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Missions as Seen by Modernists

By the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Synod of the Reformed Presbyterian Church

THE Foreign Missions Conference of North America represents the foreign mission boards of most of the large, and some of the small, denominations of American Protestantism. It is one of the eight bodies involved in the recent Cleveland meeting of the Federal Council of the Churches of Christ in America, and is one of the important organizations that will comprise the projected North American Council of Churches. Is the Foreign Missions Conference of North America true to the historic Christian Faith? Is it trustworthy in its functions of reporting and interpreting the situation on the foreign mission fields to ministers and church members at home? The present article will attempt to answer these questions by reviewing a little book of ninety-six pages, entitled *Christian World Facts*, 1942, published "for the use of ministers and lay readers" by the Foreign Missions Conference of North America.

This booklet contains items of information concerning missionary work all over the world, as well as short articles on missions by various persons. Though the booklet contains much that is interesting, the modernist slant is unmistakable, both in what is included and in what is omitted.

For example, a page of Spanish-American poetry entitled "Spirit of America South" opens with a poem called "Deity", the first stanza of which runs as follows:

As in the pebble sleeps the fiery spark,
The statue in the clay, inert and dark,

So slumbers the divine, O soul in thee;
But underneath the stroke of pain alone,
Smiting and smiting, from the lifeless stone
Leaps forth the lightning flash of deity.

This is a translation of a poem by Amado Nervo, a poet who died in 1919. But why should it be selected for a place in such a publication as *Christian World Facts*? The pantheizing trend of the above stanza is obvious. Is the Christianity sponsored by the Foreign Missions Conference of North America inclusive enough to take in pantheism?

Moreover, the book quotes or speaks favorably of Modernists such as Toyohiko Kagawa and Albert Schweitzer, without the slightest hint that these men have departed far from the historic Christian faith. The uninformed reader would naturally tend to conclude that Kagawa and Schweitzer are Christian believers in the old-fashioned meaning of the word.

But by far the most noteworthy feature of this little book, from the orthodox point of view, is that, in presenting facts about Japan and the Japanese-occupied regions, it fails entirely to mention what is really the most important fact of all, namely, the Japanese government's attack on true Christianity by the complete destruction of real religious liberty.

The book does indeed mention the attitude of the Japanese government toward Christianity, but only in such a way as to create the totally false impression that

the Japanese authorities are favorable, or at least fair, to true Christianity. For example, in an article entitled "The Bible Rides the Storm" by Francis C. Stifler, Editorial Secretary of the American Bible Society, the following paragraph occurs:

During 1941 the American Bible Society gave to the Japan Bible Society the Tokyo Bible House with all its furnishings, supplies of Scriptures, printing materials and plates at a total valuation of \$146,000. The report for the first half of 1941 reached New York and revealed faithful and uninterrupted distribution which it is expected will continue, since Christianity is one of the recognized religions of Japan.

The reference in the last clause of the above quotation is obviously to the "recognition" accorded to Christianity by the notorious "Religious Bodies Law" of Japan. This is the only official recognition of Christianity which is valid in Japan today. The Religious Bodies Law destroyed religious freedom and made religion in Japan a government monopoly by requiring all religious bodies to apply for and obtain licenses or permits to exist from the civil government. This same law sets up a most vicious system of government control over the personnel and activities, and even over the doctrines, of religious bodies, so that the separation of church and state is utterly broken down, and the things of God are shamefully handed over to Cæsar. The government, instead of Christ, becomes the real head of the church under this law. Short of the total suppression of Christianity, it would be difficult to imagine a more dangerous attack on the Christian religion than the Religious Bodies Law of Japan.

It seems almost incredible that a secretary of the American Bible Society could regard the "recognition" of Christianity which has come about under this law as a benefit to the Christian cause. Yet such is the obvious implication of the paragraph we have quoted above. Well, Japan once "recognized" the Nine Power Treaty which provided for the preservation of the territorial integrity of China, but that did not prevent Japanese armies from invading China from the Amur River to Canton, nor did it prevent Japan from setting up puppet govern-

ments in Hsinking and Nanking. Our State Department knows better than to recognize these puppet governments as legitimate governments, but our experts on missions apparently fail to realize that the real effect of the Religious Bodies Law of Japan (and the corresponding enactment in Manchukuo) has been to set up puppet churches which are as truly controlled by the Japanese government as are the puppet governments set up on Chinese soil.

It is strangely true that secular writers seem to discern the truth about Japan's treatment of Christianity more clearly than many religious experts. In a recent issue of *The Saturday Evening Post*, an article by Will Durant on "Freedom of Worship" brought out clearly the real state of affairs. Certainly Will Durant cannot be claimed as a believer in orthodox Christianity; but as certainly, he understands what Japan is really trying to do to Christianity. He states that (in various countries) it is demanded that the things of God be rendered to Cæsar, and then proceeds to say that in his opinion the Japanese are beginning "to exclude from their realm every faith but the childish belief in the divinity of their emperor". And this is certainly the plain truth. Christianity is to be denatured until it is compatible with emperor worship, or else it is to be suppressed altogether.

In an article entitled "They Came

on the Gripsholm" by A. K. Reischauer, the following statement is made:

There has been little or no interference with the churches, Christian schools and other institutions in Japan. All this work is going on.

If it is true that there has been little or no interference on the part of the government with Christian institutions in Japan, this is only because of the spineless spirit of compromise with which the churches in Japan, and foreign missionaries along with them, have met every demand on the part of the government. This spirit of compromise prevailed for many months before attack was made upon Britain and America, and there is no evidence of a change since then. "Little or no interference" with Christian schools—but every school must participate in the ceremonies of Shinto worship on stated occasions! "Little or no interference" with Christian churches—yet tremendous official pressure was brought to bear with the result that practically all denominations were united into one super-church under government control! "Little or no interference" with Christian churches—yet the Japanese government vetoed three articles of the Apostles' Creed, when this united church sought to adopt that creed as its doctrinal basis!

The same article goes on to speak about conditions in Korea, making the following statement:

The government does not exactly seek to suppress Korean Christianity but attempts through various forms of pressure to make Korean Christians over into loyal citizens of Japan. There are good reasons to believe that in spite of this pressure the church will keep true to the essentials of the Faith.

At first glance this seems more true to fact than the portion of the article which deals with Japan proper, for it admits that the government has made use of "various forms of pressure" to bring Korean Christians into line. But the statement is fundamentally misleading nonetheless. The Japanese government in Korea has not merely used "various forms of pressure" on Korean Christians, but it has also laid hands on the church itself, in its corporate capacity, and

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For Jesus' Sake, Amen

A True Story for Children

By KATHARINE B. HUNT

DAVID and Mary, the Hunt twins, were born far away in Harbin, Manchuria. When they were very little, their mother used to bundle them up and put them both in one carriage with a big bearskin under them and a blanket of squirrel fur over them, for it gets very cold in Manchuria. And sometimes their Korean nurse, Young Ai, would take them for a walk. They loved Young Ai—she had such a happy face and, no matter what she was doing, she was always singing songs about Jesus; and, from the way she sang, you knew that she loved the Lord Jesus very much.

But there was always one day during the week when the twins didn't hear Young Ai. On Sunday she didn't come to work. They heard Mamma and Daddy say that Young Ai was very busy on Sunday—she went 'way out into the country to teach a Sunday school class and then, in the evening, meetings were held in her own room and often she would pray a long time afterwards. But always on Monday she would come right on time and fill the house with her cheerfulness.

Then, one day, Young Ai didn't come. This time it wasn't Sunday and everything seemed very quiet and Mamma and Daddy looked sad, and the twins heard them say something about prison. They were too little to understand, but their big sister Lois, who was seven, and Bertha, who was five, knew and even Connie, who was only three, understood a little, for every night they had been praying for people in prison—first for Kim Chosa, the big evangelist, whose little son they loved to play with, and then for Sinboky, the Bible woman, who was Young Ai's roommate and who used to play with them when she came to talk to Daddy or Aunt Bertha. Before, they had thought it was only bad people who went to prison, but they knew that Kim Chosa wasn't bad, nor Sinboky. You could tell that by looking at their loving, happy faces. And Daddy had told them it was because they loved Jesus and wanted to do His will that they were in prison.

The Bible says we must worship

only God, and not believe in any other spirits, but in Manchuria the government had said that the Japanese emperor was a god, and they must worship him and the Japanese sun goddess, Amaterasu Omi Kami. They knew that Daddy was telling the Christians, and the policemen too, that it was wrong to call the emperor a god because the Bible says, "Thou shalt have no other gods before me", and that it was wrong to bow at the shrine of the sun goddess, because the Bible says, "Thou shalt not bow down



Young Ai and the Three Older Children

thyself to them nor serve them". And they were glad Daddy was helping the Koreans to be true Christians, even though they knew it might mean the Koreans would have to go to prison—and it might even mean Daddy would have to go to prison too.

