

The Presbyterian GUARDIAN

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"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

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The Passing Parade

By THOMAS R. BIRCH

TODAY this column seems for the first time to be appropriately named. The parade has indeed passed and it is fitting, even if a bit anticlimactic, to doff our hat and stand at attention for a few brief moments. So much has happened in this crazy, weary, terrifying world since last we typed our rows of neat little hieroglyphics that the mind boggles hopelessly as it attempts to batter yesterday's history and tomorrow's prospects into the mold of today's comments.

Yesterday there was dancing in the streets, there was unrestrained carnival, there was mob hysteria, in every city and town of these United States. And while the firecrackers banged and the crowds howled and the horns tooted, the bugles blew a strange, soft music over the fields of white crosses that dot the scarred and scorched expanses of the world. And while the bugles blew softly, a few who understood why made their way quietly, like the girl on the cover of this GUARDIAN, to the peace and silence of a church of Jesus Christ, there to join with others of God's children in prayer and praise to Him who maketh wars to cease unto the end of the earth. They alone were truly celebrating the day of victory.

Nearly four long years of the worst disaster this nation has ever known have seemingly taught the nation's people no new lesson at all. Here and there are a few who have learned that there is One who doeth according to His will in the armies of heaven and among the inhabitants of the earth. There are some who, scorched in His fire, have turned to Him for healing; some who have poured before Him the bitterness of their hearts and prayed Him for the sweet.

The overwhelming majority, however—the ones who got drunk last night and whooped it up along Main Street and threw bricks through store windows and kissed all the pretty girls—have apparently salvaged not one scintilla of wisdom, not one vestige of truth, from the cauldron of God's chastening. As a nation, we have been blind and deaf to the awful message written with fingers of flame across a sunset sky and thundered from the mouths of a million guns. That which should have driven us to our knees in terrible and total penitence has left us

arrogant, conceited and self-confident. We, by our own virtue and power, unaided by anything outside of ourselves, have won the victory. Our army, our navy, our air force—these are the tools by which we have carved out our triumph. Our tanks, our bazookas, our B-29s, and our atomic bombs—these be thy gods, O America!

So the lesson is not yet learned, and America faces the peace no better prepared to cope with it than she was to cope with war during the desperate days after Pearl Harbor. Groping through the phantasmagoria of war, we have emerged at peace. The checkered pattern of chance and futility in the fortunes of war is about to be replaced by the haphazard empiricism of a peace whose roots are nourished and grounded in the quicksands of humanism. It is indeed of the Lord's mercies that we are not consumed.

We said that the lesson is not yet learned. Worse than that, we have not even learned to ask the right questions. An atomic bomb is loosed on the front pages of our newspapers, vaporizing everything else in the news, and we do not even inquire into the reason why the secret of that ultimate force was given to us instead of to the enemy. The history of the last few hundred days has proved conclusively that the blatantly immoral doctrine of force is a disastrously ineffective weapon that accomplishes nothing for its users but the raising of a counter-force to exterminate them. Why, then—apart from all the moral questions that might be raised about it—should we place ultimate confidence in ultimate force? And is the atomic bomb in reality the ultimate force? The intelligent asking of that question might well lead us a good many miles along the road to truth. But today, as a nation, we do not ask that question, or any other question. Today we are proud—and terribly, terribly impenitent!

The men who wanted peace now hold in their possession the power to disintegrate. And, with a childish optimism, the peoples of the Allied Nations feel an instinctive certainty that the power will be used only for peace. Theirs is a wild and beautiful dream, in which mankind forever has frightened itself out of the habit of making war. But men forget

quickly—and they forget most quickly the lessons they have never learned. We read a story once about a scientist who invented a machine so diabolical that if he merely pressed a button all life on the earth would cease. At first he was determined to keep the secret untested. But as the months rolled on he became increasingly curious as to whether or not the machine really would work. He never found out—for he pressed the button! Men and nations, unregenerated by the Holy Spirit of God and uncontrolled by the desire for His glory, must always press buttons. No, we have not learned our lesson.

How, then, shall we learn it? We shall learn it only when, in the providence of God, our nation returns to the God who made her great, when the people of God bear ceaseless witness in every sphere of national life to His sovereign and loving grace, when in penitence and tears we as a nation acknowledge our sin before God, plead for His forgiveness, and order our footsteps in the paths of His revealed truth. World War I failed to do it; we turned our backs on Him in the prosperous days of the 'twenties; a nationwide depression brought no revival of true religion; a global holocaust left us smugly defiant and more sinful than ever; and with the coming of peace the nation went on a drunken spree. It is now high time that we as Christians abandoned the sweet dream that external items in the field of current events will ultimately call our nation back to God. It is equally high time that we remembered that the Spirit of God works when and where and how He pleases, and that prayer is one of the ordained means of grace.

The elect of God have daily prayed for the cessation of hostilities; let them now thank God for His mercy and pray even more fervently for revival in the nation. The elect of God have worked and sacrificed that the war might be won; let them now work and sacrifice even more that the peace may not be lost. God will hear the prayers of His people and honor their efforts to glorify His name. It may well be that He will pour out His Spirit upon our nation. Then and then only shall we go forward in the pleasant paths of righteousness. Then and then only shall the strange, soft music over the fields of white crosses billow and surge into a triumphant hymn of praise to the sovereign ruler of heaven and earth.

The Church at Rest

SERMON

By **CHAPLAIN DONALD C. GRAHAM, USA**
 Regimental Chaplain of the 163rd Infantry, 41st Division,
 Stationed Somewhere in the Philippine Islands

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9: 31).

MEN, huddled nervously in landing-craft off shore! The beach-head, secured under heavy fire! Steady fighting on into the interior! Artillery barrages and assaults on particular objectives! The enemy, pocketed and gradually annihilated! This is the record of much of the fighting that was carried on against the Japs in the islands of the South Pacific. Often it was costly in human lives. Seldom did the men who carried on this fight for freedom see anything glorious about the contest. It was an uphill struggle all the way to keep the mind as well as the body moving and overcoming the innumerable obstacles.

And now that this intense fighting is over, what next? Rest!

"And, faith, we shall need it;

Lie down for an æon or two!"

Well, not quite that long, although that may be the first desire. But these men do deserve withdrawal into rest camps. These rest camps may be on the very battlefields of the conquest. In spite of that, they are often very pleasant places: well-cleared coconut groves, high-vaulted with spreading palms; or beaches that look out at evening over ocean or island upon glorious tropical sunsets.

Is not all this a figure of the message in our text? The church had been securing at awful costs one of its earliest victories. It had been hounded and beaten. Stephen had died triumphantly, even though cruelly. But at long last, for a time at least, the priests and rulers of the Jews had been stilled; and Saul, as one of the church's chief persecutors, had been captured by the Spirit of God. "And then had the churches rest throughout all Judæa and Galilee and Samaria." Blessed rest, after bitter conflict!

Is it not true that something of this pattern has marked the history of the Christian church? Think of

the intense controversies over doctrine in the councils which formulated our great creeds and confessions! Think of all the black nights of persecution and inquisition! Think of the great upheavals in times of reformation—revivals they were but, above all, they were times of fierce combat against Satanic hosts in church and state. Have not all these periods of conflict been followed by times of comparative rest for the church. "Then had the churches rest!"

This rest, of course, is not that of an easy lethargy. It remains forever true that "a Reformed Church must keep reforming" and on this earth she is always the church militant. Our army, too, remains on guard even when at rest. She draws a perimeter of armed men around the rest camp to fight off the occasional wandering enemy soldiers who were not caught in the "mopping up." A volley of machine-gun fire is sprightly evidence of this! And within the camp there continue to be cases for discipline and these may even increase in numbers, for men there have greater temptation to live carelessly. Daily there will be hard tasks to perform, strenuous physical exercise. Nevertheless, there is rest here. One battle at least has been put aside and the morrow shall be allowed to "take thought for the things of itself."

We in The Orthodox Presbyterian Church have also known the smoke of ecclesiastical and spiritual battle. We were born in such travail. We cried our way into life and into our childhood years. Our strength "to stand on our own two feet" did not come until many had tried repeatedly to knock us down. All this comprised our time of battle. Yet, "then had the churches rest!" No, never could this camp of God set aside its perimeter of self-defense, its combat with marauders, the severe exercise of spiritual growth, the need of church discipline—but, withal, rest!

How long we as a church may be allowed such rest is in the hands of our sovereign God. Even the apostolic church came into severe trials after

the occasion of our text. Already for us such rest may be slipping away because, with the rest, we did not learn well enough the features that marked the apostolic church in its time of rest. I came upon this verse in my daily Bible reading only yesterday—reading which has become much more precious to me as I have felt receding from me the customary sources of spiritual support such as fellowship with other ministers and ample reading material—and as the verse gripped my soul I wished that I had read it thus some years ago. The church as a whole, too, might have profited by understanding it. I pray it may not be too late!

