

April 16, 1951

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The Presbyterian **GUARDIAN**



Parker

CAMDEN COUNTY CHRISTIAN SCHOOL

Pupils and Teachers of Grades 2-8. Teachers are at left Miss Alice Anderson and the Rev. L. Benson, and at right Miss Barbara Shepard, Miss Beatrice Weaver, and Miss Betty Blakemore, Principal. School is currently seeking funds for a building. Classes are now held in separate churches.

J. Gresham Machen
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Meditation

For the Dejected

"Why sayest thou, O Jacob, . . . My way is hid from the Lord? . . . They that wait upon the Lord shall renew their strength."—Isaiah 40:27, 31.

We read in the Scriptures that man is born to troubles as the sparks fly upward. This is a depressing fact. The saints are no strangers to it. Sometimes it would seem as if they had more to pass through than the wicked ever experience in this life. David even was tempted to wonder if it paid to serve God, in view of this (Psalm 73). Besides the sorrows and afflictions common to men, the saints also bear the reproaches of Christ. The world holds them in contempt. They are counted as fools by a generation filled with its own conceit. Their name is defamed, their efforts for good are misinterpreted, opposed, and often defeated. It seems as if the journey to the Holy City is through a desert, and the burden and heat of the day are hard to bear.

It is not surprising that some get very discouraged. They whine and complain. Murmuring did not die with the Israelites in the desert. We may be tempted to say that our way is hid from the Lord. He has not watched to protect our interests and to insure justice. He does not see what we are passing through. Here we are, sweating it out amid no end of troubles and heartaches in the midst of a hostile world. We are in sickness, in want, in problems beyond our wisdom, in labor that yields no harvest, in witnessing that no one hears, in preaching that goes unheeded. We try to feed, and our hand is bitten. We go to help, and we are rebuffed. Where is God? He does not see it. He does not care. Perhaps we do not matter. We are not important enough to get his attention. Perhaps our case is hopeless. There is no help for us.

Isaiah has a message for despondent saints. Why the complaining? Is God some dead idol of metal or wood? Is he like a man that gets tired and must take his naps occasionally? He is never at his wits' end with a world running off with the bit in its teeth. He is the Creator of the ends of the

earth. He spread out the heavens. He numbered the stars and named them. He measured the seas in the hollow of his hand, and the mountains he weighed in the scales. He sits above the circle of the earth. The inhabitants of the world are as grasshoppers, and princes and judges are as nothing before him. This God, so utterly free from the world's limitations, gives strength to the weary. He gives power to the faint. Why be downcast? Why be gloomy? Why think as if the end of one's strength were the end of one's rope? He is not like one of us. His resources are unlimited. Those who get his help fly with the power and glory of the eagle. Life's journey does not make them faint. They run their race with patience, and obtain the prize. Carried along by his might, they endure hardness as good soldiers of Jesus Christ, patient in tribulation.

Many a weary soul obtains help from the infinite God who does not slumber nor sleep, neither is weary, because he waits upon him. Faith is the means of contact with the Almighty. They that wait upon the Lord renew their strength. Too many practice a kind of atheism in the midst of trouble. They substitute worry for trust in God. Their shoulders droop because they are trying to carry loads that should be cast upon the Lord. God keeps him in perfect peace whose mind is stayed on him because he trusts in him. Paul could do all things through Christ who strengthened him, and in all his troubles he was more than conqueror, because he trusted in Christ.

When people first try to swim they have a very difficult time of it. One reason is that they try too hard. They struggle as if success depended upon hard work. As a result they are soon tired out. A good swimmer is relaxed and comfortable. He lets the water float him. In this ability to trust the water to keep him afloat lies a most important secret of successful swimming. Successful living requires the ability to cast oneself with confidence upon the Almighty. We must cast ourselves and our burdens upon the Lord, who will sustain us. It will then not seem as though our way is hid from our God.

HENRY TAVARES

Grass Roots

R. K. Churchill

"Sure, he's a fine preacher, but he hasn't got rid of his education yet." With that text, dear students of Westminster, I want to give some good wishes as you leave the halls of the most outstanding Seminary in the world. How can I throw away my education; yet keep it?—is the problem you must solve. Of course you must not only keep your unique training, but you must increase it. You are just beginning. So the job is bigger—you must throw away your education and yet cause it to bear fruit in your life and work. I hope Dr. B. won't read this because it sounds like a paradox.

During the great Lincoln-Douglas debates, men came to the great statesman and orator, Stephen Douglas, and hoped to put him at ease by joking about the homely little stories Abe Lincoln, the country rube, was using in his speeches. In some anger, the great Douglas replied, "you laugh at those stories, but I tell you I can't laugh at them. I'm afraid of them." We know today that Douglas had cause to fear. The homely stories of Abe were far more powerful than the polished oratory and the debating technique of his opponent. Those stories became a part of men: they moulded the destiny of a nation. The same is true of the greatest of all preachers, Jesus. The common people could get hold of those sermons, and illustrations, and the sermons could get hold of them.

People around here are still talking about the preaching mission Prof. R. B. gave in this area. I noticed that the professor never even pronounced a Greek word in his exegesis. It was down where people could revel in it. Boys, it will take all our learning to make things simple. Ask God to put the burden of the world and our nation upon you. Through wakeful nights and many tears, the trappings of education slip away, and you stand before men rough hewn by the Hand of God. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isaiah)

Pray often: "Make me Thy fuel, Flame of God."

THE PRESBYTERIAN GUARDIAN

APRIL 16, 1951

They Have Taken Away My Lord

OUR Christian faith is wonderful in its beautiful simplicity. We believe that God exists. We believe that men have sinned, and are guilty before God. We believe that God sent His own Son into the world to be the Saviour. We believe that Jesus Christ, the Son of God, died for our sins, that He was buried, that He rose again the third day, that He was seen of the disciples on various occasions, that He ascended into heaven. There is much more to Christian faith. But there is certainly this much.

The season when Christians remember particularly the Resurrection of their Lord, is a trying time for many persons prominent in the work of the church. They must write and speak of the Resurrection of Christ. And yet, frankly, they do not believe in any real resurrection. In a continuing life—yes, no doubt. But in the Resurrection of Jesus as it is presented in Scripture—hardly.

As an example, in the *Presbyterian Outlook*, magazine of the liberal element in the Southern Presbyterian Church, the issue of March 19, there were two articles. One was by Dr. Ernest F. Scott, now retired, formerly professor of New Testament at Union Seminary in New York. The other was by Dr. Charles R. Erdman, Professor emeritus of Princeton Seminary, one time Moderator of the General Assembly of the Presbyterian Church U.S.A.

Dr. Scott writes on "The Fact of the Resurrection." That sounds good. But the effect of the article is patently to deny the Resurrection. There is reference to the women finding the tomb empty, but "obviously" this signifies nothing. "The body may have been removed, as unbelievers contended at the time, or in the twilight of dawn the women may have mistaken the tomb." The apostle Paul, we are informed, "says nothing of the empty tomb, but speaks only of the different occasions when Jesus had been seen after his death." But did they really see Jesus? "They must indeed have seen the Risen Lord," says Dr. Scott, "but we can tell nothing of the form in which he was manifested, and perhaps they could not have told this themselves. Did they see him with their bodily eyes, or with some interior vision . . . ?" Apparently it was the latter, but "we can never know how a being in the invisible

world makes contact with this one." So apparently for Dr. Scott the "resurrection" is some continuing invisible "presence" of Jesus. But why, then, did these "appearances" cease after a brief period at the beginning? "In a true sense they have never ceased. All who believe in Christ have been conscious of him, in their hour of need, as a living presence." And so the historic fact of the Resurrection becomes a mystical consciousness of a living presence in the hour of need.

We would expect something better of Dr. Erdman, but again we are disappointed. He writes on "The Empty Tomb, the Living Lord." At least he asserts that the tomb was empty. He appears to discard the falsehoods and myths which have been used to explain the empty tomb. But what does he offer? "The tomb was empty; but that is not so much our present concern. Where was Christ . . . ?" That is the question. And the answer—"He was in the garden with Mary the mourner, just as he is with every broken heart today . . . He was with Peter that day in some lonely, sacred spot . . . just as he will meet today with every repentant follower whose heart is burdened by the remembrance of having denied his Lord . . . He was with the two discouraged disciples on the country road as they journeyed toward Emmaus; so, unrecognized, he is with those of us who, as we walk, are saddened by disappointment and doubt."

But to say that Jesus was with the disciples in those first days just as He is with believers in every time is in effect to deny that He was with them or appeared to them in a form and manner different from that in which He is with His church—it is in effect to deny the historic Resurrection.

Such writing, such speaking, of which there was much in recent weeks, is but a bluffing denial of the true Christian faith. Christian faith knows no Christ whose body lies moldering in the grave, while His soul goes marching on. Rather it holds that "On the third day he arose from the dead, with the same body in which he suffered, with which also He ascended into heaven . . ." (*Westminster Confession of Faith*, 8:4). The Christ of Christian faith is worthy of our trust. In Him there is life.

L. W. S.

The Power of a Dogma

THE National Council is now supposed to "speak" for 31 million American Protestants. *Time*, in a recent issue, has a feature article on the National Council and its president, Bishop Sherrill. The Modernist dogma of church unity is held up as the answer to "the absurdity of the Christian schism." Union "has come to be the U. S. Protestant idea," growing "quietly, slowly, following lines of flow and least resistance, taking opposition points by envelopment rather than frontal assault." In the last fifty years, some thirty U. S. denominations have merged into a third as many. Successor to the Federal Council as the moving and speaking head of Unionism is the National Council. This wonderful, sprawling conglomeration of diverse groups and traditions is held together by the dogma of church unity.

Such a dogma, in the history of the church, often gains control of the hearts of men. Circumstances combine to turn the currents of thought into a channel; society determines upon a dogma, and to most people there is no value in opposition to society. In this way the dogmas of "Reason," "Evolution," and "Good Works" have all had their day, in the assault upon the gospel of Christ. Now it is "Church Unity."

But is it not according to the Bible to seek the unity of the church? It surely is, but only on the basis of Biblical doctrine. Since the Modernists are skeptical about Biblical doctrine their "unity" is really a hollow and negative thing. But outwardly and practically it is a powerful dogma, nevertheless, and in their common opposition to the very idea of a finally revealed religion the Modernists of all stripes are very much one. Theirs is the unity of anti-supernaturalism, the friendship of Herod and Pilate.