They knew, too, that the Koreans were glad, because they came so often to talk to Daddy and they would go away with such happy faces. And when they heard that someone had been taken to prison, they would come to comfort Daddy and Mamma; they almost seemed to be more glad that the people had been so brave and true than they were sorry that they had been arrested.

Now Young Ai was in prison too. What could the children do? Well, they knew the best thing was to pray for her, so every night they asked God to take care of her and, if it was His

will, to let her come out of prison soon. It seemed as though they had prayed a long time; the big people said it was many months, but Mamma said God loved Young Ai even more than they did, and would answer their prayers in the way that was best for her—so they kept on praying for her every night.

Then one day Mamma was very excited and quickly started to put on her coat. She told them someone had come to say Young Ai was out of prison! They knew the Japanese usually didn't let the Christians out of prison unless they promised they would bow to the sun goddess and the emperor—and they knew Young Ai wouldn't do that. But Mamma said it was because Young Ai was very sick that she had been let out of prison. Several days after that, Mamma took Lois and Bertha and Connie down to see Young Ai. It was hard to imagine this was the same jolly girl that they used to play with. She was lying so still on the bed, as if she could hardly turn her head, and she was so thin she looked almost like another person. But when she smiled they knew it was their old friend. Every night now they prayed that God would make her well again.

But God doesn't always answer our prayers as we wish. He knew what was best for Young Ai. He knew that she had already suffered a long time for Him and if she stayed on earth she would probably have to go to prison and suffer more. And so it was that one night Uncle Roy (the missionary doctor who lived next door with his wife, Aunt Bertha) came back from the hospital and said that Young Ai had gone away to her heavenly home. God had called her to that better country which He has prepared for those that love Him. As she left this world, she had called out, just as she used to sing so clearly around the house, "I'm going into the presence of my Father", and everyone seemed to be happy and even the girls were truly glad for her.

By this time, David and Mary were getting to be big babies. They didn't see much of Daddy because it seemed

as if he were always "going to the country". Everyone would scurry around when it was time for him to go, and Mamma would help him get out his heavy clothes, bedding and the books and tracts he wanted to take with him, and then he would put on his fur-lined coat and hat and quickly kiss everyone and sometimes the twins would get to the window in time to wave "good-by" to him.

But when he came back it was always more exciting. Mamma was always so happy to have him safely back! And at the table the big girls would say "Daddy, please tell us a story about 'the missionary' ". Then he would tell them how "the missionary" had gone and where he had been—but if he ever mentioned his own name or anyone else's name it wasn't playing the game and everyone would say "That's not fair" to him. One time he told how "the missionary" had gone to visit some Christians' way up in a valley, whose children were going to school. At the school the teacher made all the children bow to the emperor's picture. When the Christian children said they wouldn't, the teacher had beaten them. Finally their parents took them out of school. This made the teacher very angry, and he said the policemen wouldn't like their village if children stayed away from school because they wouldn't worship the emperor. This made the people in the village afraid and they told the Christians they must make their children go to the school and bow. When the Christians wouldn't do this, they drove them out of the village, away

from their homes and their farms, so they had to try to find another place to live in. They even said they would kill the missionary. But they didn't . . . because . . . wasn't he safely home telling his children the story? But of course he never said he was "the missionary" because that wouldn't be playing the game fairly.

Then, for a while, Daddy didn't go away as he used to. It was wonderful to have him home, but the children knew everything wasn't right. They heard that no one was being allowed to travel because Japan might fight—that she might even fight America. They heard that many of the Christians were being taken to prison.

And then one day, when they were eating breakfast, the door-bell rang and a lot of men came into the living room. Daddy was called out of the room, and he didn't come back again. Mamma went out too and she didn't come back at first. Then she came back, looking different, getting out Daddy's heaviest underwear, his felt shoes, and winter coat. She told them now: Daddy, too, was going to prison. Daddy didn't come back, because he had to stay in the parlor with the policemen. So pretty soon the children went in to where he was. Of course David and Mary didn't understand; they brought in their little chairs and played around, until soon even the policemen had to laugh at them. For awhile everyone sat and waited, because the policemen had also come to take Uncle Roy and Aunt Bertha and they weren't yet ready. Then Daddy asked the policemen if they could have

prayers. He read the Bible and they sang a hymn. At first it wasn't easy to sing, but after awhile it helped. Then Daddy prayed and they knew that God would take care of all of them. Finally the policemen said it was time to go.

Someone had given the children some chocolate bars the day before, so Lois wrapped up one of these and put it in Daddy's pocket. Then he kissed everyone good-by. David and Mary stood in the window and waved good-by as he got into the car—and after that every time anyone said, "Where's Daddy?" they answered, "Daddy's in a car-car".

The house seemed very empty, but school and meals and play and bedtime kept on. And how they did pray for Daddy! Then one day God answered their prayer. Daddy came back—and Uncle Roy and Aunt Bertha! And they said they were all going to get on the train and go to America. The Japanese didn't want Daddy any more in their country. Everyone seemed happy except Daddy. He couldn't stop thinking of the Korean Christians with whom he had been in prison. The next day everyone was busy packing, and then all of a sudden a man—the American consul—came to the door and said no one could go, for Japan was now at war with America. And then very soon the policemen came again and took Daddy back to prison.

This time it was worse than before. The children knew a little more about what a bad place prison was. And this time Mamma didn't even know where Daddy had been taken. Before, other missionaries had often come in to see them. Now that America was at war with Japan, all the other missionaries had been taken to concentration camp. Only Mamma had been left because of the children, and she kept a suitcase packed because she didn't know when they would be taken. Then Mamma said they had to be very careful because they couldn't get any more money from America.

After awhile they even had to leave their house, but they prayed to God and He gave them another one. How wonderful it was to be able to pray those days, and to know that God was taking care of them and that He was taking care of Daddy, and that He would give them everything they needed and not let anything happen that wasn't the very best for each one of them!



MAMMA AND DADDY are holding the twins, Mary and David, while Bertha, Lois and Connie watch them.

Even David and Mary prayed. They were getting so they could talk quite a little now. Every night they ended their prayers asking God to bless Daddy in prison. One day, when she was putting them to bed, Mamma wondered if the twins understood any more by this time, so she said, "Where's Daddy, Mary?" and right away Mary, who always talked more than her twin brother, answered, "Daddy's in prison, for Jesus' sake, Amen".

It seemed like a long time that they were praying for Daddy, but Mamma said they must learn to be patient and wait for God's time, that God had a work for Daddy to do in prison and when it was finished He would let him out again. So they kept on praying so long that they were almost surprised when one day Mamma said that she believed God was going to answer their prayers soon, that the police had told her that pretty soon they were going to America and that Daddy was going to go with them. It seemed too good to be true!

But, sure enough, Mamma came home all excited one day and told them they were going to see Daddy. The police had let him out of prison and put him in the concentration camp with the other missionaries. They went up to the yard where they used to play, where there was a big three-story house. Soon after they got there, a window opened on the top floor, and there was Daddy, just the same as before, smiling at them! Of course they weren't allowed to talk, but after that, every other day, they would go and play in the yard and Daddy would watch them. Once the police let the people all come down and walk behind a board fence. David and Mary peeked through and called out "I see Daddy!" They even poked their fingers through the hole so Daddy could touch them, but after one of the policemen saw that, he told Mamma she would have to take them away.

And then one day something even more exciting happened. Daddy came to the house where they were living! Of course two policemen came with him, but that didn't matter. How happy everyone was! Daddy helped Mamma pack till the policemen took him away again. But even that didn't matter either, because they knew they were to be together soon. And sure enough, one day Mamma got a car and put all the suitcases in it, and they all

got in and went to the big house and right up to the place where Daddy was with all the other British and Americans they hadn't seen for such a long time. And after that they stayed together. That night they got on a train and how David did love being in a "car-car"! Then they got on a boat and then another train, and after that on a great big boat with lots of other American children. They were on it for many, many days and had lots of fun, but it was best of all when finally

they went down the gangplank and Mamma said they had really and truly gotten to America!

It was wonderful to be home, but Lois and Bertha and Connie knew—and I think even David and Mary knew a little—that it was more wonderful to know that God was taking care of them even in a dangerous country and on a dangerous journey, and to know that He will always take care of those who love and trust and obey Him.

