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*Only one Jesus is presented in the  
Word of God; and that Jesus did not  
come into the world by ordinary gen-  
eration, but was conceived in the womb  
of the virgin by the Holy Ghost.*

—J. Gresham Machen

J. Gresham Machen  
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## Meditation

### Strength Through Weakness

*When I am weak, then am I strong.*  
II CORINTHIANS 12:10b

When I am *strong* then am I strong. So reasons the world. When we are riding the crest of the wave of prosperity, when the winds of adversity pass over us, when we are financially secure and physically healthy—then men think themselves to be strong.

Sad delusion, says Paul. Never are you weaker than when you think you are strong. "Let him that thinketh he standeth take heed lest he fall," Paul elsewhere warns. In himself man simply cannot stand prosperity. It makes him proud and self-sufficient. It creates a false sense of security and greatly hinders his reliance upon the grace and power of God in Christ for salvation. Not only are many thereby hindered from coming to Christ for salvation, but thereby also many Christians are hindered in becoming strong in the Lord and in the power of His might. When the Christian feels strong in himself he becomes weak in the Lord. He relies on his own strength and fails to lay hold upon the power and grace of Christ which alone can make him truly strong. "Though all men forsake thee, yet will not I" said Peter in confident self-reliance. "Before the cock crows twice thou shalt deny me thrice,"—and he did. Never are we so certain to sin as when we think that in our own strength we will not.

Blessed adversities and afflictions! "For when I am weak, then am I strong." What was this "weakness" which the Apostle experienced? Two things Paul specifically refers to as rendering him "weak." One was his "thorn in the flesh, the messenger of Satan to buffet me" (v. 7). The other was the insults and persecutions which he was called upon to endure for Christ's sake (v. 10). "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often,

in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24 ff.). O Lord, thou crushest me; there is hardly any strength left in me.

But Lord, through my very weakness Thou hast made me strong—strong in the power and grace of Christ. Thou hast humbled me before Thyself. Thou givest grace unto the humble. By Thy mighty hand of adversity Thou hast taught me so well the futility and folly of relying on self-achievements. Who am I, I am so weak. I am as nothing. Thou has emptied me of *myself*. Lord, I'm like a helpless babe. I cast myself completely upon the grace and power of Christ. Now Lord, Thou fillest me with *Thyself*. Thy grace and power-imparting Spirit surges through my soul, I find myself strong. Now "I can do all things through Christ which strengtheneth me." "When I am weak, then am I strong."

A minister received word that a wife and mother in his congregation had, during a period of insanity, taken her life. He set out at once to comfort the father left alone now with his brood of children. Never had the minister faced such a heart-rending situation. His heart bled for them; he longed that he might be a blessing. But when I came from that home, said the pastor, I felt that I had received a far greater blessing than I had given. He was the strong one; I was the weak one. Through this very tragedy the father had come to know the under-girding strength, the inner peace and power of the living Lord.

With relentless force and crushing suddenness the Lord in time lays the hand of affliction upon all His children. Sometimes a "thorn in the flesh," other times insult and injury for the sake of Christ. But weep not, child of God. When you are weak, then will you be strong in Christ's grace and power.

## Grass Roots

R. K. Churchill

What people say and write:

"I can remember yet how we children used to look forward to our church magazine which came every week—why can't we have the same thing now?"

"Are we nuts? Why all this sarcasm in the Guardian, and why not answer a man's writings so that he himself will be persuaded of the better way; must we always yield to the temptation of being merely smart?"

"The more I look things over the more I see that the real answer to what the world needs today can be found only in what the Lord has given to that little body of people called the Calvinists."

"I often think of what Dr. Machen said in our first General Assembly when most of us did not know whether to be or not to be: 'we may be a little flock and it is certain that we are a very sinful flock—but it is our Father's good pleasure to give us the Kingdom.'"

Two ministers came to the end of their walk, admitting that they had no solution for the grave difficulties under discussion. "Did you notice," said one, "how good it is to hear Mrs. ——— talk. She always has words of praise for people's poor efforts, even the minister's. Everything takes on a brighter look when she speaks and she is no flatterer, either. I even get enthusiastic about going forth to harder exploits. Perhaps the church needs boosters as well as critics."

A Roman Catholic woman, after reading aloud many Scripture verses pointed out to her: "Why, I was always told that your church started with Luther, and here I find that it goes back to the Bible and Jesus."

Grandmother had climbed up on a bench just a little bit afraid: three little garter snakes had crawled out of the fireplace after it was lighted, and where were they? "Never mind," consoled little Johnnie Atwell, standing on guard, "they won't hurt you, Grandma. But I'm keeping my shoes on till after I've said my prayers."

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# THE PRESBYTERIAN GUARDIAN

DECEMBER 15, 1950

## *God With Us*

**T**HE name ascribed to Jesus in the Old Testament prophecy was Immanuel. The name means, God with us.

Matthew connects the fulfillment of this prophecy with the birth of Jesus, and not only with the birth, but with the virgin birth of Jesus. God came to be "with us" through the fact of the virgin birth. Jesus Christ was not born by ordinary generation. The line from the fathers was broken at this point. There was here a new entrance of the mighty creative power of God.

The fact of the virgin birth of Jesus is of utmost importance for Christian faith. We who believe in Jesus have placed our trust and the eternal welfare of our immortal souls in His keeping for time and for eternity. In whom then do we trust?

If our trust is in one who is altogether like us, how can he be our saviour. He himself is then in need of salvation, for sin is universal in the human race descending from Adam by ordinary generation. One who must needs save himself cannot be the saviour of others. In fact, he cannot even save himself.

But in placing our trust in Jesus, we are not trusting one who is altogether like ourselves. Rather we are trusting One who is like unto us, sin excepted. And that exception is tremendous. It covers not only acts of transgression committed after birth, but it covers also the guilt of original sin. Jesus was not born by ordinary generation, and so He was not under that guilt of original sin, that corruption of nature which affects all others. Hence He was by nature free from guilt, free from wrath, in no need of being saved, and so was able to be the Saviour of others. In trusting Jesus we are trusting One who is able to save unto the uttermost.

Jesus' ability to save is not limited, however, to the fact that He was free from the presence and the guilt of sin. Born of the virgin, as a result of the mighty creative act of God, Jesus was not man alone. Rather through the miracle of the virgin birth the eternal Son of God, the second Person of the blessed Trinity, took unto Himself a true human nature. Jesus was God and man, in two distinct natures and one Person. Only through the supernatural birth could this mystery become a reality. It is a mystery. It is also a reality. In placing our trust in Jesus, we

are not trusting One who was sinless man yet only man. We are putting our trust in God Himself, God the Son, God in all the power and perfections of His eternal being. And He is certainly able to save His people.

In placing our trust in the virgin born Son of God, however, we are not merely trusting One who is able to save. We are trusting One who is also willing to save. God the Son was under no external compulsion to become incarnate in human form. The compulsion was real, but it was a compulsion that proceeded from God Himself. It was the compulsion of love, of kindness, of mercy. The Son of God was sent. But the Son of God also came, willingly, lovingly, in mercy, in order to save His people.

And finally, our trust is not merely in One who was able and willing (and still is), but in one who actually did (and still does) save His people. For saving His people involved taking their place before the judgment seat of God, receiving in Himself the sentence of death, and undergoing that death in the stead of His people. This Jesus did. He did it once, and He did it for all time. And having perfectly fulfilled the work given Him to do, He arose from the dead, in the same body in which He had suffered, ascended into heaven, and even now awaits the time of His return in glory.

The virgin birth of Jesus is thus a first step in a complete program, God's program, for the salvation of sinners. No part of that program can be removed, none ignored. It cannot be said that we are saved by following His example. There is no salvation there. We cannot follow the example. It cannot be said that we are saved by the fact of the incarnation in itself. The virgin birth of Jesus was no saving event. We are saved by the Son of God dying in our stead. Without the virgin birth He would not have been the Son of God incarnate. Without the death and resurrection He would not have been a redeemer. Both are needed.

Thanks be unto God that we have both—that we have a Redeemer who, being the eternal Son of God, became man, and so was and continues to be God and man in two distinct natures and one person for ever. Trust in Him is safe and certain, for ever. He is God with us!

L. W. S.

## Pharisaism

**T**HERE is no more besetting sin among orthodox Christians than the sin of Pharisaism. It is a sin in which they, especially, are prone to fall, and against which a religious magazine like the GUARDIAN must issue periodic warnings. Since Pharisaism is a state of heart and mind it manifests itself in many ways. Its sinfulness, at various times, can be subsumed under each of the Ten Commandments. The insidious part of Pharisaism is that, as it grows, its symptoms are less perceptive to its victims.

The modern Pharisee will display many of the same activities in which the truly orthodox will also be engaged. He will be characterized by a religious earnestness that closely resembles that of orthodoxy. He will display a concern about doctrine, and will be faithful in religious observances. The Pharisee will likely be found in church almost every Sabbath and surely on every religious holiday.

While Pharisaism manifests itself in many ways, its characteristics can rather clearly be delineated. As a matter of fact, Pharisaism can be characterized in one word—worldliness. Now there is no class of people who would more vigorously deny that they are worldly than the Pharisees. Yet, that is precisely their basic characteristic. They have taken as their own the standards of the religious world of their day and have assumed that these standards are the essence of true religion. Piety has come to be right conduct before men instead of being communion with God that issues in right conduct. Right conduct comes to be the ground for acceptance with God rather than the result of God's gracious acceptance of sinners. The Pharisee of old and the Pharisee of today secretly believe that their good works commend them to God.

The definition of "good works" and "right conduct" vary greatly from age to age. In one age they consist in saying "thee" and "thou"; in another in avoiding new styles in dress. In one age they consist in not partaking of certain kinds of food and drink; in another of avoiding certain types of amusement which the Bible does not condemn. The virtue of which the Pharisee is proud may be a virtue indeed. It may be his covenant training in Christian Schools or his regular church attendance on the Sabbath day.

### Late Items

The Rev. Richard B. Gaffin is now scheduled to sail for Formosa from San Francisco on January 15. His family will remain in Wildwood, N. J., where they have rented a house.

Preliminary reports on the Thank Offering show that the 26 churches which have thus far sent in the offering contributed about 50 per cent more than last year.

Minutes of the 1950 General Assembly of The Orthodox Presbyterian Church are now available from the Home Missions Office.

Now, saying "thee" and "thou"; wearing only hooks and eyes; abstaining from any particular kind of food or drink; staying away from any particular amusements; these are a Christian's privilege. Giving and receiving covenant training, and regular church attendance on the Sabbath day are a Christian's duty. But let him take care lest he secretly think that thus he commends himself to a holy God and earns at least an infinitesimal amount of his eternal salvation. Let him take care lest he secretly think that other Christians whose conduct may differ from his are lacking his added virtue and thus coming that far short of salvation.

The Pharisees of Bible times were said by Jesus to put tradition on a par with the Word of God, and the modern Pharisee does the very same thing. He has a private rating of sins, according to worldly standards which are accepted in the circles in which he travels. He is first to condemn the grosser manifestations of sin which he avoids, while he consistently cherishes and condones the more refined sins of hypocrisy, self-seeking, and pride.

