

**November 15, 1957**

**Vol. 26, No. 10**

*The Presbyterian*  
**G U A R D I A N**

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## Meditation

### The Lax Church

*"... thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. . . ." — REVELATION 2:20.*

If ever there was a wicked woman in Israel, it was in the days of Ahab king of Israel. His wife Jezebel was a pagan, devoted to the worship of Baal. Not only did she coddle the priests of her god, feeding them at her table; but she did her best to wipe out the prophets of the Lord. Her ambition was to implant her religion in her adopted country. And recognizing in the faith of Israel a rival with which her convictions could never come to terms, she did her best to exterminate it by force.

The religion of Jezebel was abhorrent not only because it was the worship of a false god, but because it was so debauched in its idea of worship. It tried not only to make virtues out of vices, but even took the vilest lewd crimes and made them into acts of religious worship. It scoured the cesspools of human vice and thought to make the filth it gathered into an offering of sweet odor to God. It was rebellion at its flagrant worst. And as a rabid and fanatical champion of such a cause, Jezebel becomes a symbol of the advocates of vile religion.

It comes as a shock to find in the church of Thyatira someone of the spirit of Jezebel. And she seems to have been there unchallenged, plying her trade unhindered. "You *permit* the woman Jezebel," is the charge against this church.

This condition is especially startling, in view of all that is said in her favor. She is a church commended for love, faith, good works, perseverance. And her last works are more than her first.

But it was a church that had not grown up enough to see her duty clearly in the matter of discipline. Churches are prone to be lax in this

matter. They seem reluctant to clean house. In the hope that conditions will cure themselves, they will carry longsuffering and patience to criminal lengths. This is the more likely, if the offenders are commonly respected, or have been in the church a long time, or happen to have a fat purse. Saints may sigh about offences in the house of God. They may lament out loud in private. But they will not soon press for removal of the evil, in any practical way. Apparently they will even live with "the woman Jezebel" without throwing her out!

This is the secret of the Devil's success in churches. Clothed in lambs wool of purest white he will stand in the pulpit and hold forth his wares. Instead of casting him out as a devil, the church at first registers shock. She may go on to talk about it with raised eyebrows for a time. She may scuff her feet a little and raise a bit of dust. But she will not easily stamp the evil out. She does not like trouble, as the saying goes. In the mean time, her senses grow dull. She learns to "adjust." In the course of time she may become "conditioned."

But Christ is of another temper. His eyes are as flames of fire and his feet as burnished brass. He is the God of wrath and judgment. And Jezebels do not deceive him: he tries the hearts. He will allow time for repentance. But the time of patience will end, and Jezebel and her foolish adherents will be thrown into a bed. But it will not be a bed of lustful pleasure. This will be a bed of "great tribulation." Just as Jehu would not fall for the painted-on charms of the harlot queen, but had her thrown out of the palace window and trod under foot, so our Lord will stamp out the evil in his Kingdom. He will not be carried away with the wiles of the devil.

And his faithful people will join in the judgment. Those that keep his word, and are not carried away with satanic promises of wonderful secrets, shall reign with him. And they shall smash paganism to shivers. And they shall shine in glory as the morning star.

HENRY P. TAVARES

### Benevolence Treasurer

THE Rev. Lester R. Bachman, whose address is simply Kirkwood, Pa., is now Treasurer of the Committee on General Benevolences of the Orthodox Presbyterian Church. Contributions for this Committee should be forwarded to him.

### Pastoral Changes

#### Bridgewater, S. D.:

Trinity Orthodox Presbyterian Church has issued a call to the Rev. Abe Edigar, formerly pastor of an Independent Church in Formoso, Kansas. Mr. Edigar has been received by the Presbytery, and appointed supply of the Church, pending completion of a single educational requirement.

#### Fort Lauderdale, Fla.:

The Rev. Henry P. Tavares was installed as pastor of the Fort Lauderdale Church on Wednesday evening, October 9. Taking part in the service were the Rev. John P. Clelland of Valdosta, Ga., the Rev. Robert Lucas of Hialeah, the Rev. Arthur Froehlich of Maitland, and Christian Reformed Church ministers Marvin C. Baarman and Theodore Verseput. On October 18th the congregation gave an official welcoming party for Tavares family.

#### Waterloo, Iowa:

Licentiate George E. Haney was ordained to the gospel ministry and installed as pastor of First Church in a service conducted by the Presbytery of Wisconsin on Tuesday evening, November 5. Participating in the service were the Rev. Robert K. Churchill of Cedar Grove, Wisconsin, the Rev. George Marston and the Rev. Lawrence Eyres, and the Rev. Ralph Clough of Bridgeton, N. J. Mr. Haney graduated from Westminster Seminary in May of this year. He succeeds the Rev. Oscar Holkeboer, who was pastor of the church from 1947 until his death in December of last year.

### Camden County Christian School

THE CHRISTIAN DAY SCHOOL of Camden County has 177 pupils enrolled this year, in grades 1-8. The children come from 120 families, which represent membership in 40 churches in the area.

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The Presbyterian Guardian is published monthly, except August, by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

# The Church and Missions

By BRUCE F. HUNT

*The Rev. Bruce F. Hunt is the son of missionary parents, and has himself been in missionary work, chiefly in Korea, since 1928. During the war with Japan he was for a time imprisoned, but was released and returned to America. He has served the Orthodox Presbyterian Church since 1936, and has been on the faculty, and vice president, of Korea Theological Seminary in Pusan.*

*Now on furlough, Mr. Hunt delivered the address at the opening exercises of Westminster Theological Seminary in Philadelphia, September 18. We are glad to be able to bring our readers the text of his address, which will be published in two parts. After a brief introduction, Mr. Hunt spoke as follows:*

**M**Y SUBJECT TODAY is "The Church and Missions." I wish to develop this subject under three propositions: 1. *The Work* of the Church is missions. 2. Missions is the work of *the Church*. 3. The work of missions is *the Church*.

## THE WORK of the Church is Missions

The first proposition which I would like to have you consider is that *The Work* of the Church is missions. That is, the work of the Church is not primarily self-preservation, the perfection of organization and equipment, the improvement of the membership, or several other firsts that people might propose.

What has been called the Great Commission, the task of evangelizing the world, was given to the *church* and thus became its *great* work. When the risen Lord, having been given all authority in heaven and on earth, spoke the words of Matthew 28:19 and 20 to the eleven disciples he did not address them as some separate little group, but as a part of the Church He was establishing, and therefore the work given to them is a work commit-

ted to the whole Christian Church, considered both as a unit and as the individual members which compose it.

No member of the true Church, or congregation of Christians, can rightly say, "I don't want to make disciples", "I don't want to be a witness", "I have no ability along that line", "I have a personal dislike for that kind of thing and so won't do it". Missions is the great reason for the church's existence, its great work.

We are perhaps indulging in speculation about the "secret counsel of God" when we say that the reason the early Church in Jerusalem was persecuted was because, having received the Holy Spirit, it had not gone to make disciples of all nations, and God had to drive it to the task by persecution, but we leave the realm of speculation for the clear statement of God's Word when we say, "there arose on that day a great persecution against *the church* and they were all scattered abroad"—and "*they that were scattered abroad* (i.e. the individuals who are also called the persecuted Church) went about preaching the Word". Collectively and individually *the church* was finally obeying the Great Commission.

Our Lord said "Every one therefore who shall confess me before men, him will I confess before my Father who is in Heaven" (Matt. 10:32), Jesus ordained every one of us collectively and individually to bear fruit, to make confession, to be witnesses. Confession is an essential part of the experience of salvation—"For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation", (Rom. 10:10). Paul declared "Woe is me if I preach not the Gospel" (1 Cor. 9:16). When our Lord was asked to rebuke the children who were shouting Hosannas, and proclaiming him to be the Son of David, the one coming in the name of the Lord, He said "If these shall hold their peace, the stones will cry out" (Luke 19:40).

This work of Missions which has

been committed to the church, to me means the carrying out of Matthew 28:19 and 20: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," or Acts 1:8: "ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth". We have heard these words so often that it would hardly seem worth while repeating them especially before a group of men who have dedicated themselves to the task of preparing for preaching the Gospel, the evangel. But it is because I am constantly running across people among regular church members and even ministers and elders who do not believe in missions in its broadest sense that I am saying today *THE WORK OF THE CHURCH IS MISSIONS*.

There are churches which do not reach out to their own community; they are a closed corporation, a social club with a limited membership. They not only do not go out but dislike and are afraid to go out. They have an actual distaste for missions, home or foreign, and not only begrudge time given to the consideration of missions but actually ask that the subject not be brought up, and that missionary speakers be forbidden. This may be a rather extreme position, but it is by no means as rare as one might suppose.

Then there are those who though they would not say they were against missions conceive of the work of the church as merely shepherding the elect; looking up and calling on those who are already church members; studying, defending, preserving the gospel pure; and teaching it to the elect and their covenant children. If they have put their money into Christian schools and into building up their local church they feel they have done all that is required of them.

As theological students and later as pastors and even as missionaries on the field you may find yourself studying, not because you need to, for the sake of making the truth clear and plain, but as an escape, an excuse from going out and witnessing. What Bacon said of studying in general, that too much study is sloth, is sometimes true of the theological student, and often true of the pastor and missionary.