Edification

The example in our text is clearly defined in four respects. First, "the churches at rest were edified." The basis of such edification was without doubt the truth of God. Eagerly they received the ministry of the apostles. Nothing would do but that they understand all God would reveal concerning this great salvation which had come to them. They were edified not only by the simpler truths but also by the deep things of God. In brief, the more they knew about God, the more they were edified.

Today many seek edification through the religious atmosphere provided by softly-lighted churches and ritualistic ceremonies. Yet if these be not to the glory of God and if in the midst of all there be no solid teaching ministry in the church and daily Bible study in individual experiences, then these churches and people shall know only a rest which is the sleep of death. Spiritual life and true edification begin with the knowledge of God's truth, and right here begin the principles for the church at rest.

Holy Conduct

The second feature is described in "the churches at rest walking in the fear of the Lord." This refers to Christian conduct. "Walking" suggests progress, and progress in the life of holiness must parallel progress in

the knowledge of God's truth. The more we know of God and of what God requires of us, the more we should desire to enlarge our obedience. If, whenever the church is at rest from its more severe conflicts, she ceases to fight sin, hers is the bondage of Satan. All this holds equally true for the individual believer.

"Christian, dost thou see them on the holy ground;

How the hosts of darkness compass thee around?

Christian, up and smite them, counting gain but loss!

Smite them, Christ is with thee, soldier of the cross!"

Comfort of the Holy Ghost

The third feature touches the presence of the Holy Ghost in the church. He it was who led into the truth and who sanctified unto holy living. The present reference to Him may be taken to refer to His abiding presence in the church to guarantee the continuance of sound doctrine and holy life. He does this specifically by enlightening the understanding and providing the power to glorify God in sanctification. Mark well, there should be evidences of the power of the Holy Ghost in the life of the church and of the individual members.

I recall hearing an Orthodox Presbyterian minister some years ago emphasizing this truth. He spoke in a small hall and I remember clearly how it grated on me to hear him with much strength of voice stress the word "power" when he quoted, "Ye shall receive power after that the Holy Ghost is come upon you!" He thundered the one word, "Power! Power! POWER!" a number of times and, as it rolled around that little room, I reflected to myself that this was miserable, almost crude, pulpit oratory. But the word had dinned itself into my soul and gradually the conviction came upon me that such power is the gift of the Holy Spirit to the church and must describe the life of the church and of each Christian. Nothing less can cope with the great task before us! Then "be filled with the Spirit" and grieve Him not by refusing the truth of God in any part or shunning the demands He would make upon you in the conduct of your lives! The church at rest must be energized by the power of the Holy Ghost.

Westminster Opening

THE Rev. Adrian DeYoung, pastor of the First Presbyterian Church of Tuscumbia, Alabama, will be the speaker at the opening exercises of Westminster Theological Seminary, Chestnut Hill, Philadelphia, on Wednesday afternoon, September 19th, at three o'clock.

Growth

Finally, the church at rest, thus equipped, was and should always be a growing church. The sacred writer shows no restraint in concluding this picture by saying simply that "the churches . . . were multiplied." There apparently was nothing dishonoring to the sovereign purposes and provisions of God that should exclude this church from growing.

This may be the crux of the need in our own church today. Our vision may be dwarfed through lack of power. Our testimony to the good things committed unto us may too often be withheld from a hungry world. Possibly we have failed in praying and believing that this church will grow. Yet, the great reformations and revivals in history have introduced times when the church has "multiplied"—grown in numbers. "Numbers" are not everything, but in this case they should represent to us the adding to the church of "such as should be saved."

Real growth of the church follows only faithful preaching and earnest testimony. I have opportunity to observe soldiers from various denominations. Sometimes Christian men from a background that provided splendid indoctrination will prove themselves utterly lacking in zeal for the winning of souls. They have gone far but not far enough. Neither may we stop short of such faithful testimony which, depending upon the good pleasure of God, may bring growth.

This is nicely illustrated by an experience I had in the midst of this writing. I was interrupted to attend a service conducted by civilian young people at the mission church on this island. They had invited a Sgt. William F. Huber to speak to the assembly of natives and soldiers. I was delighted to discover that he was an

Orthodox Presbyterian. Back of his Christian life, I found, was the faithful testimony of the Rev. Samuel J. Allen through whose witness to him when he was a farmer near Carson, North Dakota, some years ago, he was saved. And, of course, back of this hard-punching gospel preacher stood the faithful ministry of Dr. J. Gresham Machen. Truly this "line," too, has "gone out through all the earth." Faithfully followed had been the example of Paul who spoke to Timothy, "And the things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." Paul, Timothy, faithful men, others! Similarly, Machen, Allen, soldiers, natives and fellow-soldiers on distant isle! Let us pray that this story may be multiplied a thousandfold, so that our church, also, may be "multiplied"!

Centuries ago the Gates of Hercules in Spain, facing the expanses of an uncharted Atlantic, bore the inscription in a Latin equivalent, "No More Yonder." And the people lived as though there were nothing beyond those rolling waters. Then at last the day came when Columbus and others opened up a large new world—a world with immeasurable resources and, finally, with a mighty civilization. And with the waking of that day, a wise ruler ordered that the negative of the inscription upon the Gates be erased. There now remains, "More Yonder!" Never "Less!" but "More!" must be the cry of our hearts for the church at rest!

Blackridge Chapel Wins Permit to Build

THE Court of Common Pleas of Allegheny County, Pa., has issued an order that Covenant Orthodox Presbyterian Church, Pittsburgh, be granted a permit to construct a church building at the Blackridge community of Wilkinsburg. This ruling of the appellate court reverses the original decision of the Wilkinsburg zoning board, which was sustained by the Board of Adjustment upon appeal. Unless further appeal is taken by those who protested the proposed Blackridge Chapel (see *THE PRESBYTERIAN GUARDIAN*, August 15, 1945, pp. 227, 228), construction of the building can now proceed according to schedule.

Notes From a Navy Chaplain's Log

EVANGELISM

By CHAPLAIN E. LYNNE WADE, USN
Senior Chaplain, U.S.S. *Consolation*

PART FOUR

WE WERE only a day or so away from our destination, the exotic port of Noumea in New Caledonia, when we had our only real scare of the trip. We had had daily drills to prepare for the worst, but this time it appeared to be the real thing. Over the horizon loomed a ship that looked as if it might be the biggest thing in the Jap navy! Then we were all sent below to wait for whatever might happen. How interminable was every moment of waiting! But nothing happened and we were allowed to go topside again to behold a small, rusty, friendly freighter plodding its weary way westward!

What a sermon here! The first rule of the sea is for passing ships to identify themselves immediately. So must we, as Christians, identify ourselves to those we pass in the journey on the sea of life. "To whom longest thou?" asked the man after God's own heart. Is it manifest to all, beyond any doubt, that we belong to the Lord Jesus, who has bought us, body and soul, not with corruptible things, as silver and gold, but with His own precious blood, as of a Lamb without blemish and without spot? Let us be sure that all men know to whom we belong, although we have no mark branded upon our forehead!

New Caledonia had once been French—and it was still under Free French control, but those intrepid Americans had taken over in typical style. Still, even they could not ruin the spell and beauty of that harbor in Noumea, which only God had formed by the word of His power.

The natives were quaint little people, but the French civilians looked exactly like anyone else along Main Street back home. It was always a shocking experience to go up to one to ask directions, only to be answered by a shrug of the shoulders and a reply in an unknown tongue. Yet they were most courteous and hospitable to everyone—especially

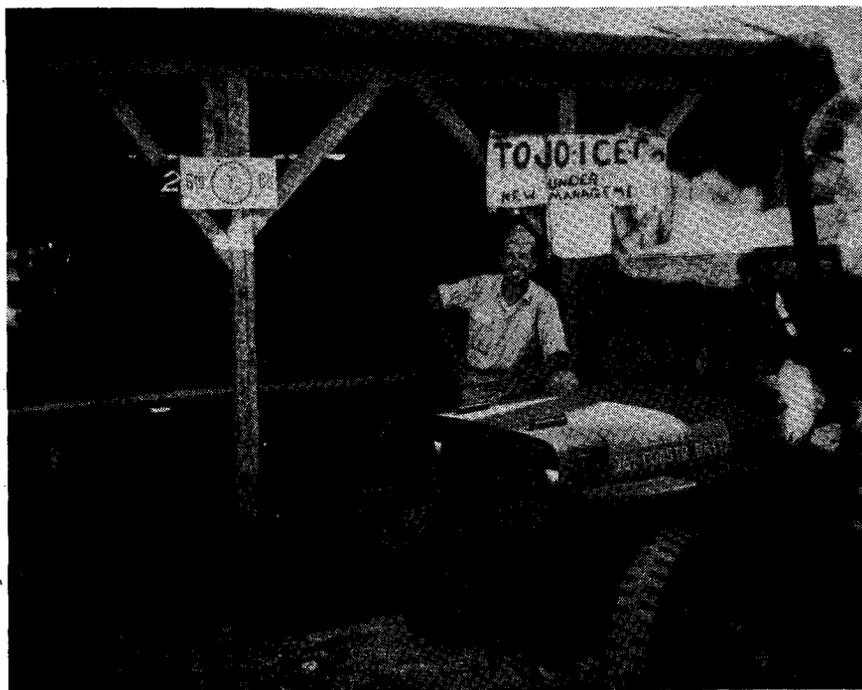
considering the fact that we had utterly dispossessed them of their quiet and beautiful island home. At the same time, it could not be forgotten that these same Americans were responsible for preserving their precious liberty, and giving them a financial prosperity such as they had never known before.