Pharisaism always results from, and leads to, doctrinal defection. Putting tradition, or the commandments of men, on a par with the Word of God does serious despite to the Word of God. Strange as it may seem, this issues very quickly in departure from the Biblical doctrine of salvation by grace alone. This central truth of Christianity the natural man hates. The devil seeks constantly to drive men from that truth by every means. The secretly held notion that right conduct is the ground for acceptance with God is characteristic of Pharisaism, and the autosoterism of such an idea is the

essence of paganism which is the antithesis of Christianity. It is no accident that when we look into church history of the past few centuries we discover that it is frequently the "strictest" sects whose departure from Biblical Christianity has become the most complete in our day.

Let those of us who are orthodox Christians, then, constantly examine our positions on all matters of conduct. Let us fear lest this sin, which has made so much havoc among apparently orthodox Christians in years past, gain ground also with us and ultimately destroy the witness which we now are striving to build.

R. S. M.

## Soldiers at Fort Dix

**T**HE home residence of the Editor is only a few miles from Fort Dix in New Jersey. We have been wondering whether perhaps soldiers from Orthodox Presbyterian congregations may be stationed at Dix. We would be glad to be informed of any such so that we might contact the boys.

Our address is Eayrestown Road, Medford, N. J. If you will send us the name and address of members of the church who may be at the Fort, we will gladly try and arrange a visit.

## We Suggest:

**M**AY we suggest that church sessions send THE PRESBYTERIAN GUARDIAN to members of The Orthodox Presbyterian Church who may be in the armed forces.

*The Presbyterian*  
**GUARDIAN**

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# Save Korean Missions, Indeed!

## A Frank Examination of a Liberal Program to Take Over the Korean Church

By BRUCE F. HUNT

**I**N the October 25 issue of the liberal publication, *The Christian Century*, there is an article entitled, "Save Korean Missions." An unnamed writer says, "First and most important is recognition that evangelization of Korea cannot be accomplished within the present denominational framework."

Some of us whom this same paper has branded as church "splitting," "ultra-fundamentalists," have been so bold as to take sides with many of our Korean Christian brothers and sisters who also are gravely concerned over the framework of present denominations, and hold grave doubts as to whether the evangelization of Korea can be accomplished within that framework. But the reasons for our doubts are the exact opposite of those expressed in the *Christian Century* articles.

We have seen a church established in Korea in a phenomenally short time which was so sound that missionaries in other fields found the methods used here worthy of study. This is particularly so of the Presbyterian church. Even the *Christian Century* writer says, "Perhaps no 'younger church' ever grew more rapidly or on firmer foundations than did the Presbyterian and Methodist churches in Korea."

We realize there is almost limitless room for improvement, and that we must be constantly striving for perfection. But in the light of the above quotation, we wonder how the writer can say, "nowhere in all the mission fields, with the possible exception of Japan, is there greater need of a full dress review which will result in major changes of policy." "Full dress review," yes, but when God has so abundantly blessed the policies used as to make the results in Korea outstanding, we seriously question whether there should be "major changes" in policy.

That a struggle is going on in the Korean church no one will deny. The writer in the *Christian Century* blames the "ultra-fundamentalists" for "splitting the Korean Presbyterians into three warring factions." He also puts

the responsibility for prolonging and making more bitter the fight within the Methodist Church over which was the "true church," on certain Methodist missionaries on the ground that they were "unable to refrain from taking sides." As one of those who have been branded "ultra-fundamentalists," I should like to say that I found the Presbyterians already split when I arrived back after the war, and felt they were split for good cause. I will admit to "taking sides," in what I consider a good and just cause. If in this I sinned, God be the judge.

I feel the writer in the *Christian Century* gives a distorted picture when he says, "In a land where every surviving Christian leader had been forced to make compromises, too much time has been spent in arguing the relative sinfulness of bowing before Shinto shrines inside of churches as compared with bowing before those set up in church yards."

But this paragraph hints at one of the real causes of disagreement on which I have taken sides with those who would disagree with the writer in the *Christian Century* and people holding similar views in the Korean church.

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**T**HE *Christian Century*, spokesman for radical religious liberalism, has recently demanded that the Liberals take over the Korean Church as soon as the current war ends. Here Orthodox Presbyterian missionary to Korea Bruce Hunt examines their proposals and reveals the fallacies of their claims, and the blow to the Christian heritage that would result if their program were to succeed.

The Liberals would like to buy the Korean Church for the cause of Liberalism. They would keep in it ministers who compromised the faith and bowed to idols during the war. They would cast out missionaries who hold the historic Christian faith. Claiming to be neutral, they are the most bitter partisans.



**Korean Relief Contribution** from Calvary Church of Wildwood being presented by Pastor Leslie A. Dunn to Missionary Bruce F. Hunt. Mr. Hunt has already received over \$2,000 from various donors to be sent for relief work in Korea.

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First it should be pointed out that it is unfair to say that "every surviving Christian leader had been forced to make compromises." Many Christians, suffered to the end rather than compromise. It is true, some not only compromised under pressure, but caused their churches to install Shinto shrines within their sanctuaries. Others led their congregations outside to bow before a shrine in the church yards or at the official public shrines. And in some instances, pastors received investiture as Shinto priests.

But it is also true that some of those who sinned grossly refused to make satisfactory acknowledgement of their wrong, yet continued to hold on to positions of power in the denominational and inter-denominational framework. The conflict arose over trying to substitute uncompromised or at least repentant leaders for compromised ones. One of the most serious offenders, financed by friends in the west, twice flew to "represent" Korea at international conferences, including the World Council meeting at Amsterdam. Of course these western friends in thus bolstering up a fallen leader would not blame themselves for "taking sides."

Secondly it should be pointed out that the difference was not a petty one

such as whether it was wrong to bow to a shrine inside a church building, but alright outside the building. The question was whether leaders who had sinned at all in the above matters could be continued as leaders without clearly acknowledging and repenting of their sins.

Contrary to the opinion of the writer in the *Christian Century*, we hold that "too much time" cannot be spent on this matter. Achan's hidden sin could prevent the whole army of Israel from victory, as long as it remained unconfessed. How can a church survive when its leaders refuse to acknowledge and repent of open sin recognized by all?

The *Christian Century* article would give the impression that its writer took no sides in the three-way split among Korean Presbyterians. Actually the article in blaming one group so heavily, a group which numbers among its members or sympathizers some of the sober leaders of the Korean church for many years, and in branding that stand as "ultra-fundamentalist," declares itself for the liberal element in the controversy. Yes, in a country where the old-fashioned Gospel produced such phenomenal results a struggle is on. Those who hold to that old-fashioned gospel are blamed for splitting a church in which two camps now appear, one the "ultra-fundamentalists," and the other those whom the *Century* backs.

Just who should be blamed for the division? Those who departed from the truth and compromised and refused to return to the truth, thus making two camps? Or those who are preaching a new kind of orthodoxy and are departing from the brethren who believe the gospel they first believed? Or those who hold the Gospel which was delivered to them?

Wherever the blame should be placed, certainly the lines are drawn, and the writer of the *Christian Century* article and I are equally guilty of taking sides—the opposite ones.

The *Century* writer would have us make major changes in policy. "First and most important is recognition that the evangelization of Korea cannot be accomplished within the present denominational framework." Certainly this is a major change—to work outside the present tried churches.

Personally I've greatly admired the indigenous Korean Christian Church.

Though under pressure many of its leaders sinned, I've hoped that it could, by the Spirit of God working through the God-ordained means of the Word, the Sacraments and Prayer, be purified and refitted for service. I have hoped and prayed that this might be done through the denominational bodies which God has seemed to favor with His blessing and approval in the phenomenal results shown.

Just what kind of "union" the *Century* writer envisions I do not know, but he says, "Neither can it be accomplished by uniting the present denominational groups in Korea and attempting to work through a new united church." The Korean church is told that there must be major changes in its proved policies; that evangelization cannot be effected through its denominations or a union of them. Later the writer says, "for many years the

Korean Churches, whether united or divided, will be unable to undertake any adequate program for the evangelization of the unchristian masses of the country."

Having thus tried to convince the Korean church that its locks are shorn, our modern Delilah calls in the Philistines. "It is highly desirable that union be advanced by specific assurances of continued and enlarged support if such union is developed."

Here is a bribe unblushingly proposed to get the Korean church to advance or develop this unknown, new kind of union. If the proposal is any sample of the morality of the union, I feel I know enough about the "unknown" that I would not want to have much to do with it. Certainly, buying the people will constitute a major change in policy from the old (See "*Korean Missions*," p. 238)

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## Appraising the International Council of Christian Churches

By NED B. STONEHOUSE

THE editorial in the November issue on "Membership in the International Council" raises a question of the greatest moment for the present and future of the Orthodox Presbyterian Church. In view of the uncertainty that has arisen as to the actual attitude of the denomination to the Constitution of the International Council of Christian Churches, the next General Assembly will face the necessity of clarifying this matter. So long as there is doubt as to our approval of the Preamble and Doctrinal Statement no one can be satisfied with the present situation.

My purpose in this brief article is not so much to evaluate Mr. Kuschke's editorial in detail as to advance certain considerations bearing on the ultimate decision which may possibly be overlooked. Nevertheless, since my writing is occasioned by a rather basic divergence of viewpoint from certain positions taken in the editorial, I desire to emphasize one very basic feature of agreement between us. I am thankful for the fact that there is manifest in the editorial a deep concern that the Orthodox Presbyterian Church shall be true to its Presbyterian or Reformed com-

mitment. We may not take our Reformed character for granted. The thought and practice of the Church must constantly be undergoing new reformation. We ought to agree that we must be Reformed even in our relationships to non-Reformed Churches.

The issue may appear to be rather simple. The Orthodox Presbyterian Church expressed itself at two Assemblies as having certain objections to the Constitution of the I.C.C.C. The Church proposed certain amendments to the Constitution which would overcome these objections. The Genevan Congress rejected a majority of these changes. Consequently, it might seem to follow that the Church is in evident disagreement with the basic platform of the I.C.C.C.

Such an estimate of the historical developments and present situation seems to me, however, to be too simple and to disregard certain important facts. There are various aspects of Mr. Kuschke's account of developments which are open to serious doubt, including his judgment that the action of the Los Angeles Assembly in joining the I.C.C.C. was "provisional" and his characterization of the actions of

the last two Assemblies as a "repudiation" of the conditions of membership. But my principal dissent concerns the statement that the Congress at Geneva "in particular . . . turned down every suggestion that the Council should not engage in the work of the Church."

If we are to do justice to the basic issues we may not be content with the determination of the question whether the Congress accepted or rejected our proposed amendments. We shall need to ask ourselves anew what our objectives really were and are. In the first place, we were concerned that the doctrinal statement concerning salvation should be in a form that would allow of our assent. The last Assembly proposed a rewording of this article which would avoid the possible impression that a distinctly Arminian view of the relation of regeneration and faith was being set forth.

In the second place, it was felt that the Preamble in particular created the impression that the Council in the use of such terms as "witness" and "testimony" conceived of its task as that of evangelism, and that thus it would be usurping the work of the

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**IT is no secret that there are within The Orthodox Presbyterian Church divergent views as to the wisdom and propriety of that denomination's relationship with the International Council.**

Our November issue carried an editorial by one of our contributing editors. The editorial was written in response to the Editor's request. It called for a clarification of the relationship between the church and the Council, in view of past decisions of church assemblies, and clearly implied that the church's public testimony was made ambiguous by its participation in the Council.