I sometimes wonder if it is because

the church has not realized that missions is its great task, but in such a classic as Hodge's *Presbyterian Church Polity* very little is said about what is essentially missions. When one looks under the subject of missions, about all he can find is regulations referring to the filling of vacant charges or the care of Christians who have moved far from organized churches, but the missionary seeking to evangelize the lost finds few regulations in that book to guide him.

I trust that at this Seminary you will get a fuller grasp and a greater zeal for the Reformed faith. I am a Calvinist by conviction and experience. I believe that the Calvinistic theology gives one the truest motive for missions. I believe the Reformed Faith is needed today as never before, but it quite disturbed me a few years ago when a minister who has since left our communion said to me in effect "Calvinism is for the intelligentsia so we should concentrate our efforts as a church on the intelligentsia". If our Calvinism cannot be made plain to the smallest child or the most ignorant Hottentot, if we cannot carry it to the masses on the street corner there is something wrong with it; I would say it was not true Calvinism. I pray that the Reformed Faith which you learn here may be for you and for those to whom you go in the future, a reforming faith.

We may have the light which we study, defend and preserve, but our Lord said "Neither do men light a lamp, and put it under a bushel, but on a stand" (Mt. 5:15). And how sharp was his criticism of the steward who came saying "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter and I was afraid, and went away and hid the talent in the earth, lo thou hast thine own" (Mt. 25:24, 25).

When it was told our Lord "All are seeking thee," he said to his disciples "Let us go elsewhere into the next towns, that I may preach there, also, for to this end came I forth" (Mk. 1:37, 38). In John 17:18 our Lord says to the Father "As thou hast sent me into the world, even so have I also sent them into the world".

When the disciples met the risen Lord and were full of questions about the time of the Kingdom the Lord told them it was not for them to know

the times or the seasons, but they were to be witnesses to the uttermost parts of the earth.

When the disciples stood seemingly dazed and bewildered at the sight of the ascending Christ, the angel asked them, "why stand ye here?"

It might be said that the Orthodox Presbyterian Church owed its very existence to the belief that the work of the Church is Missions. For when Christians within the old church found they were hindered and frustrated in seeking to proclaim the Gospel of salvation to the ends of the earth, and discovered that they were being made to support missions which were indeed no true missions, they found that relationship incompatible with their Christian Faith and were compelled to break away.

The great work of the Church is Missions, in other words the work of the church collectively and of its mem-

bers severally is to "Go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." It is for Christians to be "witnesses unto the uttermost parts of the earth" (Acts 1:8) and it is through missions, through fruit bearing that the church glorifies God, "Herein is my Father glorified that ye bear much fruit"—it is God's intent that His manifold wisdom should be *made known* through the church (Eph. 3:10).

### Missions is the Work OF THE CHURCH

The second proposition which I wish to present for your consideration is that Missions is the Work OF THE CHURCH, as a whole and of the several members as part of the whole.

(See "Hunt", p. 157)

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## PRESBYTERIAN LIFE and Hell

By HENRY W. CORAY

IN THE SEPTEMBER 7, 1957 issue of *Presbyterian Life*, which magazine is published by the authority of the General Assembly of the Presbyterian Church, U.S.A., there appears an article titled "What's Happened to Hell?" The writer is the Rev. Harold Blake Walker, pastor of the First Presbyterian Church of Evanston, Illinois.

Mr. Walker makes it perfectly clear that he does not believe what our Lord taught, for example, in Matthew 25:46 when He said of the unrighteous, "these shall go into everlasting punishment." Or what the Larger Catechism declares in the statement, "The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God and most grievous torments in soul and body, without intermission, in hell-fire forever."

Writes Mr. Walker: "If love is love and God is God, heaven can't be heaven until nobody remains in hell. Love cannot be smug in the presence of another's misfortune; and the love of heaven cannot rejoice except as all are saved from their follies and their hurts." Lest he be misunderstood on this point, the writer insists that "hell

is not a place of endless torment, not if God is God; it is a source of redemption." "The very idea of eternal, everlasting punishment is unjust to the nature of God the Father of our Lord Jesus Christ."

It is precisely here that Mr. Walker takes his premise, builds his syllogism, and so leads his readers in the by-paths of serious error: his view of God and God's presentation of Himself are in conflict. The same is true of Mr. Walker's concepts of heaven, hell, justice, love and judgment, over against God's concepts.

George Bernard Shaw once regarded a stuffed owl ornamenting the wall of Henry James' study. "Humph," he said caustically, "that's not my idea of an owl." "No," said Henry James, "but it's God's." Mr. Walker either forgets or disbelieves the divine-human contrast as expressed by Isaiah: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The Presbyterian pastor, taking human reason as his authority and repudiating the authority of God's Word, has given great comfort to Universalists, Modernists, and Jehovah's Witnesses, all of whom should hail his

article with keen delight. Also it should amaze members of the Presbyterian Church, U.S.A. that the basic contours of the Roman doctrine of Purgatory are outlined in Mr. Walker's view that the purpose of hell is to refine character, and not to reveal the judgment of God upon sin.

Mr. Walker admits that he does believe in hell. He says so frankly. "I believe in hell," he says. What kind of hell? Answer: A psychological hell. "Heaven and hell both are present conditions, states of mind, that we carry with us into the hereafter." Mr. Walker has been in hell many times, he declares. He thinks his readers have been there too. For all men are next door to hell when they are haunted with fevered remorse, burning shame and fiery regret. "It is not where we are or where we go that matters, but rather what we take with us when we go." "Hell is a condition of deadened sensitivity."

One of the subtle attempts Mr. Walker makes to gather support for his rationalism from the teaching of Christ is his reference to the parable of Lazarus and Dives. "Dives in Jesus' parable was in torment, but at least he had ceased to be altogether selfish. He was unable to go back to his mansion and care for the beggar at his gate. . . . But at least he developed a new and vital concern for his brothers. Under the stress of his tormented conscience, he grew into a deeper appreciation of the values of the life everlasting."

Was Dives in hell really concerned about the welfare of his brothers back home? Not at all. Back of his suggestion to Abraham that he return to earth to warn his household was the shrewd idea that he, Dives, was in hell unjustly. "Send me to my brothers," he says in effect, "and when they see a miracle happen, when they meet a man who has come back from a state of death they will then believe." Suppose Abraham agrees to the proposal and lets the man in hell get out of hell. What then? Well, Dives has indeed won a great victory. For he can turn on Abraham and say, "See here, Abraham, I never had a special revelation, I never had a miracle take place in my experience such as you are granting my brothers. Therefore I had not enough information on the hereafter, so you are going to have to grant me a second chance."

Abraham sees at the very heart of

the argument. "They (your brothers) have Moses and the prophets," he answers. "They have the Word of God. That is sufficient light for them. They do not need any more information than the Bible contains. As a matter of fact, even though one returned to them from the dead, they still would not be convinced, just as you, Dives, were not convinced before you crossed the great chasm, and yet you had the Bible."

Thus Christ turns the spotlight on a man in hell, and in the naked exposure reveals him to be not a character bearing strains of nobility as a result of refining fires, but a scheming, completely self-centered individual full of seething resentment against God and against his judgments.

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### *Talks about the Conscience (2)*

## **The Bondage of the Conscience**

By LAWRENCE R. EYRES

ONE NEEDS NOT GIVE MUCH PLAY to his imagination to realize that there is almost no one more helpless than a young woman, in the bloom of her youth, having a desire to love and be loved, suddenly thrust out into the world from a totally sheltered girlhood without guardian, protector or friend. She is easily at the mercy of the first designing, evil person to cross her path.

This is a parable of sorts to show the plight of the conscience in the soul of every son of Adam, descended from him by ordinary generation. Among the facets of the human heart which go to make up that populous world within each of us, the conscience estranged from the knowledge of God is so created that she must have some lord and master outside the heart itself. Consequently she casts herself at the feet of the first who is able to impress upon her perverted innocence the spurious credentials of his deity. And since all natural born sons of Adam cannot of themselves know the living and true God, the god of this world, in one of his many guises, steps in to enslave the conscience of all not directly under the sway of the King of kings.

In order to understand this a little

Robert Ingersoll was about to enter a lecture hall one evening to deliver a lecture that had received wide advertisement. Mr. Ingersoll had announced that he was going to explode the myth of hell. It is said that as he stepped into the hall, a bleary-eyed inebriate looked at him and said, "That's right, Mr. Ingersoll, you get rid of hell, because if you don't a lot of us are going there."

The United Presbyterian Church is about to consummate a union with the Presbyterian Church, U.S.A. If our brethren in the former body have not been aware of the kind of leadership they are identifying themselves with, they should ponder in all solemnity the tremendous implications of Mr. Walker's article.

better, let us see again what the conscience is. When God made man in his first innocence he wrote His law upon his heart. As long as he remained in his innocence man was conscious of God—that he was fully known by the Knower of all things, and he was content to have it so. But when sin entered, this knowledge that he was known by God made him uncomfortable so that he sought to hide from God. And man has been doing the same unto this day. But as Adam failed to escape that consciousness then, his posterity continues to fail, for there is in each of us the consciousness of that law which was at first written on the heart of man. Sin has partially effaced and totally distorted this knowledge, but cannot destroy it. Hence the basest and most abandoned have within themselves the consciousness of God, a sense of deity. This is the conscience—the echo of the law of God written on the heart of every man. And due to sin and its bondage the consciences of all unemancipated souls are in bondage to this very hour.