The hollow Modernist dogma of church unity is powerful because it agrees with the popular cast of thought today, and springs from it. For most Americans, church unity is a pragmatist doctrine: if it works it is valid, and since it holds out practical advantages it should be followed. It is a doctrine derived from the changing scenes in which we find ourselves. And yet it has no more power than the power of the world. The doctrine of the living God, given to us in the Bible, is the only doctrine that is worth following

General Assembly

The Orthodox Presbyterian General Assembly convenes at Westminster Seminary, Philadelphia, on May 24.

and that is going to win out, but far more important, it is the only doctrine that is true.

A. W. K., Jr.

Progress in Christian Schools

WE have received a copy of the *Christian School Annual* for 1950, being the report of the National Union of Christian Schools for the year, and containing statistical analyses of the school movement, as well as addresses delivered at the annual convention, and other pertinent material.

The statistics are revealing and encouraging. In 1940, there were some 13,930 pupils and 452 teachers in 96 schools. In 1950, the figures were 25,025 pupils and 856 teachers in 141 schools. Nor does this tell the whole story, since numerous schools have been established during this period which are not in association with the National Union. During the period from 1925 to 1940, enrollment increased from 13,243 to 13,930. But in the ten years since 1940, enrollment has almost doubled.

The booklet contains a survey indicating the percentage of children in local churches which attend Christian schools. To a large extent, of course, this involves, as does the National Union generally, congregations of the Christian Reformed church. But it is interesting to note percentages such as 86, 94.1, 97.6, along with lower figures. In many churches it appears that almost the entire youth population attends the Christian school. Even though often the school is practically a church project, this is still tremendously significant.

In this booklet too, the Orthodox Presbyterian Church is given a place along with "Reformed" church bodies (the others being Christian Reformed, Reformed Church in America, and Protestant Reformed) in distinction from "non-Reformed bodies" (a rather unsatisfactory description, which in-

cludes Baptist, Lutheran, Episcopal but also United Presbyterian and Presbyterian).

The statistics include reports from seven Orthodox Presbyterian churches, but it is noted that children from at least five other congregations of that denomination were attending Christian schools. No reports were received from these schools.

The relationship between the National Union and the National Association of Christian Schools has always been somewhat confused. The latter is a distinct organization, affiliated with the National Association of Evangelicals. Committees of the two organizations have been discussing the matter of cooperation. The annual report of the National Union Board describes three factors which set limits on the possible cooperation. These are (1) that the National Union is solemnly committed to the furtherance of Christian education on the basis of the Reformed Faith, while the National Association is not so committed; (2) the financial load of the National Union is such that it cannot enter into any cooperation which would take financial support from its own work; (3) The constitution of the National Association carries the clear implication that it speaks for all Christian schools in America. To this the National Union objects, and as long as it remains, cooperation cannot but be extremely limited.

In some ways the Christian School movement is a most encouraging sign of our times. If it proves the means of training up a new generation in total Christian thinking and acting, it will have been worth its cost many times over.

L. W. S.

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Help for the Needy in Korea

West Collingswood Church Overcomes Problems in Sending Supplies

By EDWARD W. KELLOGG

A brief item in the February GUARDIAN told of two tons of relief clothing collected by members of the Immanuel Orthodox Presbyterian Church of West Collingswood for shipment to Korea. The full story of that project, and the problems encountered, is as follows.

It was only natural that Immanuel church should wish to help the Korean refugees. Chaplain John Betzold was sending reports of the need there, and his parents and wife and children were members of the church. At Christmas time he had written of the thousands of refugees, and of being heartsick as he saw them in ragged clothing fleeing south from the Communist armies.

At first we planned to collect clothing from the congregation. But we feared that, as the sheep had been sheared so many times for needs at home and abroad, the result might be small. Then came the idea of printing 1,000 fliers and distributing them through the whole community. Each flier was accompanied by an envelope and people were told that all contributions would be used to aid refugees in Korea.

It was raining on Sunday afternoon, January 28. But sure enough, a sizeable corps of workers, with raincoats, boots and umbrellas, came to do the job of distributing the fliers. The notice said, "Tuesday, January 30, someone will stop at your door between 7 and 9 p.m." to receive clothing. This meant we would need about 50 workers and ten cars.

Tuesday evening the fireplace seemed especially attractive. It was cold and windy outside. But that just reminded of the hardship of refugees in Korea, who had no comfortable fireplaces, nor even cold rooms, in which to seek refuge. Another letter from Chaplain Betzold had arrived: "I was heartsick at the plight of 10,000 refugees who came through one of our roadblocks last week . . . I wonder how many people froze to death on that bitter night."

The workers went out. Doorbells were rung. Already Christian school pupils had brought enough to cover a large table, but that was only the beginning. Sorters and packers were swamped as the church door kept opening and heap after heap of clothes came in piled high in the arms of panting collectors. Tables creaked, boxes bulged. Packers gave up packing, and tried to get the untied boxes out of the way. Obviously many man-hours of work would be needed to complete the job. Little wonder that Cecil Pascoe,

the church sexton, awoke with a start at 4.30 the next morning, and began a fourteen hour day, assisted by Andrew Bryson. Thursday was a school holiday, so a number of women joined in to help. A photographer from the local *Courier Post* came to get a picture of the stacks of boxes and the busy workers.

Then another problem arose. \$76 had been collected in the envelopes for postage, but would that ever be enough? Perhaps the minister's mathematics was in error, but a high estimate of \$350 to \$400 was reached as the probable postage cost. Surely there ought to be a cheaper way. Wouldn't the government help? Wouldn't the Army or Navy do something? It wouldn't hurt to ask.

The Army Quartermaster depot in Philadelphia was asked. We were referred step by step from a private all the way to a General. Finally we were



Relief for Korea—Andrew Bryson and Cecil Pascoe with some of the 82 relief parcels sent by Immanuel Orthodox Presbyterian Church to Korea.

told the matter would be decided in Washington. A couple of days later we heard from Washington. They couldn't do anything, but the American Friends Service (Quaker) might. We asked them, but they said they had no immediate plans for sending clothing to Korea. They would however receive our clothing, undesignated, and put it in their warehouses from which they drew large supplies from time to time to send to foreign countries. Nothing doing, this was for Korea.

With all due respect for her Army chaplain husband, Mrs. Betzold thought the Navy might do better. A Lt. Commander at the Philadelphia base was contacted, and thought something could be done, but a week later he was still trying.

In the meantime Congressman Charles Wolverton was approached. He lives in West Collingswood, and happened to be at home. He promised to do something. He sent a wire to A. C. Hahn, Acting Assistant Postmaster General, and another to Adjutant General E. F. Witsell. Hahn referred us to Joseph Lehman, acting secretary of American Relief for Korea, in New York. Witsell referred us to Arthur Ringland, chairman of the advisory committee on Foreign Aid of the State Department. Ringland in turn referred us again to Lehman in New York.

Meanwhile Lehman in turn referred us to Arnold Vaught of the Church World Service, an organization that works in conjunction with the National Council. So, after going all the way to the top in the Post Office and the Army we were now referred to an agency connected with the National Council of Churches, and told to work through them.

Then Vaught informed us we could not send relief to individuals in Korea for distribution, but would have to send it to a collection center in Maryland, and it would be sent out and distributed by CWS, at 10c per pound. In other words, we could not send it to the Korea Seminary Relief Committee, or to Dr. Chisholm, Independent Board missionary.

Meanwhile, of course, the question was continually being put to us—Have the parcels been sent? People were beginning to get annoyed that they were still at the church. And then, because the boxes were piled high and our sexton couldn't get to the storage closet,

the bulletin board went unchanged for three weeks—"Snares for Christians" was apparently our Sunday Sermon topic all that time. And the blockade of that storage closet had other repercussions, too!

Finally, convinced that the relief clothing must go whatever the cost, we put out collection plates on Sunday morning, February 4. The people really gave. Immanuel Church of Crescent Park was also helping. Well over \$300 was received for postage.

The Superintendent of the Camden Post Office was cooperative. He sent a small van to bring the 80 boxes to the office for shipment. On February 12 and 13 the parcels were finally mailed. Total cost of postage and packing supplies turned out to be under \$300. Our decision to ship in this way, to Dr. Chisholm, was made after we were assured by the secretary of his mission board that he was receiving clothing for refugees in this way.

Two days later, and another letter arrived from Arthur Ringland. He hesitated advising us to ship by APO, since we might find the shipments held in San Francisco. He claimed that persons authorized to use Army Air Force Postal service could not act as intermediaries in sending or receiving mail. And he claimed that all donations of clothing from non-governmental agencies in the U. S. were cleared "through this office" and distributed by a U. N. Civil Assistance Commission in Korea. This meant in effect that CWS, the relief organization attached to the National Council, claimed a monopoly on relief to Korea. Ringland had sent a copy of his letter to Lehman. That afternoon Lehman phoned from New York. That evening I came down with the flu.

I don't blame this on the two gentlemen mentioned, nor even to the concern I had about delivery of the parcels, nor to the apparent monopoly of an agency of the National Council.

This last matter, however, may have caused my temperature to continue above normal, especially after I read an article in the February 9 *Banner*. The article stated that men in the Korea Church who had compromised on the Shrine issue during the war were being supported by Church World Service, while those who had refused to compromise were being discriminated against. This was distressing since, if true, it indicated that the government

was cooperating with a church agency which was aiding that portion of the Korean church that had compromised in order to escape suffering under the Japanese, and very possibly would compromise again under the Communists, while the group that had stood true in spite of fearful persecution, and would no doubt stand true again under Communist pressure was getting the short end.

A more recent letter from Arthur Ringland contains information that there are no relief agencies operating in Korea now (agencies of U. N. Countries, that is. There are people in Korea who accept and distribute relief). The letter also says that supplies furnished from relief agencies in the U. S., from member nations of the U. N., or from the Department of Army Supply, are consolidated for shipping and distribution purposes.

It is easy to see why the government for purposes of efficiency and financial saving might desire to work through a certain pattern. But if the National and World Councils are through their agencies and government connections effectively channelling that aid to liberals and away from those who are standing for the faith, then the government is, perhaps unwittingly, discriminating against those who would render it greatest support against Communism.

Whatever the answer to this problem, we must take a vigorous stand in support of our needy Christian brethren in Korea.

Back-To-God Hour Rally Planned for Philadelphia

THE Back-to-God Hour radio program of the Christian Reformed Church is planning to hold a rally in Philadelphia on May 18, Friday evening, at the New Century Club, 124 South Twelfth Street.

Speaker at this rally will be the radio minister, the Rev. Peter H. Eldersveld, whose subject will be "Reformation or Revolution."