Two Eagles and a Vine

A Meditation on Ezekiel 17:1-24

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

EZEKIEL is a prophet whose style is so vivid he seems to be writing in pictures. The pictorial nature of his prophecies is due not only to the way in which the word of the Lord came to him, but also to the quality of mind with which the Lord had endowed him. It is not surprising, then, to find that the book of Ezekiel is full of symbolic and parabolic teaching that presents solemn and glorious truths concerning God and His kingdom.

The Historical Situation

Ezekiel was a Jewish prophet contemporary with Jeremiah. Ezekiel prophesied in the land of the captivity, while Jeremiah prophesied in Judah and Egypt. This was because Ezekiel was among the captives whom Nebuchadnezzar carried away to Babylon together with King Jehoiachin of Judah in 597 B.C.

In place of Jehoiachin, Nebuchadnezzar put on the throne of Judah one of Josiah's sons, Jehoiachin's uncle, whom Nebuchadnezzar named Zedekiah. Zedekiah swore to be a vassal-king under Nebuchadnezzar. But Zedekiah was not content to be true to this covenant oath. He became involved in intrigue to obtain the help of Egypt and throw off the Babylonian yoke. Ezekiel in far-off Babylonia heard that Zedekiah had sent ambassadors to Egypt. The prophet exposed and condemned this perfidious policy in the parable of the two eagles and a vine.

The Form of the Parable

The parable here partakes of the nature of an allegory, for it describes one thing in terms of another. It is a real parable, however, for it contains a similitude or comparison, and presents a narrative. It is also called a riddle, for it is expressed in an enigmatical way that requires serious thought for its understanding.

This parable, furthermore, is almost a fable. In common with the fable, it makes animals and plants represent human characters and destinies. But, on the other hand, it does not represent animals and plants as speaking, but employs them only as performing actions that might be regarded as human. The first eagle, for example, plants a seed that becomes a vine, and the vine bends toward the second eagle in a yearning way.

The Parable Itself

A great eagle with large wings and long pinions full of varicolored feathers came to Lebanon and took the top of the cedar, and cropped off the cedar's topmost young twig. He carried it to a land of traffic and set it in a city of merchants. Then he took of the seed of the land and set it in fruitful soil beside many waters. The seed grew and became a low spreading vine, whose branches turned toward the eagle.

There was another great eagle, and the vine now turned toward it, and sought to prosper through it. But the Lord was displeased at this, and said

the vine now should not prosper. It rather would be rooted up and utterly withered by the east wind.

The Interpretation

The interpretation follows directly from the Lord. The great eagle is Babylon, or Babylon's king, Nebuchadnezzar. The eagle is called long-winged and of varicolored plumage presumably because Babylon held sway over many nations with their different languages and customs. The top of the cedar which the eagle took is the king and princes and chief men of Judah. The topmost of the young twigs is Jehoiachin, who was only eighteen years old and who had reigned only three months. Lebanon refers to Jerusalem, whose palaces were adorned with cedars of Lebanon. The land of commerce to which the cedar top was taken is Babylon, whither the Jewish captives were removed.

The seed of the land planted by the eagle is Zedekiah, and this seed becomes a vine bending toward the eagle. Thus Zedekiah was vassal to Nebuchadnezzar, and that by covenant oath.

The second eagle is Egypt, or its ruler, Pharaoh-hophra. This eagle, though great, is less than Babylon. The lowly vine, Zedekiah, now reaches toward the second eagle, as Zedekiah seeks Egyptian help rather than remain true to Babylon.

But God will not prosper such treachery. The vine will be rooted up. Egyptian aid shall fail. Nebuchadnezzar will need only moderate forces to overthrow Zedekiah, as an east wind blights a plant. Zedekiah will be taken captive and die in Babylon. God will thus punish the covenant-breaking Zedekiah, for Zedekiah had pledged his fidelity to Babylon by the use of God's own name (II Chron. 36:13).

The pathetic fulfilment of this prophecy is seen in the defeat, captivity, and death of Zedekiah (Jer. 52:1-11).

What God Will Do

God Himself will take of the lofty top of the cedar, and plant the topmost twig on a high mountain of Israel. There it will become a great and fruitful tree, furnishing shelter for all kinds of birds. Then all the trees will know that God is sovereign, and that He brings down the high and exalts the low.

The meaning of this is that God

will again highly exalt the royal house of David, and through this house establish His kingdom with a reigning Messiah (Isa. 2:2; 11:10). This prophecy is fulfilled through the world-wide kingdom of Christ which, starting as a small seed, becomes a great tree giving protection to people of all nations (Matt. 13:31, 32).

The Lessons for Us

We all need these helpful lessons from Ezekiel's parable:

(1) God in His providence controls the world of human history as well as the world of nature. He rules and overrules in the cruel war of the present-day world just as He did in the times of the Babylonians, Egyptians, and Israelites. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and justice are the foundation

of his throne" (Psalm 97:1, 2). The aggressors can go only so far and no farther.

Now if God controls the history of nations, surely He can rule and overrule in the concerns of our little, fretful, personal lives. We can well believe that all things work together for good to those who love God, to those who are the called according to His purpose (Rom. 8:28).

(2) God punishes covenant-breakers. He visited foreign captivity on Zedekiah and the kingdom of Judah because of their perfidy. History shows that treaty-breaking brings misery and destruction to rulers and nations, and costs millions of lives in ever-spreading wars. God punishes such covenant-breaking, yet makes the wrath of man to praise Him.

But while we condemn national unfaithfulness, we are to see to it that we manifest honor and truthworthiness in our personal lives. We are to speak the truth, and keep our promises to man and our vows to God. Only those can dwell with God who walk uprightly, speak the truth, and swear to their hurt and change not (Psalm 15). The Lord Jesus requires us to be true and loyal in belief and conduct, even to the point of martyrdom, and out of the heavenly glory He says to us: "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10).

(3) Christ, the Son of God, shall be manifested as king. As mediatorial ruler, He now has all authority in heaven and on earth (Matt. 28:18). But at a future time His kingship will receive universal acknowledgment (Phil. 2:10, 11), as Ezekiel has prophesied (Ezek. 21:27).

As we recognize the Lord Jesus as King of the universe and Head of the church, we must be careful to obey Him in our daily lives. We cannot rightly call Him King if self is our king. We recall His question, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Let us not, however, be discouraged. Let us resolve, by God's grace, to take to heart the lessons of Ezekiel's parable. God does control the history of nations and the history of our little lives. God does require great and small to be true to their covenants. But, best of all, He has ordained the radiant future to which we look, when Christ's kingship shall appear in glorious manifestation.

Westminster Commencement

ACORDIAL and urgent invitation is extended by Westminster Theological Seminary to be present at the Fourteenth Annual Commencement Exercises, which will be held at three o'clock on the afternoon of Wednesday, May 12th, on the campus at Willow Grove Avenue and Church Road, near Chestnut Hill, Philadelphia. The commencement address will be delivered by the Rev. William Crowe, D.D., pastor of the First Presbyterian Church of Talladega, Alabama, and a former moderator of the General Assembly of the Presbyterian Church in the U.S.

The baccalaureate service, to which the public is also invited, will be held on Sunday afternoon, May 9th, at three-thirty. The preacher will be the Rev. John H. Skilton, Assistant Professor of New Testament.

The Presbyterian Guardian

EDITORIAL

War Atrocities

ON THE morning of April 22nd, the people of the nation were horrified to read in their newspapers that Japan had executed some of the airmen who had bombed Tokyo one year ago. These pilots, some eighty in number, took off from an aircraft carrier in the North Pacific, flew over Tokyo and other cities of Japan, let loose bombs of destruction on war industries, and continued on toward secret airfields in China. A storm forced down most of the men, eight of whom were captured by the Japanese. From what meager information we have, all of them have been tortured and some executed on the ground that they had bombed non-military objectives. This Japanese action is contrary to all agreements among civilized nations for the treatment of war prisoners.

Nearly two years ago a somewhat similar atrocity was committed by Germany. In retaliation for some supposed insult to the Nazis, the entire male population of Lidice, Czechoslovakia, was murdered in cold blood, and the buildings and homes of the city razed to the ground. Such a fiendish outburst shocked the civilized world and brought to the boiling point the righteous anger of decent people.

In one sense, war itself is an atrocity—an exhibition of the barbarism and cruelty of the human heart. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1). Is there anything much more devilish than for men to use all of their ingenuity, skill and courage to murder each other?