I was delighted to find a large and prosperous congregation of the French Reformed Church in the city, under the pastorate of the Rev. Marcel Ariège, a real man of God and a true gospel preacher. He also directs the missionary work of the French Reformed Church very successfully all through the islands, and supervises the native church. I had the joy of real Christian fellowship with several of the many true believers who had come to a saving knowledge of the Lord Jesus Christ through that effective testimony. The greatest treat of all was a real French dinner and an afternoon in the home of Pastor Ariège and his very remarkable and

lovable family, all of whom speak English.

After one week on New Caledonia our transportation for Guadalcanal arrived, returning from that battle zone with some twenty prisoners aboard. That ship had made four round trips from New Caledonia to Guadalcanal, and had been violently attacked by submarines and enemy planes each time. So it was a solemn occasion for us all as we boarded ship and set sail on our perilous journey. Except for two submarine attacks, however, which were successfully repelled by our two escorting destroyers, the trip was made in perfect safety.

A human interest story can now be told regarding one of those destroyers, the *De Haven*. The young son of one of our own 26th Seabees was a gunner's mate on the *De Haven*, and the father learned of the ship's presence in the harbor too late to go aboard for a visit with his son before we left New Caledonia. A message



Chaplain Wade, outside the "Tojo Ice Company"

was sent to the ship, however, before we shoved off, informing the son that his father would visit him when we got to the Solomons. But the second night after our arrival, and before the visit could be made, the *De Haven* was sunk after a violent Jap air attack, and the son was killed. It was the first tragedy we experienced in our own war with the Japs. We all felt it deeply and it made the war a personal thing to every one of us.

No one can describe the thrill that swept over us as we sighted the mountains of the Solomon Islands rising from the water on the evening of our fifth day at sea. As never before, the question that had arisen and remained uppermost in our minds every day since we had sailed from America's shores was now pre-eminent: "What does the future hold for us?" But we had continued the daily Bible classes and prayer meetings, as well as our unceasing witnessing to individuals, so we knew the peace of God that passes all understanding, with our tomorrows all known to God. "Peace, perfect peace; our future all unknown. Jesus we know—and He is on the throne."

Landing operations seemed so routine, so confusing, and yet so peaceful. Where was the vaunted enemy? That night we learned, for as yet—four full months after the Marines had established the first beachheads—we possessed only a comparatively few miles along the coast, and the front lines were only one and a half miles inland.

Late in the afternoon the guns at the front started booming. It was impossible to sleep that first night, not only because our heavy artillery shook the very ground but also because it was insufferably hot only ten degrees south of the equator. The sound of a million mosquitoes singing outside our netting sounded like so many demons attacking. And you would always be sure that one of them had slipped inside with you, so that you could practically feel already the terrible chills and fever of the deadly malaria which that one mosquito would be shooting into your veins.

Then, on top of it all, came our inevitable first air raid, along about midnight. There is absolutely nothing comparable to one's first air raid. All our lives we have been accustomed to the drone of planes flying overhead. Like everyone else, it had be-

come such a familiar sound that scarcely any attention was ever paid to it. But when the alarm is given and the sound of the Jap motors is first heard, you get a feeling all inside like nothing you have ever experienced before. Those planes are *different*. The men flying them belong to a cruel, sadistic foe. They hate us and have the means with which to kill and wound us. Now they were coming closer and closer and closer. Where would those bombs drop? What good was a foxhole if there should be a direct hit?

Furthermore, these planes sounded different from any others we had ever heard before because, in order to throw off our detection devices (in which their strategy was unsuccessful, however), the bombers, which were twin-motored, had had their engines "desynchronized" (my own very un-technical term to describe it!), so that they gave forth an irregular whirring sound, comparable to that of a washing machine. For that reason, some Marine had early nicknamed the Jap bomber—any Jap bomber—"Washing Machine Charlie."

Charlie's washing machine motors were to become a very familiar sound to us. After we had experienced a hundred raids we stopped numbering them. It was not counted as a raid unless we actually identified the unmistakable sound of Jap motors, or heard bombs coming down.

As a matter of fact, it must be remembered that Guadalcanal is not only immortal in our annals as being the locale of our very first blow in our long series of offensive action in the Pacific taking us on to a final and glorious victory, but also, until the campaign for the reconquest of the Philippines, it was the longest-contested conquest in that offensive. We never lost our toe-hold on New Guinea, but we started from pure scratch on Guadalcanal. It took our combined Marine, Navy and Army forces six full months before the island was finally secured, and the last air raid by the enemy came more than fourteen full months after our original landings.

There was not time when we got ashore for setting up a fancy camp, such as only the incomparable Seabees can do anywhere and out of nothing. The very first day we landed, a large number of our men were set

to work building a bridge across the Matakanau River and pushing a road through the thick jungle wilds right under Jap mortar fire, so troops and ammunition and other indispensable supplies could be moved more quickly and easily to the front lines. Our battalion was given the immediate responsibility for maintaining all the electrical supply equipment, beach and dock facilities, and Henderson airfield, as well as all roads and bridges between the Malimbu and Matakanau Rivers.

The Jap had evidently intended to remain in this faraway outpost of his stolen empire—he had built a large and excellent powerhouse on the banks of the Lunga River. Then, a short distance away, he had set up a fully equipped sawmill, and finally an ice-manufacturing plant of unusually large capacity.

These were all taken intact by our landing forces. In fact, the powerhouse and ice plant were humming away busily at work, unattended, but otherwise just as if nothing had happened, and dishes with warm food still in them were found on a table nearby where the enemy had been eating until suddenly he was so rudely interrupted!

These plants and the sawmill were also taken over by the 26th Seabees, and our own logrolling gangs went into the jungle to cut timber from the large variety of beautiful tropical woods, including mahogany, rosewood, ebony, teak, and the amazing banyan tree. The Marines, who always seem to find just the right name for every new thing, had put up a sign on the ice house—"Tojo Ice Co.—Under New Management."

It was a most graciously providential thing for me personally that my own boys took over that "new management"—they never forgot their Chaplain, but saw to it that he got a cake of ice, weighing about fifteen pounds, every single day, month after month. You can't imagine what a blessing a drink of ice-water really is, to say nothing of ice-cold papayas and pineapples, ripened before picked—and cokes, soda pop, fruit juices and canned fruits. Limes, bananas, and other tropical fruits also grew in greater or lesser abundance everywhere, and tempting concoctions, enhanced by ice, could be made from them.

(To be continued)

New England Theology

REVIEW

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

*THE COVENANT IDEA IN NEW ENGLAND THEOLOGY, 1620-1847, by Peter Y. DeJong. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1945. 264 pp. \$2.50.

THERE are several matters which must be studied if one is to understand present-day Presbyterianism in America. One of them is the history of revivalism; another is the story of the New England Theology.

Here is a new book which sheds light on both of these matters, but particularly on the latter. It deals with a vital subject, it is highly illuminating, it is the result of earnest and intelligent study.

First, Dr. DeJong briefly introduces the reader to the conception of the covenant as held by Reformed theologians in the age of the Reformation, and then discusses the Anabaptist view of the matter. These introductory matters disposed of, the main body of the volume is devoted to tracing the idea of the covenant through the history of theology in New England and criticizing the emphases employed in the light of the results produced.

The book raises a number of highly interesting questions: What is the relationship between infant baptism and regeneration in Reformed theology? (pp. 58f.); What were Jonathan Edwards' views about the imputation of the sin of Adam and about the spiritual state of the covenant child? (pp. 155ff., 139, 142); What did the New England Puritans really believe about a national establishment of religion? (p. 208); How should a parent and a pastor treat a covenant child—as presumptively regenerate or the opposite, as presumptively unconverted or the opposite? (pp. 88ff.); and many others.

DeJong has presented an analysis of the course of the history of the covenant idea in New England which is exceedingly effective in making his point. It should not be pushed too comprehensively, for, as DeJong recognizes, the various steps were not

entered upon unanimously by any means. Perhaps it does not explain quite as much as Dr. DeJong seems to claim for it.

I should like to raise a few questions. It appears to me that the influence of the Anabaptists has been somewhat overstressed. Usually the error is in the opposite direction, but I believe DeJong is mistaken in holding that the Puritans of Massachusetts Bay followed the Plymouth Pilgrims in embracing separatism (p. 208). The Puritans were non-separatists, even though they were congregationalists. A good deal of the evidence for this is presented in Perry Miller's *Orthodoxy in Massachusetts*, which is absent from the notes and bibliography.

I think it is going beyond the facts to accuse the Puritans, at least in New England, of "an aversion to art and culture among many" and of "the separation of religion from daily concerns" (p. 152). This is not true to fact. The evidence can be found, among other places, in Samuel Eliot Morison's histories of Harvard College, in his *The Puritan Pronaos* and in Percy A. Scholes' *The Puritans and Music in England and New England*.