Dr. Stonehouse, who has been present at each of the two Congresses held thus far by the International Council, feels compelled to differ with the editorial in its evaluation of the situation. That is his right, and we gladly publish his contribution on the subject. We expect the discussion to proceed for some time. The matter is one that calls for earnest and honest consideration.

Church. The extensive Statement of Principles of Cooperation presented to the last Assembly was largely occupied with the consideration of the latter point and sought to set forth the Reformed view of the functions of the Church and the proper and possible functions of councils of churches. Rather than adopting the procedure of suggesting the elimination of objectionable words and phrases, however, the General Assembly followed the advice of its committee in proposing some thoroughgoing revisions of the Preamble and certain other portions of the Constitution. If the Congress had adopted these revisions, the difficulties connected with the second major point would have been overcome.

It is surely not inconsequential that the article in the doctrinal statement concerning salvation was amended to agree with the form proposed by our last Assembly. Moreover, various other amendments were adopted as the result of the careful consideration given, especially in the meetings of the Executive Committee which preceded the Congress, to the other amendments proposed by our Church.

That the Congress did not adopt our other amendments, or by some other modification of the Constitution did not clarify its view of its position with regard to evangelism, was disappointing. To understand and to evaluate this unfavorable action, however, one must take account of several facts. The failure to accept these amendments does not involve a repudiation of the principles of cooperation set forth by our Committee on Ecumenicity. It is a fact of some consequence that the president of the Council expressed himself as agreeing heartily with these principles. The failure to accept these amendments, moreover, does not mean that the International Council has been engaging in the work of evangelism or intends to do so. Though some of the publicity connected with the Council may have given a contrary impression, the actual facts do not seem to me to warrant the judgment that the Council has acted as a missionary or evangelizing agency.

Due weight must also be given to the Resolution on Evangelism adopted by the Congress. The full text of this resolution appeared in the October issue of this journal and ought to be carefully considered. Here I can only draw attention to the fact that it

contains the statement that "The Church is the Scriptural agency for Evangelism."

If, then, the International Council does not desire to assume the specific functions of the church, how shall one explain the negative attitude taken toward the amendments of the Orthodox Presbyterian Church relating to this point? In the first place, one may now recognize that our proposed amendments, in spite of their excellence and our good intentions, tended to raise a psychological barrier simply because they appeared to involve a drastic overhauling of the Constitution and even its virtual displacement by a new constitution. The doctrinal platform and preamble had been the means of appealing successfully to a considerable group of churches around the world. The Congress itself was an eloquent witness to the effectiveness of that appeal. It is understandable that in such a context our approach might have been regarded as unnecessarily radical.

In the second place, it was insisted that the language in the Preamble to which we took exception did not necessarily have the meaning we found in it. The very existence of the Council on its doctrinal platform constituted it as a *testimony* to the truth expressed therein. The Council does not exist in isolation from the truth or in a neutral relation to the truth. It takes very definite positions with regard to several Christian doctrines and indicates its approval of the Apostles' Creed.

And, finally, our proposals were contested because there was the fear that the legitimate program of the I.C.C.C. would be undermined by the elimination of references to the proclamation of the gospel. Though not engaged in missionary or evangelistic activity the I.C.C.C. has been concerned to act for the churches in protecting their freedom to fulfill their missionary programs, and this concern presupposes an interest shared by the member churches in the salvation of souls. The Council has also conducted a vigorous program of arousing churches throughout the world to the urgent necessity of cooperating in the face of the encroachments upon Christian faith and practice by unbelieving civil and ecclesiastical organizations. And such a program has involved a concern with the deep doctrinal issue so eloquently set forth by Dr. Machen in his challenging book

*Christianity and Liberalism.* The Statement of Principles of Cooperation clearly allows for such activity, and the Orthodox Presbyterian Church can hardly have intended, in proposing its amendments, to prevent spokesmen for the Council from freely dealing in doctrinal terms with the issues facing the churches. Behind all of the questions regarding the Constitution of the International Council which face the Orthodox Presbyterian Church there is the more basic question of its evaluation of the principles of cooperation which were presented to the last Assembly.

The deepest issue at stake in our Church's evaluation of the International Council concerns the question whether we may remain Reformed and yet join with other Christian churches, Reformed and non-Reformed, to cooperate on the basis of a doctrinal platform of the general character of the doctrinal statement found in the Council's Constitution. The Reformed Faith is indeed not a number of com-

mon Christian doctrines plus some Reformed doctrines. It is a system of truth, and thus no single doctrine may be fully understood in isolation from that system. But may this be taken to imply that only Reformed Churches may qualify as Christian churches or that only Reformed men may qualify as Christian men?

Modernism, as Dr. Machen insisted, is not deserving of the name Christian. And he was certainly not one to minimize the differences between the Reformed Faith and such viewpoints as orthodox Lutheranism. Nevertheless, he frequently expressed himself as regarding such a viewpoint as an *approximation* to the views which he maintained as alone enjoying the full support of the Scriptures, and he rejoiced in the Christian fellowship which he might experience with those who stood with him for the Christ of the Word and the Word of Christ against the attacks of modernism. Was Dr. Machen right in drawing lines in such terms or was he wrong?

dirty holy water and joined the mumbling mass of people on their knees. The white headdress moved laboriously as she prayed and climbed. At times her head was not to be seen, as she stooped low to kiss pieces of glass covering the bloodstains of Christ she believed were there. After fifteen minutes she reached the top and had earned nine years of indulgence for someone. But ignorance was not excusable here because God had sent Martin Luther to fight this system of works. If only the words that had stirred Luther could be placed at the top of that stairway: *The just shall live by faith.*

### Only Two Students

We left Rome and traveled further south to Naples, Vesuvius, Pompei and Capri. Between Naples and Pompei we visited a beautiful estate called the Villa Savonarola, which is the home of the Evangelical Biblical Institute. Here a one time New Jersey minister of Italian descent, Rev. Calliandro, seeks to win ex-priests for the evangelical faith. He had great difficulty securing permission to enter Italy for this purpose, and purchasing a building for his school. The Vatican-influenced government of Italy was not in favor of any anti-Roman Catholic influence. But this was not the only difficulty. The school began with twelve ex-priests. But when we visited there were only two remaining. The other ten had left Romanism because they were Communists and were not interested in true Christianity. The need of the work is easily seen in the enthusiasm of the two students. Until October 1949, Father Valerio was a Franciscan friar. Now he is studying with Mr. Calliandro. Says this ex-priest, "The show and pomp of the Catholic rites I performed were meaningless and void to me. There was nothing but the sensual enchantment of idol worship to the accompaniment of incense burning, and the murmuring of long devotions to Mary and the saints. In my order, we were daily subjected to bodily flogging. Only now have I learned to worship God in spirit and in truth. Oh, if Protestants could realize the pressing need of evangelizing the leaders of the Roman Catholic church!" We were happy to visit this institution and see its work but how discouraging it is to think that this is the only one in Italy. And here were only two students.

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## On the Road from Rome

By FRED H. KLOOSTER

### The Just Shall Live By Faith

The pilgrim who had shouted his *Viva Papa's* had been rewarded for his long trip to Rome. He was in search of special grace and the blessing of the Pope was high on the list. But he had come to his second fatherland in order to work out his salvation, since he believes that salvation is the work in which God and man cooperate. In order to receive a plenary indulgence for all the temporal punishments of his sin, he must visit three other cathedrals—St. Paul's outside the Wall, St. Mary Major, and St. John the Lateran. Each time he enters by the holy door, and proceeds to the altar and there repeats the Lord's Prayer, Hail Mary and Glory Be to the Father three times. And once more he must repeat all of these and the Creed for the intention of the Pope. Often it is vain repetition, as mumbling lips repeat these forms and inquisitive eyes wander over the visitors who stand near by with guide book and camera. But if done properly, the Pope assures of complete freedom

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Here is the concluding part of the account of a trip across Europe taken this past summer by two Westminster alumni now studying at Amsterdam. The first part appeared in the November *GUARDIAN*.

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from the payment of punishment in purgatory and thus the soul may at once enter heaven. The ambitious pilgrim may perform a few extra duties and obtain indulgence for friends or relatives.

In a small chapel near St. John the Lateran we saw them working for special indulgences for relatives. They do so upon a holy staircase, the *Scala Sancta*. These stairs are said to have been brought from the house of Pilate at Jerusalem. And they are called holy because Jesus is said to have ascended them on the day of His passion. As we came a nun with a large white headdress dipped her hands into the



### Rubber Tires for Mary

The most southern point of our journey had been reached, and we began the return. It was in Verona, the home of Romeo and Juliet, that we were to see another disgusting display of Romish pageantry. This was far removed from the romance of moonlight nights and balcony love scenes. A carnival-like spirit prevailed. Colorful crepe paper decorated doorways, windows, street lamps and signs. Enthusiastic Catholics told us that the Virgin would visit Verona that night. They took us to the church where a beautiful statue of the Virgin Mary was being adored by young and old. This statue had been blessed by the Pope himself and was now making a journey through the parishes of Italy. At seven in the evening Mary was placed on a large rubber tired trailer. She was surrounded by white-clad boys and girls. A small insignificant crucifix also went along for the ride.

Candle-bearing women preceded the men who drew the wagon. The procession followed a prescribed route through the gaily decorated streets of the parish. With pity we looked upon the people as they worshipped this dead image. Sick people were seated in doorways. Mothers kneeled with their children as the image passed their doorways. Every house and yard was decorated in honor of the Virgin who was passing by and bringing her blessing. Here was superstitious devotion. And yet we were amused when an eager mother held her three-year-old daughter by the window. The child was dressed as an angel, but the procession scared her and her conduct was hardly angelic.

### In the Land of the Reformers

After this sobering night in Verona, we were happy to get on to Switzerland and Germany, the land of the reformers. In Zurich we visited the great Munster church where Zwingli began the Reformation in his own way. Having crossed the border again, we came into Bretten, Germany, with its typical plaster houses with varnished beams. This was Melancthon's city. In the old square, next to the 16th century well, we asked a lady where the reformer had lived. Although we were standing directly across from the house, she was unable to tell us. Here was another type of ignorance, but as serious as the ignorance and darkness of Rome

and Verona. She was evidently unaware of the Reformation that had once shaken Europe. She did not even know that she was living in the home town of Luther's assistant.

A ferry boat took us and our car across the Rhine to the city of Worms. The city in which Luther had made his courageous defense before the Diet of 1521 was now an indescribable shambles. Here was the worst war destruction that we had yet seen. In the garden near the cathedral is the site where Luther dared to come, even had there been as many devils in the city as tiles on the roofs. Before the mighty Emperor Charles V this ex-priest had refused to recant, unless he could be shown to be wrong from the Word of God. "God help me. Amen," were his closing words.

Untouched by the destructive bombs, the famous Luther monument stands majestically in a small park of colorful pansies. In the center of the monument stands the author of the *Ninety-Five Theses*. At his feet sit the fore-runners of the Reformation,—Savonara, John Huss, John Wycliff and Peter Waldo. And among others is a symbol of the city of Speyer where in

1529 the Diet of Protestations was held, from which time the name of Protestant has been used.

