely.

Several readers have requested additional copies of certain issues in order that the cover pictures might be preserved and framed. For this reason it has been felt that a real service would be performed by making the original photographs available to all who wish to purchase them. THE PRESBYTERIAN GUARDIAN is now prepared to supply 8-inch by 10-inch photographs (not mere reprints but actual photographs) of each of the cover illustrations that have appeared thus far, at the price of one dollar each. In ordering, just specify the issue in which the illustration appeared and enclose one dollar for each photograph ordered. Please allow about three weeks for delivery.

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