It is my conviction that the logic of the Westminster Standards does not lead to a neglect of human responsibility within the covenant (p. 216). DeJong seems, for the most part, to argue that the New England Puritan overstressed the responsibility of the covenant child with reference to conversion (cf. pp. 90, 142). He points out the dangers of revivalism among both children and adults. Why then should he say in his summary that New England congregationalists were guilty of neglecting "human responsibility within the covenant" (p. 216)?

Perhaps the most surprising sentence in the book is: "In brief, our contention has been that New England Congregationalism from its earliest beginnings can hardly be called a form of Calvinism in its generally accepted sense" (p. 195). DeJong defends this statement on the

ground of New England's congregational polity and "the underlying principles upon which it [New England Congregationalism] was based" (*ibid.*). He seems by these "principles" to mean primarily "individualism, voluntarism and experientialism" or their antecedents. Analyzing what this means, it appears to amount to this: Continental Calvinism balanced total depravity with its doctrine of the covenant; it made the proper emphasis on both nature and grace without falsely divorcing them; it did not overstress practice and experience because it had a sound view of the covenant premises and related them to the Covenant of Redemption properly as well as to the Covenant of Grace. New England Puritans, and, by implication, English Puritans, did not do these things and hence really were not Calvinists at all. This is undervaluing the Calvinism of the Westminster Standards and of New England too severely. The fact of the matter is that the essential elements of Calvinism were, to say the least, as well expressed in the Westminster Standards as in the continental ones, and that Presbyterian polity cannot be made the touchstone by which the Calvinistic system stands or falls. The danger of neglecting human responsibility within the covenant is as great in the continental emphases as is the danger of overstressing it in the British and New England emphases.

New England failed and DeJong has brought out the causes of her failure: the Half-Way covenant, the relation-of-experience requirement, the Stoddardian notion of the Lord's Supper as a converting ordinance, the franchise limitation, the decline of the office of ruling elder, the emphasis of the New Divinity men on speculative theories, and others.

A few minor matters may be mentioned: The *Larger* (not the *Greater* (p. 46)) *Catechism* was prepared in English and it is a bit pedantic to quote it in Latin (pp. 46f.). I doubt whether there is any evidence to connect Roger Williams' banishment from Salem with any view of his about infant baptism (p. 95). The middle paragraphs of pages 197 and 199 seem to me to contain *non sequiturs*, as well as much truth. God works through the laws of nature as well as by special providence. I see no necessary contradiction. Nor do

*This book may be purchased through The Presbyterian Guardian Book Service.

I think that the Puritan view of God resulted in "a practical deism." The spheres of nature and of grace do seem to be improperly separated in these paragraphs.

The numeration of the notes, which are unfortunately tucked away at the back of the book without even guiding page numbers in the running heads, seems to have become confused in at least one instance; and I cannot find any "cit." for one "op. cit."

I hope that everyone who is interested in finding out how American Protestantism came to its present sorry pass will read this book. It tells the story, and tells it well, of a very important series of links in the chain of causation.

Parents will also be interested because of the bearing of the book on the subjects of child training and the child's making a public profession of faith. The work is one of the best studies to appear in recent years in the field of American church history. Fortunately such are increasing. Dr. DeJong is to be congratulated. Every church historian, and many who are not, will read this volume with delight.

Questions From Guardian Readers

QUESTION: Will you please outline the eighteenth chapter of Revelation? A. A.

CHAPTER 18. THE JUDGMENT UPON
BABYLON THE GREAT.

Vv. 1-3: *Babylon's Judgment Announced In Advance.* Another angel (i.e., not the one mentioned in chapter 17) announces with a great cry the downfall of the great world city, Babylon. With Babylon have aligned themselves the spirits opposed to God as also the men of the world, and they fall with Babylon.

Vv. 4-8: *The Judgment Carried Out.* The Lord (the other Voice) commands His people to come out of Babylon, lest they be contaminated with her sins and suffer in her punishment. Because of the enormity of her sins, Babylon is to perish.

Vv. 9-20: *A threefold lamentation over Babylon.* Vv. 9, 10: The kings of the earth lament Babylon's de-

struction. Vv. 11-16: The lamenting cry of earth's merchants. Vv. 17-19: The cry of woe of the shipmasters. The ones who have benefited through the presence of Babylon are the ones whose bitter cry ascends when Babylon perishes.

Vv. 21-24: *Babylon's Fall Is Symbolized.* As a great stone is cast by an angel into the sea and disappears, so will Babylon go. "The place thereof shall know it no more." All trace of Babylon is gone. Great was Babylon and, in her, God's witnesses were martyred.

Q. Does Judges 18:30 indicate that the entire Book of Judges was written after the Exile, or was this verse inserted into the book after the Exile? E. E. E.

A. Judges 18:30 reads, "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land." This verse is extremely difficult to interpret. The phrase "of the captivity" is taken by many to refer to the Exile under Assyria. This interpretation is not at all without reason, for, the language is that which elsewhere is used of the Exile. Hence, at first sight it might appear that this verse was added to the book some time after the Exile for the purpose of declaring the length of time which priests served the tribe of Dan.

A closer examination, however, makes it apparent that such an interpretation of the verse is not correct. In verse 30 we read, "And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." The house of God refers to the Mosaic tabernacle. This was erected in Shiloh during Joshua's time (Josh. 18:1) and remained there during the days of Eli and his sons (I Sam. 1-4). We find, however, that during the reign of Saul, the tabernacle was no longer at Shiloh but at Nob (I Sam. 21) and during David's days it was at Gibeon (I Chron. 16:39; 21:29). These facts make it clear that during the reign of Saul the "house of God" was removed from Shiloh and was never returned there. If Micah's image remained in Dan only as long as the "house of God" remained in Shiloh (Judg. 18:31), it therefore follows that Jonathan and his sons

would have been priests only until sometime during the reign of Saul. I do not see how it is possible to extend their priesthood until the time of the Exile.

Keil, the great believing Old Testament scholar of Germany, has pointed out that it is very unlikely that the image-worship should continue during the reign of David who would have sought to suppress it. Furthermore, is it not very difficult to imagine the continuance of this cultus at the time of the dedication of Solomon's temple, when the elders and heads of tribes and all the men of Israel came to Jerusalem to the celebration (I Kings 5-8)?

Keil, to whom I am indebted for much in this answer, declares that at the division of the kingdom, Jeroboam set up golden calves, one in Bethel and one in Dan, and appointed from the whole nation priests who were non-Levites. Is it to be imagined that a Levitical priesthood would be permitted to exist side by side with Jeroboam's new non-Levitical cultus?

Consequently, we are constrained to deny that the expression "the captivity" in Judges 18:30 refers to the Exile under Assyria. It would seem that the strange phrase "the day of the captivity of the land" referred to some event which took place during the life of Samuel. Most likely this event refers to the carrying away of the ark (I Sam. 4:21, 22; cf. also Psalm 78:59-64). When the sanctuary, which was the heart of the land, was carried away, it was as though the land itself had gone into captivity.

To sum up, Judges 18:30 teaches that the priesthood of Jonathan continued until the time when the ark was taken from Shiloh.

There remains one further question. When was the Book of Judges written? An ancient Jewish tradition asserts that Samuel was its author. The book must have been written before David took the stronghold of Jerusalem (Judg. 1:21). I am inclined to think that the ancient Jewish tradition is essentially correct. Says Keil, "So much, however, is at all events certain, that the book does not contain traces of a later age either in its contents or its language. . . ."

—EDWARD J. YOUNG

(NOTE: Readers are invited to submit questions to be answered in this column.)

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EDITORIAL

**Ecumenical
Theology**

WE HUMBLY bow before the gracious hand of Almighty God and give thanks to His holy Name that He has been pleased to bring the war to a close and to grant victory to the forces of the United Nations. The sudden setting of the "Rising Sun" will, we believe, open the way for a world-wide proclamation of that message which speaks of the time when the Sun of Righteousness shall arise with healing in His wings, to shine over the whole earth as He has now shone already in the hearts of many of the children of men.

Yet, though we render grateful thanks to God that the military phase of the present struggle has been brought to a successful termination, we are quite aware that the struggle itself is not over. Like many other struggles of history, this too has been one whose final decision will take place in the minds of men. For the war has represented a clash of ideas, a clash of philosophies of life, and the suppression of outward conflict does not mean the suppression of the ideas or philosophies which have been at the bottom of the struggle.

This fact is apparent to many people. It is recognized in every discussion that takes place concerning the "re-education" of conquered nations. It is apparent in the decision of some of the major colleges of our country to change the character of their educational program, so that more time can be given to "cultural" subjects and less to the incidental business of "making a living." It is apparent in the establishment by the

United Nations of an international council on education. It is even suggested by such an event as the government turnover in England.