### Needed—Men of Action

As we traveled back to Holland we could not help contrasting the things we had seen of Rome and of the Reformation. In the Reformation cities we had seen fine monuments commemorating historic occasions. But we were unable to find a church where that Biblically founded faith of the reformers was still preached today. Monuments are fine, but even lustrous marble is dead.

But in Rome we had seen life and action and devotion. However, we must not be misled. This is life that exists under a shadow, action that is misdirected, devotion that is for wood and stone. Here the Scriptures have been replaced by the devices of men.

If ever there was a time for the faith of the Reformation to stand up for their faith, the time is now. As Rome proclaims new and unbiblical doctrines, the cleavage between her and the Reformation grows. Protestants must be men of continuous action. They cannot be satisfied with a Reformation *Day* versus a *Holy Year!*

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## Orthodox Presbyterian Church News

**Philadelphia, Pa.:** The Rev. Clarence W. Duff, missionary to Eritrea, was guest preacher at the Thanksgiving Day service of Gethsemane Church. A missions offering of over \$400 was received.

**Pittsburgh, Penna.:** Sixteen families had 100 per cent attendance at a recent Family Day service in Covenant Church. Each family received a copy of the book by Abraham Kuyper, *Implications of Public Confession*. The pastor, the Rev. Calvin Cummings, reports that two Romanists who attended a recent instruction class have decided to break with their former church. Mr. Cummings has twelve persons in his present instruction class.

**Portland, Me.:** The second annual missionary Rally was held at Second Parish Church November 9-12. Guests were the Rev. Clarence Duff, the Rev. John P. Galbraith, and Mr. and Mrs.

Paul Szto. On Sunday Mr. and Mrs. Szto visited the work of the Rev. Kelly G. Tucker at Cornville. Young people of the church meet every Monday evening for recreation, worship and project work.

**Fair Lawn, N. J.:** Attendance in Sunday school at Grace Chapel has been averaging 80 during November, with a high of 88 on November 12. This is partly the result of a program of house-to-house canvassing. Improvements to the church property continue, and include the recent planting of a barberry hedge around the lawn.

**Nottingham, Pa.:** An all day meeting of the Women's Missionary Prayer Band was held at Bethany Church on October 11, with Mrs. Bruce Hunt as guest speaker. Evangelistic services were conducted at the church October 30-November 5, with the Rev. Ralph (See "*Church News*," p. 234)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

## XXXIX

### ANTITHESIS OF THE WORLD

The term *world* does not always have the same meaning. It can properly be used in a considerable variety of senses. In distinction from the Christian church it is "the ungodly multitude, the mass of men alienated from God and therefore hostile to the cause of Christ." The term *antithesis* is defined by a good dictionary as "a strong contrast, the direct contrary."

It hardly needs to be argued that the stronger the contrast of the church and the world the greater is the glory of the church. White never seems quite so white as when it is seen against a black background. So the holiness and beauty of the church of Christ stand out most strikingly when contrasted with the filthiness and depravity of the world.

#### An Actual Antithesis

The charge is often laid at the door of the church that it closely resembles the world. All too frequently it does. Always there is some worldliness in the church, oftentimes there is much. Then the church must needs be rebuked for the sin of being conformed to the world and be reminded of the antithesis as a duty.

However, the antithesis may not be thought of merely as a duty which at times is observed, albeit imperfectly, by the church and at other times is largely neglected by it. The antithesis is also an actual fact. So long as the church has existed, the antithesis has been a reality, and so long as the church will exist in this wicked world the antithesis will continue as a reality. The world will never be permitted to absorb the church, and the church, though always marred by worldliness, will never become identified with the world. To be the opposite of the world is not only necessary for the well-being of the church but is essential to its very being. If the church should cease being the antithesis of the world, it would no longer be the church. That can happen, and every once in a while does happen, to a portion of the church, but

it will never happen to the Christian church as such.

The reason is that God Himself has fashioned the church as the opposite of the world and that, according to His own promise, He will preserve His church. God, who made the church radically different from the world, will most certainly keep it that way. That the gates of hell will not prevail against the church (Matth. 16:18) is a way of saying that to the end of time the church will continue as the antithesis of the world.

The history of the church goes back all the way to the garden of Eden. No sooner had man sinned than God promised him a Saviour. Presumably Adam and Eve believed that promise. If so, they became the first members of the body of Christ. Significantly, at the very moment when God founded the church He also brought the antithesis into being. Said He to the tempter: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The seed of the tempter is the world; the seed of the woman is the church. It must be noted that God did not command them to be at enmity with each other and then leave it to them to obey or disobey as they might please. No, God Himself put enmity between them, and there it was. By a divine fiat the antithesis was established. And its continuation throughout the centuries is guaranteed by the unalterable will of God.

The apostle Paul told the believers at Ephesus: "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8). When they were of the world they were darkness; now that they have become members of Christ's church they are light. One is the direct contrary of the other. Again it must be noted that the apostle did not command the Ephesians to stop being darkness and to become light in the Lord. That would have made no sense for the simple and conclusive reason that by the grace of God they had already as a matter of fact been transformed from darkness into light. To

be sure, believers do not always manifest in their lives that they are light in the Lord. Therefore the exhortation is in order: "Walk as children of light." But that command does not detract so much as an iota from the fact of their being children of light. The truth is that the command is predicated on that fact.

The conclusion is irrefutable that the antithesis of the church and the world is actual. Now, that has a direct bearing on the glory of the church. Its being the opposite of the world is not merely something to be desired without necessarily being realized. Nor is its being the opposite of the world a duty that may or may not be performed. The antithesis is reality, actuality. The church is as a matter of indisputable fact the direct contrary of the unholy world. And that is a way of saying that it is supremely holy.

#### An Absolute Antithesis

The persons who constitute the world are "dead in trespasses and sins" (Eph. 2:1), whereas those who constitute the church, having been born again, are spiritually alive. Because of that fact the contrast of the church and the world is obviously not partial but complete, not relative but absolute. For men are either dead or alive; they cannot be both. Life and death are mutually exclusive.

This is not to claim that the Christian is sinless. On the contrary, the very best Christian is far from the goal of perfection. The apostle Paul, great saint that he was, readily granted that he had not apprehended the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14). And James, the brother of the Lord, said: "In many things we offend all" (Jas. 3:2). There is point to the story of the minister who met a fellow-minister on the street, inquired of him where he was going, and, when told that he was hurrying on to perfection, replied: "If that is the case, I won't detain you, for I realize that you have a long way to go." Nevertheless, the new life which God the Holy Spirit has implanted in the Christian's soul domin-

ates him. He is "dead unto sin" and "alive unto God" (Rom. 6:11).

Nor is this to say that the man of the world is less than human. In Shakespeare's *Merchant of Venice* Shylock contends that Jews are people too. He argues: "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh?" Certainly in that sense unbelievers, too, are people. In fact they are human in a more exalted sense. In them are remnants of the image of God in which man was originally created. They still possess rationality, morality and immortality. However, that which remains in them of the image of God is devoid of all morally good content. Even their morality is but a sense of right and wrong, not a love for the right. In the Christian, on the other hand, the image of God has in principle been restored to all its pristine glory of true knowledge of God, true righteousness and true holiness. And that means that the difference between the image of God in the Christian and that image in the non-Christian is not merely quantitative, so that the former has more of it than the latter, but the difference is qualitative.

It has sometimes been contended that the gifts of the common grace of God render the antithesis of the believer and the unbeliever, and consequently of the church and the world, less than absolute. It can hardly be denied that both are recipients of certain manifestations of divine benevolence. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matth. 5:45). In early human history the ungodly descendants of Cain excelled in such arts and sciences as husbandry, music and metallurgy (Gen. 4:20-22). Scripture even tells us that, certainly not by virtue of their innate goodness which is non-existent, but by virtue of the common grace of God, unregenerate men can do good of a kind. Said Jesus: "If ye do good to them which do good to you, what thank have ye? for sinners do also even the same" (Luke 6:33). It must be remembered, however, that only the regenerate can do spiritual good, that

is, good prompted by love for God, and that in all the good that the unregenerate do there is not manifest so much as a speck of that love. It must also be borne in mind that the use which the regenerate make of the gifts of common grace and the use of them by the unregenerate differ most radically. The Christian does his eating and drinking, as well as all other things, to the glory of God, whereas the man of the world does precisely nothing to God's glory. And never may the truth be forgotten that saving grace, which only Christians possess, differs so completely in kind from common grace that all the blessings of common grace that God has ever poured out upon mankind, together with those that remain to be poured out to the end of time, do not add up to so much as one grain of saving grace.

The absolute character of the antithesis of the church and the world is undeniable. It is not true, as is often supposed, that the church and the world are alike up to a certain point and from that point on differ. They differ at every point. They do not run on the same track for some distance and then diverge. They are divergent from beginning to end. And that, too, bears on the glory of the church. So different is the church from the world that the two are incomparable. That makes the glory of the church transcendent.

#### An Active Antithesis

An antithesis may be absolute without being active. Who will deny that black and white are opposites? White is seen when sunlight is reflected without absorption of any of the visible rays of the spectrum. Black is the absence of all spectral color. But they may exist alongside of each other and be purely passive. It is not unusual nowadays to trim an otherwise white house with black. The effect is striking because of the complete contrast, but the two exist side by side in perfect peace. Neither troubles the other in the least.

But now let us suppose that the house just referred to has caught fire and that water is poured on the fire. There you have another antithesis, but it is extremely active. Fire and water work at cross-purposes. The one would destroy the house, the other would save it. They would even destroy each other. The water strives to put out

the fire, and the fire aims to transform the water into vapor.

The antithesis of the church and the world is not passive but decidedly active.

That the world is actively opposed to the church is abundantly clear from history. No sooner had God put enmity between the seed of the tempter and that of the woman than that enmity flared up. Cain killed Abel because his brother's works were good and his own evil. In cruel hatred the pagan Egyptians persecuted God's people. When Israel had occupied Palestine, the neighboring heathen nations were almost incessantly at war with it. The hatred of the world for the seed of the woman came to its fullest and most violent expression when it crucified the Son of man. But let no one think that this hatred burned itself out on that occasion. The followers of Christ have ever since experienced the truth of the words which He said unto them: "The servant is not greater than his lord: if they have persecuted me, they will also persecute you" (John 15:20); and "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

The church, too, must actively oppose the world, and in the measure in which it truly is the church it does that. To be sure, the people of God do not hate the men of the world as these hate them. Christ's disciples love all men, even their enemies. Therefore they labor for the salvation of all who are alienated from God and hostile to the cause of Christ. At the very time of their martyrdom at the hands of the world they pray: "Lord, lay not this sin to their charge" (Acts 7:60). But that is by no means the whole picture. It has another aspect. When Christ died on the cross, the tempter did indeed bruise the heel of the woman's seed, but the woman's seed crushed the head of the tempter. And the church of Christ witnesses boldly against the sins of the world, with might and main opposes the works of darkness perpetrated by the world, and, believe it or not, even hates the world. That hatred has correctly been said to be not personal, but official. The church hates the world in a specific capacity—as God's enemy. It cries out: "Do not I hate them, O Lord, that hate thee,

(See "Kuiper," p. 238)

# MISSIONS

By MRS. RICHARD B. GAFFIN

## Bible Study

OUR LORD'S INTERCESSORY PRAYER AND  
THE CONVERSION OF THE WORLD

### Introduction:

By means of an outline of our study thus far, review, rather fully if there are new persons in attendance. Use the question and answer method. This time will be well spent. Write the outline on a large sheet of paper or preferably on a blackboard. Add to it as you go along today.