### **The Nature and Extent**

There is a wide variety of consciences to be found among men of all races, conditions and creeds. There is the keen conscience which is ex-

tremely sensitive. Such souls often live in comparative fear and torment. There is the "good" conscience which seems to be at rest with itself. Such souls often die peacefully in their own beds—without Christ. Then there is the hardened conscience which at first speaks against the actions of the heart, but to no avail, until it grows tired of speaking and remains almost mute. Of this latter class it is sometimes said, "He is without conscience." It would be more accurate to say that he *seems* without conscience. For that man who is without conscience is in that degree less than man. And there are some in the world, such as the psychopathic criminals. The usual test to establish legal sanity is to determine whether he knows the difference between right and wrong. This is simply to determine whether he has a conscience at all. If he does, he is legally sane and therefore responsible for his crime. If not, a vital part of his machinery is missing. He is less than a whole man.

Our concern here, however, is with whole men. And of these, no matter the type of conscience each possesses, all have this in common: that their consciences are in bondage to the lordship of sin and Satan. In Titus 1:15 Paul lays down a general principle which applies to all men in one way or the other, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." That which makes words, thoughts and things pure or defiled is not to be found in the words, thoughts and things but in the minds that entertain them and the consciences which approve their use either for good or for evil. It is obvious that all men fall within these two classes: the pure (obviously purified by grace) or the defiled in both mind and conscience. If the pure are purified by grace through faith in Christ (as the Scriptures everywhere teach) it follows that all who are not thus purified are defiled. Nothing is plainer from the text than the defiled are unbelieving and the unbelieving are defiled.

If the conscience is defiled it is because the "light" that is in it is darkness. The conscience is the supreme judge of the soul, but it does not make the "laws" by which it passes judgment. These are rather supplied by the mind, as a distinct element of the soul. The conscience, therefore, is defiled because the "light" of the soul is

the darkness of unbelief and rebellion against God. While it continues, this rebellion secures the mind, and with it the conscience, in bondage to Satan. No matter how otherwise enlightened, or free, or at peace with his conscience a man may be, his unbelief and rebellion against God and His Christ are like chains which in the end will drag him down to hell; ". . . to whom ye yield yourselves servants to obey, his servants ye are. . . ."

#### False Lords

The Devil is the real master of all enslaved consciences. This is evident from a study of Revelation 13. The first wild beast, rising out of the sea, represents anti-Christian government throughout this present age. This beast derives his power and authority from the Dragon which is Satan. The second beast, which was like a little lamb, but spoke with the voice of the first beast, represents the power of apostate religion, particularly false Christianity. Of special interest is the task of the second beast. It was to cause ". . . the earth and them which are therein to worship the first beast." Now worship is the noblest function of the soul, and it is presided over by the soul's noblest faculty—the conscience. In this highly symbolic passage, as elsewhere in the Word of God, we are taught that the real, down-deep cause of man's refusal to worship and serve the living and true God is due to the activity of the prince of darkness, the god of this world who is Satan, or the Devil!

It is not necessary to believe in him, though it helps when his vassals do. An idol of any sort will suffice as a lesser lord. There were idols of wood and stone in Old Testament times, and these are coming back into vogue under new names — they are called saints! Idols of old were made in the

image of man, birds, beasts and creeping things; the modern vintage of idols continues to bear the creaturely likeness, though no material form is ascribed to them. They are "gods" and "Christs" cast in the mold of fallen man. There is the *valet* type, as well as the *grandfatherly*, the *helpless bystander* type of "god," not to mention gods externalistic, relativistic, dialectic and the "who-hates-sin-but-understands-that-my-case-is - an - exception" sort of god. These all are lesser lords whose only bid for reality is that they were conceived and born in hell. But lesser or greater, the prince of darkness is the liege of every unbeliever's conscience.

#### The Sure Result

In the preceding article we stated that a man cannot have peace with God without being at peace with his own conscience. Nevertheless, many a man has closed his eyes upon this life at peace with his conscience and is now waiting the resurrection and judgment which is unto condemnation. Why? Because he was guided in life and in death by a conscience blinded by sin, enslaved to the evil one. If ". . . the plowing of the wicked is sin," if ". . . without faith it is impossible to please him (God)," if ". . . whatsoever is not of faith is sin," if "all things are naked and open before the eyes of him with whom we have to do," and if "the wages of sin is death," what indescribable horror it will be to awake on resurrection morning to find ones soul lost because that soul had lived by the voice of a conscience enslaved to sin and Satan! Yes, the conscience, lord over the faculties of the soul, must have a greater which it was created to serve. And Jesus Christ is that only rightful Lord.

### Orthodox Presbyterian Church News

#### Kirkwood, Pa.:

About one hundred young people attended the Philadelphia Machen League Rally held at Kirkwood Church on October 19. The Rev. Carl Reitsma of West Collingswood, N. J., was guest speaker, titling his address "Lots of Young People are like Lot!" The Rev. LeRoy Oliver is scheduled to speak at the Harvest Supper on November 21, at which time the Thank Offering will be received.

#### Middletown, Penna.:

October was observed as Christian School Month in the Middletown Christian Day school, which now has 92 pupils enrolled. Sunday, October 20, was set aside as Christian Education day at Calvary Church, with an appropriate sermon and special music. On October 23 the Rev. Carl Reitsma of West Collingswood, N. J. addressed a Christian School Rally. Special music was provided by the band and chorus of the school.

### **Grove City, Pa.:**

Rally day was held at Wayside Church on September 29, with an attendance at the Sunday school of 109. A men's night has been planned for November 5, with Dr. Charles Jones, a prominent surgeon, as guest speaker. The film Martin Luther was also shown. A Reformation Day rally was held under the sponsorship of Orthodox Presbyterian churches in the area, on Friday evening, November 1, in Faith Church, Harrisville, with Dr. Edward J. Young of Westminster Seminary bringing the message.

### **Westchester, Ill.:**

Westminster Church was host to the Presbytery and the Presbyterial of Wisconsin on October 8-9. The Rev. Bruce F. Hunt was guest speaker at Westminster Church on October 20. Dr. Peter J. Doeswyck, director and founder of Knights for Christ, addressed a Reformation Day rally on October 24. He was formerly a Roman Catholic priest.

### **Sunnyvale, Calif.:**

Mr. Stewart Sandberg was elected a deacon at a meeting of the Sunnyvale congregation recently. The new church building is expected to be in use by Thanksgiving.

### **Morristown, N. J.:**

October marked the thirtieth anniversary of the founding of Emmanuel Church, and the first anniversary of its affiliation with the Orthodox Presbyterian denomination. Members of the church are now working and praying for a new church building during the coming year. A Saturday Evening Machen League for Junior and Senior High young people has been started, also a young adult fellowship which meets on Sunday evenings. The eighth annual Children's Missionary Rally was held September 27, with the Rev. and Mrs. Bruce Hunt as guests, and on October 24 the annual China Inland Mission rally occurred, with Miss Joy Leister as guest. She told of her work in a Leprosarium in Formosa.

### **Volga, S. D.:**

The Rev. Bruce A. Coie, pastor of Calvary Church, of Volga, conducted communion services at the Bancroft, Manchester and Yale churches on October 27. These churches are currently vacant. The Rev. Robert L. Vining of Nottingham, Pa., supplied these churches earlier in the month. Mr. Coie's own pulpit was supplied

by Elder Kleinjan, and by the Rev. John Bergsma of the Christian Reformed Church, while he was away.

### **Wildwood, N. J.:**

The women's Presbyterial of New Jersey Presbytery held its fall meeting at Calvary Church on October 8. Some 65 women attended. Mrs. Hopwood Mullen presided at the gathering. Guest speakers included Mrs. Bruce Hunt, Miss Marjorie Pascoe who spoke on hospital evangelism, and Mrs. Leslie Dunn who told of the needs of the Boardwalk Chapel. The morning services of Calvary Church during the month of October were broadcast over station WCMC of Wildwood. Twenty

## **Philadelphia Presbytery Acts on Complaint**

### **Directs Session to Resist Errors Found in Peniel**

THE PRESBYTERY OF PHILADELPHIA, meeting in a second special session on October 26, adopted a resolution calling attention to errors of doctrine and practice judged to be associated with the Peniel movement, and directing the Session of Redeemer Church to engage in active resistance to these teachings and practices.

The decision of Presbytery followed the hearing and consideration of a complaint against the Session of Redeemer Church, on the ground that it had failed to protect the members against false doctrines of guidance and sanctification present in the congregation. The complaint was originally presented to the Session over the signatures of thirteen members of the congregation. The Session failed to acknowledge the merits of the complaint, and it was then carried to the Presbytery at the regular meeting September 17. At that time the Presbytery heard the reading of the Complaint, and the supporting documents, and also a brief statement on behalf of the Session. A special meeting was called for October 12 to consider the whole matter. This meeting lasted all day, and then adjourned to October 26.

The complaint arose out of a division which had appeared in the congregation, between those who were associated with and those not associated with the Peniel movement. In particular, a member of the Church stated in testimony that she had been unable to have spiritual fellowship with certain other members, and had

four men attended the first men's fellowship meeting of the fall season, held October 17.