The recognition that there are different philosophies of life in this world, and that they are of such a nature as frequently to clash, is not a new thing for Christian thought. In fact, it is only in Christian thought that a true analysis of the situation will be found. Christianity maintains that there are in reality just two basic philosophies of life or interpretations of existence. One is its own. The other is its opposite. However, Christianity also recognizes that on each side of this basic division there are subsidiary differences which may and frequently do give rise to open clash. And it understands that in such a matter as a world war, the real line of demarcation between the opposing forces is not the basic line which divides Christianity and antichristianity, but rather one of the not-too-definite subsidiary dividing lines.

It is the Christian aim to bring people to see that the real struggle must eventually be fought at the basic dividing line. The only satisfactory philosophy of life upon which an enduring civilization can ever be built is a totally Christian philosophy of life. Admittedly the question of what in particular is involved in a totally Christian philosophy of life has never been adequately explained, though the materials for such an explanation are available in Scripture.

It is therefore certainly the responsibility of Christian leaders to set forth in plain and simple terms this much needed exposition. We cannot of course do it here, but some suggestions may not be out of place. In our opinion, the basic elements of a truly Christian philosophy of life, as to its practical outworkings, are set forth in the second table of the Ten Commandments. Such elements include, for example, the responsibility of children to their parents and of parents for their children. The principle of human authority exhibited here does not allow authority over children ever to be removed from the parents and given, for example, either to society in general or the state in particular. The next element is the sanctity of the home and the marriage relationship, a principle which forbids not only individual changes in marital companions at the will of the parties

concerned, but also any state-organized and controlled "breeding" of a so-called superhuman generation. Another element is the right of individuals to own property and personal possessions, free from danger not only of private robbery but of state or social interference or expropriation. A fourth element is the right of individuals to the dissemination of truth—truth as it concerns themselves and truth as it concerns their neighbors. Another element is the right of the individual to life, to his own physical existence, with all that that may involve or require. And the last element is the principle of individual security, contentment, and happiness, according to which such changes as take place in the individual's status shall be in accordance with the other principles stated, and not through actions resulting from an unrestrained covetousness. These suggestions toward a Christian philosophy of life—or perhaps better, of living—appear to be at least fundamental to the Biblical concept of social relations.

Can we ever expect, however, that such a Christian concept of human conduct will be realized? Only, we think, upon one condition: That it be built upon an equally Christian concept of the ultimate nature of things, and of man's relationship to God. And so we find that the social principles we have mentioned form only the second table of the Decalogue. We can expect them to be applied only where the first table of the Law is also acknowledged and made regulative.

In other words, the universal application of a Christian philosophy of living requires the universal acceptance of a Christian theology. And this in turn calls for a universal Christian theology, an ecumenical theology, if you will. There is much talk these days about ecumenical theology, but the concept is almost always presented as something in front of us, at which we shall eventually arrive by constantly moving forward. And this moving forward is usually accompanied by a progressive discarding of various items of Christian dogma, and a rendering indefinite of those which are retained.

In contrast to this, we make bold to suggest that the only ecumenical theology the world will ever know will be the ecumenical theology which is set forth in the Bible, when that

Book is recognized as the divine Word and the only infallible authority. To arrive at ecumenicity in our theology, we must go back, all the way back, to the Bible.

The peace upon which we look today calls on Christians everywhere

to rededicate themselves to the task of understanding and expounding in all the world the teaching of the Bible in matters of both faith and practice. This will be our contribution to permanent peace.

—L. W. S.

MODERNISM

The Link With Modernism

By the REV. EDWARDS E. ELLIOTT

Of St. Andrew's Orthodox Presbyterian Church, Baltimore, Md.

WHEN a religious periodical hits a circulation of nearly half a million, that is news. *The Link*, official organ of The Service Men's Christian League, edited by Clarence W. Hall, has passed this figure and is increasing at the rate of 30,000 a month. Most of this circulation is given away through chaplains, and the expense is borne by the cooperating denominations.

An examination of the May issue is highly revealing. There are two short stories. "Thy Word a Light" tells a story of how a German soldier insolently burned a captive's Testament, and thereby attracted a rescue party of allied soldiers. "Buddies" tells how the spirit of "Big Ed" warned his friend to leave a house before a shell hit it. The lesson seems to be that Spiritism is valuable.

The article, "No Answer From God," tells the soldier, "God has taken a chance. He has left man to determine the direction of his tragic destiny." It also threatens us with the fate of finding "forgetfulness and peace in the ooze from which we ascended." A finite god is clearly presented.

A "Letter to a Soldier" about the folks back home tells him that "most of them are pretty swell people trying to do the best job they know how in a world that none of us quite understands."

Sandwiched in with all this false optimism and despair, Lt. Gen. Sir William G. S. Dobbie gives his certain sound of Christian testimony, declaring what the Lord had done for his soul. Even more surprising, a letter from a corporal is printed, attacking the Modernism of a chaplain's article in the February issue of *Link*. Best of all, a lieutenant writes in to ask the editors, "Are you ashamed

of the gospel?" This lieutenant seemed utterly dissatisfied with the answer *Link* had given to an MP's request for simple rules on how to get right with God.

But aside from these items, there is no gospel in the May issue of *Link*. A discussion of the Lord's Table, speaking of the blood of Christ, says, "But back of that blood was the stream of centuries, wherein a Ruth and a Rahab and a David and others had mingled their blood to send it coursing through the veins of the Lord. Kingliness and loyalty and sinfulness have a way of meeting in these veins of ours, handing us the reins to this fiery and fickle steed that is ours to master and drive." The sinlessness of Jesus is not guarded, nor is the doctrine of redemption through His blood presented.

The Link could not continue its way unless supported by certain churches. The list is printed in the May issue. Some of them are: Methodist, \$28,703; Presbyterian USA, \$16,014 (more than is officially given to the Federal Council by the USA church); Presbyterian US, \$4,535; Nazarene, \$1,500; Salvation Army, \$2,000; United Presbyterian, \$1,697. The Reformed Church in America, Free Methodists, Cumberland Presbyterians, Associate Reformed Presbyterians, and Wesleyan Methodists also had their part in the total. And the Seventh Day Adventists helped out, too. The Federal Council gave \$500, and the International Council of Religious Education gave \$750. *The Link* interprets these gifts thus: "That your church is big enough to rise above purely sectarian considerations to cooperate with other great Protestant denominations in serving you as you serve it, without respect to creed or race or color." In other

words, a dollar for *The Link* is a dollar without respect to creed, a dollar wasted, a dollar dedicated to spreading the views of Satanic Modernism.

Witness in the Rockies

NEWS

By DONALD T. KAUFFMAN

JUST west of the Great Continental Divide in the Rocky Mountains there are sixty acres of hill and stream dedicated to the proclamation of the gospel of grace. Every summer since 1939, Bible teachers and vacationers from many denominations have met together at Camp Chief Yahmonite. And the teaching has always been the consistent doctrine of Scripture, undiluted by false interpretations.

Lectures on the Holy Land were given at several campfire services during this summer's session by the Rev. Professor Edward J. Young, Ph.D., of Westminster Theological Seminary. Drawing on his own travel experiences, Dr. Young combined facts of archeology with an earnest gospel appeal.

Dr. Young taught a daily course in the important subject "How to Study Your Bible," which emphasized the necessity for hard and humble study of the Scriptures. The Rev. William George Hooper, pastor of an independent Baptist church, brought lessons from the lives of Jonah and Peter, illustrating the sovereignty and grace of God. A third daily course, "The Doctrine of God," based upon the Scriptural teachings of the Shorter Catechism, was taught by Mr. Donald T. Kauffman, under summer appointment at Oak Creek, Colorado, by the Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church. Children's classes were taught by Miss Harriet Z. Teal of Denver and Mrs. Erle V. Swedberg of Lincoln, Nebr., assisted by several others.

The importance of Camp Chief Yahmonite may be seen from the fact that no other Bible conference of any kind exists within a radius of one hundred fifty miles, and no other conference in Colorado bears witness to the Reformed Faith.

Among the speakers during former years at this mountain-surrounded Bible camp have been Dr. Cornelius

Van Til of Westminster Seminary, the Rev. Robert K. Churchill, Dr. James B. Brown, the Rev. Clarence W. Duff, the Rev. Robert S. Marsden, and the Rev. Brandt Bruxvoort. Mr. Bruxvoort is a minister of the Christian Reformed Church.

Camp Chief Yahmonite has a fascinating history. When the Rev. W. Benson Male, pastor of the First Orthodox Presbyterian Church of Denver, returned from his ministerial preparation at Westminster Seminary in 1938, he discovered that the Bible camp sponsored by an interdenominational group in the Yampa Valley was dying out because of lack of interest. He had been a director of the camp before attending seminary, but in his absence attendance dwindled to eleven members, and the sponsoring group was about to close the camp.

Mr. Male, fired with the zeal of Reformed truth, reorganized the camp on thoroughly Calvinistic principles. A constitution was adopted pledging Camp Chief Yahmonite to the principles of Scripture as expressed in the Westminster Confession of Faith, the Heidelberg Catechism, and similar great creedal statements which grew out of the Reformation. Participation at the camp was invited on the basis of these Reformed principles. Thus Christians of many denominations could have fellowship within the harmony of sound Biblical belief, without compromise of that belief at any point.