This radio program is now heard on 300 stations of the Mutual network from coast to coast each Sunday. It may be heard in Philadelphia Sunday morning at 8.30 a. m. over Station WIBG.

The public is cordially invited to attend this rally, on Friday evening, May 18, at the New Century Club.

Summer Conference Program

Young People's Camps to Operate in Various Areas

WITH the summer months rapidly approaching, and people making vacation and other plans, we are publishing here information concerning a number of camps which will be conducted largely or entirely by ministers and members of The Orthodox Presbyterian Church. We are glad to be able to recommend that you consider these camps, if you are planning a week at camp this year.

Deerwander Bible Conference

Held the ten days preceding Labor Day, at Camp Laughing Loon, Waterboro Center, Maine. Writes the Rev. Carl Schaufele: "A most refreshing conference with which to end the summer season is held the ten days preceding Labor Day in a pine woods on a Maine Lake. The warm days and cool nights make it a truly relaxing experience. The best of evangelical speakers each year conduct its morning classes, which are graded for each class of delegates—newcomer, repeat, and Senior. There is also a choice of subject offered within each of these groups, so that six classes are conducted simultaneously for two class periods each morning . . . Afternoons are spent mostly on the lake front in canoes, rowboats, or on the swimming float. An experienced life-guard is in attendance at all times. Clan activity produces athletic contests of great enthusiasm, and stunts on Thursday night of incomparable performance. Last year there were delegates from 36 churches and eight states." Capacity is 125. Registration may be made with the Rev. Everett Hawkes, Cornish, Maine, or Dr. B. L. Goddard, 30 Evans Way, Boston 15, Mass. The cost has been \$16 for the ten days, though with food costs rising, it may have to go up slightly. There is a \$1 registration fee. Write either of the persons named for more details concerning this year.

French Creek Bible Conference

Held for eight days preceding and including Labor Day, at French Creek State Park, near Reading, Pa. Con-

ducted by the French Creek Bible Conference Association, all of whose directors are ordained members of The Orthodox Presbyterian Church. Concerning this year's program, the Rev. Robert L. Atwell writes: "Without exception, all of the features of the week last year proved both popular and profitable and will, with slight variations, be repeated this year. By pressure of delegate insistence the Rev. Edward Kellogg will return, and will teach a class in Christian doctrine and conduct the evening campfire services. The Rev. Arthur Kuschke will teach a class in evolution for the Senior group, and will be available as a nature consultant. The Rev. John Clelland will teach a class in The Sermon on the Mount, for the Junior group." Others participating in the program will be Miss Charlotte Milling, the Rev. Glenn Coie, the Rev. Bruce F. Hunt and Mr. Robley Johnston. A "mission fest" is planned for Labor Day, to which all members and friends of our congregations are invited. Capacity is 110. Cost is \$15, or \$14 if registration is in by August 1. Young people entering eighth grade this fall and those older may attend. For information, and registrations, write Mr. John Hoffman, 230 Race St., Middletown, Penna.

Seneca Hills Bible Conference

Held July 16-21 at Seneca Hills Camp grounds, six miles south of Franklin in Western Pennsylvania. This conference was started eight years ago under the leadership of the Rev. Charles Schaufele. The present Director is the Rev. Roy B. Oliver, of Harrisville, Penna. The program for this year includes a course on Prayer, by Mr. Robley Johnston; a study in the Book of Acts by the Rev. Robert K. Churchill of Cedar Grove, Wis., and a course on The Covenant of Grace, conducted by Mr. Oliver. The Rev. Calvin Cummings of Pittsburgh and the Rev. Henry D. Phillips of Grove City will also participate in the conference. Delegates must be between the ages of 12 and 20. The cost of the conference is \$13, and information and registrations

may be sent to the Rev. LeRoy B. Oliver, Harrisville, Penna.

California Presbytery Family Conference

Instead of having two or three separate conferences within the Presbytery of California, plans have been made to hold a single "Family Conference," from Saturday to Saturday, July 21-28. The Conference will be held at the Hume Lake Conference Grounds, in the Sequoia-Kings Canyon area of the High Sierras, directly east of Fresno and about 250 miles from both Los Angeles and San Francisco. Classes are conducted by the ministers of the Presbytery, and will be arranged for three age levels, children, adults, young people. The Rev. James E. Moore of Westminster Church, Los Angeles, will be speaker at the evening services. There is abundant opportunity for all sorts of recreation in the afternoon. Cost of the Conference is \$16 per adult, \$14 for children 7-14 years of age, and \$2 per year of age for children 2-6. This includes everything except bedding, which the delegates must provide for themselves. For information, write the Rev. Dwight H. Poundstone, 112 N. Roscommon Ave., Los Angeles 22, Calif.

Calvin Camp

Calvin Camp, the conference sponsored by the Presbytery of Wisconsin, is scheduled for August 12-19 inclusive, at Spencer Lake, near Waupaca, Wisconsin. The leaders for this conference include the Rev. Robert K. Churchill, the Rev. John Verhage, the Rev. R. O. DeGroot, the Rev. George Marston, the Rev. John Davies, and Miss Marian Schoolland, with the Rev. Edward Kellogg as guest speaker, and the Rev. Oscar Holkeboer as director of music. The theme of the conference is "Christianity, a World and Life view." Minimum age for delegates is 13 years, and total cost of the conference will be about \$12. For further information write to the Rev. Lawrence R. Eyres, 744 So. Ninth, La Grange, Ill.

Swan Lake Camp

The Camp sponsored by the Presbytery of the Dakotas is scheduled to meet at Swan Lake the latter part of June. The details were to be worked out at the meeting of the Presbytery of the Dakotas, April 11, and were not available to us at press time.

Orthodox Presbyterian Church News

Portland, Me.: Mr. William Ackerman and Mr. Eugene Callender, representing the American Home Bible League, spoke at morning and evening services of Second Parish Church on March 4. Over 20 persons volunteered to distribute Bibles. The Evangelical Association conducted pre-Easter noon-day services in the Church Auditorium. New officers have been elected in various church organizations. During the past year the Ladies' Missionary Society gave nearly \$500 to missions. The Wheaton College Chapel Choir rendered a sacred concert at the church on Saturday, March 31. The pastor was Assembly speaker at Gorham high school on March 16.

Rochester, N. Y.: The Rev. and Mrs. Bruce Hunt were guests of Memorial Church for the weekend of March 2-4. On Friday evening Mr. Hunt addressed a large audience on the political situation in Korea and our responsibilities as Christians toward that land. Mr. Hunt also preached at the morning and evening services on Sunday, and both Mr. and Mrs. Hunt spoke to the Sunday school. It was the first of a series of monthly mission Sabbaths which the school will observe from now on. The visit of Mr. and Mrs. Hunt was arranged for and sponsored by the young people's Sabbath school class, of which Mr. Jack Vandenberg is president and Mr. Peter Schumacher is teacher. This energetic group is planning something of the same sort again in the near future.

Franklin Square, N. Y.: Attendance at Franklin Square church continues to improve, with an average of 65 in the morning and 40 in the evening. Mr. Frank Smart and Mr. Michael Hovanec, Jr. have been added to the building committee, which has visited several new church buildings in search of ideas for plans and specifications. Two families of the church are moving away, due to transfer of employment. Elder Robert Wallace was in charge of the evening service April 8. The Rev. John Skilton conducted the communion service on Friday eve-

ning, March 23. Pastor-elect Elmer Dortzbach is already hard at work at the church.

East Orange, N. J.: On the Sabbath evening before Easter seven elders of Covenant Church participated in the service, each speaking on one of the "Seven Last Words" from the Cross. Those participating were Charles Freytag, Edward Haug, Malcolm Woodruff, Cornelius Prins, Matthew McCroddan, L. H. Perry, and William A. DeJonge. On March 20 Monsieur Jean Haye of Brussels was guest speaker at a combined meeting of the men's and women's missionary societies. Guest preacher on Friday evening, March 23, was the Rev. Frank Roppelt, of Emmanuel Reformed Episcopal Church of Somerville. Mrs. James Price of Morristown spoke recently at the Teensters' Missionary Club. Representatives of the Sunday school staff profited by attendance at a Sunday school clinic conducted by the denomination's Committee on Christian Education in Westfield on March 17.

Crescent Park, N. J.: The annual church dinner of Immanuel Church was held March 16, in the form of a covered dish supper. The Rev. Robert S. Marsden was guest speaker. On March 17 the church was host to the Men's Fundamental Bible Fellowship, when 170 men from churches in the area crowded the auditorium to hear Dr. G. A. Nitsche, a Christian physician, speak on the importance of the visible church. On Easter Sunday
(See "Church News," p. 74)

Mail Bag

Dear Mr. Editor:

If the debate concerning the I.C.C.C. were a personal dispute, I would be inclined to say, Let the readers of the *GUARDIAN* weigh carefully the viewpoints expressed in the past few months, and then decide as to the relative merits of the positions taken.

Since, however, the questions concern the Orthodox Presbyterian Church and its relation to other churches, and since, in my judgment, only a small beginning has been made in setting forth the pertinent facts and in applying principles, I feel that I should add a few words to what has so far been written.

I am grateful for Mr. Kuschke's new declarations concerning his position. What he says, however, confirms my judgment that the matter at issue is not nearly so simple as it is sometimes represented. My basic contention has been that, if we are willing to acknowledge that the name Christian may be applied to non-Reformed churches, we must admit that the word Christian has specific doctrinal content. If we share the name "Christian" with other churches, we must, to a significant degree, share in commitment to certain Christian doctrines. To confess that Jesus is Lord is to subscribe to a creed. Mr. Kuschke seems to admit that all true Christians will agree on this simple creed. No doubt there remain significant differences between true Christians in their understanding of even such a brief creed, but the recognition of such differences should not obscure the fact of agreement. My impression is that the positions taken in the second paragraph of his letter are contradicted by the declaration which seems not to allow that both Reformed and non-Reformed churches could express agreement with such a doctrinal platform as that of the I.C.C.C.

May I also direct attention to my article in the December issue, which seems to me to be overlooked? For there I did discuss various aspects of the constitutional question. My judgment is that if the preamble is considered, not abstractly, but in the context of the pertinent facts, it will become clear that the *intent*, for example, of the reference to "the proclamation and defense of the gospel" is by no means to commit the I.C.C.C. to a program of evangelization. It is meant rather to indicate that the I.C.C.C. exists because of the common concern of the participating churches with the proclamation and defense of the gospel. Thus they may act together to facilitate the discharge of their task with reference to the gospel and together resist encroachments upon the Christian faith.