I. The address—"Father," "Holy Father," "Righteous Father."

1. Our Lord's prayer for himself.

a. The petition (request): "Father, glorify thy son that thy son also may glorify thee." (vss. 1, 5.)

b. The reasons for the request.

1. The intimate and loving relation of our Lord to the Father, "Glorify thy Son" (vs. 1). 2. The appointed time was come. "Father, the hour is come" (vs. 1). 3. That He might give eternal life (vss. 2, 3). 4. All necessary preparations have been made (vs. 4).

### The Lesson:

John 17:1-5. Our Lord's prayer for himself. What are the reasons or pleas given by our Lord to His "Righteous Father" in support of His petition, "Glorify thy Son."

(1) The intimate and loving relation in which He stood to the Father. It is impossible for us to comprehend the intimate and loving relation of God the Father and the incarnate Son. It is sufficient to say that when our Lord uttered the address, "Father," He expressed in the highest degree supreme veneration, esteem, love and confidence. The advancement of His Father's honor was the object for which He had lived, the object for which He longed to die, the object for which He asks to be restored to His former glory.

As there is a strong reason for asking the granting of the petition because of the sentiments of the Son toward the Father, there is equally as strong a reason because of the sentiments of the Father toward the Son. "The Father loveth the Son" (also Ps. 2:7; Matt. 3:17). Besides, the Father had made promises to the Son. Will He not

indeed put all things under his feet? (Ps. 2:8; 89:26-29; 110:1; II Sam. 7:13-14.)

(2) The appointed time was come. "Father, the hour is come" (vs. 1). What hour? The hour in which the Son of God was to terminate the labors of His life; the hour of atoning by His sufferings for the guilt of mankind; the hour of concluding the old and introducing the new dispensation; the hour of triumphing over the world, death and hell; the hour of erecting that spiritual kingdom which is to last forever.

The set time is come. It is a matter of the Divine purpose and promise (Num. 23:19). God hastens everything in His time.

(3) That He might give eternal life (Vss. 2, 3). The third reason that Christ gives for asking, "Glorify thy Son" is the fact that "power over all flesh" had been given Him, that He might "give eternal life to as many as thou hast given him." "The Father in His eternal counsels had appointed Him to save a portion, a large portion, of the human race." "Eternal life," though "the gift of God" can find its way to man only "through Jesus Christ our Lord." He would then glorify Him by giving Him the opportunity of purchasing, with the price of His blood, to Himself the elect or "as many as thou hast given him."

And what is eternal life? "To know the only true God and Jesus Christ, whom thou hast sent" (vs. 3). (Study with a commentary.)

(4) All necessary preparations have been made (vs. 4). These words like a number that follow in the prayer, (e.g. vs. 11 "Now I am no more in the world,"—vs. 12, "While I was with them in the world") are spoken as though the work of atoning were finished. It indicates the positive certainty of His purposes, so positive that He could speak of their being accomplished, when there was still the greatest of all efforts to be borne.

To understand our verse note the emphasis on the personal pronoun, *I*, and the phrase, *On the earth*. The force may be stated thus: I alone of all the sons of men have glorified thee

on the earth. All others have been dishonoring. I have glorified thee, therefore glorify thou me. Not any longer here on earth with its sin and pollution, but yonder in heaven to which my eyes are lifted up—where thou thyself art. Glorify me with the glory that I had with thee before the world was. Such was our Lord's prayer for Himself; such its petitions; such its pleas.

### Conclusion:

We conclude our remarks on this first division of the prayer, our Lord's prayer for Himself, by exhorting you to imitate with certain obvious limitations our Savior's prayers and pleadings. "We may, we ought, to pray God to glorify us, to make us truly glorious, by making us truly holy, that we may be placed in circumstances where we can effectively glorify Him. And we are to seek to glorify Him by endeavoring in our own place—a very subordinate one, doubtless—to put men in possession of eternal life, by leading them to the knowledge of Him as the only true God, and of Jesus Christ whom He has sent. Our constant prayer should be, Our Father, honor us by making us fit and successful instruments for honoring thee, in promoting the salvation of men." (The quotations, outline, and other help in these lessons have been taken from *An Exposition of Our Lord's Intercessory Prayer*, by John Brown, Professor of Exegetical Theology and minister in the United Presbyterian Church, Edinburgh, Scotland.)

## Planning the Program

WORLD DAY OF PRAYER falls on the ninth of February. If it is not customary to hold services for prayer in your church on that day your society will be doing an excellent piece of missionary work to support and encourage your pastor in doing so. What can you do? Invite other people, especially those who have no such services in their own churches. Take charge of serving a hot drink to those who bring a box lunch, and look after other phys-

ical needs. Be present at all sessions. Prepare your thoughts and heart, for praising God. Pray for lost friends, neighbors and loved ones, that God may use you and your church in bringing them to Christ.

**HERE IS AN IDEA:** Many churches hold services during the day only, on the day of prayer. This year let's go on into the evening, in order that we may have the men and other people who are not free during the day. Your society might prepare something special to attract them. *THE PRESBYTERIAN GUARDIAN*, November 10, 1944, p. 315, has "A Reverie, The Savior, The Soul and Revival," that could be used effectively. A hymn program on some hymn of prayer may also be used. It should be brief. A prayer meeting is for prayer.

For your regular monthly meeting you may still be studying the life of

David Brainerd. However, our calendar calls for special attention to the Davies. If you used our series of Home Mission programs outlined in this column last year you may not need to go into the history and progress of the work that the Davies are doing. But give much time to acquainting the society with the stubborn conditions they face in Wisconsin, as revealed in the *Messenger* and *GUARDIAN* during the last year. Pray that 1—Roman Catholic persecution and opposition may work for good. 2—That growth in grace may give boldness to the Christians to testify in word and deed. 3—That young and weak Christians may not be ensnared by the extreme immorality that surrounds them. 4—For the missionaries, that they may have not only their daily bread but any such conveniences as will enable them to glorify the Lord better.

K., p. 1 and Nat. Geo.)

Q. 3. How is Korea shaped? *Ans.* It is nine hundred miles long and one hundred and fifty miles wide. (G. K., p. 8, 9; Nat. Geo.)

Q. 4. What are the resources of Korea? (G. K., Chaps. I and IV; Nat. Geo.)

Q. 5. What in Korea is more important than her natural resources? The hearts of her people.

Q. 6. Why have the Korean people through the ages suffered much and been cruelly humiliated just as they are today? Because Korea is a peninsula, lying between Japan and China and Russia. Too weak to defend herself, she often has been seized by one of them or become the meeting place for their battles.

Q. 7. Illustrate on the map the previous question. In the sixteenth century Japan overran the country hoping to use it as a step from which to take China. Again she did the same thing in 1910. (G. K., Chap. III; Latourette. *A History of the Expansion of Christianity, Korea.*)

Q. 8. What word describes the success of Christianity in Korea? Remarkable.

Q. 9. What things helped toward the success of Christianity? The Koreans had a simple language that could be easily learned. The Bible was translated into this language by missionaries in China and Japan and brought into the land when they were able to enter. When the missionaries preached to the people they could say, "See, here it is in God's Book."

Q. 10. How long has Protestant Christianity been in Korea? *Ans.* Not more than seventy-five years. In 1873, John Ross, a missionary to Manchuria of the United Presbyterian Church of Scotland, secured a Korean teacher and translated the New Testament. While they were translating, three Koreans became Christians. Later Koreans were sent out from Mukden, Manchuria, to take the Gospels into their land. As yet the Korean Government would not allow any foreign persons to enter. (Latourette.)

Q. 11. How did the Koreans dress when early missionaries went there? (G. K., p. 4.) Have some one appear in Korean costume or show a doll or pictures.

Q. 12. How do they dress now? (Nat. Geo.)

Q. 13. Tell how the Koreans acted

## A Quiz on Korea

**WE** hope that you are planning a big event for the children of your church this winter to emphasize missions. Maybe you need an idea. Here it is—*A Quiz On Korea—the country that is in the news. Let us take advantage of the prevailing current interest and acquaint our boys and girls, young folks and parents, with the battles of the Lord which have been fought in Korea.*

### Essential Materials:

"Gold in Korea," by William Newton Blair; Central Distributing Department, 156 Fifth Avenue, New York City. Price, \$1.00.

*The National Geographic Magazine*, June, 1950.

"*Modern Daniels in Korea*," by Chun Young Chang; Committee on Christian Education, 1505 Race Street, Philadelphia 2, Pa.

Map of Korea.

Korean Costume.

**Preparation:** Select a teacher, who is the most important part of this Quiz. She should have a love for imparting knowledge to children. The teacher should familiarize herself with all the literature suggested so that she can not only impart knowledge but feeling to those who take part. Choose a group of seven to ten "Quiz Kids," representing every age group from Primary

through High School. Supply each "kid" with a copy of the Quiz instructing them to study every answer. But assign certain of the complicated answers to each individual to be told by them. Fit assignments to personalities. Give that eleven year old boy the funny story about Dr. Moffat's bicycle. Some difficult and long answers have been omitted, clip these from the text and give to the children. Make a large outline map of Korea showing China and Russia on the one side and Japan on the other. Put in the 38th parallel and the important cities. Make Pusan stand out. Have all taking part observe one or more of the regular television "Quiz Kids" Programs if possible.

**Procedure:** Place the children and teacher on the platform as they are seen on the television program. Hang the map near the teacher. The teacher should begin with the introductory remarks, following with questions in order. Hands may be raised and the teacher calls on the one whom she desires to give the answer, giving preference to the younger children for the shorter answers.

Q. 1. How would you travel to go from our town to Pusan, Korea? Show us on the map.

Q. 2. What two words describe Korea? *Ans.* Beautiful and fertile (G.

when Dr. Moffat went to Korea? (G. K., p. 17.)

Q. 14. How did they travel in those days? *Ans.* There were very few good roads, even the government roads had almost no bridges. Most of the roads were trails that followed the valleys and low places between the mountains. Formerly most of the Koreans walked. One hundred li (33 and one-third miles) was considered a good day's journey. (G. K., p. 22.)

Q. 15. This method was too slow for the missionaries. Who can tell what happened when Dr. Moffat got a lovely red bicycle from Sears. (G. K., p. 22.)

Q. 16. Do many Koreans walk in these days? Yes, even though there are more bicycles than in America, and many good roads and railroads, many people walk, and our missionary, Mr. Hunt, frequently walked too because he could talk to many people along the way that he would not see if he rode. (Teacher, describe how Jesus did this and how it is done in Korea. G. K., Chapt. IV.)

Q. 17. There is a second reason why the spread of the Gospel in Korea was so successful. What was it? *Ans.* Because the missionaries from the very beginning used a good plan.

Q. 18. What was this plan? *Ans.* The Nevius Plan. It was called that after Mr. Nevius who was a missionary to China. He had such great success in China that the missionaries invited him to Korea to show them how he preached, and how he taught the people. Mr. Nevius spent ten days in Korea telling the missionaries how he worked in China.