Directing a Bible conference requires not only loyalty to the system of truth contained in the Bible but also the ability to overcome countless practical difficulties. In his seven years' experience as director of Camp Chief Yahmonite, Mr. Male has displayed an unusual amount of that ability.

Sixty acres of ground near Steamboat Springs, Colorado, were given to the camp. The site was ideal for a Bible conference, bounded on two sides by the National Forest and located along a mountain stream excellent for fishing. But this was only the beginning.

Having decided to move the camp to this location, Director Male needed buildings and a road. There were buildings, but these must be added to and repaired. There was a road, but many days' labor on the part of Mr. Male and Mr. Daniel Stuke,

Jr., who is at present in the Coast Guard but still on the Board of Directors of the camp, were necessary to repair it and the buildings. Today the camp could still profit by further repairs. Mr. Male has expressed the hope that, with the invention of the atomic bomb, some of the rocks in the road which resisted dynamite might just conceivably now be moved.

One source of publicity for the camp is the "Camp Chief Yahmonite News," edited by and for young people four times a year, and containing news of the camp and of church activities. It publishes in mimeographed form contributions from former speakers at the camp,

and sometimes reprints from THE PRESBYTERIAN GUARDIAN.

Under Mr. Male's leadership, Camp Chief Yahmonite witnesses each summer to over a hundred persons, largely from Colorado but also from states as far removed as California and Pennsylvania.

There has been much discussion within The Orthodox Presbyterian Church about coöperation. Camp Chief Yahmonite has always invited coöperation from many denominations, but never at the expense of Reformed truth. Rather, the Reformed banner has been raised without compromise, and many have rallied around that banner.

State Shinto Through Japanese Eyes

MISSIONS

The Third of a Series of Articles

Compiled by the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Reformed Presbyterian Church

Personal Example

Concordia Head Expresses Nation's Desire for Safe Journey of His Majesty

IN JUNE, 1940, Pu Yi, the "puppet" emperor of Manchukuo, journeyed to Japan to pay a ceremonial visit to Hirohito, the Japanese emperor. This visit, which was obviously engineered by the Japanese military power in Manchuria, was played up in the press as of epoch-making, and even eternal, significance. During the ten days he spent in Japan, Pu Yi worshiped at nine different Shinto shrines and mausoleums. His actions were reported in detail in the Japanese press, and made the basis for editorials on the spiritual unity of Japan and Manchukuo on the basis of the State Shinto system. Immediately after Pu Yi's return to Manchuria, State Shinto was officially proclaimed the faith of Manchukuo, and a newly-built shrine in Hsinking, the capital, was dedicated to the Sun Goddess as the foundation on which the State should rest. The present article will deal with Pu Yi's visit to Japan, and later articles will relate the enshrinement of the Sun Goddess as the basis of the Manchukuo government.

From *The Manchuria Daily News*,
June 22, 1940:

CAPITAL LAUDS IMPERIAL VISIT
Minister Hsi of Imperial Household
Sees New Unity Cemented

Admiring the 26th Centenary of Japan as unprecedented glory not only in East Asia but in all the world, General Hsi Hsia, Imperial Household Minister of Manchoukuo, declared on the eve of His Majesty's departure for Tokyo that he sees great significance in his personal observation of the admirable unity pervading all the strata of the Japanese nation to hew out a new order in the Far East.

Minister Hsi attests to the great respect and admiration held by His Majesty for the warlike valor and cultural superiority of the Japanese people who embody their first Emperor Jimmu's rescript for International Brotherhood, and he considers His Majesty's present visit to the Nippon Imperial family and inspection of Japanese subjects' loyalty as most opportune, now in the 26th Centenary of the grand neighbor Empire.

He is particularly impressed by His Majesty's intended homage to the Grand Shrine of Ise and the Kashihara Shrine, to study the origin of the present Japanese greatness, and prays for eternal union between the

two nations as well as His Majesty's safe return after this momentous trip.

Concordia Head Congratulates

Bidding bon voyage to His Majesty on his second visit to Japan, Lt.-General Toranosuke Hashimoto, Director of the Central Headquarters of the Hsieh-ho-hui, emphasized its special importance considering his august wish to solidify the national foundation through confirming his faith in the ancestral gods of Japan enshrined at Ise and Kashiwara, before which he is to pay homage after his fraternization with the Imperial Family of Japan at Tokyo.

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

SIGNIFICANCE OF COMING IMPERIAL
VISIT TO NIPPON

By Noboru Nakano, Special
Correspondent

Tokyo, June 23.

Another new epoch in the progress of Manchoukuo will be ushered in as a result of the impending second visit to Japan of H.I.M. the Emperor of Manchoukuo. His Majesty's first visit in April 1935, it will be remembered, gave rise to the historic Imperial Rescript issued upon his return to Manchoukuo, which imparted a spiritual and moral character to the relationship of alliance between the two Empires, inaugurated under the terms of the Japan-Manchoukuo Protocol of 1932. . . .

Today, after a period of five years marked by the steady growth of their relations of identity of ideal and purpose, Japan and Manchoukuo are about to witness a further, epochal though logical development of these relations. The Emperor of Manchoukuo, it is learned, intends to avail himself of his forthcoming visit to Japan to create a new faith for his forty million subjects, a faith which will serve not only to strengthen the solidarity of his people composed of divers races, but which will also form the basis of government in the widest sense of the word.

His Majesty the Emperor of Manchoukuo reportedly finds a model of such faith in the unquestioning conviction which the people of Japan have that their Emperor is the direct lineal representative of the divine ancestor of the Japanese Imperial Family, the Sun Goddess, Amaterasu Omikami, as well as the manifestation of her divine will expressed in

the immortal words "Look upon the mirror as though you would look upon myself."

It was in the name of this Sun Goddess and in accordance with her divine will that the founder of the Japanese Empire, Jimmu Tenno, proclaimed the spirit of national foundation. This spirit may be said to be expressed by the word, "Kodo," which for lack of a proper English equivalent, may be rendered into the "Imperial Way."

"Kodo," springing from the unique national polity of the Japanese Empire, enjoins that government shall be conducted in a manner fully conforming to the divine will of the Sun Goddess. Divinity and government are thus inseparable.

His Majesty the Emperor of Manchoukuo, who has been showing interest in the unparalleled national polity of the Japanese Empire ever since his first visit to this country, reportedly plans to give his people a new faith which will make it possible to realize this spirit of Kodo also in the conduct of government in Manchoukuo.

*From The Manchuria Daily News,
June 28, 1940:*

EMPEROR VISITS YASUKUNI AND
MEIJI SHRINES

Visits Yushukan and National
Defense Museum

Kokutsu

Tokyo, June 27.

His Imperial Majesty the Emperor of Manchoukuo after passing his first night in Japan in the Akasaka Detached Palace paid a visit to the Meiji Shrine first this morning to pay homage to the heroic soul of Emperor Meiji, for whom the visiting Ruler holds the greatest respect.

He then proceeded to the palace of Her Imperial Majesty the Empress Dowager to pay respect to the mother of the Japanese Emperor. At 11:08 a.m., he visited the Yasukuni Shrine to offer silent prayers to the war-dead, who sacrificed their lives for the ideal of the new order in East Asia.

Attired in army tunic wearing the Grand Orders of the two Empires, the visiting Sovereign of Manchoukuo was accompanied by General Honjo, Chairman of the Reception Committee, Imperial Household Minister Hsi Hsia and other attendants, in his

visit to the Meiji Shrine. He was guided through the precinct looking all the more holy by a light fall of rain to the inner sanctum by Assistant Priest Nakajima attended by Minister Hsi at 10:20 a.m. With Chief Priest Admiral Ryokitsu Arima attending on the right, His Majesty humbly tendered a branch of the sacred tree before the altar and placed offerings after a devout obeisance.

*From The Manchuria Daily News,
July 4, 1940:*

MANCHU EMPEROR PAYS HOMAGE AT
NIPPON SHRINES

Prays for Oneness of Japan and
Manchoukuo at Ise Sacred
Sanctum

Throngs Greet Procession
Kokutsu

Uji-Yamada, July 3.

The Emperor of Manchoukuo who passed the first night of his pious Kwansai trip in the ancient Palace, left Kyoto station at 9:30 a.m. for the holy city of Uji-Yamada, eternal seat of the Grand Shrine of Ise, sacred to the benevolent Imperial ancestress "Amaterasu Omikami."

As first foreign Sovereign to pay homage to the greatest Shrine of Nippon, the Manchoukuo Emperor worshipped before the shrine, from his august wishes to be inspired with the genuine Japanese spirit which now pervades all East Asia, and to pray for perfect fulfilment of the common work between Japan and Manchoukuo for East Asia reconstruction, thus setting a noble example for spiritual union between the two Nations.

In a devout frame of mind after perfect discharge at Tokyo, of his important mission of observing the 26th Centenary of Nippon on behalf of his people, the Manchoukuo Emperor arrived at the sacred city at 12:30 p.m., welcomed by Governor Nakano of Miye Prefecture and Mayor Saito of Uji-Yamada, and other qualified personages.