### **Evergreen Park, Ill.:**

The Rev. Robert Nuermberger of Westminster Church is conducting a Bible class in Gary, Indiana, in the home of Mrs. O. Snyder, mother of the Rev. Dale Snyder, of Bangor, Maine. The Women's Society of Westminster Church had Wycliffe Bible Translators David and Gloria Farah of Bolivia as guests at their meeting October 15. The Farahs had to return to this country to recover from illness. They plan to go back to Bolivia in May.

been told the reason was that, though a Christian, she had not "met the cross" in the sense in which that expression has meaning for adherents of Peniel. She subsequently went through the experience of "meeting the cross," in all on five separate occasions. But she failed to find in the experience that which satisfied her spiritual needs, and also became convinced that certain elements of the procedure, especially a process of entering into personal verbal conflict with Satan, were without Scriptural warrant. Discussion of this matter with other persons who had been associated with Peniel but who had separated from it convinced her that the practices were erroneous and unscriptural. This became a matter of knowledge and discussion in the congregation and a division developed. As the pastor and one member of the session were Peniel adherents of long standing, it appeared that their support was in that direction, and they were able to prevail in the Session itself.

In its consideration of the matter at the two special sessions, Presbytery heard extensive testimony from the individual mentioned above, and from other individuals who had been associated in one way or another with the Peniel movement but had separated from it. Also the members of the Session, and several leaders of the Peniel movement from other presbyteries who were present, were given freedom to speak and to ask questions. From testimony, which was not basically denied by the adherents of the Peniel movement, it appeared that in the movement there was a counselling technique or procedure of "meeting the cross" which was accompanied by

confession of personal sins, verbally directing Satan to "take his place of defeat," asking the Holy Spirit to "take His rightful place," and seeking and receiving the "witness of the Holy Spirit" with reference to specific choices in matters of conduct. In this latter connection there was testimony that leaders of the Peniel movement on occasion received the "witness of the Spirit" concerning life partners for persons attending the Peniel conference, and that on occasion, pressure was used to bring about or prevent marriages in accordance with this "witness." The testimony also alleged that those who had become adherents of the Peniel movement and had submitted to its counselling procedures seemed to consider that they were spiritually in a different class from other Christians, so that there was a limit on the fellowship that could exist between the two groups.

The leaders of the Peniel Conference who were present had the opportunity to speak. Presbytery heard from Miss Susan Beers, Elder MacCullough of Schenectady, and the Rev. Raymond Meiners, as well as from the Rev. Travers Sloyer, the pastor of Redeemer. Presbytery finally judged, however, without dissenting voice, that no satisfactory answer had been provided to the evidence of erroneous doctrines and practices. Those who spoke for Peniel charged that the Presbytery had heard only "one side," but failed to present any other side. They suggested that testimony from persons who had left the Peniel movement should not be thought reliable, and they claimed they were being persecuted and misrepresented. Mr. Meiners presented a statement which carried the signature of the Peniel Bible Conference (it is published in full elsewhere in this issue) which discussed matters of guidance and sanctification, but in terms which seemed to allow for, rather than repudiate, practices and beliefs to which exception was being taken.

Finally the motion to adopt the resolution concluding the matter was put, and carried by a voice vote without any audible negatives. The resolution is as follows:

#### **The Resolution**

"Whereas a complaint against the Session of Redeemer Church has been brought before this Presbytery, and

"Whereas this complaint is supported by documents giving evidence of

certain teachings and practices present in the congregation of the Redeemer Church which are due to the influence of adherents of the Peniel Bible Conference, and

"Whereas the Presbytery has heard extensive further testimony from both parties to the complaint; in the light of all the above,

"The Presbytery takes note of a procedure containing such elements as the following: "knowing the old man," which often requires confession of private sin to others; "meeting the cross," or "choosing death to the old man" and knowing the "full victory of the cross"; "resisting," "binding," and defeating Satan, as after the example of Christ, to drive Satan out and to prepare the way for the Holy Spirit; asking the Holy Spirit to "take His rightful place"; seeking the "witness of the Holy Spirit" in the choice of specific alternatives, both small and large, including particular "life partners" for other people; receiving the immediate "witness of the Holy Spirit" in these matters; and recognizing those who follow this pattern as having attained an advanced spiritual status, distinct from other Christians who are still "carnal" and to whom, therefore, this approach should not be communicated until they are ready for it, and

"The Presbytery concludes that these features constitute a system or pattern of sanctification and guidance which is contrary to the Bible and our Standards in various respects, including the following: it obscures the decisive significance, at conversion, of our union with Christ in the virtue of his death and the power of his resurrection, in that, before we can be partakers of the victory secured by Christ in the cross, it calls for additional steps on our part; it errs in its assumption that aspects of indwelling sin may be put to death by a specific procedure not set forth in the Scriptures; it is characterized by false mysticism in its emphasis both in "resisting" Satan by the way of personal encounter, and in receiving the immediate "witness" of the Spirit; it denies in practice the authority and sufficiency of Scripture as our only infallible rule of faith and life; and it disrupts the unity of the body of Christ.

"The Presbytery in making these declarations, recognizes that adherents

of the Peniel Bible Conference are known for their general commitment to Christian doctrine and their earnestness and zeal in matters of spiritual life. It recognizes, moreover, that by no means every person known to be an adherent of or associated with this movement is characterized by a full awareness of and commitment to this distinctive system or pattern. The Presbytery desires to appeal to all such persons and indeed to all connected with this movement, whether within Redeemer Church or outside of it, prayerfully to reexamine these views in the light of Scripture and to abandon them as a distinctive system or pattern of sanctification and guidance.

"The Presbytery, finally, finds that members of the Session, as evidenced by their *Majority Statement*, were under a misconception as to the significance of the complaint and as to their responsibility in the crisis in view. The congregation had been deeply divided by the special practices of a large and distinct group. This emergency as a whole is properly viewed in the complaint as one which it was the Session's duty to seek to resolve. To have followed processes of judicial discipline against individuals, as proposed by the Session's *Majority Statement*, would have failed to deal with the larger division in the congregation and would have diverted attention from those practices, considered as a distinct system, which were the real cause of that division. Members of the Session, furthermore, were not unaware of the existence of these practices. Of the four members of the Session, two were Peniel adherents of long standing, while another has for several years been concerned about the presence of these practices in Redeemer Church, and is a signer of the complaint. The majority of the Session assumes that the teachings and practices in question are unexceptionable. On the contrary, as has been declared above, these teachings and practices are in error.

"The Presbytery therefore directs the Session to engage in active resistance to these practices by a program of instruction, in the pulpit, in the Sunday school, and in personal counselling, and report to the next regular meeting of the Presbytery whether they have been able to proceed in compliance with this directive."



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All correspondence should be addressed to **The Presbyterian Guardian**, 1505 Race Street, Philadelphia 2, Pa.

**Let Us Give Thanks**

WHEN MAN WAS CREATED by God and placed upon this planet, he was instructed by his Creator to subdue the earth and rule over it, and to have dominion over the fish of the sea, the fowl of the air, and every living creature that moves on the face of the earth.

It has taken a long time for man to perceive the wonders involved in such a command. Since the command was given, its fulfillment may properly be expected. But that fulfillment implies that man shall find the means to overcome the limitations which his physical environment seems to impose on him. These are limitations of space, of time, and of what we may call physical stamina.

Dare we think that man will indeed overcome these limitations? The limits which space imposes on transportation and communication, for example, are at least being extensively invaded in our day. The time element is something else again. As for physical stamina—the ability of the human body to resist or overcome the stresses of existence and disease and the capacity of mankind to conquer the living creatures—e.g. viruses—which affect his wellbeing, certainly tremendous progress has been made.

We should not be frightened by

these developments. Rather we should rejoice that God, who is sovereign over all, has been pleased to make available to His creatures in these days more of the knowledge by which His original instructions may be carried out. Our only fear is that sinful man will abuse God's good gifts.

But here again we may rejoice in the assurance that our sovereign God rules. Hence we need not fear men. Our physical frames are mortal. We have been made that way too. But our souls in Christ bear eternal life, and that a life of unspeakable blessedness. Without fear therefore, but in supreme confidence, we live in this world in the service of our God, rejoicing in all the marvels He has placed at our disposal, using what He has given us to use for His glory, praising Him for the redemption purchased by His own Son and for the application of it to us by His Spirit according to His eternal purpose, and seeking ever to bring to all men in all the world the knowledge of that same Gospel whereby they also may live in this world for Him, of whom and through whom and unto whom are all things.

Let us then give thanks to our God that we live in a meaningful world—that life is not a vapor which vanishes, but in Christ an experience of marvelous blessedness and eternal joy.

L. W. S.

**Certain Aspects of the Peniel Issue**

OUR NEWS REPORTS in the October and present issues concerning meetings of the Presbytery of Philadelphia, deal with a consideration of a complaint by certain members of the Redeemer Church against the Session of that Church in which the Session was charged with delinquency in its dealing with disunity in the congregation. Inasmuch as blame for the disunity was charged to the presence and activity of adherents of the Peniel Bible Conference, the Presbytery came to believe that it could not deal with the narrow question of alleged delinquency without considering the broader question of the doctrines and practices to which attention was directed in the complaint. Since this larger question of the distinctive views and practices of the Peniel Bible Conference has been before the Orthodox Presbyterian Church in a greater or lesser extent for several years, and it

is likely that the decision of the Presbytery of Philadelphia will be taken account of by the Church at large, it seems wise to comment editorially upon certain aspects of this issue.