Q. 19. Tell how the Nevius Plan worked. *Ans.* Every new Christian was to study the Bible from those who knew more than he did; and at the same time he was to teach some one who knew less than he. So we may say every Christian is to be learning and teaching. (Comment by the teacher as to what would happen in America if this Nevius Plan were followed.)

Q. 20. Mr. Nevius's plan did not allow foreign money to be used to hire preachers, build schools, or hospitals. How were the poor people to get these things? *Ans.* They were to give as God prospered them, for that is the way the Bible teaches that it should be done.

Q. 21. Tell how the church at Sundol was organized using the Nevius Plan. (The teacher should have one of

those with ability tell well this story emphasizing that a boy believing in Jesus started something that brought Christ to a whole city. (G. K., Chapt. X.)

Q. 22. Who will tell about the church at Yundong? (G. K., Chapt. XL.) The teacher should emphasize the fact after the story is told that lay people volunteered because they were concerned about the lost in Yundong. When they got there they took time to pray for two hours each day, then went from door to door teaching the people and opening the Word of God to them. They did not have any big mass meeting with trumpets to attract attention but taught the people individually from the Word.

Q. 23. What would happen in your town if twelve men in your church joined (give name of your pastor) for a week for two hours of daily prayer and then of going from door to door?

Q. 24. Does the Rev. Bruce F. Hunt use this plan? *Ans.* Yes, and all the missionaries of the Orthodox Presbyterian Church use it in foreign lands.

Q. 25. Where has Mr. Hunt been living in Korea? *Ans.* At Pusan. He taught in the Korea Theological Seminary and a Bible School which are located there. He is much loved by the people and is a very popular preacher. He speaks the language with ease for he was born and reared in Korea. He speaks in youth meetings. Some of these meetings have been attended by thousands of young people.

Q. 26. What else does he do? *Ans.* He loves to preach in the streets and prisons and takes time if it is possible to go into the country to visit the churches and encourage the pastors and people.

Q. 27. By whom was the Korea Theological Seminary founded? *Ans.* By a group of Korea's most earnest Christian men and women who refused to bow down and worship at the Japanese spirit shrines when all the people were commanded to do so by the Japanese soldiers.

Q. 28. What did the Japanese do when they refused to bow down and worship the spirits of the dead? *Ans.* They persecuted them and threw them into prison. (Let each of the Quiz Kids report on one of the items given on pages 8 and 9 in "Modern Daniels in Korea.")

Q. 29. Tell us about Mr. Han Sang Dong, the first Field Secretary of the Korea Theological Seminary at Pusan.

*Ans.* See *Mod. Daniels in Korea*, p. 4. Also—Whereupon he was thrown into prison, contracted T. B. and almost died. He was released when the war ended after five years in prison. He became one of the two founders of the Korea Theological Seminary and as the first Field Secretary traveled about his country getting support for it.

Q. 30. Who is the president of the Seminary? *Ans.* Mr. Park, Yun Sun, a humble and scholarly Christian gentleman. He graduated from college and seminary in Korea and then came to Westminster Theological Seminary where he was graduated in 1936. Mr. Park was largely instrumental in starting the Korea Theological Seminary in 1946. He has a working knowledge of German, Dutch, Chinese and speaks English and Japanese and of course his own native Korean.

Q. 31. Was Mr. Hunt thrown into prison? *Ans.* Yes, he was in prison 105 days. He was released only two days before Pearl Harbor, only to be placed in a concentration camp for six months. (*Out of Prison*, Bruce F. Hunt.)

(Teacher close with a strong appeal for prayer to the Lord of the harvest to send out forces to help these faithful brethren in the Lord, who were not ashamed to suffer so much for His sake.)

## Church News

(Continued from p. 229)

Clough of Bridgeton as guest preacher. The services were well attended, and brought real blessing to the church. During December and January the Sunday school is having an attendance contest with the school of Calvary Church, Volga, S. D.

**Harrisville, Pa.:** The Rev. Robert K. Churchill of Cedar Grove, Wis., was guest preacher for a series of evangelistic services at Faith Church November 5-12. On November 11 an Armistice Day conference for young people was held at the church. Twenty persons from Pittsburgh, as well as people from Branchton and Grove City, attended.

**Branchton, Pa.:** A missionary dinner was held recently at the New Hope Church. It was arranged by the Machen League under the direction of Mildred Dyer and Norma McCandless. The Rev. Henry Phillips of Grove City was guest speaker.

**Santee, Calif.:** The Santee Valley Church observed November 19 as Thank Offering day. Pictures of mission work in Korea were shown. A new mixed choir of adults has been organized, and is assisting in the church services. The Young People are enjoying informal fire-side gatherings before their Sunday evening devotional meetings.

**Evergreen Park, Ill.:** Plans are under way for the Sunday school Christmas program at Westminster Church, which will be held Friday evening, December 22. A pageant, Christ is Born, is to be presented by the pupils. The area within one mile of the church is currently being visited in a house-to-house canvass.

**Berkeley, Calif.:** Taking a cue from modern magazine styles, the Covenant Monthly, a mimeographed publication of Covenant Church, carried in its November issue a cardboard section which, when cut out and folded according to directions, formed a small box to be used for the Thank offering and brought in on November 26. The same publication carried a list of 28 persons who made the "attendance honor roll" at the church during the preceding five Sunday month.

**West Collingswood, N. J.:** Immanuel Church went down to defeat in its Sunday school attendance contest with Eastlake Church of Wilmington, Del. However, during the eight weeks of the contest, attendance at Immanuel averaged 182, compared with a membership roll of 192. Two new members were recently welcomed into the adult church family, and four covenant children were baptized.

**Portland, Ore.:** Every Wednesday afternoon Children's Bible Classes are held at the church, taught by the Rev. Carl Ahlfeldt, assisted by Mrs. Ivan Shulze, Mrs. Clifford Anderson and Miss Arlene Test. Average attendance is about 30. There are ten persons at present in the pastor's communicant class. Sunday school has an average attendance of 150. Over 100 persons attended the Harvest Supper in October.

## Storm Damage to Portland Church

ONLY a few months ago the Second Parish Orthodox Presbyterian Church of Portland, Me., carried out a general redecoration program costing

over \$4,000. But the storm that affected the eastern part of the country just after Thanksgiving damaged the church so that another repair job is needed. The roof, windows and interior all suffered in the storm. On Sunday, November 26, no service was held in the morning, and in the evening only the vestry could be used.

## Organization of Wisconsin Presbyterial

*(The following account was delayed in reaching us, because of the illness of its author, Mrs. Lawrence Eyres, of La Grange, Illinois. She actually wrote it in the hospital, where she spent three weeks following a gall bladder operation. Latest report is that she has returned home and is slowly recuperating.)*

THERE had never been a women's presbyterial organization in Wisconsin, but when plans for the fall meeting of Presbytery, to be held in First Church, Waterloo, Iowa, on October 10, were arranged, Mrs. Holkeboer, wife of the pastor of the host church, wrote to the various churches of Presbytery asking them to send also women delegates to meet and consider whether to form a presbyterial.

A very sizeable delegation of ladies gathered in Waterloo. Mrs. Holkeboer presided over the meeting. In the morning she related in a most challenging way the beginning of The Orthodox Presbyterian Church, and especially that beginning as it concerned the churches of Wisconsin Presbytery. Somehow it made us all glad to be a part of such a militant little church. The final challenge was that the fight is not over, but that we must go on holding high those things which we have held dear.

Following this there was a forum discussion on the subject, Problems Relating to Our Women's Societies. A number of problem questions had been prepared by Mrs. Eyres, and these were mimeographed and distributed to the delegates. As each was discussed, the ladies wrote down their conclusions. Suggestions, comments and queries came promptly and spontaneously from all present, and everyone felt much benefited.

A delicious luncheon was served by the ladies of the Waterloo Church.

In the afternoon the matter of organization was considered. Unanimously

it was determined to establish a Women's Presbyterial. Mrs. Eyres was chosen as President, and Mrs. John Roskamp of Waterloo, as vice-president. A spirit of great enthusiasm prevailed.

Guest speaker in the afternoon was Mrs. John Davies of Gresham, Wisconsin. She gave a stirring message about her experiences among the Indians. There was hardly a dry eye in the place when she had finished.

Everyone present felt that the gathering had been a real success, and that the new organization had great possibilities of good for the women's societies of the church, and for the work of the church in general.

## Samuel Iredell

ON November 6, Samuel Iredell, a charter member of Calvary Orthodox Presbyterian Church of Bridgeton, N. J., was called to be with his Lord. Mr. Iredell was an elder of Calvary Church, and served faithfully to the end. Funeral services were conducted by the Rev. Ralph Clough, pastor of the church.

Mr. Iredell was a noted lawyer. He played a significant part in developments related to the formation of the Orthodox Presbyterian Church. As an elder of the Bridgeton congregation of the Presbyterian Church U.S.A., he was appointed to the judicial commission of the West Jersey Presbytery which tried the Rev. Carl McIntire in 1935 on charges growing out of his refusal to obey the Assembly Mandate directing him to resign from the Independent Board for Presbyterian Missions. Mr. Iredell filed a dissenting opinion in that case. The majority voted to convict, but Mr. Iredell maintained that the case had not been proven, that there was no evidence of any violation of ordination vows. This dissenting opinion appears in the first issue of THE PRESBYTERIAN GUARDIAN, published in October, 1935.

He participated in the formation of Calvary Church in Bridgeton, and besides being an elder, was for many years teacher of one of the adult classes in the Sunday school. He was used greatly in bringing others to a deeper understanding of God's Word. A staunch defender of the faith, he militantly applied the claims of the gospel to all classes of men and to all walks of life.

Says Mr. Clough: "Proverbs 4:18 is a most fitting commentary on his life: 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'"

## Solution Soon for Eritrean Problem

EVER since the war the United Nations organization has been trying to decide what to do with the former Italian colonies in northeast Africa. Now a decision has apparently been reached, which has the approval of both Ethiopia and Italy. Under this plan Eritrea will be federated with Ethiopia in such a way that the Eritreans will be autonomous in internal affairs, but under Ethiopian control in the matter of international relations.

Other solutions, proposed and rejected, have included complete independence, complete annexation to Ethiopia, and partition.

How soon the federated arrangement will be effected cannot be determined at present. Undoubtedly it will cause some internal dissension for a while. But it should work out in time.

At present there is a certain amount of internal trouble as between the Mohammedans, the Copts and the Italians in particular. Bandits, so called, have been active in various areas, including that of Ghinda. On one occasion there was much shooting and throwing of hand grenades in the area where the Orthodox Presbyterian mission is located, while the Mahaffy's were there. Indications are, however, that the bandits have tried to make it clear they hold nothing against the Americans, and have not harmed the missionaries themselves.

## Breckbill Heads American Council

THE Ninth Annual convention of the American Council of Christian Churches was held in Cleveland, Ohio, and concluded its sessions on November 24, a few days before the National Council took over the headlines by coming into existence.

The Rev. Dr. W. W. Breckbill, pastor of the Evangelical Methodist Church of Altoona, Penna., was chosen President of the American Council.