Sincerely yours,

NED B. STONEHOUSE

To the Yalu and Back

Notes from the Diary of An Army Chaplain in Korea

By JOHN W. BETZOLD

We conclude this month the account written by Chaplain Betzold of his experiences in Korea. He tells of the trip to the Manchurian border (See cover picture on January Guardian), of the safe retreat and evacuation, the return to the south, the refugee problem, and concludes with some personal observations on the merit of the U. N. cause.

Presbyterianism in North Korea

In the fall of 1950, several UN spearheads entered the Communist stronghold of North Korea. One of these thrusts, made by the U.S. Seventh Infantry Division, entered the northeast coastal town of Iwon. It was while driving in this vicinity that I saw a typical "thanksgiving" sign erected by liberated Koreans:

*"UN Army is Angel of Peace."
"Korea Army is Apostle of Freedom."*

One of the first agencies of civilization to be reopened in these newly won areas was the Christian Church. Frequently, groups of American soldiers and Korean civilians, under the sponsorship of US Army chaplains and native pastors, would meet for public worship in hastily refurbished churches. The first post-liberation services in the Presbyterian churches in Hamhung and Pungsan vividly portray the hardy spirit of survival of the much persecuted Christians of North Korea.

Presbyterian congregations were told by the Russian "liberators" in 1945 that church elections would be free, that each church could name its own officials. But by obvious means the Soviets and their local puppets determined who was elected. It was also required that these churches display pictures of Stalin and Kim Il Sung, the North Korean stooge-dictator. When Christians refused to accede to these oppressive measures, churches were closed and secret services had to be held in homes. Pastors were often killed outright, or subjected to indignities which resulted in their demise. Hunted like animals, many of them took to the hills. The pattern of Japanization of

the years 1905-45 was repeated in the pattern of Sovietization during the years 1945-50.

With that spirit of independence often exemplified in his bloody political and religious history, the Korean believer often engaged in anti-Red demonstrations. Such counter-revolutionary efforts were put down with blood and iron—the blood of the Korean Christian and the iron of the Korean puppet.

Thanksgiving on the Yalu

On a bitterly cold November morning, some one hundred and twenty-five American soldiers gathered on the low banks of the frozen Yalu River to celebrate Thanksgiving Day in the traditional American manner. These men, members of the 17th Regimental Combat Team, represented the first, and only, US unit to reach the Manchurian border. Having marched 200 miles in twenty-two days in order to gain their objective—Hyesanjin—these men felt the day to be of special significance.

While the congregation faced the hills of Chinese Manchuria across the narrow Yalu, it was the privilege of this chaplain to declare the whole counsel of God. Preaching from the text, "Jehovah reigneth, let the people tremble" (Psalm 99:1), attention was drawn to God's sovereignty over the world of nature (even over the sub-zero cold of the far reaches of northern Korea!), over the world of men (even over the far-reaching tentacles of the Kremlin which extended into northern Korea), and over the individual (how lonely can you get when ten thousand miles away from home and family?). Emphasis was laid upon the only proper response the individual may make to God's kingship of justice and love: prompt repentance for sins, and ready belief in Christ the Saviour. Thus an excellent opportunity was afforded for preaching the Gospel on the background of God's active governance of the universe which mirrors His glory.

"An Entirely New War"

When the Chinese aggressor struck in north central Korea at the end of November, 1950, most soldiers were under the impression that the Korean police action begun 27 June was about accomplished, and that we should soon be starting our long looked-for redeployment to Japan.

But the bugle calls of the onrushing Chinese offensive soon altered our cherished plans and an anguished retrograde movement was begun. We in the 17th RCT, sticking out like a sore thumb in a region where many ponderous hammers might soon fall, had the perilous prospect of a long overland march ahead of us before we could reach the safe haven of the evacuation port of Hungnam.

Retracing our steps through the former battlefields of Kapsan and Pungsan the infantry echelons began a punishing march by foot over part of the rugged mountainous spine of north eastern Korea. We were trucked to the point where the march began. Our heavy equipment such as kitchens, ammunition, and heavy weapons were loaded on an eight mile long overhead tramway system, which by some strange quirk was still running although the Reds held most of the electric power-producing areas. Not knowing when, if ever, we would again see our vehicles (which were sent overland to Hungnam) it was necessary that each of us carry all vital personal, as well as military, equipment. Thus, the infantry began to plod toward its destination nearly nineteen miles away.

The road was of fiendish design, its twisting and turning, its ups and downs, resembling a long piece of frozen spaghetti as it might have been laid over a series of boulders. Even in the brilliant moonlight which covered us most of the way, it was impossible to tell whether that stone you saw underfoot was a stone, a patch of ice, a hole, or a combination of all three. Climbing a hill is usually more difficult than descending, but here one had little or no foothold on the downgrade. It was not infrequent that soldiers broke the stocks from their rifles, so violent and so frequent were their falls. Our battalion surgeon fell exactly twenty-four times. I'm proud to report that the battalion chaplain fell full-length but once, although he made the approach on numerous occasions.

(See "Betzold," p. 77)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLIII

ITS INCLUSIVENESS

The three thousand souls that were received into the Christian church on the day of Pentecost were required first to repent and believe. The Ethiopian eunuch and the Philippian jailer were not baptized until they had made confession of faith in Christ. In short, the apostolic church insisted upon faith in the Lord Jesus Christ as a prerequisite to membership. And the true church of succeeding ages has always done likewise.

That makes the Christian church an exclusive organization, and this is an important aspect of its glory. However, the church is also characterized by a glorious inclusiveness. There is room in the church only for true believers. That spells exclusiveness. There is room in the church for all true believers. That spells inclusiveness.

Following are a few aspects of the church's inclusiveness.

All Races of Men

One of the most pressing problems of our day is the race problem. A factor that has made it particularly urgent is the recent wide-spread revolt of other races against white supremacy. Race prejudice, more than any other one thing, makes the relationship of the various races to one another a problem. Each race seems to be prejudiced in its own favor and against all others. Let no one think that such prejudice is peculiar to the white race. Certain tribes of American Indians tell the following story of the creation of man. God formed the first man of clay and baked him in an oven. It so happened that the oven was not hot enough, and so the man that came out was very pale. Thus originated the white race. God fashioned another man and put him into the oven. This time the oven was too hot, and consequently the man that came out was burned. That accounts for the black race. God made one more try. This time the oven was at just the right temperature, and the finished product was nicely browned. That was the Indian.

Nowadays one often hears a very simple solution of the race problem proffered. The only difference among the races is said to concern the matter of pigment in the blood and therefore to be quite negligible. But that is a clear case of oversimplification. The differences among the races go deeper than that. They concern not only the color of the skin and a few other superficial features, but also such matters as ingrained traditions and even traits of character. There is truth in the contention that each nation has its own "soul." If that holds of nations, it certainly does of races.

The ultimate solution of the race problem is found in Christianity. No matter how great the differences among the races may be, in Christ they are one, and believers of all races are members of His body. When Scripture says that, where the old man has been put off and the new man put on, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all" (Col. 3:11), the plain meaning is that in Christ "all the separating diversities have ceased." To be sure, racial differences continue among Christians and there is no need of minimizing them, but these differences no longer separate them. Not only the redeemed in glory but also the members of the militant church on earth may sing in beautiful harmony to the glory of the Lamb: "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9).

The story is told of three men of different races—a Hindu, a negro and a Chinese—traveling on a boat in the orient. They were complete strangers to one another and completely ignorant of one another's language, until one of them named the name of Jesus. Immediately the others responded by repeating that blessed name. They had found each other as members of one family, the household of faith; as members of one body, the church of Christ.

This age is known as the age of Christian missions. For a century now

the Christian church has devoted itself as never before in its history to the world-wide proclamation of the gospel. There is universal agreement among Christians that the church must welcome into its midst believers of any and every race. And yet, strange to say, there still are white Christians who would restrict colored believers to another branch of the church than that to which they themselves belong. Some would have separate denominations for those of another race, many would have separate congregations for them. That is not a Christian position. Every congregation is a manifestation of the body of Christ. In theological language, every "particular" church is a "complete" church. Therefore there should be room for men of all races, not only in the church universal, but also in every constitutive portion of the universal church. Recently a negro was installed as the minister of a white congregation in New England. The writer knows of a congregation in which there is just one colored man, and his white fellow-members have honored him with the office of elder. Such instances should occasion no surprise. They are evidences of the glorious inclusiveness of the Christian church.

All Strata of Society

In many countries the rich are said to constitute the upper class of society, those with moderate means are rated as the middle class, while the poor are relegated to the lower class. That is undemocratic. It is also extremely unfair. And yet it can hardly be maintained that all men actually live and move on the same social level. Various factors contribute to the fact that there are different strata of society. It belongs to the glory of the Christian church that it embraces every stratum and does not favor one above another.

James, the Lord's brother, was zealous to wipe out the distinction between rich and poor in the churches to which he addressed his epistle. Therefore he wrote: "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low" (Jas. 1:9, 10). Again he said: "My brethren,

have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye then not partial in yourselves and are become judges of evil thoughts?" (Jas. 2:1-4). To the present day some churches rent out pews at different prices. The inevitable consequence is that the better pews are occupied by the rich, the less desirable ones by the less well-to-do. That ought not to be. A certain small town has two churches of the same denomination. One is attended by the aristocrats of the community, the other by the common folk. But a so-called aristocratic church is a contradiction in terms. In a great many churches the rich are customarily chosen for positions of honor and dignity, while the poor are not even considered. That too is contrary to the genius of Christianity.

Our age is characterized by strife between employers and employees. Some employers would, if they could, withhold a living wage from their employees, and not a few employees take advantage of their employers by such devices as the stealing of time. Sad to say, today the American scene is often marred by bitter warfare between these two classes. But in the church of Christ the distinction between them is erased. Both are reminded by the Word of God that Christ is their master. Servants are told: "Ye serve the Lord Christ," and masters are informed: "Ye also have a Master in heaven" (Col. 3:24; 4:1). That places them on a par with each other. There is no good reason why the bank president and the bank janitor should not serve as elders of the same church, provided, of course, both possess the Scriptural qualifications for that office. And if the former does not qualify while the latter does, it is altogether proper that the janitor should, together with his fellow-elders, "have the rule" (Heb. 13:17) over the president.