Although the Conference is an interdenominational organization and, accordingly, is not under the jurisdiction of the Orthodox Presbyterian Church, the fact that several ministers and members of this Church are affiliated with it and even are numbered among the leaders of the Conference underscores the fact that the issue has a strongly ecclesiastical aspect. As a church that is deeply committed to purity in doctrine and holy living the Orthodox Presbyterian Church may not, without losing its integrity and even forfeiting its very right to separate denominational existence, be indifferent when a question of this kind is drawn to its attention. On the other hand, to be sure, the fact that many of the adherents of the Conference are brethren and sisters in the Lord and have made the same commitments which we have to the Christian faith and life places upon all of us the very special responsibility to deal with them and the issue involved with the utmost fairness, understanding and patience.

Our own contacts with the Conference have not been intimate but our association with several persons known as adherents of Peniel have led to the conclusion that the general influence of the Conference has been distinctly evangelical and that through the Conference and the activity of persons associated with it the lives of many have been spiritually enriched. Nevertheless, we have been deeply disturbed over a period of many years by reports that have been in circulation concerning certain aspects of Peniel teaching and practice. The Presbytery of New York and New England has been evaluating the matter for many years. In our own judgment the evaluation of the Conference has never heretofore been precisely before the Presbytery of Philadelphia, although it was certainly prominently in the background of discussion in connection with the ordination of one of its ministers. At the present time, in any case, the broader question has come definitely into the foreground of evaluation.

This seems to us to be a salutary development for all concerned. No Christian cause can truly prosper unless it can succeed in commending it-

self to the Christian public, understanding the word Christian here in a fully biblical sense. And certainly no Christian organization which has so many ties with the Orthodox Presbyterian Church as this Conference can hope to gain the confidence of our denomination unless it can commend its program in positive terms and provide forthright answers to certain serious questions that have been raised. We have been concerned in conversations, correspondence and on the floor of the Presbytery to appeal to leaders of the Conference, taking account of the gravity of the charges that had been made and contemplating the urgent necessity made upon those who hold to the Reformed Faith to disavow all errors which compromise that Faith, to repudiate, in the most unambiguous and unequivocal fashion, various views that have been attributed to the Conference.

To our profound regret, however, such forthright dealing with the central issue has been largely lacking in the developments of these past months. Rather than concentrating upon the merits of the charges that have been made, an extraordinary amount of time has been taken up with countercharges of lack of ethics on the part of various individuals and of the Presbytery itself. Ethical issues are basic issues and where there is a lack of Christian ethics it is essential that this should be exposed and subjected to the judgment of our Lord speaking in the Holy Scriptures. Nevertheless, in this case we believe that the impression has frequently been given that, because of certain alleged lack of ethics in various persons, it has not really been necessary to get down to a thorough discussion of the doctrinal questions.

These charges have taken the form of denouncing the activity of a minister whose wife is a member of Redeemer Church and especially of asking the Presbytery fully to discount the testimony of persons who have formerly been adherents of Peniel. This has been done not by proving that they have given false testimony, but by way of general appeals to the unreliability of various persons who in the past have slandered the Orthodox Presbyterian Church or Dr. Machen. To recall that there is such a thing as slander, and that not all testimony of critics of the Church is trustworthy, by no means sets aside the

force of their testimony. In spending so much time in making general charges about the untrustworthiness of these testimonies of former adherents of Peniel, and little time in answering their criticisms, the honor of Peniel, in our judgment, has not been advanced.

Another point relating to the question of ethics concerns the repeated charge that there has been unfairness in the Presbytery of Philadelphia because only one side has been heard. It is astonishing that such a charge should be made since at the three meetings of the Presbytery which dealt with this matter leaders of Peniel were present and had every opportunity to reply to the charges. The Presbytery at its meetings on October 12th and 26th extended every courtesy to such persons who might care to speak on behalf of Peniel. At these meetings, however, to a very large extent leaders of the Conference chose to concentrate on the charge of lack of ethics.

This is not to say however that no effort whatsoever was made to refute the charges. At the October 12th meeting there was one speech in defense of the distinctive doctrine and practices. And certainly full recognition must be made of the official statement of leaders of Peniel which was read at the meeting of October 26th, the statement which is printed in this issue. There was also one speech by a leader of Peniel which addressed itself to some of the questions at issue. This statement and the speeches just referred to, however, evidently failed to give the Presbytery the assurances that it required. The statement which was read contains many perfectly splendid observations and emphases which are no doubt fully shared by the ministers and members of the Orthodox Presbyterian Church. Unfortunately, however, the statement regarding guidance, especially in paragraph 2, seems to be more a plea for the right to hold the view of guidance which has been regarded as in error than a rejection or refutation of this view. In our judgment, the statement falls far short of making a sharp distinction between the inspiration which constitutes the Scriptures as the Word of God and the illumination given by the Holy Spirit whereby we are enabled to enter into a genuine understanding of them. The subject of sanctification is not dealt with very fully in this statement but what is said does nothing to exclude the views and practices that have

been regarded as erroneous and even seems distinctly to allow for them. The Presbytery also evidently was not reassured in this respect by statements made on the floor of Presbytery by certain leaders.

The Presbytery was restrained in its decision concerning the alleged delinquency of the Session in that it decided not to make a judgment concerning the past but rather to concentrate upon the future. Moreover, it avoided making a comprehensive judgment concerning the Peniel Bible Conference as such. Nevertheless, it did make a definite deliverance with regard to "a system or pattern of sanctification and guidance" of adherents of the Conference and required the Session to be guided by this deliverance in the future. Regrettably we came to the conclusion that, while adherents of the Conference are known for their general commitment to Christian doctrine and their earnestness and zeal in matters of spiritual life, there are serious aberrations on certain points which are of great moment for Christian doctrine and life judged not only by Reformed standards, but also, and more important by far, by the test of Scripture.

There is assuredly great need among us to lay stress upon true Christian experience and life. Churches or groups concerned for orthodoxy, as history has often taught, may succumb to dead orthodoxy. By the grace of God we have indeed been largely, if not wholly, preserved so far from a dead orthodoxy and a cold rationalism. We need however constantly to be on our guard. And in our concern to promote the deepening of spiritual life, as we seek to lay hold in a vital manner upon the whole counsel of God and to avail ourselves of the spiritual resources which are in Christ, there should be an acknowledgment, in practice as well as doctrine, of what the Scriptures teach concerning the Holy Spirit. In rejecting certain conceptions and procedures as not being biblical let us not lose sight of the goal of genuine holiness and spirituality towards which we must press with great earnestness and faithfulness.

Finally, in spite of the definiteness of the Philadelphia deliverance, we hope that there may not be hardening of lines so as to exclude the possibility of communication. We take heart in particular in the testimony that Peniel has modified its views during the past

several years and that it has been definitely influenced in doing so by the historic Reformed Faith. We pray, therefore, that this process of self-appraisal in the light of Scripture may go forward and that before long the

Conference may prove itself worthy of enthusiastic support on the part not only of all Orthodox Presbyterians but also of all who share their commitments to the Lord and His Word.

N. B. S.

## How Does a Church Grow?

### The Numbers Game

BY HARVIE M. CONN

Numbers, I suppose, mean different things to different people. They conjure up visions of lottery tickets, gangsters, bingo cards, football games, fractions, and grizzly old arithmetic teachers with hair pieces to hide their bald spots. In October, 1955, they had but one meaning for me—dirty pots. It was positively surprising to me how many dirtied pots a Calvinistic cook could mess up in her culinary endeavors. The problem was quite concrete for me. The sinks in the kitchen of Westminster Seminary are quite deep and they were always well supplied with messy pans. My job, among others, was to empty them.

In the midst of such mundane activities in my Ivory Tower, there came a gentle rapping at my tower door and I was faced with another problem in numbers. Rev. Albert G. Edwards, III, of Immanuel Orthodox Presbyterian Church of Crescent Park, N. J., presented it to me. He needed someone to teach an Adult Sunday School class in a new mission work in New Jersey and also do some calling Sunday afternoon. The problem began.

When work was begun in Stratford, I thought I was aware of what the adjective "struggling" meant. I was sure I had grown up in such a situation in California. I was even more sure after spending three years in much larger churches in Grand Rapids, Michigan at school. Compared to those churches ours was certainly a struggling work. In short, struggling for me was a numerical term. It meant a church which had relatively few people. It was astounding to me in the weeks ahead how large a territory that "relatively few" could cover. Billy Graham would have given up long before Mr. Edwards and Rev. Carl Reitsma, of our West Collingswood Church. In fact, I doubt if Mr. Graham would ever have started.

The first two months hit a record high of eight and nine. Sunday School averaged fifteen. No evening service as

yet. I began to wonder, with the little fellow who once was reputed to have asked Mistress Mary, Quite Contrary, "How does your garden grow?" Stratford wasn't growing very fast.

Summer came, and the legendary summer slump made the problem even worse. We have the truth, in earthen vessels to be sure, but the truth. Why don't they come? Why don't we grow? Where are they? Shoe leather grew thin and faith grew thinner as the pavements were pounded and the doorbells were rung. Stratford Boro grew weary of seeing that tired, young Presbyterian fellow and still they didn't come.

With the fall of 1956 there was no huge fall return to church activities. At least, not to OUR church activities. Through the work, several good Methodists became even better Methodists, a lukewarm Lutheran a very hot Lutheran, and assorted other brands equally ambitious for their churches. On the brink of visiting our Stratford Chapel, off they tramped to their home church ready for work and hardship. All we got was the hardship. Our morning service was now about fifteen and Sunday School about twenty. Evening service began in January, 1957.