Among the numerous statements

and resolutions passed by the Council during its sessions, the following have come to our attention: A statement vigorously opposing recognition of the government of Communist China, or giving Communist China a seat in the U. N.; a statement expressing apprehension lest the "Point 4" program of the U. S. Government be used to further the cause of socialism; a petition to President Truman and Congress asking an investigation as to why soldiers in the armed forces have not been alerted to the history and present program of Communism and urging that such a program be established; an attack upon the Romish church for setting up the dogma of the Assumption of Mary; and a warning against efforts of liberal churches to make people think there might be some good in Communism.

On December 6 a Philadelphia paper carried an AP news dispatch stating that the International Council of Christian Churches had urged President Truman to stand firm against appeasement of Communist China, and had declared that no moral principles would be violated by use of the A-bomb, and that Nationalist Chinese troops should be used in Korea.

## Choice of Ministry Made Early in Life

THE Rural Church Department of Drew Seminary in Madison, N. J., has recently released results of a survey of various factors relating to church life. Some of the information is interesting—for example:

Nearly two thirds of our ministerial students became interested in the ministry before they were through high school. Forty per cent of the boys were considering the ministry before they were 16 years old, and 69 per cent before they were 19.

Of the people who influenced boys to enter the ministry, the pastor ranked first, then the boy's mother and then his father. The survey showed the influence of the Sunday school teacher in this connection to have been small. And it appeared that the "girl friend" encouraged the boy toward the ministry three times as often as she discouraged him.

The rural church may have been the source of ministers in the past, but times are changing. Of the 1978

ministerial students questioned, only 33 per cent came from rural churches.

From an interdenominational study of 1171 parsonages in 47 different states, it appeared that the kitchen sink was inadequate in one out of six of the homes, and that storage space was sadly lacking. In 61 per cent of the manses, the old wooden or galvanized tub was the featured item on wash day. The pastor's wives as a group are the best educated women in their communities, and receive least for their work.

How about your manse?

## National Council Organized

ON November 29 in Cleveland the National Council of the Churches of Christ in America came into official existence. This organization represents a merger of eight interdenominational organizations.

Formation of the Council, however, required the approval of participating denominations. The list of these denominations is as follows:

African Methodist Episcopal Church  
African Methodist Episcopal Zion Church

American Baptist Convention  
Church of the Brethren  
Colored Methodist Episcopal Church  
Congregational Christian Churches  
Danish Evangelical Lutheran Church

Disciples of Christ  
Evangelical and Reformed Church  
Evangelical United Brethren  
Evangelical Unity of Czech Moravian Brethren

Friends, Five Year Meeting  
Friends of Philadelphia and Vicinity  
The Methodist Church  
Moravian Church  
Augustana Lutheran Church  
National Baptist Convention, USA, Inc.

National Baptist Convention of America  
Presbyterian Church in the U. S.  
Presbyterian Church in the U.S.A.  
Protestant Episcopal Church  
Reformed Church in America  
Rumanian Orthodox Episcopate of America  
Russian Orthodox Church in America  
Seventh Day Baptist General Conference



Syrian Antioch Orthodox Church  
Ukrainian Orthodox Church of  
America

United Lutheran Church in America  
United Presbyterian Church of  
North America

These twenty-nine denominations are reported to include about 32 million members who are thus reportedly represented in the Council.

Descriptions of the constituting assembly tell of trumpeters sounding a fanfare, of a robed "cross-bearer," of a blue and white robed male choir, of altar boys carrying the American and Christian flags, and of other features of ecclesiastical ceremonialism. At some point in the proceedings, a seminary student carried a large open Bible to the altar.

Elected as first president of the new organization was the Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church.

Most notable among the larger denominations which did not join in this council are the Southern Baptist Convention with over 6 million members, and four Lutheran bodies, the American Lutheran, Missouri Synod, Wisconsin Synod, and Evangelical Lutherans, totaling together some 3 million members.

When everything is analyzed, this new Council is not much more than the old Federal Council with a few added denominations and added powers. Its theological interest will undoubtedly also be similar to that of the Federal Council, which means it will be modernistic to the core.

## Malik on Missionaries

**R**USSIA'S delegate to the U. N., Jacob Malik, has become famous for his ability to misinterpret historical developments. In a recent debate the American delegate, Warren Austin, referred to American friendship with China and in particular to educational and medical mission activities in that country. Malik's reply was in keeping with his previous procedure. "We all know," said Malik, "that missionaries have always been a weapon of aggression and that they have served to promote the conquests of the ruling circles and to enslave peoples who were a source of income." The purpose of our missions, added Malik, was "to promote the enslavement of China by American Imperialism."

## Still Send Mission Funds to China

**T**HE Foreign Missions Conference of North America, in a statement issued just before it was merged with the National Council, declared that Protestant mission boards were still able to transmit funds to churches and Christian institutions in China. One group alone has sent over \$200,000 in the last two months. There are now over 1,000 Protestant missionaries in China. A meeting in Shanghai in late October of the National Christian Council of China announced plans for making the church self-supporting in five years. However it urged continued support from without during that period.

## Considering Chaplains for Korean Army

**T**ENTATIVE plans for a Christian chaplaincy in the South Korean army were discussed recently in Seoul with President Syngman Rhee, by the U. S. Army Chief of Chaplains. Up to the present, there have been no official chaplains in the ROK army. President Rhee was reported favourable to the idea, provided the chaplains were supported by their own denominations.

In this connection it was reported that a number of native Christian pastors and lay workers who have been drafted into military service have been conducting services for Christian soldiers, and doing a quiet but effective job of personal evangelism.

## Betzold in Korea

**C**HAPLAIN John W. Betzold, minister of the Orthodox Presbyterian Church, is with the 7th Division in Korea. He was in the Inchon landing, moved with the army down to Pusan, and was in the landing at Wonson on the east coast. At last report he was with the Combat Team that had reached the Yalu River.

## New Machen Book

**A** NEW book, containing additional addresses and sermons by Dr. J. Gresham Machen, and titled *What Is Christianity?*, is soon to be published

by Eerdmans. Dr. Stonehouse of Westminster Seminary is the editor of the book, which will be a companion volume to *God Transcendent*, published in 1949.

## Publication News

**A** BOOK of interest to missionary societies and all Christian people is *The Life Story of Dr. Lee S. Huizenga*, written by L. J. Lamberts and published by Eerdmans. Dr. Huizenga was one of the first missionaries to be sent out by the Christian Reformed Church. He pioneered the work of that church in China. The story is told in simple and moving fashion. Dr. Huizenga was nearly forty before the Church decided to send missionaries to China, so that less than half the book deals with the actual missionary work. Dr. Huizenga died in a Japanese concentration camp in Shanghai on July 16, 1945. Book price \$2.50.

Eerdmans has also published in reprint five famous works of Charles Hodge—the *Systematic Theology* in three volumes, and the Commentaries on *Romans*, *Ephesians* and *First and Second Corinthians*. Hodge was lifelong professor of Theology at Princeton Seminary, from 1820 to 1877, and is considered the outstanding systematic theologian of Calvinistic persuasion in American theological history. Price of the books: I Cor. \$4.00; II Cor. \$3.50; Ephesians \$4.00; Romans \$5.00; Systematic Theology \$15 for three volumes including the index.

The *Berkeley Version of the New Testament*, a translation from the original greek with brief footnotes, by Gerrit Verkuyl, has been issued in a fifth edition by Zondervan. In a neat blue binding, it has an attractive appearance. The translation is quite different from the familiar King James but is frequently interesting. At points, however, the author apparently has tried a little too hard to get away from traditional renderings. But the use of different versions would be helpful to one engaged in Bible study. Price \$2.50.

*From Luther to Kierkegaard* is the title of a volume by J. Pelikan, published by Concordia. The author discusses the relation between Lutheran theology and philosophical thought, and finds in Kierkegaard perhaps a beginning for a Lutheran philosophy.

Dr. Pelikan is, at the age of 27, a teacher of systematic theology in Concordia Seminary. He received his Ph.D. from the Divinity School of the University of Chicago, where he studied under Wilhelm Pauck. \$2.75.

Albert Hyma, professor of history at the University of Michigan, has written a book on *The Brethren of the Common Life*. The movement under this name started in the Netherlands in the 14th century, and was of significance in the days before the Reformation. Eerdmans. \$3.50.

*That Ye May Believe*, is the title of a series of eighteen messages on the Apostles' Creed, which were delivered by Peter H. Eldersveld, radio minister of the Christian Reformed Church, on the Back-to-God Radio Hour of that denomination. Eerdmans. \$2.50.

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## Korean Church Leaders Disappear

A U. P. news dispatch reported in the New York Times on December 12 stated that half of the Christian leaders in Korea have disappeared, and many may have been liquidated.

Apparently the intellectual leaders of the country were rounded up by the Communists. This included educators, musicians, doctors, nurses, and especially leaders of the Christian church.

In Seoul, for example, some fifty church leaders, including 13 Methodist pastors, have not been heard from since they went to a meeting called by the Communists last July.

Destruction of church property in Seoul and other places was extensive. The Christian Literature Society building, the Bible House, the Y.M.C.A., and a dozen or so Presbyterian churches were either destroyed or badly damaged.

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## Call for Union with Southern Presbyterians

LAYMEN from 14 Associate Reformed Presbyterian Churches in two counties want their denomination to unite with the Presbyterian Church in the U. S. (Southern). A petition to this effect has been sent to their denominational synod. The laymen said that union of the two denomina-

tions would eliminate duplication of religious effort and provide for an enriched growth of both groups. The ARP Church has about 25,000 members.

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## Kuiper

(Continued from p. 231)

and am not I grieved with those that rise up against thee? I hate them with perfect hatred" (Psalm 139:21, 22). Not only does this hatred come to expression in the so-called imprecatory psalms of the Old Testament, the spirits of just men made perfect in the church triumphant declare it. The souls of the martyred saints under the altar in heaven cry with a loud voice: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9, 10). And when the seer on Patmos saw Babylon destroyed, he heard a great voice of much people in heaven, saying: "Alleluia; salvation and glory and honor and power unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornication and hath avenged the blood of his servants at her hand." And again they said: "Alleluia" (Rev. 19:1-3).

As the actuality and the absoluteness of the antithesis of the church and the world reveal the glory of the church, so does the activity of that antithesis. If the church were less holy than it is, the world would persecute it less violently and it would oppose the world less actively. The active character of the antithesis results directly and inevitably from the church's holiness and thus reflects the church's resplendent glory.

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## Korean Missions

(Continued from p. 226)

"Nevius methods" of missionary work for which the Korean mission field is noted.

I challenge the statement that "for many years the Korean churches, whether united or divided, will be unable to undertake any adequate pro-

gram for the evangelization of the unchristian masses of the country" (italics mine).

If the Korean church is a church at all, it not only can but must undertake an adequate program for the evangelization not only of Korea but of the world. The Lord built His church through the testimony of twelve trained witnesses, whom He sent without money and without purse. The Korean Church already has many times that number of trained witnesses who have also been through the fire of persecution. I believe the Korean church has both the message and the method, and the blessing of God which make it a fit instrument to witness unaided not only to the non-Christians of Korea but to the ends of the earth.

As evidence of this, note the following. (1) Immediately after the war the Korean Presbyterian and Methodist churches, un-aided by the missionaries, discarded the unholy union of all denominations which had been forced upon them by the pagan Japanese government and was thus "consummated under the wrong auspices," as even the *Christian Century* writer admits.