Again, the highly educated and the comparatively uneducated are equally eligible for membership in the Christian church, if only they are believers. The church doors stand as wide open

to the illiterate ditch-digger as to the university professor. This is not to say that former may not be more valuable to the cause of Christ than the latter. That could easily be, although it does not necessarily follow. God was pleased to use learned Paul more abundantly than his less learned fellow-apostles, and yet Paul was not actuated by false modesty when he described himself as "the least of the apostles" (1 Cor. 15:9).

"One place there is—beneath the burial sod—

Where all mankind are equalized by death;

Another place there is—the fane of God—

Where all are equal who draw living breath."

All Types of Christians

The twelve apostles constituted the nucleus of the New Testament church. With the obvious exception of Judas Iscariot, they were Christians. But let no one think that all of the eleven were cut after one pattern. Contrariwise, there was a striking variety of temperament and personality among them. For a few examples, think of Peter, John and Thomas.

Peter was characterized by a well-nigh uncontrollable impetuosity. When the Master walked on the waves of the Galilean sea, Peter could not refrain from attempting to do likewise (Matth. 14:28). When Jesus announced His approaching death, Peter objected: "Be it far from thee, Lord: this shall not be unto thee" (Matth. 16:22). On the very threshold of heaven, the mount of transfiguration, where silence became mortal, Peter could not restrain his tongue from speaking (Mark 9:5, 6). And when the Lord predicted that all of His disciples would deny Him, Peter vowed violently: "Though I should die with thee, I will not deny thee" (Matth. 26:35). But let no one think of Peter's impetuosity solely as a fault. The Spirit of God could render it a virtue. It took impetuous Peter to confess Jesus to be "the Christ, the Son of the Living God" (Matth. 16:16) and to preach the impassioned Pentecostal sermon of the second chapter of Acts.

How much less forward was John! He was the meditative, mystical type of Christian. He excelled in depth of spiritual insight and in the sweetest of

Christian graces—love. For that reason he came to be known as "the disciple whom Jesus loved." At the last supper he leaned on the Saviour's bosom (John 13:23). He alone of the eleven seems to have followed his Lord all the way to Calvary, and from the cross Jesus commended His mother Mary to John's loving care (John 19:26). Let no one think that his love lapsed when, together with his brother James, he mistakenly suggested that the Lord command fire to come down from heaven and consume the Samaritans who would not receive Him (Luke 9:51-54). Rather that was proof of passionate love for his Lord. Small wonder that John made love the theme of his epistles.

How different again was Thomas! That he was warmly devoted to the Saviour is evident. When Jesus decided to return to Judea, where the Jews had recently threatened to stone Him, Thomas said to his companions: "Let us also go, that we may die with him" (John 11:16). But it can hardly be denied that he had a way of looking on the dark side of things and almost stubbornly refused to do otherwise. When Jesus, referring to His early departure, spoke of going to prepare a place for His disciples and added that they knew where He was going and also knew the way, Thomas, evidently irked, remarked: "Lord, we know not whither thou goest; and how can we know the way?" (John 14:1-5). And when Thomas was told by the other disciples that the risen Lord had appeared to them, he obstinately averred: "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe" (John 20:25).

Surely, Peter, John and Thomas were individuals, and as individuals they differed strikingly. Each of them was a character. And likely the same thing could be said of each of the other disciples. Evidently it took many kinds of believers to make up the nucleus of the New Testament church.

Martha and Mary of Bethany were sisters. Both were believers. Jesus loved both of them (John 11:5). But how their characters differed! During one of the Master's visits at their home Martha was cumbered about much serving. No doubt, she was on her feet

(See "Kuiper," p. 78)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

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

Introduction:

We continue with the prayer of our Lord for His Apostles. (John 17:6-19). In our last lesson we covered three of the seven pleas offered by him in support of his petitions. We shall conclude the prayer for the disciples by finishing the pleas. Add to last month's outline the following:

4. They had a peculiar character.
5. They were being placed in peculiar circumstances.
6. They were being appointed to a peculiarly important work.
7. His self-consecration was in order that they should be consecrated.

The Lesson:

4. They had a peculiar character. "They are not of the world, even as I am not of the world" (vs. 16). This verse was used to show that the apostles were a peculiar class. It also shows that they were possessed of a peculiar character. "The world" here as in our last lesson has the meaning that the word usually has in the N. T. It refers to all mankind in their fallen state. The world "knows not God" (John 17:25). They that are of the world are in error in their thinking of Him. They are ignorant of His true nature. There is "the fashion of this world." All who have not been 'transformed by the renewing of the mind,' are in the mould of this world. "Be not conformed to this world," says Paul. There is "a course of this world," "The broad way that leadeth to destruction." But the apostles were not of this world. They were "of God" and therefore, "they heard the words of God."

The apostles were by no means completely freed from their worldly character, but a set of views, feelings, aims, and desires quite contrary to their former ones had been produced in them by the Holy Spirit. The possession of this character which was the gift of God was a good reason why the Son should ask petitions for His apostles.

5. They were being placed in pecu-

liar circumstances. "While I was in the world, I kept them in thy name." "But now I am no more in the world, I come to thee" (vss. 12, 13). But the disciples were not going to God. They had to remain in the world without Christ's bodily presence. The world that had hated the Master would also hate them for they had a character in common with the Master.

He had kept them all; not one of them was lost. (He will do so with all his sheep. John 10:28-30). There was one lost but he was only among them, not one of them. (There was a sense in which Judas as an apostle was given to our Lord, but it is not the same sense in which the others were given.) How had He kept them? He had been far more to them than He had called on them to leave for Him. He had been their guide, teacher, guardian, had kept them in faith, love and obedience to the Father. How He did bear with their infirmities. He protected them from their own ignorance, unbelief, and perverseness and from all the allurements and terrors of the world. But to leave them was to be peculiarly trying for them. So it is fitting that He should ask the Father to keep them while He was in heaven, through the unseen communication of the Spirit, as He had kept them by His bodily personal intercourse while with them on the earth.

6. They were being appointed to a peculiarly important work. "I am glorified by them" (vs. 10). "Now I am no more in the world." "I come to thee." Plainly speaking Christ is saying that He is about to be glorified in them. They are to be the principal human instrumentality by which His glory among men is advanced. In a measure, they stood in a relation to Him similar to the relation of the Son to the Father. The Father sent His Son to show forth His glory; the Son sends His apostles to show forth His glory, which is the glory of the Father (chap. 20:21). They were sent by Him as He was sent by the Father; sent for the same purpose—to glorify God by proclaiming God's truth. (Acts 26:17, 18; Matt. 10:40; Heb. 2:4).

7. His self-consecration was in order to their consecration.

The last plea urged by our Lord for the bestowal of the blessings which He had requested for the apostles, is contained in these words, "For their sakes I sanctify myself, that they also may be sanctified through the truth." This plea has a peculiar bearing on the petition for consecration, which immediately precedes it (vss. 19, 17). We have already explained that the petition in verse 17 is for the consecration of the disciples that they might have the necessary qualifications and credentials for the task that they were appointed to. What is meant here by our Lord's sanctifying or consecrating Himself? What bearing has it as a plea for the consecration of the apostles? It is better understood when we read, "I sanctify myself" as is given in some of the best Greek translations, "I offer myself to thee as a sacrifice." Sacrifices, when offered, were said to be "hallowed," or sanctified "to the Lord" (Lev. 22:2, 3. Deut. 15:19, 20). Our Lord was just about to complete His sacrifice for the sins of His people, including His apostles. Our Lord's atoning death was necessary in order that the Spirit might come and make it effectual to the salvation of men. The sacrifice of Christ, the giving of the Spirit, the apostolic ministry, the salvation of men are all linked together.

Conclusion:

How remarkably was the prayer answered! When Jesus, delivered by the determinate counsel of God, had died on the cross as a sacrifice, God soon loosed the bands of death. Having "first descended into the lower parts of the earth," and then "ascended far above all heavens," he "received gifts," and bestowed them, consecrated "apostles, and prophets, and evangelists, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: that we all may come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In other words, that the apostles, and all who in all ages shall

believe through their word, may be one as the Father and the Son are one. Why? That the world may believe that thou hast sent me (vs. 21).

Planning the Program

WE are recommending another book for you to use in your concluding program on the American Negro. Books do cost money and your society may not care to invest its offerings in many books. However, this book, *Up From Slavery*, the autobiography of Booker T. Washington, should be in the library of your public school. It is a book that should be read by every American.

The autobiography of Booker T. Washington is most appropriate for concluding a study of the problems of his race, for it was his philosophy, more than any other that guided his race in the struggle upward. This far sighted statesman declared, "Friction between the races will pass away as the black man, by reason of his skill, intelligence, and character can produce something that the white man wants or respects." Roi Ottley writing in *The Evening Bulletin*, Philadelphia, July 5, 1949 on, "Negro America: A Progress Report," comments, "This is an extreme view. But the trend today is to re-evaluate Booker T. Washington's philosophy."

Moreover, it is a story of a life that struggled against odds that would conquer the most of us, but was victorious through faith in the Saviour of men. Though requested to write his story for the public at large he did not shun to mention his sorrow on a certain occasion that there was nothing in the homes of many of the people whom he visited at Christmas time that spoke of the coming of Christ.

The book is excellent as a gift for young people. It should inspire us all to more zealous efforts to make the most of God's gifts to us.

Future Programs

WE wish to thank Mrs. Gaffin for her help in providing material for the missions page. Originally asked for six months, she has kindly carried on long past that period.

Mrs. Gaffin will complete her series of Bible studies, but at her request other arrangements are being made for the program planning in coming months.

L. W. S.

Prayer Answered in Korea

Following are portions of a letter written from Pusan on February 3 by Mr. A. B. Spooner to the Rev. Bruce Hunt. Mr. Spooner is in U. S. Government work in Korea. His wife and family are living in the same house with the Hunts in Wildwood, N. J.

After some preliminary remarks, Mr. Spooner writes:

"If ever there were fervent praying; if ever a group of people were so consistently on their knees in humble, self-effacing prayer—then here in South Korea the Christians still would stand out as zealous and prayer believing. You know their early morning prayers, their weeks and weeks of prayer this summer and fall—what could have stopped so numerous and determined a foe—greater numbers? We have not a fraction of the number they can put into battle. Atomic bombs? No man dares be the first this time to unleash these 'deadlies'! But when the reports came through that there was an epidemic of typhus of plague proportions rampant among the plane-pocked and bomb-blasted positions of the hordes threatening the life of this tiny country, it followed the pattern of the Old Testament God of deliverance. Can God answer prayer? . . . Will God answer prayer? . . . that's more like the question, and its answer seems to depend upon who is asking Him, the kind of prayer he is using. Pusan has been blessed, and her Christians have been spared, now twice. Can that be possibly because her Christians are Bible-believing—the kind of people that a 'prayer-hearing' and 'prayer-answering' God will answer in their distress?"