Then the answer to the numbers question began coming. Oh, there were new faces in church . . . a Bible Presbyterian family who had happened to see our church sign and came to visit, then to stay . . . a couple from the nearby Presbyterian Church USA, dissatisfied at the policy of their pastor who wanted to be all things to all men, whether they were liberal or whatever . . . a Methodist family looking for a warm, friendly church . . . a young boy who had been going to our Crescent Park Church, now living with his grandmother near our Chapel . . . But the answer wasn't here. Attendance moved to forty and up at the morning service. The answer wasn't here either.

Where was it? It was reflected in the smile of a mother at the close of our first Vacation Bible School, an

Episcopalian, who remarked upon leaving the very meagerly attended closing exercises, "It was simply wonderful to hear how much the children have learned about the Bible in two weeks." She wasn't looking at the empty seats when she said that. It was reflected in the attitude of two of the SS children (and many more besides) who told their mother they couldn't go on a vacation trip because they'd miss Sunday School. It is reflected in the lives of the friends of the chapel as they go out together to visit the sick in the church or go out on an afternoon to invite their friends, neighbors and strangers to church. It is reflected in the fact that two years ago, we had only one member of the Stratford community teaching in the Sunday School and now, three of the five classes are taught by Stratfordites. Look at the large number of communicant church membership classes being held in the homes: the answer is there. Look at the growing interest of the people in the activities of the church—young peoples', Women's Missionary Society, prayer meeting, evening service: the answer is there.

My mistake was defining "struggling" in terms of numbers. The answer is first of all a spiritual one, and that is always an answer that cannot be completely fathomed by the use of the Minutes of the GA and the general statistics. How does a church grow? It grows by its conformity to God's truth, and that is not measured by numbers, but by the yardstick of growth in grace. There's no room for discouragement when this divine yardstick is applied. There's no room for doubt or distrust of figures when you think in terms of God's law and conformity to it. God's plans freely allow for a minority. Gideon conquered with three hundred weeded-out soldiers of God; Elijah thought himself all alone against the priests of Baal; but God gave them the victory, even the victory of faith.

This is no plea for small attendance at church nor a feeble excuse offered as a reason for small attendance. I shall be happiest when as many as possible can meet the demands of growth. After all, does not that faith overcome the *world*? But growth is measured by standards, other than numerical ones. Growth is in grace and in the knowledge of our Lord and Saviour Jesus Christ.

## Statement of Peniel Bible Conference to the Presbytery of Philadelphia

Dear Brethren in Christ:

Because of certain allegations against the Peniel Bible Conference on the floor of Presbytery, we desire to make the following statements concerning our doctrine and practice. The following has been prepared on rather short notice for this occasion and ought not be taken as an exhaustive presentation of the conference position on these matters.

The Peniel Bible Conference does not hold, nor has it ever held that it is perfect or that understanding of guidance is infallible. Neither do we hold that the Holy Spirit's guidance consists in a blind, mystical impulse unrelated to the facts of Providence and the teachings of Scripture. Nor do we seek to impose upon Christians any course of action as seeming to be the will of God for them. Suggestions or advice that we may give to young people at their request is not regarded as imposition or legislation. We believe, on the other hand, that in Christian work it is our duty to "reprove, rebuke, exhort with all long-suffering and doctrine." Yet we believe that it is the Christian's personal duty and responsibility to have a conviction for himself that a given course of action is the will of God for him.

Some Principles of Guidance as held by the Peniel Bible Conference

1. That special revelation of God's truth which leads to man's salvation, which might be denoted as *redemptive truth*, is confined exclusively to the written Word of God—the Scriptures of the Old and New Testaments. God has thoroughly, exhaustively and sufficiently revealed in objective form all truth necessary to redemption and the application of redemption to life-situations. We believe this without reservation and hold that this is the precise meaning of the *Westminster Confession*, chapter I, paragraphs I and VI.

2. We are equally insistent that the salvation thus exhaustively delineated by Scripture is produced in a man's life only by the effectual application of this precise truth—and nothing additional—to the life by the Holy Spirit of God. We believe, moreover, that such effective application of redemptive truth to the life by the Holy Spirit results in a regenerate consciousness of communion with God, however imperfectly that communion may be perceived; that, indeed, a rational, emotional and volitional fellowship with God is the intended result of such salvation. Guidance is that expression of fellowship with God,—established and maintained by the Scriptures as administered by the Holy Spirit—whereby a man is enabled to function as a redeemed individual in the concrete situations of life. To say that such guidance always occurs in the realm of the conscious thoughts of Christians is to presume upon God and to deny the fact of Providence upon which much of life unconsciously depends. To say, however, that such guidance is never in the realm of consciousness is to make the Scriptural teaching of fellowship with God meaningless. We are nevertheless careful to maintain that human sinfulness precludes infallibility in under-

standing guidance, and that all convictions entertained as from the Holy Spirit must be carefully examined in the light of Scripture. It remains true, however, that our fellowship is with God Himself, not with Scripture as an end in itself. No view of Scripture which denies fellowship with God does any real honor to the sufficiency and relevancy of Scripture. The conviction of mind which the Christian may experience regarding the will of God for his duty is in no sense to be equated with Scripture, but is to be sought as a promised result of the thoroughgoing application of redemptive truth to the life—the factor of human fallibility always been borne in mind.

3. A scripturally established fellowship with God places upon the Christian the obligation to seek and obey God's will *in all areas of life*, (1 Cor. 10:31 "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." Col. 3:17 "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:23 "And whatsoever ye do, do it heartily as to the Lord, and not unto men.") Failure to acknowledge this obligation may result in the setting up of two distinct areas of life, one in which the Word is the guiding principle, and the other, a realm of indifference, in which it is not. We believe that such a distinction severely damages the doctrine of the relevancy of Scripture, and yet that such a distinction is inevitable if guidance is made to be strictly a matter of exegesis of specific rules of Scripture. We believe Scripture to be much more than a code of conduct—it is the Word of reconciliation, and as such its relevance is co-extensive with every activity of men. While we believe the Scriptures teach that there are *things* indifferent, yet they do not teach that a Christian should ever be indifferent in his attitude to them. For example, a man's call to the ministry, or to the pastorate of a particular congregation, is not a matter of indifference, neither can it be determined solely on the basis of the exegesis of Scripture. (Gal. 2:7-9 "But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; ((For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles:)) and when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Phil. 2:12-13 "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.")

4. That the Holy Spirit's use of Scripture involves the Christian in a direct and personal relationship with the Sovereign God is stressed, for example by Charles Hodge (*Systematic Theology*, Vol. III, p. 484):

"In short, the whole Bible, and especially the evangelical history and the epistles

of the New Testament, represents the Holy Spirit not as a power imprisoned in the truth, but as a personal, voluntary agent acting with the truth or without it, as He pleases. As such He has ever been regarded by the Church, and has ever exhibited himself in his dealings with the children of God."

John Owen also underlines this matter of the Christian's communion with the Holy Spirit when he says: (Vol. II, Section III, *On Communion with God, the Father, Son and Holy Ghost*, p. 267)

"There are several and various ways whereby the Holy Ghost is said to act, exert, and put forth his power in us; partly by moving upon and stirring up the grace we have received; partly by new supplies of grace from Jesus Christ, falling in with occasions for their exercise, raising good motions immediately or occasionally within us;—all tending to our furtherance in obedience and walking with God. All these are we carefully to observe and take notice of,—consider the fountain whence they come, and the end which they lead us unto. Hence we have communion with the Holy Ghost when we can consider him by faith as the immediate author of all supplies, assistance, and the whole relief we have by grace; of all good actings, risings, motions in our hearts; of all strivings and contendings against sin. When we consider, I say, all these his actings and workings in their tendency to our consolation, and on that account are careful and watchful to improve them all to the end aimed at, as coming from him who is so loving, and kind, and tender to us, we have communion with him."

Thornwell, sometimes called "the Charles Hodge of the Southern Presbyterian Church," wrote to a friend who was faced with a decision of accepting one of two calls to churches:

"We are too often prone to misinterpret what are called the leadings of Providence and to take those things as the intimations of divine will which are, perhaps, designed to be trials of our faith. I am quite satisfied that no one can ever reach the will of God, in his own particular case, by judging merely from promising appearances. The measures of human probability—it is a lesson recorded on every page of the Bible—are not the standard of Divine wisdom. Every striking instance of faith commended in the Scriptures was against the conjectures of our narrow philosophy. Had Moses reasoned according to the prevailing principles of our day, he would not have refused to be called the son of Pharaoh's daughter. The prospect of extensive usefulness was so much greater in the court, the sphere of his influence would have been so much wider, he had so singularly been raised to that elevated station, and the hand of God was so visible in the whole affair, that, if he had reasoned as multitudes do, from the leadings of Providence and probable appearances, he would have felt justified in accepting the glittering bribe which was offered him. In this, however, he would have followed the impulse of HUMAN REASON, and been no example of faith.

"My friends sometimes charge me with a spice of fanaticism, but it is my deliberate conviction, that the only way of arriving

at a knowledge of the Divine will, in regard to us, is by simplicity of purpose and earnest prayer. If we really desire, with an honest heart to know our duty, and apply to God to be instructed by Him, He will impress upon the conscience a SENSE OF DUTY, just in the direction in which He would have us to move, and which we shall feel it perilous to resist. This sense or duty may be produced by some principle of the Word which we perceive to be applicable to the exigency, or by an immediate operation on the mind, which we are unable to explain."

