

The Presbyterian

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Letters from Foreign Missionaries

News from the Hards

Pusan, Korea
January, 1959

Dear Friends and Helpers-in-prayer:

Let us hasten to assure you that we haven't forgotten you and you are still often in our thoughts and prayers. Reviewing the old year has brought it sharply to our attention how remiss we have been in not reporting more often. But first let us thank you for your many notes, letters and gifts received throughout the year. Especially do we appreciate hearing from the many servicemen that we have known while they were here in past years. We enjoy hearing of their growing families and their growing faith.

Perhaps the most important event in our own personal lives this past year has been the birth of another covenant child, Gregory, on November 5. We are grateful for the Lord's favor to us and trust you will join us in prayer that little Gregory's life might always be found in the paths of righteousness. The family has been remarkably free of disease this year with only a round of the measles among the children to spoil the record. But Grace has had several bouts with yet unexplained backaches, sometimes with incapacitating severity.

Preaching and Teaching

Ted's progress in the use of Korean is encouraging. In 1958 he spoke 130 times, 75 of which were in Korean. That doesn't mean that there are that many Korean sermons in the "barrel" (there are about twenty), but it does mean many opportunities to present the way of life through the Word of God to the Koreans in their own tongue, and that with increasing facility. For these encouragements and opportunities, we praise God. More and more there are invitations to preach outside of Pusan, so it means a widening ministry also.

A more circumscribed ministry, but one perhaps as needful to the leader-

poor Korean church, is that of teaching. Ted taught ten hours in the spring term and eleven this fall in Calvin College, the Seminary and the Bible Institute — mostly in Korean. At the College and Seminary his schedule was mostly teaching Hebrew and Greek, and he taught Genesis at the Bible Institute.

Christian Literature

Bookstore sales weren't as great as last year because the government no longer allows us to order books for others, and also because we had to raise prices to match a rise in the exchange rate. But receipts were still \$2,365, including sales in outlets such as downtown bookstores, sales through colporteurs, sales in churches and at a nearby U. S. Army base. Ted's interest in getting good Christian literature into the hands of the Koreans inspired his taking an active part in the formation of a Korean branch of the Evangelical Library, and also the Korea Society for Reformed Faith and Action. The Society published a 79-page paperback on Inspiration in 1958, and has three more things ready for publication in 1959, all by famous American Bible-believing theologians. Also, he and his helper, Mr. Sim, have worked long hours in the libraries of Calvin College and the seminary recording, classifying, and repairing their books, many of which were donated by friends such as you.

The fact that the Hunts were away on furlough till September's end thrust many added responsibilities upon us "senior" missionaries. These were jobs such as seeing the many visitors which come (orphanage directors, heads of leprosaria and schools, students and G.I. "wives" wishing to go to America, etc.); acting as a trustee for the Christian Veteran's Home in its precarious financial condition (though now it seems on the way to self-sufficiency); handling relief funds, goods and records; receiving and distributing tracts to churches for their use; and the other less important details of logistics.

Grace's work, outside her main task of caring for an increasingly busy household has continued to be in the Pusan Christian School for Foreigners as a teacher and principal. This, beside some mission record- and account-keeping and correspondence which can be done at home, will no doubt be her main work outside the family for some years to come.

Furlough

We are looking forward to our furlough which begins in mid-year after five and a half years here. Especially are we looking forward to renewing acquaintance with you who have stood behind us in so many ways. We will probably be living in the Philadelphia area where Ted hopes to get at least one term of post-graduate study at Westminster Seminary. When we know more definitely what our schedule will be, we'll try to get word out so that we'll be able to meet as many of you as possible in our travels. Do keep writing—it is such a morale-booster. But above all, pray for us that we may be not weary in well-doing, that we may be victorious in our warfare, and that Christ's Kingdom in Korea may increase to His glory.

Your friends in Christ,

TED AND GRACE HARD—with
Sterling, Rodney, Wendy,
Nelson and Gregory

Korea Mission of the
Orthodox Presbyterian Church

"Bruce Hunt Slept Here"

Box 184, Pusan, Korea

January, 1959

Dear Friends:

This is vacation month in Korea, as the schools are all closed because it is almost impossible to study in the unheated class rooms during the coldest weather. Since he doesn't have to teach, Bruce will be away almost all of January, holding meetings in different churches and speaking at Young People's Conferences. It is really a "pull" this time of year to leave the comforts of home, to travel in cold buses, trains, and boats,

(continued on p. 59,

see "Bruce Hunt")

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Umdeutung

"The modern form of allegorization may be expressed by the German word *Umdeutung*. We would call it reinterpretation."

By C. VAN TIL

Philo Judaeus was a Jew who lived c. 30 B.C.—c. A.D. 45. The five books of Moses were his favorite study. He regarded the Bible, i.e. the Old Testament, "as fully inspired in the sense that God used its authors as passive instruments for communicating his will" (J.N.D. Kelly: *Early Christian Doctrines*, New York, 1958, p. 19).

Living in Alexandria, Philo had also learned to love Greek philosophy. So he set out to harmonize Greek philosophy and the teachings of the Old Testament. How did he do it? He did it by the method of allegory. "He compares the literal sense of Scripture to the shadow which the body casts, finding its authentic, profounder truth in the spiritual meaning which it symbolizes" (*Ibid* p. 20). Thus, "while adhering strictly to the letter of the law, he can regard it as a divinely authorized veil covering the whole complex of Greek philosophical ideas which he found intellectually congenial" (*Idem*).