However, it is of the utmost importance to remember that, although war is one of the most awful manifestations of sin and one of its most ghastly results, yet to go to war is not in every instance wrong. It is often a duty to wage war to defend justice and liberty

and to protect true peace. Scripture tells us that God has given to civil magistrates the sword for the punishment of evil-doers. The waging of war upon just and necessary grounds is not wrong.*

It follows that there can be a certain humaneness in the conduct of war with respect to civilians and prisoners of war, so that there is good reason for the horror and disgust elicited by such cruelties as the Axis nations have committed.

How should we respond to this barbarism? It would be not only wrong but also foolhardy to resort to mass reprisals and sadistic demonstrations. Two wrongs never make a right. The president is correct in stating that the perpetrators of these crimes must be brought to justice. And the grim news of this Axis barbarism should make us work, fight and pray all the more to bring this holocaust of blood to a successful conclusion as soon as possible.

—E. H. R.

The Coming General Assembly

ON JUNE 1st, 2nd, and 3rd, the Tenth General Assembly of The Orthodox Presbyterian Church will convene at the Calvary Orthodox Presbyterian Church, Willow Grove, Pa. The assembly will begin with a sermon by the moderator of the preceding assembly, the Rev. John P. Clelland, and with the celebration of the Lord's Supper, after which the business sessions will follow. Only two evening meetings, Tuesday and Wednesday, will be held, in order to give the commissioners some time for committee work and for relaxation. The Rev. Bruce F. Hunt, a missionary to Manchuria recently released from a Japanese prison, and the Rev. Professor R. B. Kuiper, chairman of the faculty of Westminster Theological Seminary, will be the speakers at the evening services.

The church building in which the assembly is to convene is a symbol of the determination of The Orthodox Presbyterian Church to stand for the truth of the Word of God without

* For further discussion of this question read *God and the War*, by Professor John Murray, published by the Committee on Christian Education of The Orthodox Presbyterian Church, two copies for 5c.

compromise. In 1936 this congregation, led by its pastor, Dr. Robert Strong, withdrew from the Presbyterian Church in the U. S. A. because that church had dethroned the Lord Jesus Christ as Head and King of His church. For three years the members worshiped in a hall, all the while laying aside funds for the construction of a church building. In 1939 the present attractive edifice was dedicated, and today it is nearly free of debt. Other congregations in the denomination have been similarly blessed of the Lord. And all of the congregations, whether small or large, have demonstrated their loyalty to the Lord Jesus Christ. We rejoice in this unanimity of devotion to the gospel on the part of the entire church and pray that it will always continue.

As far as we know, there are no electrifying issues to come before the assembly. This will allow the commissioners to concentrate all of their energies upon the important task of studying and furthering Christian education and the extension of the gospel in this country and abroad. What greater work could occupy the time of the assembly than those wartime and all-time needs of the world? The usual opportunity for discussion and deliberation will prevail, so that every commissioner can fulfill his part in the work of the assembly.

A unique feature of assemblies of The Orthodox Presbyterian Church still holds true—there are no moderatorial "candidates". The Presbyterian Church in the U.S.A. occupies much time for six months prior to an assembly in listening to an extolling of the social graces, general abilities and intellectual accomplishments of the candidates for the moderatorship. It reminds one of the maneuverings of the Democratic and Republican parties in their preparations for a political convention to nominate a presidential candidate. But how refreshing it is to attend an Orthodox Presbyterian Church assembly and actually hear some of those nominated say that they would like to have their names erased from the slate! We hope and pray that this spirit of spontaneous nomination and election by a majority convinced of the nominee's merit and abilities for the position can prevail for many years to come. And may all of the sessions of the assembly redound to the glory of the true God!

—E. H. R.

Radio and Religion

A Discussion of Six Proposed Recommendations Concerning Religious Broadcasts

By THOMAS R. BIRCH

A FEW days before you read these lines, the Fourteenth Annual Institute for Education by Radio will have completed its sessions at the Deshler-Wallick Hotel in Columbus, Ohio. One item on its long and impressive docket is the consideration of the report of a committee of the Religious Work-Study Group charged with presenting to the group as a whole a set of recommendations rela-

tive to religious programs on the air.

Two years ago the group discussed certain problems of religious broadcasting. A committee was asked to draft a set of recommendations "which would be fair to all religious groups in the United States and which would help in some measure in solving some of these problems," and to present the recommendations for the consideration of the group at the 1942 ses-

sions of the institute. Five recommendations were submitted. To the evangelical Christian broadcaster, all of them were bad and some of them involved high treason to the cause of Christ and His kingdom. The Religious Work-Study Group last year discussed the recommendations, made a few relatively insignificant alterations, added a sixth recommendation, and adopted the entire crop.

Evangelicalism was supposedly accorded a voice in the deliberations, but the trumpet was that of the National Association of Evangelicals for United Action and it gave a very uncertain sound indeed. The Rev. J. Elwin Wright and Dr. Harold L. Lundquist, both officially representing that organization, voted against only one of the six recommendations in their final form. For a complete report and analysis of last year's recommendations, we suggest a re-reading of the article, "Radio and the Columbus Compromise", in THE PRESBYTERIAN GUARDIAN for September 10, 1942.

The six recommendations of 1942 were circulated among representatives of the religious press and a great deal of discussion of them ensued. From the modernist camp, most of this discussion was favorable, but many conservatives failed to share in the general elation. Not a few evangelical Christians felt that Mr. Wright and Dr. Lundquist had sold them down the river, had failed utterly to pierce the pious veneer of liberalism's threat to gospel broadcasting, and had played directly into the enemy's hands.

Because of the lack of general agreement, the committee, which has shown a laudable desire to consider all viewpoints, decided to withhold any widespread publication of the recommendations, reconsider the form in which they should be presented, and resubmit the entire question at the 1943 meeting.

Mr. Louis Minsky of the National Conference of Christians and Jews, chairman of the committee, has circulated among interested persons an advance copy of the report of the committee, which contains *inter alia* the

The Columbus Recommendations

TO BE PROPOSED THIS YEAR

1. That time for the broadcasting of religious programs should be provided by radio stations on a sustaining basis, in keeping with their responsibility to serve the "public interest, convenience and necessity" of their listeners.

2. That an adequate schedule of religious programs be maintained by all radio stations and networks, giving fair representation to all faiths in the service area of the respective station or network.

3. That, in general, no appeals for contributions and no solicitation of sales, be made in any regular religious program on sustaining time.

4. That religious programs should not be used to attack other creeds or races. The exposition of doctrine should, as far as possible, be affirmative.

5. That religious programs, even though doctrinal and confessional, should be addressed to the interest and understanding of all listeners.

6. That religious broadcasts in war, as well as in peace, should not preach the doctrine of hate.

ADOPTED LAST YEAR

3. That time for the broadcasting of religious programs should be provided by radio stations in keeping with their responsibility to serve the "public interest, convenience and necessity." Religious programs should be presented, wherever possible, on a sustaining basis.

4. That time available be allocated by networks or local station management in cooperation with advisory committees from the various faiths, in order to insure fair treatment of the various religious bodies seeking representation on the air. Also, that time for religion on the air should be provided in accordance with (a) the merit of the program for which time is sought, and (b) the numerical strength of the various religious faiths within the service areas of the networks or local stations.

5. That no regular religious radio programs should appeal over the air for contributions for the support of the radio program itself. Nor should a charge for sermons, pamphlets or religious objects, distributed through religious programs, be used by the sponsor as a means of raising funds.

2. That religious programs should not attack religious teachings of members of other faiths. When religious doctrines are expounded on the air, the presentation should be affirmative.

1. That religious programs intended for the listening of individuals of differing or no religious faith should be addressed without dilution of doctrinal teaching to the understanding of that public.

6. That religious broadcasts in wartime as well as in peace times should not only avoid stirring up hatred against human beings of any race, nation or creed but should seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world.

extensively revised form of the recommendations to be discussed in Columbus this year. Although the report seems to us to leave much to be desired, it is undoubtedly a long step in the right direction.

In its preamble, the report declares that there were "certain misunderstandings of the nature of the recommendations as a whole and of the intentions of the drafting committee. . . . Some critics thought the recommendations were intended to have the force of law, and that the Federal Communications Commission was to be asked to enforce them. On the contrary", the report continues, "these recommendations were meant to be nothing more than recommendations, to which religious radio groups were to be asked to give their voluntary assent. As mere recommendations, they could not be conceived as having any regulative power. Even if, in practice, they could conceivably have any regulative influence—which is open to doubt—it would be by way of self-regulation rather than regulation from without".