John Calvin writes in his *Institutes of the Christian Religion*, Book III, Chapter VII, Section 1, entitled Summary of the Christian Life, Self Denial:

"We are God's; therefore let his wisdom and will preside in all our actions. We are God's; towards him therefore, as our only legitimate end, let every part of our lives be directed. O, how great a proficiency has that man made, who, having been taught that he is not his own, has taken the sovereignty and government of himself from his own reason, to surrender it to God! For as compliance with their own inclinations leads men most effectually to ruin, so to place no dependence on our own knowledge or will, but merely to follow the guidance of the Lord, is the only way of safety. Let this, then, be the first step, to depart from ourselves, that we may apply all the vigour of our faculties to the service of the Lord. By service I mean, not that only which consists in verbal obedience, but that by which the human mind, divested of its natural carnality, resigns itself wholly to the direction of the Divine Spirit. Of this transformation, which Paul styles a renovation of the mind (Eph. 4:23) though it is the first entrance into life, all the philosophers were ignorant. For they set up Reason as the sole directress of man; they think that she is exclusively to be attended to; in short, to her alone they assign the government of the conduct. But the Christian philosophy commands her to give place and submit to the Holy Spirit; so that now the man himself lives not, but carries about Christ living and reigning with him. (Gal. 2:20).

#### STATEMENT OF BELIEF CONCERNING SANCTIFICATION BY THE PENIEL BIBLE CONFERENCE

"We believe that every person born into this world is born in sin, without spiritual life (Gen. 6:5, 1 Kings 8:46; Rom. 3:23; Isa. 53:6; Isa. 64:6). Man is saved from sin by the grace of God through faith in the Lord Jesus Christ, Who himself bare our sins in His own body on the tree; suffering the just for the unjust, that He might bring us to God (1 Pet. 2:24; 1 Pet. 3:18). When a man accepts the Lord Jesus as his Saviour through the regeneration of the Holy Spirit he has spiritual life (Eph. 2:1-10; John 10:27-28). We believe that God's requirement for each of His children is holiness. Though this holiness is never fully attained in this life, it is to be sought after through the diligent use of the means of grace by an experiential acquiescence to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary (Rom. 6; Gal. 2:20; 5:24; 6:14), an appropriation of

the resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord (Col. 3:1-7)." (*Statement of Doctrinal Belief and Teaching with Supporting Scriptural Texts*, The Peniel Bible Conference, Inc., Section V)

Peniel has always been careful to make a clear distinction between justification and sanctification, at the same time making it plain that sanctification is not a second work of grace. Peniel's position is ably summed up by Ashbel Green in his *Lectures on the Shorter Catechism*, Vol. 1, Page 411:

"The righteousness of justification is strictly and properly meritorious, being the righteousness of God, whereby the law is not only fulfilled but magnified; but the righteousness of sanctification is not meritorious, being only the righteousness of a sinful creature, imperfect in degree."

In conclusion we should like to state the Peniel Bible Conference is an interdenominational work, not an Orthodox Presby-

terian work, which has become increasingly Reformed through its twenty-five years of ministry. The purpose of the Conference has been to strengthen Christians in the churches where God, in His providence, has placed them. This purpose has also been outstanding in the seventeen years during which the Philadelphia Bible Class has been meeting for fellowship and study of God's Word. Oftentimes men have been advised to attend Westminster Seminary and believers have been referred to Orthodox Presbyterian Churches.

In the interest of Christian unity and for the glory of Christ the Head of the Church, it is our sincere desire that this matter which has unnecessarily disturbed the peace of the Church be resolved in a Scriptural manner. To this end we would welcome an opportunity to meet with a committee of the Presbytery of Philadelphia in order that we may further discuss the problems which have been raised.

Sincerely in Christ

THE PENIEL BIBLE CONFERENCE

## Hunt

(Continued from p. 148)

Missions is not an individual or private matter.

Several passages of Scripture will show this. When the number of the apostles had been reduced to eleven by Judas' betrayal and suicide—Peter called the attention of the brethren to the need and Scriptural grounds for filling his office and it is the brethren who put forth and cast lots for one who from among them should be a witness with the apostles of the Lord's resurrection.

When the individual Christians, comprising the persecuted church, were scattered following Stephen's martyrdom, one individual, Philip, was signally successful in his ministry among the people of Samaria. But his work was not considered or left as an individual matter; for the Word declares, "when the apostles that were at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Spirit" (Acts 8:14 and 15).

When certain men from Judaea caused questioning and dissension among the younger churches, the brethren appointed Paul and Barnabas to bring the matter before the Apostles in Jerusalem. The Word tells us that this delegation from the younger churches was "brought on their way by the church" (Acts 15:3), "and when they were come to Jerusalem they

were received of the church" (Acts 15:4).

Again in Acts 13:1-3 we read "Now there were at Antioch in the church prophets and teachers—And as they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed, and laid their hands on them, they sent them away." In these several cases we see that it was the church which (a) chose and put forth the witnesses; (b) heard reports on new work, kept contact with it and strengthened it; (c) separated, in accordance with the command of the Spirit, two of their number for a special work; (d) sent them forth.

On the mission field the proposition that Missions is the Work of the Church is not one of mere academic interest, neither should it be for you who are considering missionary work at home or abroad, and it should be more than an academic question to every minister who has the responsibility of advising and directing individuals as to their missionary activities or who, before the congregation, in church courts, and on church committees, has the responsibility of forming and directing missionary policy.

The Orthodox Presbyterian Church at its very first Assembly in 1936 accented the proposition that Missions is the Work OF THE CHURCH when it appointed a Committee on Foreign Missions. At that time the churches and individuals which formed the

Orthodox Presbyterian Church had already been doing missionary work through the Independent Board for Presbyterian Foreign Missions and some contended that, as that Board was doing a good work, there was no reason to multiply organizations with the formation of a Foreign Missions Committee of the Orthodox Presbyterian Church. Others held, however, that while an independent board may, under certain circumstances, have a legitimate right to exist, as far as the Church is concerned, it has its own responsibility in regard to missions, that, even though its committee do no more than commend an independent board as the agency through which to do its work, the church itself has a responsibility in missions which it dare not shirk by saying an independent board or some private group is doing it, so we need take no action.

There are many individuals and non-denominational, or inter-denominational, organizations today, which are enthusiastically pushing foreign missions. Young people among their ranks are taught to believe that they are doing a fine thing when they can say "we are unaffiliated, we have no regular backing, we are going out in faith with no regular support, we are non-denominational or inter-denominational." We have seen them come into Korea and Japan and Formosa, in recent years, in great numbers. I have heard it stated that over 1,000 evangelical missionaries have gone to Japan alone in the last ten years. Their ranks are full of some of the choicest and most enthusiastic of our young American Christians. Many of them are those who, during their years of over-seas duty in the armed forces of the nation, saw the great need of the fields white to harvest, and who like Paul on the road to Damascus personally heard and answered the Lord's call—but they have not been sent by the church. Not only have they had to rustle their own support but because they had no church sending them, as Paul was subsequently sent by the Antioch Church, and Philip's work was integrated into the work of the whole church by the Apostles at Jerusalem, they have been compelled to rather fend for themselves, each missionary or missionary society of that nature doing that which was right in its own eyes.

Take for example one inter-denominational society with the missionaries of which we have had especially happy relations. They have entered a new field within the last five years and already have close to 30 missionaries on that field. In their ranks are people who were or are still connected with churches of the Southern Presbyterian, Northern Presbyterian, United Presbyterian, Baptist and Plymouth Brethren persuasions. They are of course drawn together in the common purpose of making Christ known to the people of the land to which they have gone. They are doing many types of work: radio evangelism; orphanage work; tent evangelism and literary work. But because they were not sent by a church or denomination they were reluctant to tie up with any existing church on the field lest their supporters in many denominations, including the Orthodox Presbyterian Church, might think they were becoming a certain specific kind of denomination. One can quite understand their dilemma, but it is just this kind of dilemma that I personally feel it is our duty to avoid, if possible. Such a policy poses many difficulties, to me greater than the ones they seek to avoid, through non-denominationalism or inter-denominationalism.

For instance, recently the question of how to baptize converts came up among them. The missionaries on the field decided that they would leave the mode of baptism up to the preference of the individual convert. If a convert preferred sprinkling, the Presbyterian missionaries in their ranks could do it; if they preferred immersion, the Baptists could do it. However confusing this might be to their work as a Mission, it at least had the virtue of being consistent in its inter-denominationalism or non-denominationalism. But the home board, in the interest of uniformity, ordered that the missionaries should practice only immersion.

Again the problem arose as to what they were to do with those who were led to the Lord through such mutually independent projects as radio programs, literary work and tent evangelism. Because, as I see it, they had not squarely faced the church question, and were trying to be non-denominational in their activity they were led to leave this largely up to the new converts. Of the first three groups started

through their tent evangelism, one group chose to go with the Methodists and be shepherded and fed by them in the future. Another group went to what we call the middle of the road Presbyterians. This was a disappointment to those in that Mission who had started the work and they were happy that one group stayed with them—but what of this one group? Is it now a new denomination? Is it Presbyterian, Baptist or Plymouth Brethren or can it somehow really become that which is a contradiction in terms, non-denominational denomination? Years ago we saw a group start work in Korea on such a non-denominational basis. They were organized in the States as a non-denominational organization for the sole purpose of conducting missions. They solicited support from all denominations, including in recent years even Orthodox Presbyterian Church members, I believe. Its work has grown to be one of the larger works in Korea; its converts have become a definite denomination in Korea of the Holiness Methodist type and it is one of the most active in the ecumenical movement.