"Surely, their needs, for relief and assistance, have been answered—far beyond their expectations. Of this, Han Myung Dong is more than anxious that I should understand. Their homes are intact, their property has been held inviolate—both the Bible Institute and the Seminary are still in the hands of O Moksa and Hahn Moksa. The General of the military government of this city is of Christian parents, as well as the political Governor who is an elder in the Choryang Church. They have been blessed with a ministry that was first into the PW camps that hold thousands of North and South Koreans

in this area. Into their area came thousands of northern Christians seeking help and their ministry, attending their churches, their prayer meetings. They sent whole families to Cheju Do with the other refugees, aiming at a representation of orthodoxy in that 'newly born' island of refuge, as hundreds of thousands land there daily . . .

"Now we hear that the Chinese are stopped, not with bullets, but with bacteria of which our forces knew nothing until last week, after they had probed and probed the fairly silent lines, and had held back so long, fearing trickery, that things were almost at a stalemate. Then, too, when we remember that the U.N. forces had discovered a disease-breeding laboratory in P'yang, where rats were being 'loaded' with vermin and bacteria for eventual dissemination—he made a pit, and digged it, and is fallen into the ditch which he hath made' . . . 'The heathen are sunk down into the pit that they made: in the net which they hid is their own foot taken.' Surely, we have a God who listens to humble prayer, to the man who prays with a pure and contrite heart . . . He will listen and He will answer. He (the Lord of Hosts, the God of Jacob), He maketh wars to cease . . . not the United Nations, not the Chinese Reds, not the faint hearted Indians, not the cynics in the Kremlin! Selah.

"This is to recognize your money orders . . . totaling \$400. I shall convert them tomorrow, and hope that the last report has reached you by now. I have, as I said before, solicited nothing from those about me on the *Jacona*, wanting no strings attached to anything given. These who have volunteered have done so freely and have not told me where to put the money. It is in good hands. There is no danger of 'cliques' these days, with all of the Pusan clergy on their knees day and night, and many fasting often for the will of God in their decisions and their prayers. But I would keep to your prayers for a (Christian) hospital here in this area. There are many good nurses available, there are several (Korean) doctors who were in my classes who would be good material, if you only could find an American willing to answer the OPC's call."

Church News

(Continued from p. 68)

morning a new Hammond organ was dedicated in the church.

Philadelphia, Pa.: The Rev. John P. Galbraith was guest preacher for a series of special services at Gethsemane Church March 18-25.

Grove City, Pa.: Improvements to the building of Wayside Church include basement Sunday school rooms, which have been occupied now for several weeks. New hymnbooks—Let Youth Praise Him—have been purchased for the Sunday school, and everyone seems to like them. A new 35mm. projector and screen have been purchased for use at the church. Enterprise Chapel assisted in the purchase. Plans are being made for a series of special services April 18-29, with the Rev. Edward Kellogg as guest preacher. Western Presbyterian is to meet at Wayside April 28.

Harrisville, Pa.: The Rev. Robert L. Atwell, former pastor at Harrisville and Branchton, was guest preacher at New Hope church recently while on tour for Westminster Seminary. A congregational dinner was held April sixth.

Middletown, Pa.: The Rev. Leslie W. Sloat was speaker at the men's meeting of Calvary Church on Monday evening, March 26.

Berkeley, Calif.: Attendance at the services of Covenant Church has increased recently, due in part to the fact a number of men and nurses from Oak Knoll Hospital have been coming. This is the hospital where Chaplain Lynne Wade USN is stationed. On March 4 the Rev. Edwards E. Elliott of First Church, San Francisco, exchanged pulpits with Mr. Graham of Covenant Church. Mr. Harvey Conn of Covenant was taken under care of California Presbytery in February, as a candidate for the ministry. Mr. Paul Schrottenboer, representing Westminster Seminary, recently visited Berkeley and spoke to students of the University of California in Horton Hall. On March 18 at the evening service the choir under the direction of Miss Dorothy Harvey sang the oratorio, The Crucifixion. The congregation joined enthusiastically in singing the hymns.

San Francisco, Calif.: The pastor

of First Church, the Rev. E. E. Elliott, is concluding his second communicants' class since coming to the church last fall. Morning attendance at the church is about 75. The Machen League has been divided into three groups, High School, College, and adult. The church has secured an excellent used pump organ, which is being installed in the auditorium.

Bend, Oreg.: Recently the Fidelis Fellowship of Westminster (young mother's group) held a Guest Meeting, with the mothers of Sunday school children as visitors. The superintendent of each Sunday school department gave a talk, telling of programs and aims for the children. Then the mothers introduced themselves and told how they happened to send their children to the school. A two-period Bible study is being conducted every other Monday evening, with the first period devoted to Daniel and the second period to a survey of the Old Testament.

Gresham, Wis.: On Easter Sunday evening the choir of Old Stockbridge church sang portions from two previously rendered cantatas, and appropriate hymns. Communion was observed at the morning service, and several new members were received into the church.

Portland, Oreg.: On Sunday evening, February 25, representatives from the Portland Christian School were in charge of the service at First church. Excellent music was rendered by the High school chorus. The cause of the school and of Christian education were presented. In April the pastor has been teaching a special training class for new Sunday school teachers.

Los Angeles, Calif.: Eleven persons were received into Communicant membership of Beverly Church on March 18. Six young men, communicant members of the church, have been called into the Army. Each was presented with a beautifully bound New Testament by the church. Two young men in the church have expressed their desire to become candidates for the ministry.

Waterloo, Iowa: Recent improvements to the building of First Church include partitions which provide for five Sunday school classrooms and a kitchen, also book shelves for the library and a bookcase for the pastor's study. The Church has also purchased a wire-recorder.

Men's League Meeting at Wilmington

ON Friday evening, March 2, the Men's League and Elders' Association of Philadelphia Presbytery held a combined dinner meeting at the Eastlake Orthodox Presbyterian Church in Wilmington, Del. Seventy-one men from eleven churches were present for the occasion. Special music was rendered by the men's quartet of Eastlake Church.

The address of the evening was by Elder Wilfred Moses of Immanuel Church of West Collingswood. Mr. Moses spoke on The Christian and the World About Him. In the course of his remarks he commented on such matters as the Federal Council, the International Council, the Catholic Church and its growing influence in labor affairs, and the problems which a Christian worker faces in daily contacts with men in the shops.

Philadelphia Presbytery Adopts Overtures

THE Presbytery of Philadelphia at its spring meeting on March 19 in Philadelphia adopted two overtures to be submitted to the General Assembly, received a candidate under care for the ministry, licensed another candidate, and was informed that a complaint against certain of its actions would be filed with the Assembly.

The first overture adopted called for the Assembly to divide the Presbytery, and to join the churches west of Tyrone, Pa., to the Presbytery of Ohio, which would be renamed the Presbytery of Ohio and Western Pennsylvania. There was little discussion of this proposal, which has been offered before. The churches in the Pittsburgh area feel quite separated from those in Eastern Pennsylvania. Also the Presbytery of Ohio is very small at present.

The second overture related to the International Council. It reads: Whereas the Constitution of the International Council of Christian Churches provides that official approval and acceptance of the preamble and doctrinal statement of the Constitution shall be a condition of membership in the Council, and whereas the preamble of the Constitution commits the Council to "the proclamation and defense of the gospel," and "the maintenance of a pure

testimony to the great doctrines of the Protestant Reformation," and whereas the Council includes in its membership non-Reformed bodies with which the Orthodox Presbyterian Church cannot cooperate in such matters, be it therefore resolved that this General Assembly declare that the Orthodox Presbyterian Church is not a member of the International Council of Christian Churches.

This overture occasioned lengthy discussion. Much of the argument, pro and con, has already appeared in articles recently published in *THE PRESBYTERIAN GUARDIAN*. The Orthodox Presbyterian Church is in the position of being accepted as a member of the Council, without having officially approved and accepted the Preamble and Doctrinal Statement of the Council's Constitution. This is due to the fact that at the time the Church's application was made, it was indicated that the Church was proposing certain amendments to the Constitution. But the Council's membership committee accepted the Church, on that basis, without its carrying out the requirements of the Constitution. Now the Church to be a member in good standing must officially approve and accept the Preamble and Doctrinal Statement, for this is a requirement of membership. Considerable opposition to the overture in Presbytery was voiced on the floor of Presbytery.

Mr. George Y. Uomoto, a graduate student at Westminster, was examined and taken under care as a candidate for the ministry. Mr. Robley Johnston, already under care, was examined and licensed to preach the gospel. He has been called to First Church of Cincinnati.

In another action Presbytery gave its authorization for the Rev. Eugene Bradford to accept a call to the First Christian Reformed Church of Flint, Michigan, effective May 15, and appointed Dr. C. VanTil as Moderator of the Session of Calvary Church in Glenside, when the church became vacant.

At the request of the Rev. William C. Goodrow, concurred in by the congregation of Grace Church, Middletown, Del., the pastoral relationship existing between him and the church was dissolved, as of April 1.

The Rev. John P. Clelland filed a complaint against the Presbytery for its action in the matter of Dr. L. Craig Long's application to be received as a

minister of the church. Presbytery in January acted to inform Dr. Long of certain errors it judged to have been committed in connection with his divorce and subsequent remarriage, and stated that since these errors were committed when he was a member of the Associate Presbyterian Church, acknowledgement of them should be made to that body, and until such acknowledgement was made, Presbytery could not further consider his application. Against this procedure Mr. Clelland complains.

Presbytery also voted to give full support to Licentiate Marten Woudstra in his effort to petition Congress to admit him to this country as a permanent resident. Mr. Woudstra is a native of Holland, in this country under a student permit. He has received several calls to the pastorate here, but because of certain immigration requirements cannot accept them.

Reformed Ministerial Institute at Westminster

FINAL plans for the holding of the third annual Reformed Ministerial Institute at Westminster Theological Seminary from May 15 through 18, have been announced by the Alumni Association of the Seminary, under whose auspices the Institute is conducted.