The committee is here a bit perplexing. If its recommendations are good and would effectively curb abuses, why is it not zealous to have them adopted with binding force; if they are bad, why should they be adopted at all? What Mr. Minsky and his committee have overlooked is that self-regulation toward a bad end is just as undesirable and just as binding upon the self-regulated person or organization as is "regulation from without". If the recommendations are not desirable, then the voluntary basis is likely to be helpful, for there will probably be at least a few stations or networks which will ignore them. Moreover, alteration of them would be easier than if they were universally binding. But if the recommendations are as good as the committee seems to think they are, then the highest good will be served only if they are universally enforced.

On Page 136 is printed in parallel columns the text of this year's revised proposals and of last year's recommendations. A comparison will be illuminating and informative.

Recommendation 1 is a long stride backward. In fact, it goes back almost to the identical text submitted to last year's Columbus group, for it deletes the two words, "wherever possible",

which were added to the original form of last year's recommendation. Its worst feature is its hopeless ambiguity. Read it carefully. It states, does it not, that religious broadcasting should be on a sustaining basis. Turn it upside down and look at it again. That way it says that religious broadcasting time should not be sold. And yet here is the wholly innocuous interpretation of the committee:

It is pointed out, in the first place, that this formulation of recommendation num-

ber one does not provide that radio time for religious programs should not be paid for. The right to buy time of the religious broadcaster who cannot get free time, is, therefore, not prejudiced.

The real purpose of this recommendation is to educate the radio industry with respect to its duty to religious broadcasting. There is presently a considerable number of stations which carry no religious programs at all, and there are many others which deal with the representatives of religion as they deal with the manufacturers of soap and tooth-paste; that is, they merely accord religion the right to

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

FOUNDED IN 1908

For Justice, Amity, Understanding and Co-operation among Protestants, Catholics and Jews
361 FOURTH AVENUE, NEW YORK CITY, N. Y.

April 26, 1943

Mr. Thomas R. Birch
Managing Editor
The Presbyterian Guardian
1505 Race Street
Philadelphia, Pa.

Dear Mr. Birch:

Thank you very much for sending me a copy of your forthcoming editorial discussing the Recommendations for Religious Radio. I am sending a copy of your editorial to each member of the Interfaith Radio Committee, and I will certainly bring up your main points at Columbus.

I want to assure you that we are making a sincere attempt to work out a set of recommendations which will be acceptable to all groups.

Yours sincerely,


Louis Minsky.

LM:YS

National Co-Chairmen: ARTHUR H. COMPTON - CALVIN J. HAYES - ROSE WILLIAMS STONE - President: EMMETT B. CLANCY - Treasurer: HERBERT J. OSBORN

A COPY OF THIS ARTICLE was sent in advance of publication to Mr. Louis Minsky, chairman of the drafting committee. His reply here reproduced gives gratifying evidence of his concern to grant careful consideration and fair treatment even to viewpoints toward which he and the majority of the committee may be opposed.

compete with commerce and to buy time, like any other advertiser, at card-rates—or sometimes at half card-rates.

We have no vital disagreement with those explanatory remarks. Our trouble is in attempting to reconcile them with the text of the recommendation. With the recommendation in its present form, here is what could conceivably happen a few months from now. Dr. Walter A. Maier steps briskly into the plush offices of the Mutual Broadcasting System. "Well, gentlemen", he says, "I'm ready to sign my contract for next year's 'Lutheran Hour'".

"Oh, I'm terribly sorry," says the vice-president in charge of Lutheran hours. "Hadn't you heard? We've adopted the Columbus recommendations on religious broadcasting. But it's been awfully nice knowing you".

"Wait a minute", says Dr. Maier. "The Columbus recommendations weren't aimed at me. All they say is that you fellows ought to loosen up a bit and use some of your free time for religious broadcasts".

"I'm afraid you've misunderstood the recommendation", comes back the vice-president. "It distinctly says that 'time for the broadcasting of religious programs should be provided by radio stations on a sustaining basis'. You want time for the broadcasting of a religious program, so we have to supply it free—or else".

"All right", says Dr. Maier, "supply it, then. Free time will really suit me quite as well this year". He mutters something about the cost of living and the Ruml plan.

"But we can't do that, you know", is the rejoinder. "After all, you have the best spot on Sunday afternoon over just about every station on the network. We'd be broke in a month if we started giving away time like that. I'll tell you what I'll do, though. There's a peachy little hundred-watt station in Peoria that has a free half-hour at midnight every other Thursday. If you want that, I'll use my influence".

Ridiculous? Not at all! If the formulators of the first recommendation really mean what they say in their explanatory remarks, they must clear up this open invitation to misunderstanding of their intentions. Let's have no arguments *ex silentio*.

Recommendation 2 is far better than its corresponding recommendation of last year. We wonder, however,

what is the force of the phrase, "the service area of the respective station or network". Do any but the smallest of stations have a service area that does not embrace every conceivable faith and heresy? But this is a small point and we do not wish to quibble. We are grateful that the provisions for regimentation contained in last year's recommendation have now been removed. According to the committee's report, those features of the earlier form were omitted because "the broadcaster may be trusted to maintain a reasonable standard of quality without any explicit reference to such a consideration in the recommendation".

Recommendation 3 in its revised form is a vast improvement over last year's corresponding recommendation. This improvement is entirely due to the insertion of the three words "on sustaining time". It may safely be assumed that if there is no charge for radio time it will be quite possible for any program to defray its slight incidental expenses. And even without such a recommendation, it is inconceivable that a radio station granting free time would consent to any appeal for funds or anything else that had a commercial tinge. This being true, the committee acknowledges that "if the Work-Study Group finds it [the recommendation] objectionable, the drafting committee would not be particularly loath to have it omitted entirely. . . ."

Recommendation 4 is still totally unsatisfactory, and will be so to most evangelical Christians. What does the committee mean by the word "attack"? Does it imply only the use of abusive, offensive, and intemperate language, or does it also include any vigorous, reasoned and logical refutation of heresy? Last year, when this subject was being discussed in Columbus, Willard Johnson of the National Conference of Christians and Jews explained exactly what it meant to him and, so far as the record shows, the same interpretation was held by all the others, including Mr. Wright and Dr. Lundquist, for they unanimously adopted last year's recommendation on the subject after Mr. Johnson had told them what it meant. Here is a sample of what Mr. Johnson said about last year's counterpart of this recommendation:

. . . Some of that which we call error consists only of different interpretation of

common truths. Moreover, there is a vast area of common ground on which we all stand, without essential conflict. . . .

. . . In that part of the country with which I am familiar, there are several programs which are points of friction because their spokesmen continually harp on doctrinal differences. For example, they seem to have a ritual on the fallacies of "modernism" (and that includes everything with which they differ). . . .

. . . Within the month, a radio continuity director told me of a religious leader who could not see why it was wrong to broadcast a sentence about "Mohammedans, Buddhists, Roman Catholics and other pagans." [Italics are Mr. Johnson's.] It is obvious that any person who would indulge in such statements would lose much of his following very rapidly. However, because there are some prejudiced people in any radio audience who would support such a leader, it is perfectly clear that such statements must be kept off the air. . . .

. . . Since a radio audience is all-inclusive and more or less automatic, direct conversion attempts as well as doctrinal controversies are out of place. . . .

The present committee, let it be noted, has not repudiated Mr. Johnson's position. However, in its report, it does take a more reasonable attitude; once more the trouble is that the explanations of the report are not in any way embodied in the recommendation itself. Here is what the report says about Recommendation 4:

This recommendation does not deprive any religionist of the right to expound all his doctrine even if, in doing so, it is necessary to distinguish his doctrine from the doctrine of others, and thus inferentially, or even in some measure explicitly (where necessary to a complete exposition), to appraise or criticize opposed doctrines. It simply recommends that such treatment be governed by charity and fairness—a proposition on which all, Jews and Christians alike, should be able to agree.

This is recommended, not only because justice and charity require it, but because prudence counsels it. The anti-Semite and the anti-Catholic may gather a lunatic fringe of crackpots around themselves, but it is pretty clear that they are doing no genuine service to religion. . . .

Clearly, these paragraphs assume that a Protestant would never think of "attacking" another Protestant, but would "attack" only Jews and Roman Catholics. What about a Bible-believing Christian's right and responsibility to warn of the prevalence of modern unbelief? Must Dr. Maier tacitly en-

courage the we-are-not-divided theme of the Federal Council of the Churches of Christ in America, and inhibit his Protestant zeal to proclaim that organized Protestantism is no longer truly Protestant? If a Gallup poll could be taken of every evangelical broadcaster, we are convinced that every one of them would be more eager to preserve his right to point out wolfish doctrine in his own Protestant sheepfold than to discuss the neighboring farms of Roman Catholicism and Jewry. This liberty, apparently intended to be allowed according to the committee's explanation, cannot be discovered with a high-powered microscope in the text of the recommendation itself.