In a motorcar cortege, the visiting Emperor first proceeded to the Geku or Outer Shrine sacred to the deity of rich harvest, and alighting from the car at the first Torii or divine gate at 12:37 p.m., entered the holy precinct with its dense forest of old cedars. After purifying his person, the Sov-

ereign entered the outer sanctum through the gate, and worshipping before the altar, prayed for plentifulness of his land.

Leaving the Geku at 12:52 p.m., His Majesty took the route to the "Naiku" or the Inner Shrine dedicated to the Sun Goddess, between rows of more than 20,000 school children and members of various organizations, and reaching the second Torii, at 1:12 p.m., proceeded on foot to the Holy of Holies, and humbly tendered a branch of the sacred tree before the altar, praying for eternal prosperity of the two Empires.

The prayer for spiritual union between Japan and Manchoukuo having thus been offered by His Majesty to the Japanese Imperial Ancestress, His Majesty left the sacred precinct

shortly after 1:30 p.m. to visit the "Choko-kan," Museum of sacred relics of Nippon, which stands amidst refreshing verdure.

(NOTE: The foregoing material constitutes prima facie evidence of the religious character of the State Shinto system. Pu Yi's trip to Japan, his devotions at various Shinto Shrines, and the great publicity given to these acts, formed the "build-up" which prepared the way for the Japanese military machine (the real power in Manchuria) to impose State Shinto as "a new faith" on the entire population of the country, and to inculcate Shintoism by establishing a shrine for the Sun Goddess as the foundation of the State. Subsequent articles will show how these aims were accomplished.—COMPILER.)

"My Other Home"

CHILDREN

A Story in Two Parts, for The Children's Hour

By HARRIET Z. TEAL

PART TWO

(Last month, little Grace and her friend, Alice, watched from across the street while a funeral service was held for their neighbor, Mr. Dennett. Another little girl tried to tell Grace what a funeral was, but only succeeded in frightening her. But Grace's mother explained from the Bible how death came into the world through Adam's sin. Then she told what death really means for a Christian, and discussed the glories and wonders of the heavenly home that is prepared for all who love the Lord Jesus Christ. A few days later Grace's mother took her, with her friend Alice, to visit "the happiest girl I have ever met." Grace and Alice were more than surprised to find that this girl, Vera, lay propped up in bed in a simple little room, plainly furnished. Now go on with the story.)

IT SEEMED to the little girls, as they approached the bed to take the hand outstretched to them, that all the sunshine and brightness in the room came from Vera's smile.

Grace's mother introduced the girls and Vera said, "Oh, I'm so glad you came to see me. I just love

to have other children to play with and talk to." Alice said politely, "I suppose you like to play checkers and other games that you can play on your bed-table."

"Well yes, I like those too," Vera replied, "but I like best those we play in the yard—like hop-scotch, and leap-frog and racing." The two girls could hardly believe their ears and stood with their mouths open in amazement as they looked at the frail little invalid on the bed.

"Leap-frog! Racing!" gasped Grace. "How can you play those games?"

Vera laughed merrily at the surprise on her new friends' faces. "Well, it's funny. I'll tell you the way we do it. The boys next door, Sammy and Sandy—they're twins—come over and play in our backyard. When we are to have a race, I pick out one of them to be 'me,' then he puts on a little red cap (Mother worked 'Vera' on the front of it) so I'll be sure to know which one I am. Then the boys race down our yard to that big tree, 'way back by the fence, then back to my window again. The boys take turns being 'Vera,' but the funny thing is that the one that is 'me' always wins. It's the same way with the other games they play for

me—the one that takes my place always wins the game.

"I get lots of exercise that way," Vera added, with a merry little twinkle. "Then some of the children come and help my Daddy plant and tend my flower-beds and they come to my window and talk to me about the flowers. I do love my flowers and my friends and my home so much—I have so much to make me happy!"

Vera seemed to be tired now from her long talk and her mother came and leaned over the bed and said tenderly, "Rest a little now, Precious, and let the girls talk to you."

The children hardly knew what to say, so all were silent for a time. Vera lay with her eyes closed, resting, but still with that happy look on her face.

At last Grace asked timidly, "Is it because you love your home and friends and everything, that you are so happy, Vera?"

Vera opened her eyes and with a smile almost heavenly, it seemed to those watching her, said, "No, Grace, it's not because of all those things I'm so happy. It's because I love the One who has given me all those things, and so many more."

Grace and Alice looked uncertainly at Vera's mother, but Vera smiled and said, "No, I don't mean my mother, dearly as I love her. I mean the One who gave me my dear father and mother, and my home and friends and every other blessing. I mean my Father in heaven and my dear Saviour, who loved me and gave Himself for me. The Bible says, 'Every good gift cometh down from the Father,' and I know He sends them because He loves me.

"When I first began to be sick sometimes I was very cross and unhappy, until my mother taught me to trust in the Lord Jesus and to love Him. Some days I am very ill and my mother has to pull down the shades and make my room dark and none of my friends can come to see me or talk to me—but there is one Friend who never goes away; it is my Lord Jesus. I know He is right beside my bed watching over me and loving me, and He is the One who helps me bear the pain."

The others were all silent. Indeed, they could not speak. Presently Vera looked up with her happy smile again. "Do you know one of the things I am happiest about? It is my other Home."

The children looked at Vera in question, and the thought passed fleetingly through Grace's mind, "Oh, maybe they do have a nicer house somewhere, that they will move to when Vera gets better."

But Vera was pointing to a pretty, ornamental Scripture card hanging on the wall opposite the bed. At the bottom of the card were pictured the green fields and trees of earth, along the sides of the card birds were seen flying above the tree tops, up into the blue sky, and above them were angels flying upward with trumpets held to their lips and pointing higher still toward the shining domes and turrets and golden rays of glory, as of the Heavenly City far above the billows of white clouds. In the center of the card was printed in large clear letters a passage of Scripture, the words of the Lord Jesus, beginning, "In my Father's house are many mansions . . ."

The girls looked toward the plaque as Vera pointed to it and they both recognized the words. "We learned those verses in Bible school," Grace and Alice exclaimed together. "We know them by heart."

"Oh, do you?" answered Vera, seeming very pleased. "Then can we say them all together?"

"In my Father's house are many mansions,
If it were not so I would have told you."

I go to prepare a place for you,
And if I go and prepare a place for you,
I will come again and receive you unto myself,
That where I am, there ye may be also."

"That is where my other Home is," said Vera, pointing out the window, up toward the blue sky. "It is in heaven and my Lord Jesus is getting it ready for me, and I am so happy because some day I can go live with Him there. O, I do wish everyone would ask Jesus to save them from their sins. I want to ask everyone to trust in Jesus so they can go and live with Him in heaven by and by."

"Do you trust in Jesus?" Vera turned to look at the two girls. Grace answered confidently, "Yes, I do," for she had truly given her heart to the Lord, "but," she added humbly, "I do not love to obey Him as well as you do."

"Tell Him so," said Vera, "and He

will teach you to love Him more and more."

Vera turned to Alice, "Alice, have you trusted in Jesus, too?" Little Alice looked ready to cry, "I don't know—I'm afraid not—but I want to," she answered haltingly.

"Do you really want to give your heart to Him?" asked Vera holding out a loving hand to Alice, "Come over here by my bed and kneel down." So Alice knelt down and prayed—with Vera's help—"Dear Heavenly Father, I do believe that Jesus died for my sins. Please wash my sins away, and make me thine own child, for Jesus' sake. Amen."

Vera was very tired again, but she was very glad, too, and so was Alice, who rose from her knees and stood by Vera's bed with a reflection of Vera's happy look on her face.

All were quiet for a time, while the little invalid lay resting, with closed eyes. Then Grace's mother said, "I wonder if Vera would like the girls to sing to her before we go?" (Grace and Alice often sang together at Sunday school where Alice had gone at Grace's invitation, though she did not come from a Christian home.)

"O, will you please sing to me, Grace and Alice? Do you know any song about the Heavenly Home?"

"Oh, yes, we know 'Around the Throne of God in Heaven.'" So the two little girls stood hand-in-hand by Vera's bed and sang softly:

Around the throne of God in Heav'n
Thousands of children stand,
Children whose sins are all forgiv'n,
A holy, happy band
Singing: Glory, glory,
Glory be to God on High.

On earth they sought the Saviour's grace,

On earth they loved His name,
So now they see His blessed face
And stand before the Lamb,
Singing: Glory be to God on High.

As the children sang they seemed almost to see that band of children "in flowing robes of spotless white" gathered before "the throne of God in Heaven"; indeed they felt that they, themselves were standing with them and joining in their songs of praise to the blessed Saviour. As they bent over Vera to say goodbye, she smiled up at them with her sunny look and whispered, "O thank you

for the happiest afternoon that I have ever had."