The Institute will be in session for four full days. Each morning there will be three hours of lectures by theological professors on subjects intended to give instruction both as to the content of Scripture and as to the methods of learning that content. Each evening there will be a forum discussion of subjects bearing directly upon the work of the church and ministers. Afternoons are kept free for study in connection with the classes. The morning classes are to be an Exegetical Study of the Immanuel Prophecy in Isaiah 7:14-16, by the Rev. Prof. Edward J. Young, Ph.D.; The Defense of the Faith: Traditional and Current, by the Rev. Prof. C. Van Til, Ph.D.; and an Exegetical and Analytical Study of the Epistle of Jude, by the Rev. Prof. John H. Skilton, M.A. The faculty are all members of the faculty of Westminster Seminary. The classes will be from 9:00 A. M. to noon.

The evening discussions will be on (1) the Nevius Plan of missions which

has been used so successfully in Korea; (2) the sphere and merits of councils of churches; (3) recorded sermons played to the class; and (4) methods used by various denominations for the calling of pastors.

The entire charge for the Institute, including tuition, meals, and lodging, is only \$14.00. The Alumni Association believes that the Institute will be of such value in the work of pastors that sessions would be well warranted in sending to the Institute pastors who might be prevented from attending for financial reasons in spite of the modest cost. To register or to obtain further information write to the Rev. John P. Galbraith, 728 Schaff Bldg., 15th and Race Sts., Philadelphia 2, Pa. Registration should be accompanied by the payment of \$3.00 registration fee. Balance will be due upon arrival at the Institute.

Westminster Commencement Activities Planned

THE Commencement Exercises for this year's graduates of Westminster Theological Seminary, Philadelphia, will be held at the Seminary on Wednesday, May 9, at 3 o'clock in the afternoon. The address for the occasion will be given by Dr. William E. Welmers, Ph.D., Visiting Assistant Professor of Linguistics at Cornell University. Dr. Welmers is a minister of the Orthodox Presbyterian Church, and an alumnus of the Seminary in the class of 1939. He has spent several years in Africa, assisting mission stations in the matter of language. The public is cordially invited to attend these exercises, at which it is expected, seven degrees of B.D. and a like number of degrees of Th.M. will be awarded.

Other events associated with the Commencement include the Baccalaureate Service, on Sunday afternoon, May 6, at 3.30, at which time Professor R. B. Kuiper will preach, also the banquet of the Alumni Association on Tuesday evening at 6.30 p.m. in the Emlen Arms, and the luncheon of the Women's Auxiliary of the Seminary, on Wednesday at 12.30 p.m.

Applications for admission to Westminster for the next academic year are already being received. In the early part of April the number of students already admitted for next year was nineteen, with other applications being processed.

A drive is currently being carried on to secure additional funds for the operation of the Seminary. On April 10 the Rev. Robert S. Marsden reported that the drive, which seeks \$40,000 before May 10, was well under way. It started April 1. Any persons wishing to assist in the work of the Seminary are urged to send their contributions to Westminster Theological Seminary, Philadelphia 18, Penna.

Moore Welcomed to Westminster Church

THE Rev. James E. Moore was welcomed to Westminster Orthodox Presbyterian Church of Los Angeles at a reception held at the church on Friday evening, February 23. A full report of the happy gathering appeared in the *Covenant Monthly*, mimeographed bulletin of the Covenant Church of Berkeley, California.

Neighboring ministers, and elders joined in extending greetings to Mr. Moore and his family. Among them were the Rev. Newton A. Kapp, a classmate of Mr. Moore's at Westminster Seminary and missionary to Nigeria for many years under the Sudan Interior Mission, the Rev. Dwight Poundstone, the Rev. H. Wilson Albright, Chaplain Lynne Wade, who was a roommate of Mr. Moore at Westminster Seminary, and Elders Robert Sander, Russell Malcor, and Paul Lovik. Following the reception, refreshments were served by the ladies of Westminster Church.

Since graduation from Westminster Seminary in 1933, Mr. Moore has been a minister in the Southern Presbyterian Church. He was a chaplain in the Army in World War II.

ICCC Announces Conference in South America

ANNOUNCEMENT has been made of the Pan-American Evangelical Conference, to be held July 16-24 in Sao Paulo, Brazil, in cooperation with the International Council of Christian Churches. The purpose of the Conference is stated as being to bring together evangelicals for a common fellowship in the defense and proclamation of the faith, to evangelize Latin America, to keep mission doors open, to further the

20th Century Reformation, to help save National churches from modernism and compromise, to keep South America out of the ecumenical apostasy, to strengthen the ties between North and South America, to encourage increased missionary giving and support from North American Churches to South America.

Tracts in Italian

THE Rev. Mariano DiGangi, an alumnus of Westminster Seminary, now resident in Canada, has informed us that he is currently publishing miscellaneous items of evangelical Reformed literature in Italian, and that they may be had for distribution to Italians without cost. Available are a brief summary of Luther's "Liberty of the Christian Man," a four page tract on "Our Evangelical Faith," and a translation of the Shorter Catechism. Inquiries may be addressed to the Rev. Mariano DiGangi, 7098 Fabre St., Montreal, P. Q., Canada.

Gives Reasons for Leaving U.S.A. Church

MR. David H. Henry, who has been all his life a member of the First Presbyterian (U. S. A.) Church of Kittanning, Penna., has withdrawn from that church and united with Covenant Orthodox Presbyterian Church of Pittsburgh, Penna.

In a letter to the session of the Kittanning Church, Mr. Henry stated the reasons which led to his action. He wrote:

"I hereby formally request you take my name from the membership roll of the First Presbyterian Church of Kittanning. This has been a difficult decision for me to make, after having spent my entire life to date in this church. Yet, after much prayer and research, it has become clear that this step is God's will for me.

"Very briefly I shall state just two of the reasons which have compelled me to make such a drastic request.

"First, I do not believe that the gospel of salvation by the grace of God through faith in the blood of Christ is being preached from the pulpit or generally taught in the Sunday school of the local church. This doctrine is the central message of Christ and His

Church; therefore, a church that does not proclaim this message is not a true church of Jesus Christ and is not worthy of support. The idea that seems to prevail in the local church is that one can be saved by joining the church and being good. I cannot in good conscience before God support any teaching that encourages men to nurture the vicious idea that salvation from sin is by good works, a belief so utterly contrary to the true gospel of Jesus Christ.

"Second, it has been increasingly clear to me that the denomination of which the local church is a part, has, in its corporate witness, departed from the Bible as God's infallible Word, and from the doctrine of salvation contained in that Word. Some 1293 Presbyterian ministers have signed a statement declaring that they do not believe it essential for ministers to believe in:

1. The bodily resurrection of Christ
2. The Substitutionary Atonement of Christ
3. The virgin birth of Christ
4. The miracles of Christ
5. The full inspiration of the Scriptures.

"One of the signers of this document is now in charge of the educational program of the Presbyterian Church in the U. S. A. Nothing has been done to discipline these ministers who have so violated their ordination vows. Yet, on the other hand, faithful ministers of the Word who would not support modernism have been expelled from the church. Theoretically, the Presbyterian Church in the U. S. A. still has a Confession of Faith and Catechisms. But in practice there is an ever-increasing departure from the Bible and the Reformed Faith. This is manifested in its printed matter, in its use of mission funds to support those who deny the Truth, in the modernistic teachings of the seminaries, in accepting into its ministry men who deny the substitutionary atonement, and in its association with the late Federal Council of Churches.

"I stand ready and anxious to help any who may want to know the Way of eternal life through Jesus Christ our Lord. I pray that others may become aware of what is going on and be led to bear witness with me to the true gospel.

Respectfully yours,

DAVID H. HENRY"

The Presbyterian Guardian

Betzold

(Continued from p. 69)

Eight hours and 18.6 miles later, a long, wailing railroad whistle welcomed us to the little mining town of Kosongni where, after snatching a few hours rest, we boarded an open train for the trip to Hungnam. Thirty-six cold-and-misery-ridden hours in such a conveyance coming on top of the grueling foot march convinces one of the great powers of survival inherent in the human being.

Our unit was welcomed to the Hungnam perimeter: "Where did you come from? We never expected to see you again." After these hearty greetings we engaged in setting up zones of defense prior to our departure, courtesy of the United States Navy. It was only at this point that the gravity of our previous situation began to be borne in upon us. We discovered that at Pung-san we had been but eighteen miles east, and about twenty-five miles north, of one of the major Chinese thrusts in the area of the Changjin reservoir. Although other divisional units suffered grievously at the hands of the foe, ours lost no one to enemy action.

It seemed particularly fitting that recognition of God's gracious deliverance of our regiment should be rendered. At a Christmas service held after the evacuation, officers and men were reminded that military planning, a ring of steel thrown up by hundreds of guns and airplanes, and the magnificent performance of the Navy, were not enough to retrieve a military disaster. It was to that something else, which is basic to all other considerations, that these men were pointed. Most pertinent were the words of David: "If it had not been the Lord who was on our side . . . when men rose up against us . . . then they had swallowed us up quick when their wrath was kindled against us . . . Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped" (Psalm 124).

A New Beginning in South Korea

With the start of "an entirely new war" the task of rehabilitation in South Korea has assumed much more gigantic proportions than those in view last fall. A new wave of military destruction has swept down from the 38th

parallel. A vast sea of humanity has engulfed the southernmost reaches of the Korean peninsula for, in addition to the unnumbered multitudes of South Koreans on the march to refuge, UN forces evacuated scores of thousands of Christians and other anti-Communist citizens from North Korea.

One day on the central front where my unit was operating I gained an intimate glimpse of the refugee problem. At a company roadblock which was designed to deny the enemy access to the south, approximately ten thousand men, women and children had gathered. Normally these people would have been shunted around the town our unit was holding, because of the very real fear of communist infiltrators in such a mob. Then again, it is a favorite trick of the Red foe to drive a horde of hapless civilians before him to screen his movements.

But the refugee situation at this one block had gotten out of hand. There were not enough soldiers present to drive these people on to the circuitous route. With consummate patience they were waiting for the Americans to succor them. Such succor seemed most fitting and urgent because not too many miles to their rear, angry billows of smoke backgrounded an air strike of US planes against an enemy town. When it became apparent that the military situation might prevent us from permitting these people to continue to the south, restlessness began to boil in the crowd. However, a bold effort was made to get the refugees through the lines before day ended.

The only way to safety led through a narrow opening in the bands of barbed wire which encircled the town. When ten thousand people, mostly women, children and old men—minus the young men who had been drafted or who had fled to the hills—tried to push through this hole, the result was a seething maelstrom of people, oxen, and bundles of valuables. In company with other soldiers I tried to speed these pitiful human beings on their way. I tried to back the bulls out of the wire, disentangle the women from the barbs, rescue precious cargo and more precious children from being trampled underfoot in the mud.