With Recommendation 5 we have no quarrel whatever. It is well-phrased, well-guarded, and makes a worth-while point.

Recommendation 6 is one of those lofty bits of modernist abstraction which can be all to the good when interpreted from the Bible-believing viewpoint, or equally bad in the hands of a sweetness-and-light liberal. The gospel is here not opposed; it is merely sidestepped. But we strongly suspect that, in the minds of such men as Willard Johnson and his colleagues, the "doctrine of hate" is served whenever a preacher declares that the gospel of God's Word is ultimate and complete truth and that all other philosophies and religions are man-made and false. Again, to the notoriously pacifistic Federal Council, any presentation of the Scriptural attitude toward war or any consistent application of that attitude to contemporary problems could be interpreted as a fostering of the "doctrine of hate". But if the spokesmen of evangelicalism at Columbus hope to defeat this recommendation, they will have to be considerably more adept at shadow-boxing than were last year's representatives.

To sum up, then, we believe that Recommendations 2, 3, and 5 have been so vastly improved that we would have no real objection to their adoption. Recommendation 1 is distressingly in need of amendment to remove a serious ambiguity. Recommendation 6 is, to our mind, inherently meaningless and very undesirable, although its adoption would probably not be disastrous. But Recommendation 4 should be scrapped in toto; it is not capable of satisfactory amendment and

its central theme does violence to the conscience of every Bible-believing broadcaster.

As this issue of THE PRESBYTERIAN GUARDIAN goes to press, the Columbus conference is still veiled in the obscurity of the future. When full details of the actions of the group are available, they will be reported in another article in these pages. And it is hoped that this year that report may be more encouraging than it was last year.

Missions as Seen by Modernists

(Concluded From Page 130)

forced the church as a body into compliance with polytheistic worship. And instead of saying that "there are good reasons to believe that in spite of this pressure the church will keep true to the essentials of the Faith", the writer of the article should have said that it is impossible to avoid believing that those churches in Korea which are sanctioned by the Japanese government (that is, all churches which meet openly for public worship with the cognizance of the police) have already departed from the first essential of the faith by participation in the ceremonies of State Shinto.

The story of how the Japanese government attacked and corrupted the Presbyterian Church of Korea is well known and need not be repeated here. But it will be well to recall the formal resolution adopted, under overwhelming government pressure, by the general assembly of that church in September, 1939. That resolution was as follows:

Obeisance at the Shinto shrines is not a religious act and is not in conflict with Christian teaching and should be performed as a matter of first importance thus manifesting patriotic zeal.

Not long after the adoption of this resolution, the moderator of the general assembly sent a circular letter to all the Presbyterian churches in Korea, in which he stated that any church member who might refuse to participate in the shrine ceremonies would be guilty of "a regretful act that is in opposition to the will of the Lord" and added that such persons would be subjected to church discipline since they "absolutely cannot be regarded

as citizens, or as members of the church". Of course not only the Presbyterian Church of Korea but also all the government-sanctioned churches in Korea have fallen into line on the shrine question. How can it be said of such churches that there are good reasons to believe that they will keep true to the essentials of the faith? The sad, sober truth is that the official churches in Korea are in a state of apostasy from the true Christian faith, having abandoned their testimony against the sinfulness of idolatry. But of all this the book *Christian World Facts* affords not the slightest hint. The term "Shinto" does not occur in the book, nor is there any allusion, other than that which we have already quoted ("various forms of pressure", etc.) to the system of State Shinto, nor any suggestion that Christian people in Japan, Korea, Manchuria, Formosa, and elsewhere are face-to-face with a terrible temptation to participate in worship at the shrines of a polytheistic religion. We could never get from this book the slightest inkling of the awful truth that Christianity, through a large portion of the Far East, is facing and undergoing a test comparable to that which took place under the Roman Empire, when Christians were thrown to the lions because they would not lay a grain of incense before the image of the emperor. This book quite omits to mention the tremendous fact that *monotheism itself is in peril, if not already lost* in all churches and Christian institutions sanctioned by the Japanese government.

Naturally, the book before us does not state that the official foreign mission boards of the large, modernist-controlled denominations of the United States are implicated in the lamentable state of affairs which exists in the churches of Japan and Korea today. Yet such is the case. For these mission boards, practically without exception, have tacitly agreed to what has been done, and have failed to break off relations with churches such as the Presbyterian Church of Korea when these compromised with idolatry. The impression given throughout *Christian World Facts* is that the government-sanctioned churches of Japan and Korea, and their Japanese and Korean leaders, are worthy of all confidence and fellowship and support. Time will tell, of course, but I feel

that this impression is far too optimistic, and that the "recognized" churches of Japan, Korea and Manchuria are settling into a merger of Christianity and paganism which, unless God in His mercy prevents, will eventually retain nothing whatever that is really distinctive of the Christianity of the Word of God.

Perhaps, instead of entitling this book *Christian World Facts*, it would

have been more accurate, so far as the Japanese areas are concerned, to call it *Missions Through Rose-Colored Glasses*. And since a publication such as *Christian World Facts* has nothing whatever to say against the abominable idolatry of Japanese State Shinto and the Christ-dishonoring Religious Bodies Law of Japan, it is difficult to avoid the conclusion that the paganism of American Modernism is quite

compatible with the paganism of Japanese super-nationalism. If *Christian World Facts* represents the real character of the Foreign Missions Conference of North America, we cannot avoid the conclusion that that body is neither true to the orthodox Christian faith nor trustworthy in reporting and interpreting conditions on the mission fields to the churches at home.

Sin and Sanity

The Christian Faith and Mental Health: Part VII

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

Unfortunately, the testimony of history and our own experience . . . confirm the judgment that the belief in the "goodness" of man's nature is one of those unfortunate illusions from which mankind expects some kind of beautifying or amelioration of their lot, but which in reality bring only disaster (Freud).¹

ALMOST every case of mental illness or nervous instability that I have met has touched the matter of sin at some point. An elderly woman, who is often hard to manage as a patient, wrings her hands in deep distress and moans, "I am not a harlot; I am innocent". What dark secret lies in her memory to haunt her? A middle-aged man admits to a recent escapade of dishonesty as a department head in a large store. A young man has battled, but not to a satisfactory conclusion, with his natural desires. A fine unmarried woman tells the same story.² Or here is the case of a boy whose coming into the home as a baby brought pressing problems that caused the parents to feel toward the little newcomer in a most unparentlike way. A young woman, terribly tense, tears out of memory a devastating experience which occurred when she was eight years old and her father forgot that he was her father. There is case after case which tells a story of a marital love that falls short of that self-giving oneness that the law of God and of God's nature requires. There

is case after case which tells a story of bad child training resulting either in a pampered child or a rejected child.

This question comes before us: Was the sin (committed or suffered) the cause of the mental and nervous breakdown? Is the formula to be stated as follows: From sin-guilt to despair-breakdown? In a few cases that may be true, but in most of the actual cases mentioned above that is not true. Please note again the guarded language of the opening sentence of this article. Many of the sins mentioned could be transplanted into other lives and there would be no breakdown. But there is a real connection between the sin and the breakdown. It usually takes one of two forms. A dark sin may be hiding (very much alive but submerged) in some secret crypt of the mind. As long as life goes along smoothly that experience remains submerged. But, along comes middle life with its tensions, when the indiscretions and failures of the past become major transgressions. Under the strain, the past experience creeps out of hiding and beats upon the tense spirit with unabated fury until finally the spirit gives way. There is a second form that this relation between sin and breakdown may take. Some tension implanted in childhood may lie dormant but very much alive for years. A good illustration is the emotional strain to which the child is subjected as he goes through the dreadfully unsettling experience of his parents' divorce. The child's basic emotional security has been shattered. That is an emotional trauma (injury) which time hardly ever fully heals.

Then, in late adolescence, comes a misdeed that brings much despair and fear. The old emotional trauma is opened up again with the new tension, and the young personality cannot weather the blow. It breaks.

If sin is such a common element in the picture of mental breakdown, perhaps we ought to dispense with the idea of sin and its fellow-concept of guilt. This is the feeling of many modern people, and many a psychiatrist works on the principle that the concepts of sin and guilt are harmful concepts and should be discarded. And in the contemporary popular mind, sin is generally regarded as a laughing-stock. The man on the street thinks of ghosts and goblins when he hears the word *sin*. Hollywood, the world's moral headquarters, furtively turns the bitter water of sin into a cup of delight. In more intellectual circles, morals are regarded as customs that society has found to be useful, and every age has its *Emily Post* to write its code of morals.