Particularly does this policy create a problem in the matter of Christian fellowship. When an individual or a group's stand is known, it is possible to know how far to enter into fellowship or relationship with them, but when their theological, doctrinal and ecclesiastical stand is so vaguely defined and so purposefully non-denominational, one wonders how far he should recommend them or extend the hand of fellowship lest it turn out in the end that he has recommended or entered into a fellowship that he later is caused to regret.

As I said before this is not merely an academic question; it is a very real one. I mention these practices of other missions not in any spirit of censoriousness. It is with some of the members of these kinds of missions that we have our closest fellowship, yet it is the fact that they are not sent by one church, but by individuals and individual churches, which creates the greatest problems between us in the matter of fellowship and, as I have talked with them, I find it is this which creates some of the greatest problems among themselves in launching a new work. Theological students should be aware of these problems.

Yes, missions is the work of *the church*, not of unassociated individuals. The Lord spent forty days after His resurrection making sure that the church had one message, the fact of the resurrection and the Kingdom. He commanded them to wait until they had been baptized and were endued with one Holy Spirit. In those days of waiting, the disciples were brought to be of one accord and to a steadfastness in prayer. During those days the vacancy in the organization, left by the death of Judas was filled. It was *the church* that launched out on the task of evangelizing the world, and as I have already sought to demonstrate from God's Word, it was *as the church* that they carried on this task. It is God's intent that through the church should be made known the manifold wisdom of God.

*(To be concluded)*

### Calvin College News

ORTHODOX PRESBYTERIAN students attending Calvin College meet as a group every other Sunday afternoon for a study of questions of interest to Christian college students in the present day. The discussions are led by two of the students. On one of these Sundays each month the group gathers at the home of Mrs. Oscar Holkeboer for supper following the discussion.

Members of the Orthodox Presbyterian church are making a good name on the campus. John Ramsay of Silver Spring, Md. has been named editor of *Prism*, the school year book. Don Coray, of California, has artistic talent and does cartoon illustration and poster work for the College. Five of the group have been elected to the Student Council.

### Y. P. Camp at Butler, Pa.

EACH YEAR THE ORTHODOX PRESBYTERIAN CHURCHES in Western Pennsylvania, along with congregations of the Christian Reformed and Reformed Churches in the Cleveland area, sponsor Camp Calvin, a Bible conference for young people. This year the conference was held the latter part of August, at Butler, Penna.

Attendance was 172, including a staff of 27. The Rev. John C. Hills was guest speaker for the evening meetings. Mr. Donald Taws presented a course on the Christian Soldier. The Rev. Wendell Rockey of Grove City

was director of the camp, and additional instruction was provided by other ministers.

### Ohio Presbyterian

THE REGULAR FALL MEETING of the Presbyterian Auxiliary of the Ohio Presbytery took place in Faith Orthodox Presbyterian Church, Harrisville, Penna. on Friday, November 1, with all churches of the Presbytery represented.

At the afternoon session a devotional period was conducted by Mrs. Wendell Rockey of the Wayside Church, Grove City. The President, Mrs. John H. Craig of Harrisville welcomed the delegates to Faith Church. A brief business meeting was held, after which Mrs. Bruce Hunt, missionary on furlough from Korea, spoke to the group. She gave a vivid background of the work in Korea and pointed up in a very practical way the various directions the efforts of the societies might take to help best the cause of missions in Korea. Heading the list was the absolute need of constant and consistent prayer if God is to bless the workers and the work. Mrs. Christy of the New Hope Church closed the afternoon session with prayer.

After the evening lunch Mrs. Edward Quinette of Pittsburgh led the delegates in the Prayer Circle. She pointed out the special needs in local, home and foreign fields, and these were remembered before the Throne of Grace.

The Auxiliary had joined in plans to participate in a Reformation Day Rally at the Church in the evening. The Rev. Edward J. Young, Professor of Old Testament at Westminster Seminary, Philadelphia, spoke on "The Reformation and Today." He described the conditions which had led Martin Luther to rise in protest in the sixteenth century, and how the demand for reform gradually spread, giving birth to the Protestant Reformation. Dr. Young described the need for continual vigilance today against opponents of Biblical Christianity — those who deny the infallibility and final authority of Scripture and those who deny that salvation is through faith in Christ alone. A capacity crowd, including members of local Presbyterian and United Presbyterian Churches and students from Geneva

College attended.

The spring meeting of Ohio Presbyterian will be held in Covenant Church of Pittsburgh, Pa.

### Tragedy at a Korean Leper Colony

**Massacre, arrests follow effort to relocate camp**

*(The following story is based on a letter by the Rev. Arthur B. Spooner, missionary to Korea, and on a report submitted to the General Assembly of the Korea Presbyterian Church with which the Orthodox Presbyterian Church cooperates. The site of the story is a few miles south of Chinju, about six hours railroad journey west of Pusan. Mr. Spooner, the Rev. Leonard Sweetman of the Christian Reformed Church who was a delegate to the Korean Assembly, and several leaders of the Korean Church visited the colony after hearing the report to the Assembly.)*

A SHORT DISTANCE SOUTH of Chinju in the township of Sam Ch'on Po is a small sea-coast village where a colony of lepers has been located for some time. Living comes chiefly from the sea—shellfish, crabs, flounder, seaweed—and the like. But there are also gardens on terraces around the little valley. This original colony is neat and clean, with flowers growing in many yards, and an abundance of fowl.

The people are given food by the government—rice, barley or wheat—but barely enough for a day's ration.

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In order to contribute more to their own self-support, leaders of the colony made application to purchase some uninhabited land on an island not far from the present location. On August 7 representatives of the colony visited the head of the police regarding the project, and were promised his co-operation.

On August 8 a group of thirty-six from the colony went to the island and set up tents. The next day, however, policemen and islanders came, armed with spears and shovels, destroyed the tents and supplies, and ordered the group to leave. At first they refused, though promising to keep at least three kilometers from the native village. But the opposition was so strong that the group finally left the island.

On August 16 the director and general clerk of the colony went to the police on the island and reported their plan to land on the island again on August 19. Because of a typhoon warning, the landing was not made until the 22, but on that day a large group landed and set up the tents and prepared to cultivate the ground. However the next day policemen came and ordered them to leave. They refused, saying they too were Koreans and had a right to use the land. On August 24 leaders of the group were ordered to the police station, and berated severely for having come. On August 27 police again came to the camp site, and at the same time a group of about 100 islanders appeared. The police kept the lepers surrounded while the islanders destroyed the tents. Protestations by the lepers helped little.

On August 28 the islanders came again to the area and attacked the lepers with bamboo spears and sharp spades. In an effort to protect themselves, the lepers threw stones, and the fight lasted about 20 minutes. A little later the police appeared, collected the bamboo spears they found, and asked the colony representatives and some of the islanders to go to the local police branch station. The lepers did not wish to do this, but wanted to go to the island's main station. Presently the police gave back all the bamboo spears to the islanders, and withdrew. In a short time about three times the previous number of islanders appeared and launched an attack on the colony. When the lepers saw they were helpless, they went into their tents and begged for mercy. But the tents were pulled down over them, a number

were killed, and others badly wounded by the spears and shovels. Presently the islanders even put wood and mattresses in a pile against the wounded group, poured kerosene on the pile and set it on fire. Those who could crawled away and fled to the beach, only to find their boats had been stolen. The attack continued into the evening, but finally police again appeared, and the attack ceased. Of 99 persons there, 26 were killed, 58 severely wounded, and fifteen slightly wounded. Not one person escaped completely. The director of the camp was still in police custody when the group from the Assembly visited the camp. His only crime appeared to be that he had made a statement that the police had helped in the commission of the larger crime. Some of the islanders were eventually convicted and imprisoned, but the police were not in any way brought to trial or punished for any misconduct or negligence.

Mr. Spooner adds:

"The Korean Church is aroused, and is doing its very best to help this work, but it really needs the coordinated efforts of the mission as well as perhaps a full-time man to work among the lepers, doing rehabilitation work, helping with medicines, teaching and preaching in their colonies. The Southern Presbyterians, with the Rev. Mr. Boyer, work in the Chollas, out of Soonchun, covering such big colonies as the one at Yesu, but many small groups are left without workers.

"There are over 150,000 lepers in Korea, mostly south of Taegu because

of the weather and their condition. Some drugs are being used to help them, but the nation is not properly taking care of them.

"The scene shows up in an ugly way the lack of maturity in this people. It is this lack of maturity that pervades every phase and level of their life. . . . Even the fine Christian church that is active here in the South has large areas of thinking that are tuned to what Kraemer calls 'primitive apprehension' and there needs to be much growth in grace even in the 'established' church. . . .

"Pray that in these matters we may be salt and a light to these people, that our message of the whole balanced Gospel may find its way into every hamlet, nay, into every heart."

### Norwegian Church Rejects Disbelief in Hell

THE VOLUNTARY CHURCH CONVENTION, an unofficial but representative body in the state Lutheran Church of Norway, at a meeting early in November adopted a resolution rejecting the views of Bishop Schjelderup who had denied the doctrine of everlasting punishment.

The case arose several years ago. In a radio broadcast Professor O. C. Hallesby had stressed the condemnation to hell of all unbelievers. Bishop K. Schjelderup of Hamar came out publicly against the views of Professor Hallesby, claiming that Christianity was a religion of love and that the teaching of hell had no place in it.

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