(2) Having regained their previous status of separate denominations, they respectively sought to rid themselves of the soul-defiling results of Shrine worship and all its accompanying evils. This was accomplished with more or less success on the congregational and in some cases presbyterial level, though the struggle is still going on.

(3) The strength of the church is demonstrated in the fact that the missionaries to whom it used to look for help and guidance in former years have in many cases assumed the role of bystanders in this struggle—attempting to be neutral in a cause where neutrality almost seemed to "give consent" to the evil. The reformers could not count on the missionaries as sure allies. What reform they have carried out has had to be on their own.

Furthermore the World Council elements and the large denominational boards have hindered this work of reform by minimizing the necessity for it and by trying to urge the continuance of the union in spite of the wrong auspices under which it was started. They have reorganized the mission work and centralized power so that it can be more directly controlled from the Board rooms in America. All this is done with a great show of big

names and big money: Stanley Jones, Brunner, Mackay and others have been recent visitors to Korea and the large gifts for relief and rehabilitation have proved to be plums which have taken up an undue amount of time and debate in high and low church courts where debate on Reform still needed to be the first order on the docket.

While what the *Christian Century* calls the "ultra-fundamentalists" have taken sides, their number is small, their finances limited, and the cries of the pack calling them "heretics," "schismatists," "Machenites," "legalists," "dead orthodox," "Pharisees," "fanatics," has troubled the little man in the pew and caused him to distrust them, too.

Thus the spiritual element in Korea, shorn of its dependence on missionaries and the mother churches—a good thing—is having to work out its own salvation with fear and trembling, but it is working it out.

(4) Immediately after the war, before the missionaries returned, a movement was begun, known as the "3,000,000 souls Revival Movement." This was born in the tear-drenched meetings of repentance and gratitude in the South Gate Church in Seoul under the leadership of a Westminster Seminary graduate, the Rev. Chi Sun Kim. Dr. Kim himself had compromised under the Japanese but repented publicly and sincerely, declaring that from now on he had nothing but tears to offer his Lord. (Carefully analyzed this statement is not without fault, but its spirit will be understood by devout souls.) He then went on to organize the penitent laymen and leaders alike in this effort to present to the Lord three million souls, one tenth of the masses of Korea, as a token of gratitude. This movement, a purely Korean movement in both conception and execution, reached all over South Korea.

For some strange reason, the missionaries at large and the National Council by-passed this movement and set up their own "Save the Nation Preaching Mission" in 1950. However, when Bob Pierce of the Youth for Christ came to Korea under the auspices of the National Council's preaching mission this spring Dr. Kim put the facilities of his newly erected tabernacle by the South Gate in Seoul at the disposal of the National Council's mission, and it was here that Bob Pierce held some of his most publicized meetings. (This tabernacle, by the way, and Dr. Kim's

church at the South gate, were both destroyed during the recent fighting, and at the present writing we have had no word of Dr. Kim's whereabouts. Rumors have it that he was liquidated by the Communists.)

(5) After the war, and before the return of the missionaries, the Korean Christians went about the work of re-opening churches which had been closed by the Japanese; of rebuilding churches which had been torn down; and at a time when there was a critical shortage of building materials, and few people could afford to build, the church in a spirit of thankfulness to God for deliverance and of reconsecration, was ahead of others in repair and redecoration, which was done at great sacrifice. God's houses must be fixed before their own.

More than this there was a great urge on the part of the Christians to win their whole country for Christ. When paper was bad and printing expensive, the Christians had tracts made and went out in the streets and into buses and trains to preach the gospel. Men who had languished in prison for five years under the Japanese came out to start Bible Institutes and Seminaries without any help from western churches.

(6) Orphanages, leper colonies, and hospitals were continued during the war amidst unspeakable handicaps, or reopened at the close of the war by Christians without help from the western churches.

(7) The young people in high schools and colleges are keenly awake to the religious issues of the day, and almost fanatical in their zeal for Christ. Over a thousand young folks in Pusan helped to distribute Gospels of John to more than 60,000 homes just before the outbreak of the current war. The Bible study and prayer preceding this distribution, together with the actual work of witnessing and the special meetings which accompanied and followed the distribution, were all used of God to bring on a revival of true religion. Also over 3,000 people gave their names and addresses as desiring to become Christians.

(8) When the current war broke out, the Korean church went to its knees. I myself witnessed an all night prayer meeting attended by 200 persons on the day the war started. From all reports, the war has caused the work of repentance and reform only to blaze up more brightly.

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Yes, I believe the Korean church is able to undertake an adequate program for the evangelization of the unchristian masses, unaided from the outside, because as Christians they must—"Ye shall be witnesses . . . unto the uttermost part of the earth."

While, by the Power of God, they can do it alone, God has made them our brothers and sisters and it is our privilege and as far as God allows our duty to help them fulfill this great mission. Korea is in a tactically important position, in the middle of North East Asia. Her people know many languages. If we can stand with them in declaring a Gospel which not only has a form of godliness, but refuses to deny the power thereof, I believe we may expect to see great things by the grace of God in the near future.

## Index - 1950

### Articles

- Andrews, E. W.: Letter from Formosa; 176  
 Atwell, R. L.: The Christian in High School; 94  
 ———: French Creek Bible Conference; 135  
 Bellinger, V.: Sure Foundation of our Faith; 66  
 Blakemore, Miss B.: Teaching Junior Boys; 129  
 ———: The Primary Class; 169  
 Bradford, E.: Communicant Membership and Church Attendance; 74  
 ———: Communicant Membership and Church Government; 54  
 ———: Youth and Church Membership; 14  
 Churchill, R. K.: Those Preachers' Kids; 194  
 Clelland, Winifred: Vacation Opportunity, the Summer Bible School; 65  
 Colburn, B.: How About a Teacher Training Program? 9  
 ———: Occupied or Edified? 89  
 ———: Promote Class Discussion; 49  
 ———: Shorten Those Opening Exercises; 29  
 ———: Tell Them a Story; 69  
 Crawford, Emma C.: A Word to the Wise; 33  
 Cry for Help from Korea; 175

Davies, John: A Teacher Looks at the Schools; 75  
 Dedication Services for Westchester Building; 205  
 Duff, C. W.: Some Questions About Methods in Missionary Work; 186  
 Dunn, Leslie A.: They That Go Down to the Sea; 107  
 Dunn, M. H.: How to Get New Pupils; 9  
 ———: Keep Teen-agers Interested; 29  
 ———: Visit Those Absentees; 49  
 Eldersveld, P.: Our Threefold Witness; 125, 148  
 ———: You Cannot Wash Your Hands of Jesus; 85  
 Eyres, Lawrence R.: The Machen League Meeting; 34, 54  
 ———: Outside Activities of the Machen League; 74  
 ———: A Strong Machen League; 14  
 Ferguson, Mrs. W. R.: Long Range Planning; 113  
 Gaffin, R. B.: The Church in Communist China; 213  
 Goddard, Burton L.: Old Testament Introduction; 7  
 Healy, Frances: A Strange Church Service; 109  
 Huang, C. Y.: The Church of Christ in Formosa; 152  
 Hunt Family Leaves Korea; 145  
 Hunt, B. F.: Save Korean Missions, Indeed! 225  
 International Council  
 Has Over 450 Delegates; 168  
 Proposed Preamble Not Adopted; 198  
 Statement on True Ecumenicity; 198  
 Statement on Evangelism; 200  
 Kellogg, Eleanor: Conference Blessings; 154  
 ———: Summer Sabbaths; 134  
 Kerr, David W.: Church Union in Canada; 167, 187  
 Korea Presbyterian Assembly Blocked; 114  
 Klooster, Fred: On the Road to Rome; 207, 228  
 Korea Seminary Leaders Welcome UN Army; 165  
 Kuschke, A. W., Jr.: Seventeenth General Assembly; 105  
 Mahaffy, F.: Five Languages for Bible Study; 209  
 Male, J.: Greatest Threat to Christian Education; 129  
 Marsden, R. S.: Religion in Schools Debate; 25  
 Marston, G. W.: Address to Christian Reformed Synod; 146  
 Milling, C.: Have You Tried Reaching the Parents? 69  
 ———: Here Comes Summer; 109  
 ———: Music in the Sunday Schools; 89  
 Murray, John: That They May All Be One; 45  
 Oliver, L.: Leading the Meeting; 94  
 ———: Making the Meeting Interesting; 134  
 Quiz on Korea; 233  
 Stonehouse, N. B.: Reformed Ecumenical Synod; 5, 27, 47  
 ———: Appraising International Council; 226  
 Tavares, H.: And They Crucify Him; 46  
 VanTil, C.: Reading, Hearing and Keeping the Word of God; 185

Westminster Commencement; 114  
 Young, E. J.: The Covenant Constitution; 87  
 ———: They Saw God; 174

#### Features

Cummings, C.: Meditations  
 The Hidden God; 2  
 Love Covers a Multitude of Sins; 22  
 What is Your Life? 42  
 Because I Live; 62  
 Look Unto Me; 82  
 Perfect Peace; 102  
 Jesus, Sovereign of the Sea; 122  
 Behold God's Love; 142  
 Life is Worth Living; 162  
 Casting Out Fear; 182  
 All This and Heaven, Too; 202  
 Strength Thru Weakness; 222  
 Gaffin, Mrs. R. B.: Missions Page; 12, 32, 52, 72, 92, 112, 132, 152, 172, 192, 212, 232  
 Kuiper, R. B.: Glory of the Christian Church  
 Preacher of Good Tidings; 10  
 Preacher of the Grace of God; 30  
 Preacher of Christian Gratitude; 50  
 Preacher of the Kingship of Christ; 70  
 Its Sacraments; 90  
 Its Holy Children; 110  
 Teacher of Its Covenant Youth; 130  
 Teacher of Its Communicant Members; 150  
 Teacher of Those Without the Fold; 170  
 Conveyor of Comfort to Troubled Souls; 190  
 The Scriptural Agency for Evangelism; 210  
 Antithesis of the World; 230

#### Editorials

Should Protestants Unite? (S); 3  
 Let's Be Positive (M); 4  
 A Word of Thanks (S); 4  
 Should Conservatives Unite? (S); 23  
 Dr. Walter A. Maier (K); 24  
 Mercy Killing (C); 24  
 Calvinists Can and Do Cooperate (S); 43  
 Science and the Bible (S); 44  
 Christian Joy (S); 44  
 Jesus Christ Is Risen Indeed (S); 63  
 Tut, Tut, Mr. Velikovsky (K); 64  
 Revivals (M); 64  
 Seminary Training—For What (S); 83  
 General Assembly Prospect (S); 84

World of Tomorrow (S); 103  
 Arthur W. Machen (S); 104  
 Reflections on 17th Assembly (C); 104  
 War and Peace (S); 123  
 Southern Presbytery Property (S); 124  
 Sermon on the Mount (S); 143  
 Princeton and the Bible (K); 144  
 Lawrence B. Gilmore (S); 144  
 Your Church and You (S); 163  
 UMT Not the Answer (S); 164  
 Missions (S); 164  
 No Other Way (S); 183  
 We Have Only Begun to Fight (C); 184  
 Let Us Give Thanks (S); 203  
 Membership in International Council (K); 204  
 God With Us (S); 223  
 Pharisaism (M); 224

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