Must we, in the interest of mental well-being, abandon the precise language of the Westminster Shorter Catechism: "Sin is any want of conformity unto, or transgression of the law of God"? The Christian's soul is equipped with such Scriptural passages: "Dead in trespasses and sins" and "There is none that doeth good, no, not one". Are they the relics of a past age when dour, pinched personalities were warped by the squeamishes of a puritanic culture?

To the charge that sometimes pietistic prudishness has distorted the whole complex of sin and guilt into

¹ S. Freud, *New Introductory Lectures on Psycho-analysis*, p. 134. Hogarth Press, 1933.

² The point of these two illustrations is not that these natural desires are in themselves sinful.

something harmful to a soul's healthy growth, we must sadly agree. However, a violin is a violin in spite of the dreadful noises that come from it under treatment by my unskilled fingers. Truly understood and sympathetically taught, sin and guilt are not destructive ideas at all. Rather, with the doctrine of sin the Christian is equipped with a spiritual instrument that gives balance to the personality. To change the figure somewhat, our doctrine of sin is a dynamic instrument that charts a course through life's trouble waters.

Facing Reality

In my college days, economic factors necessitated many hitch-hiking expeditions. On one of these jaunts I was pleased to receive a lift from a large car that looked capable of reaching my destination in a hurry. The driver of the car was alone, a man of about middle age. We were soon engaged in free conversation. He said he was a Christian Scientist and had become such a few years ago after a tragic experience. He had lost his fine seven-year-old son. This had precipitated an intense spiritual struggle. He could not accept the blow. He found refuge in Christian Science, which taught him that death, like all sin and evil, is not real and that God, being a God of love, could not allow such a hideous thing to happen. Hence, it could not be real. His child had not really died.

That man has come to my mind many times. To sympathize with him is natural. He suffered a great loss. But he deserves our sympathy also because he could not weather the blow. He had been unable to say, "Lord, thy will be done". He had been unable to face a grim reality in his life. He found refuge in that greatest of vagaries in the spiritual potpourri of Christian Science, namely, the denial of the reality of sin and evil. In his turmoil of soul, he had slipped into that blindest of alleys where the stark realities of sin and evil are thought of as being only shadows in the mind. The pity of it, the tragedy of it! The blood of millions of men has flowed down the battle-scarred corridors of time—and sin and evil are unreal! Criminals pounce on their prey, prostitution flourishes, and countless homes are dashed to pieces on the reefs of lust and selfishness—and sin and evil are unreal! The head

of the ostrich never dug deeper than this into the sand of self-deception.

That, conversely, illustrates the first tremendous element in the dynamic that is involved in the Christian doctrine of sin, namely, that it faces reality in all its nakedness. Therefore it sets the unmistakable pattern for achieving just that which we have seen is glaringly lacking in almost all cases of functional mental illness—the ability to face and to meet life successfully. The Christian doctrine of sin equips the soul to deal realistically with the grim facts of sin and evil and with their numerous and ugly offspring — disappointment, failure, shortcoming, defeat, tears, sorrow, pain and death. The Christian doctrine of sin spares us from false idealism about self and life on the one hand, and on the other hand from the despair and pessimism that must follow as such false idealism with its Utopian dreams batters fruitlessly against the stubborn barriers that sin and evil have raised to thwart such dizzy hopes and dreams. The Christian doctrine of sin keeps man's feet on the solid and stony ground, where thistles grow as well as roses.

"Shapen in Iniquity"

We must, however, become more specific. Consider the self (your soul and mind, my soul and mind) over against the fact of sin. What is the one thing that stands out prominently? It is this, startling in its truth: If we take the Christian doctrine of sin seriously, we must conclude that our minds are *not normal*. "What! my mind not normal!" someone exclaims. Precisely. Christianity teaches that man today is not what he was created. He is now not perfect in intelligence and holiness. He lost that estate when sin entered the world. Since the entrance of sin into the world, man (soul and body) has been "shapen in iniquity". From that thoroughly unflattering truth an important result follows. Man must always be willing to grant that his thinking and acting may be wrong. Man will always be ready to say, "Perhaps I'm wrong". In his thought-life, man must admit that his fondest dreams and most carefully sculptured theories are marred by the imperfection of his own mind. There will always be a certain tentativeness (conscious or unconscious) about most of his ideas, except those which are the plain teaching of God's

revealed truth. And even in many of his conclusions there the Christian should always be willing to say: "Perhaps my interpretation can stand some improvement".

In mental illness we are constantly dealing with delusions. A delusion is a belief or idea that is plainly false, such as: I have no heart any more; or, the president wants me out of here; or, there is an apparatus in my room that detects my every word and thought. One characteristic of a delusion is most distressing: The person holding it cannot be argued out of it. Many a novice in the field of mental illness has bumped his nose against that stone wall. Accordingly, it is not claimed here that the approach described above is of any great help in any effort to break down a delusion. However, the mind that has been trained to realize that its feelings and notions are always imperfect and subject to error will not succumb to these hard, destructive, stubborn delusions as quickly as a mind that has not been so conditioned, so trained. The whole training of the Christian's mind has been to the effect that he cannot and may not set up some deliverance of his own thinking as a fact beyond question and argument. The true Christian has learned to distrust his brain processes and to rely for surety upon a cautious and prayerful appreciation of the counsel of a sovereign and eternally wise God. In brief, the man into whose soul has been instilled the dynamic molding power of the Christian concept of sin will not take himself or his own notions too seriously. He must always hold in the background a reservation: "Perhaps I'm mistaken".

This is not the depressing doctrine that many who do not understand it would charge that it is. Work with mental patients, with their obsessions, delusions and exaggerated notions about many things, convinces me that a training in the uncomplimentary but counterbalancing doctrine of sin would have prevented many of these ugly growths from developing in the mind. The person mentally healthy will admit he may be absurd. The Christian doctrine of sin stresses that. This actually does not make for morbid defeatism. Rather, it galvanizes man into striving for improvement, but in his striving he always remembers that he will never wholly attain to perfect understanding in this life.

Personal Sin

The same point holds in the matter of personal sins and shortcomings. The Christian hears the challenge of Christ: "Be ye therefore perfect, even as your Father in heaven is perfect". At the same time, he keenly appreciates the commentary on human experience written by no less a person than Paul: "For the good which I would I do not: but the evil which I would not, that I do". Coupled with the tremendous idealism of the Christian faith is a sound realism which is aware of the inevitability of human fault and sin. The Master also said: "Offences must needs come".

I am talking to the man mentioned at the beginning of this article, who had been dishonest as an employee in a department store and had been discharged for that reason. With a moan he says what others have said so often, "Oh, how could I ever do such a thing?" In reply, one can say what he would like to say to the woman who perennially laments her poor photograph, "Well, what do you expect?" The patient looks up with some bewilderment. It sounds like a sharp rebuke—which it isn't. The person who is imbued with the Christian doctrine of sin has an attitude toward personal sin and failure which amounts to guarded expectation. Because he knows that he is not wholly normal, as explained before in this article, because he knows that "there is no man that sinneth not", he expects to find weeds in his life's garden. He expects that there will be failure in life and perhaps little achievement. He expects that shortcomings and disappointments will mark his road, and that there will be tears. Hence, when these failures and shortcomings do appear in his life, he will be deeply distressed by them, but he will not be toppled over by them. They are an inevitable part of his lot as a sinner, just like weeds in a garden and wolves in the big timber. When we know that the weeds and the wolves will be there, we conduct our lives in accordance with that knowledge. The person whose mind is closed to the presence of those weeds or wolves is in for trouble. It was Solomon who said, "There is no man that sinneth not". He was truly wise.

An objection, weighty if true, might be raised against this line of thought from the point of view of healthy personality development. It might be

charged that a person who felt that there would always be shortcomings and sins in his life would have in his personality dams and barriers to the natural outflow of his talents. His activity would always be crippled by a fear of being or doing wrong. That charge may sometimes be true, particularly when a young soul grows up in a setting where guilt is stressed at the expense of forgiveness, and where the social outlook is narrow, manners cramped, and vocational ideals limited. But when the Christian doctrine of sin is inculcated with a measure of intelligence and sanctified common sense, this charge misses the mark. Not only does the Christian teaching provide the counterpoise to despair

over life's sins and shortcomings, but it also makes for a healthy self-discipline in morals and opinion that is most desirable when compared with the loose morals and incautious opinionation that characterize the life and thought of countless products of our modern educational system, a system which is based on a doctrine quite opposed to that espoused here, namely, on the doctrine of self-expression. That doctrine of self-expression is not calculated to equip young men and women for a world of reverses, a world where circumstances and society place definite fences around our area of self-expression.