For several years I have observed the Korean, both in calm and in stress. I have noticed the passivity with which he generally views life with its joys and tragedies. I have been inclined to de-

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scribe him as being beyond the normal human responses in the face of emergencies. But my viewpoint rapidly changed this day at the barbed wire.

I saw unmasked terror in the eyes of this otherwise stolid Oriental. This fear was floating in welling tears, or borne abroad in the continued wails of straying children and bereft parents. This stream of human misery rolled along far into the night, one of many streams which on many nights of Red-imposed torment ebbed and flowed in Korea.

Conclusion

In retrospect I am convinced that communism, as was Caesarism, Napoleonism and Hitlerism, is doomed. Any system which builds on the shreds of human misery must fail. The wide-eyed terror of the children and the discordant cries of their elders is the death-knell of authoritarianism.

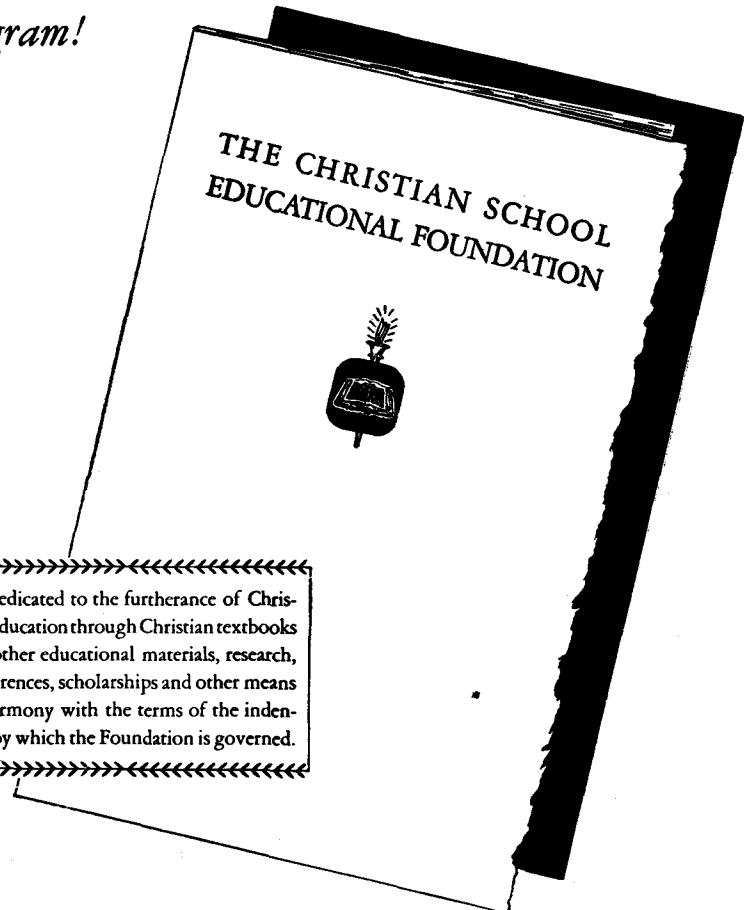
The commanding general of the Eighth United States Army in Korea has put the picture in proper focus for his troops: "The real issues are whether the power of western civilization, as God has permitted it to flower in our own beloved lands, shall defy and defeat Communism; whether the rule of men who shoot their prisoners, enslave their citizens, and deride the dignity of man, shall displace the rule of those to whom the individual and his individual rights are sacred; whether we are to survive with God's hand to guide and lead us, or to perish in the dead existence of a Godless world."

In the eyes of this observer the moral right of UN forces to be in South Korea is unquestionable. There seems to be little reasonable doubt of the moral right of those forces to have pursued the foe into North Korea. If it is wrong to keep one's international obligations, then we must get out of Korea. If it is wrong to rescue those who are perishing in the Red prairie fire, then we must get out of Korea. If it is wrong to wield the sword of righteousness against the forces of darkness, then we must get out of Korea. If it is wrong to defend the cause of truth against the minions of error, then we must get out of Korea.

(Continued from p. 71)

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all day long. Hardly was one meal finished, and the dishes washed, when she began to prepare the next repast. But all the time Mary sat at Jesus' feet, listening to His words. When Martha complained that her sister was letting her do all the work, Jesus said: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her" (Luke 10:38-42). With these words Jesus admonished Martha, but He did it mildly. Without condemning her work, He told her to put first things first. As a matter of fact, the serving which she did was necessary too.

In the twelfth chapter of his first epistle to the Corinthians Paul describes the church as the body of Christ. Two matters are stressed: the unity of the body and the diversity of its members. Says the apostle: "If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary" (vss. 17-22).

There is room in the Christian church only for true believers. But it takes all kinds of true believers to make a church. To name but a few, there is need of quiet members and talkative members, meditative members and bustling members, conservative members and progressive members, timid members and courageous members, members with five talents and members with one talent, sanguine members and phlegmatic members, constructive critics and enthusiastic promoters, leaders and helpers. And each must learn to esteem others better than himself (Phil. 2:3).

As the beauty of the human body is brought out by the variety of its parts, so the glory of the body of Christ appears in the diversity of its members.

Presbyterian Merger

SPECIAL committees of the Presbyterian Church in the U. S. (Southern) and the Associate Reformed Presbyterian Church have announced unanimous agreement on a plan of union to be submitted to the governing bodies of both denominations in June. The proposed plan sets the Westminster Confession of Faith and Catechisms as the doctrinal standards. The plan also calls for continued support of Erskine College, Due West, S. C., by the united church. The college is now supported by the Associate Church. Support in the amount of \$50,000 per year would be extended for ten years, during which time alumni of the college would develop a continuing plan of support.

Split in Irish Presbyterian Church

ASERIES of reports appearing in Religious News Service runs as follows:

March 12—Presbyterian officials in Ballymena, North Ireland, say their church is losing members because of the influence of revivalist sects. . . . At Crossgar, County Down, the Rev. Ian K. Paisley, a young Belfast Evangelist, was forbidden the use of a Presbyterian lecture hall.

March 13—A group of Presbyterians in Crossgar, County Down have seceded from the Presbyterian Church of Ireland and formed a new denomination because the presbytery denied the use of their church hall to a visiting evangelist. . . . Five of the seven Crossgar Presbyterian elders have joined the new church. . . . The five seceding elders alleged that the real cause of trouble in the Presbyterian Church in Ireland was the teaching at the denomination's college in Belfast. "Some professors," they stated, "have reduced the Scriptures to the level of mere human writing, and have placed Protestant doctrine on a level with Roman Catholic Mass."

March 16—Presbyterians in Belfast were reported concerned by the action of five elders of the Lissara congregation at Crossgar, County Down, in seceding from the Presbyterian Church in Ireland and setting up "the first congregation of the Free Presbyterian Church of Ulster." According to the seceding elders, other congregations of the Free Church are being formed in

various parts of Northern Ireland.

March 22—Visitors from all parts of Northern Ireland poured into the little village of Crossgar, County Down, for services marking the constitution of the first congregation of the newly formed Free Presbyterian Church of Ulster. . . . Conducting the service was the Rev. Ian K. Paisley, who is expected to become Moderator of the Free Church synod when other congregations are formed.

Note—These reports contain no information as to the relationship of this new movement to the Irish Evangelical Church. That church was formed in 1927 after charges against the teaching of a professor in the Belfast College were carried to the Assembly and dismissed, while those who pressed the charges were subjected to discipline. Mr. Paisley was until recently pastor of the Ravenhill Evangelical Church in Belfast.

C. R. Church Grows

DURING the past year 26 new congregations were started by the Christian Reformed Church, according to its 1951 yearbook. There are now 367 congregations, and the membership is set at 154,950. Membership in the Grand Rapids area is over 33,000.

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C. I. M. to Withdraw from China

THE China Inland Mission is closing its work in China, but is considering opening activities in other far-eastern areas.

This is the announcement of the Director's Conference held in Australia in February. Evacuation of China is a simple necessity. The presence of American Christians is an embarrassment and sometimes a positive danger to Chinese Christians, under the present Communist regime. The situation is not expected to change in the near future, hence a return of missionaries to China is not expected for some time. In order to keep its force of workers engaged in a unified effort, however, consideration is being given to opening mission work in other areas of the far-east where Chinese people are to be found. Such countries might be Thailand, Malaya, the Philippines, and Japan.

Persecution of American Christians Continues in China

REPORTS continue to come of the persecution of Christian missionaries in China. Dr. Stewart Allen, missionary of the United Church of Canada and director of the Canadian Mission Hospital in Chungking, was arrested and fined on charges of selling goods without paying a government tax. A pro-communist minority of native Chinese church workers executed a "coup" at which they gained control of the Lutheran Church in China, deposed its present officers, changed the church's name and its constitution. The director of the Palmage College and Union Hospital in Changchow, Henry A. Poppen, Reformed Church in America missionary, was expelled. Dr. Frank Cartwright of the Methodist Board of Foreign Missions reports that many native Christian workers in China have been executed and others imprisoned.

Koreans Say Thank You

TWENTY thousand South Korean refugees attended a meeting in Pusan recently at which it was voted to send a message of thanks to American

churches and relief agencies for relief help. The message said in part, "We have been thankful for your sending us necessary relief goods such as food, clothing and medicines, despite the difficulties of transportation in this war. If it were not for your helping us spiritually and materially thousands more Korean refugees would have died from cold and starvation this winter." The message was drafted in the name of six million South Korean refugees within the United Nations perimeter.

Meanwhile, it was reported that nearly 500 pastors, Protestant and Catholic, had vanished from North Korea during the Communist control. Doubt was expressed whether they were still alive. According to the report, pastors were first asked to sign pledges that they would support the North Korean government. Then they were told they could have only one service. Then children were told not to attend Sunday school. The system of giving out food, and providing jobs, also was used to exert pressure against the Christians.

Supreme Court to Rule On Bible Reading

THE Supreme Court of the United States has agreed to review rulings of New Jersey courts which declared constitutional a state law requiring Bible reading in public schools.

The 47-year-old law requires that at least five verses of the Old Testament shall be read without comment, in public schools each day, and permits, but does not require, the use of the Lord's Prayer.

In answer to an action against the law by two members of the United Secularists, New Jersey courts ruled

that the readings were not sectarian, and therefore did not violate the Constitution of the United States.

TV Channels for Educators

THE Federal Communications Commission has reserved 209 channels for the use of non-commercial educational stations, in patterning future TV development. Such channels will be available to church affiliated colleges and universities on the same basis as state schools. Some of the channels will be in a new ultra-high-frequency range.

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