It was the next morning, and Grace and Alice were sitting on Grace's back porch talking over the wonderful events of the visit to Vera's room. They had been softly singing some of their favorites from the hymn-book, when Grace's mother called to them both to come into the house, for she had something to tell them. There was that in the mother's voice which made the girls look into each other's faces with a queer feeling, both startled and solemn, as they walked quickly into the house.

Mrs. Campbell was sitting by the telephone table. There were tears on her cheeks as she reached out an arm to each and drew them close to her.

"Grace and Alice," she said, "our little friend Vera has had her great wish come true. She is in her other Home now, with those children before the Throne of God, and she can see her Saviour's face."

The children laid their heads on Mrs. Campbell's shoulders and cried. But they were not sad, for they were very glad for Vera's sake and they said, "We will never see her again here, but we shall see her up there some day when we see Jesus."



Your FAMILY ALTAR

Meditations in the Shorter Catechism

SEPT. 20TH. PSALM 73 (1)*
THE psalmist, at first confused by the apparent prosperity of the wicked, finally arrives at the place where God's glory permeates his whole being. He no longer has eyes for aught save God; his desire is set upon Him rather than upon earthly ease and prosperity; "the things of earth become strangely dim in the light of His glory and grace." Lord, help us in whatsoever we do to do all to the glory of God, with holy aspirations in this life and joyful expectations for the life to come.

* Numbers in parentheses denote the Shorter Catechism question upon which each devotion is based.

21ST. II PET. 3 (2)

Peter enjoins those to whom he writes to be "mindful" of the Scriptures. Given by inspiration of God, the Word in all its parts is for our admonition and comfort. Only here do we find what we are to believe and how we are to live. The Holy Spirit is the divine author of the Word, and hence its best interpreter. Pray the Holy Spirit to give you understanding of His Book, the central theme of which is the Lord Jesus Christ, the substitutionary Saviour of all who believe.

22ND. I COR. 10:1-11 (3)

The response to the third question summarizes the balance of the Catechism. As in our Scripture passage, the purpose of the Word of God is defined. It is for our admonition and example. If we will fill our hearts with the riches of the Bible, we shall know God as He has revealed Himself, and we shall know His will for us in leading the Christian life to His glory.

23RD. JOHN 4:19-30 (4)

The holy Scriptures and the lesser Standards of the church boldly state the existence of God, the supreme, divine Being, without body, parts or passions. Having no material body, God is Spirit and is able to reveal Himself to men, not through the physical senses but through the spirit that is in man. God is not limited in any manner. He is omnipotent (all-powerful), omniscient (all-knowing) and omnipresent (everywhere present at once). Let us worship God together in spirit and in truth each Lord's Day!

24TH. JAMES 1:12-27 (4)

"From everlasting to everlasting thou art God" is the beautiful and reverent way in which the psalmist (90:2) expressed the eternal existence of God. To this the apostle adds the unforgettable words of James 1:17, wherein God is declared to be unchangeable. Have you not found in your own experience that the Lord has dealt faithfully with you? Such is the claim of the Word and the experience of the church down through the ages.

25TH. ISA. 57:10-21 (4)

No one can read far in the Scriptures before he is impressed with the exceeding holiness of God. Immorality marks even the deities of other peoples, but our God is righteous and requireth righteousness of His people.

Well may we sing:

"Holy! Holy! Holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee

Perfect in power, in love, and purity!"
26TH. EX. 34:4-14 (4)

How our spirits are quickened when we read and think of the goodness, longsuffering and grace of the Lord our God! This was spoken unto Moses but revealed unto all by the Lord Jesus Christ in His incarnation and crucifixion. May these few days of contemplating the attributes of God have filled our hearts with wonder, love and praise!

27TH. I COR. 8 (5)

Echoing the oft-repeated creed of Israel, "Hear, O Israel, the Lord our God is one God," the apostle indicates how this truth affects our conduct. Because the Lord God is one, our allegiance is unified in Him. Because He is living, we have our life from Him and owe Him full consecration. Because He is true, we know that faith grounded in Him is firmly established. False gods and dead idols hold no fear for us.

28TH. II COR. 13 (6)

Among the divine mysteries is the truth of the Trinity. Yet this surpassing wonder need not bewilder us; rather, from it we may draw rich comfort. By the contemplation of each member of the Godhead, by becoming acquainted with the saving relation of each to ourselves, and by being receptive to the benediction of the triune God, we may be greatly strengthened in our faith and knowledge.

29TH. MATT. 28 (6)

One of the notable things in the Great Commission is the formula which Jesus gives for baptism. In it the Father, Son and Holy Ghost are unmistakably placed on an equality—rightly, for they are the same in substance, equal in power and glory. Wherever we have a glimpse of the Persons of the Godhead, we behold the true deity and the real personality of each. May God grant that we may be filled with all the fullness of the triune God.

30TH. EPH. 1:1-12 (7)

To consider the decrees or purposes of God, whereby from eternity He has freely and wisely determined all things that come to pass, may at

first seem fruitless. But the more we are persuaded of God's divine, determining hand in the affairs of men, the more reason we have to give thanks. Praise God that He holdeth the reins, controlling even the motions of men and nations.

OCT. 1ST. REV. 4 (8)

God brings His counsel to expression in His works of creation and providence. Not only were all things created by Him but they were created for Him. Creation is the outworking of God's good pleasure and eternal plan. That which He created, God has always purposefully watched over and directed to His own glory and the good of those who love Him.

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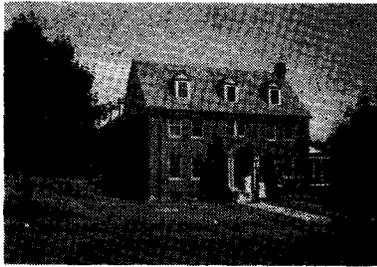
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2ND. GEN. 1 (9)

"Through faith we understand that the worlds were framed by the word of God." The material objects visible about us were made out of nothing by God's sovereign power. The record of the process of creation over the period of six days is in Genesis. As reason and our senses all argue against the possibility of such a thing, we accept by faith the veracity of the Word of God. We are lost in wonder at the contemplation of such power and wisdom.

3RD. GEN. 2 (10)

Today, as never before, it is necessary for man to pause and consider his creation. Man is the highest and most perfect handiwork of God, made after His own image. That image has been disfigured through sin but is renewed by the saving work of Christ. Who in his proper senses would disdain to be the man God intended him to be? Then embrace Christ and you will be restored. Who can question the authority of God over his life, when that life has come from Him?

4TH. NEH. 9:1-15 (11)

Although this passage was used several months ago, we do not hesitate to select it again, this time to call attention to the evidence of the works of God's providence. His preserving and governing hand over Israel is but an example of His providential dealing with all His creatures. Are you passing through rough places? God has measured each obstacle to your strength for the fulfillment of His gracious purposes in your heart.

—HENRY D. PHILLIPS

Orthodox Presbyterian News Notes

Presbytery of California

FIRST Church, Long Beach: The Rev. Wilson Albright of Trenton, N. J., preached several times at both church and chapel during August. . . . The Rev. Paul Lovik has resigned as stated supply of the church. . . . A building program has been launched and the trustees have been authorized to secure a suitable lot for a new building.

Grace Church, Los Angeles: A Christian Service Brigade Camp for boys was conducted at Wrightwood,

Calif., by the pastor, the Rev. Robert H. Graham, ably assisted by the Rev. Dwight H. Poundstone. The camp was called Camp Acorn, and twenty-one boys were enrolled. The day was devoted to Bible exploration, crafts, swimming instruction, volley ball, horseshoe pitching, mountain climbing and horseback riding.

Presbytery of the Dakotas

ORTHODOX Presbyterian Chapel, Oak Creek, Colo.: Mr. Donald T. Kauffman, one of this year's graduates at Westminster Seminary, has conducted the Oak Creek work during the summer, under the sponsorship of the Committee on Home Missions. Attendance at Sunday school and worship services has averaged thirty. Chalk talks have been a regular feature of the Sunday school program. . . . Eighty-five children were enrolled for the summer Bible school, held from July 30th to August 10th, and average daily attendance was forty-five. At the closing program, more than twenty-five adults were present, and eight Bibles were among the awards to the pupils. A special offering was received at that time for the Eritrean work of the Rev. Clarence W. Duff, first pastor of the Oak Creek Chapel. In the conduct of the school, Mr. Kauffman was assisted by Miss Harriet Z. Teal of Denver and Mrs. Erle V. Swedberg of Lincoln, Nebr.

Presbytery of Philadelphia

EASTLAKE Church, Wilmington, Del.: A "Christian Athlete's Training School," held for two weeks this summer, proved to be the most successful vacation Bible school ever conducted at Eastlake Church. A teaching staff of thirteen, an average daily attendance of one hundred seven, and the awarding of fifty-five Eastlake "E's" served to set a record for the school. The securing of an Eastlake "E" was the aim and ambition of each child, and was conferred upon each pupil earning the significant total of eighty-five points for attendance, good conduct, work books, memory work, and the enlisting of new pupils. The Rev. John P. Clelland was "head coach" of the school and, with the able help of Mrs. Clelland, was largely responsible for the gratifying results. One hundred persons attended the closing picnic.