(To Be Continued)

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

CHAPTER 2:10. (d) *Created in Christ for good works.*

"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (verse 10). In the preceding verses, Paul has been showing that our salvation is wholly and entirely of grace, not works, so that all glory for salvation belongs to God alone. Two questions, however, naturally arise at this point. First, if we are saved entirely by God, what difference does it make whether we do good works or not? Second, if we say that good works are really good, then when we do them, shouldn't God give us credit for doing them? In this verse, we find the answer to both questions. We are not merely saved to heaven regardless of the kind of life we live on earth; we are saved in a way that makes us over entirely here on earth! We are created anew by God Himself, spiritually, inside a citadel—Christ Jesus—where we tread a path definitely outlined by God the Holy Spirit, who energizes our feet and enables them to walk in the footprints God has placed before us.

Out in Korea every village has a mill where the hulls are removed from the kernels of rice, and where the rice is polished to make the white rice desired by all orientals (although the polishing removes all the vitamins). A horse or a donkey is tied to a pole, and the pole is attached to the stone

wheel so that the stone revolves in a groove where the rice is placed, while the horse goes 'round and 'round in a circle. To give the animal more enthusiasm for his endless task, his eyes are usually blindfolded, so that he thinks he really is going somewhere instead of "'round the mulberry bush". It almost makes one dizzy to watch, but the animal doesn't know the difference, and cheerfully travels all day without getting anywhere. He is apparently free, but that freedom is circumscribed by the arc of his circle.

Now with good works which the Christian does, we are a good deal like the Korean horse traveling 'round and 'round the circle. Of course we really do the good works, but Paul here tells us that God has prepared every one of them so that we do exactly what He wants us to do. We do the walking, but God sees to it that we place our feet exactly where He intends them to be put. Not only that, but God has made us over so that we desire to please Him by putting our feet just where He wants them placed. Why should Christians bother to do good works? Why, bless your soul, we can't help ourselves! No one forces the robin to sing in the trees in front of our house, but just try to stop him from singing on a beautiful spring morning! No one forces the Christian to be kind and thoughtful to others, to give to the church or to missions, to obey the laws of the land or to help

those in need, but God has so made him that he just can't help wanting to do all good works for Jesus! He doesn't do them because of the fear of going to hell if he doesn't do them, but because he wants to do them. It is his nature to want to do good works, and God has created him in Christ Jesus for that very purpose.

If we do good works, however, why shouldn't God give us credit for what we do? Well, of course it is perfectly true that God plans to reward His saints in the future, and it is also true that good works usually bring their own reward here on earth (though not always). But that has nothing to do with the fact of our salvation. That salvation is entirely of grace, and nothing we have done or can do makes us deserving of salvation. Does the rose deserve credit for its fragrance? Does the bluebird deserve credit for its color? The peacock may spread its tail till every feather shimmers in the sunshine, but the phrase "proud as a peacock" is expressive of the folly of its pride. Why should a Christian think he deserves credit for the good works which he does or the good life he leads? But for the grace of God he would be like the drunkard in the gutter, or the murderer in the electric chair! God is the one who has made him to differ, and when he takes credit to himself for what he has done, he is like the little boy who says, "I and dad lifted the plow over the fence!" or like the baby who sits in his father's lap with his hands on the steering wheel, and thinks he is driving the automobile!

"But", someone will say, "that takes all the freedom out of life, and makes me just a puppet on a string!" Think just a moment. Is the robin in the tree not free to sing? Is the little colt in the pasture suffering from constraint as it sticks close to its mother's legs? Does the little boy who hides his face in his mother's lap when the lightning flashes and the thunder rolls feel that he is not free because he clings close to his mother? We are not puppets on a string, because God has given us the eternal life that pulses in our hearts, causes us to sing for joy at our deliverance from the bondage of sin and from the fear of death and the grave. Am I a puppet because God has taken away the desire to lead a sinful life, and because He now leads me to rejoice in the joy

and happiness of the Christian walk and life? Why, we never know what freedom is until we rejoice in the liberty of the children of God! We are free to keep our feet out of the miry bog of sin, and to walk on the solid Rock of Ages! Praise God, He has "bound me with the cords of love" and "I am His forever!" No, we are not free to wander in the byways of sin, but we are free to walk in the good works "which God has afore prepared that we should walk in them."

There is another glorious thought in this verse which thus far we have passed over lightly. "Created in Christ Jesus". The sphere of the "new creation" is Jesus Christ Himself! Have you ever marveled at a fully-rigged ship inside a bottle, wondered how it could be made so perfectly in every detail, and pondered the seeming impossibility of placing it inside the bottle where it now is? We may compare the Christian to the ship inside the bottle, Christ Jesus. Just as the bottle, corked, protects the ship from all the dust and filth of the surrounding atmosphere, so Christ Jesus in whom the Christian is created as a "new creation", protects us from all the poisoned arrows Satan's hosts try to lodge in our souls. However fragile the little ship inside the bottle may be, as long as the bottle is around it, no harm can come to it. Thank God, our protecting citadel is not like a breakable bottle, but that He is the "strong Son of God", Christ Jesus, able to "save to the uttermost" those who put their trust in Him. No attacks of Satan and his hosts can snatch us out of the citadel, and no storms of destruction can affect us while we are safe in the Saviour's protecting arms.

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Safety is the keynote of the thought of this phrase, "created in Christ Jesus".

There is another sense in which the Christian "created in Christ Jesus" goes "in and out and finds pasture". Like the new glass houses from which the occupant can observe everything that goes on outside without being himself observed, the Christian moves about in the world inside an invisible wall of the protecting Christ Jesus! The world really cannot touch us, though we live and move about in the world. The world doesn't really see us at all, for we are inside the protecting citadel Christ Jesus, shielded from all harm and danger. The world doesn't really see us because we are living in a different world, a world of the spirit, where values are different, standards are different, and life purposes are different. Nothing of harm can come to us without the permission and plan of our Saviour who is at the same time our protecting citadel.

Such a thought should give us serenity and tranquillity in a troubled world, and oh, how we need it today! With loved ones going into danger and even death, with economic burdens seemingly impossible to bear, with the future dark in uncertainty, it is so easy to worry and so hard to trust God! Let us remember, however, that we and our loved ones who trust Christ as Saviour are safe in the citadel, Christ Jesus, our Lord!

OOSTBURG CHURCH RECEIVED BY WISCONSIN PRESBYTERY

ON APRIL 13th, by action of the Presbytery of Wisconsin, Bethel Presbyterian Church of Oostburg was received into The Orthodox Presbyterian Church. The congregation had voted in January to apply for admission. The pastor of this latest addition to the rolls of the church is the Rev. Oscar Holkeboer, a ministerial member of the denomination since its formation.

Bethel Presbyterian Church (Unaffiliated) was organized on September 11, 1936, with one hundred thirty-three members. Just a few days before its organization, Mr. Holkeboer had been summarily deposed by Milwaukee Presbytery of the Presbyterian

Church in the U.S.A. because of his open protest against modernist control in that denomination. On September 13th first services of Bethel Church were held in Oostburg's Village Hall, and the following spring ground was broken for a new church building. By Thanksgiving Day, 1937, the congregation was worshipping in the basement of its new edifice, and the following February the completed building was dedicated.

There are at present two hundred forty-one communicant church members, representing about one hundred twenty families. Six young people expect to be received on confession of faith within a month. Since its organization, sixty-five children have been born into the congregation, making the primary department of the Sunday school a flourishing one.

Bethel Church has six elders, six deacons, and five trustees. There are three women's societies, the oldest numbering thirty-five members and having missions as its chief interest. The other two, totaling about forty-five members, engage in systematic Bible study at every meeting. A Christian Endeavor society (not connected in any way with the International Christian Endeavor Union) meets each Sunday evening. There are about twenty-five members of the Men's Society. In addition, Mr. Holkeboer has recently formed a society for young people who have not yet attained to communicant membership in the church. All of these societies since their inception have contributed much to the financial support of the mission enterprises of The Orthodox Presbyterian Church, as well as to the local church.

Bethel Church is unique in that it maintains no budget whatsoever and yet, besides contributing substantially to benevolences, has raised among its own members more than thirty thousand dollars in its first six years for building purposes alone. A year ago a new manse was completed with not a dollar of indebtedness to anyone outside the congregation.

Oostburg is a village with a population of about eight hundred. There are four churches, all nominally holding to the Reformed Faith but representing four denominations. These four churches draw people from the surrounding community in a radius of about five to ten miles in three directions of the compass.