The modern form of allegorization may be expressed by the German word *Umdeutung*. We would call it reinterpretation.

Modern theologians do not flatly reject the Bible as the Word of God. On the contrary they affirm it to be such. They are *Christian* theologians as Philo was a *Jewish* theologian.

At the same time modern theologians are committed to the principles of modern philosophy as Philo was committed to the principles of Greek philosophy. Accordingly modern theologians use *Umdeutung* in the way that Philo used allegorization.

I—Bultmann

One of the most obvious forms of *Umdeutung* in our day is that employed by Rudolph Bultmann. His brand-name for it is *demythologizing*. Only by demythologizing the New Testament, argues Bultmann, can we get its real, its deeper, its spiritual, its authentic message. Orthodox theology, in refusing to demythologize the New Testament, misses the real message of the gospel, Bultmann insists.

II—Tillich

A little less obvious form of *Umdeutung* is found in Paul Tillich. His brand-name for it is *Symbolism*. There is, says Tillich, only one point "at which a non-symbolic assertion about God must be made." Such an assertion is "that everything we say about God is symbolic" (*Systematic Theology*, Vol. II, Chicago, 1957, p. 9). To get the real, authentic meaning of any particular doctrine it must be symbolically expressed. And then the general rule holds that "every religious symbol negates itself in its literal meaning, but it affirms itself in its self-transcending meaning" (*Idem*).

The "Symbol" of the Fall

Thus the Fall of man must be taken "as a symbol for the human situation universally, not as the story of an event that happened 'once upon a time'" (*Ibid* p. 29). "It is, so to speak, a 'half-way demythologization' of the myth of the Fall" (*Idem*). Only by this half-way demythologization can we see "the transhistorical quality of all events in time and space" (*Ibid* p. 40).

The "Symbol" of Condemnation

Refusing to take the Fall symbolically orthodox theology also refuses to take the idea of condemnation symbolically. Orthodoxy speaks of "eternal condemnation." "But this is a theologically untenable combination of words. God alone is eternal" (*Ibid* p. 78), Tillich writes. Therefore "eternity is the opposite of condemnation" (*Idem*). Thinking symbolically enables us to see that we must think of God as a God of wrath "in

This is the type of article that for some of our readers may stretch the muscles of the mind, but the exercise will be rewarding. All who read it will be indebted to the author for the insight here given toward a better understanding of modern theology. Dr. Van Til is professor of Apologetics at Westminster Theological Seminary.

preliminary terms" not in "ultimate terms" (*Ibid* p. 77).

The "Symbol" of Christ

A literalistic orthodoxy, argues Tillich, has no way of properly connecting the Christ and his work to the fall of man. The symbolic approach enables us to see that the finite does not limit God "but belongs to the eternal process of his life" (*Ibid* p. 91). Thus the symbol of the Christ enables us to understand "what man essentially is" (*Ibid* p. 93).

By thus "analyzing the differences between historical, legendary, and mythological elements in the Gospel reports, historical research has given systematic theology a tool for dealing with the christological symbols of the Bible" (*Ibid* p. 108). Only thus can we show the "rationality" of the Christian religion. And this is what the principles of modern thought require of us, according to Tillich.

III—Barth

One of the least obvious forms of *Umdeutung* is that employed by Karl Barth. His brand-name is *Geschichte*. And that, any first year German student will tell you, means history. When Barth therefore insists against Bultmann that we must believe in the resurrection of Christ as a real Event, as real *Geschichte*, shall we not rejoice? Does not *Geschichte* mean history? Does not Barth, therefore, defend the real historicity and with it the true objectivity of the resurrection of Christ?

Unfortunately Barth also uses the word *Historie*. And that, looking a little puzzled now, the first-year German student will say, also means history.

In what way then do *Geschichte* and *Historie* differ for Barth? In general we may say that for Barth *Geschichte* is the genuine, the real, the objective history primarily back of though also found in *Historie*, the ordinary events in space and time.

The resurrection of Christ as the great objective and all-illuminating

Event on which all Christianity is based, is therefore primarily a matter of *Geschichte*, in Barth's view.

Pure Saga

Ministers using the Heidelberg Catechism as a guide for preaching will have to learn a drastically new approach if they would follow Barth.

They must realize that though there is history in the Bible it is always history shot through with Saga and that there is much of Saga in the Bible but always shot through with history (*Kirchliche Dogmatik* III:1 p. 88).

Creation-history is, to begin with, pure Saga (*reine Sage*). It is only by thinking of it in this fashion, argues Barth, that we can think of creation as real history (*Geschichte*). It is only thus, says Barth, that we can avoid reducing the actual event-character of creation to the general idea of myth. And only thus can we avoid reducing the actual and unique event-character of creation to the historical relativism of orthodoxy, as he sees it.

The original perfect state of man is, therefore, not to be identified with something that took place at the beginning of history in the ordinary sense. When Christ is said to be the last Adam this means that he is the real and therefore the first Adam. Our participation in the history of Adam has no independent significance; it is rather an indirect witness of the reality of Christ.

Barth's Christology

Christ is the only real man. All men are men as participants in the manhood of Christ.

Accordingly sin is an "impossible possibility." God's wrath upon sin is only a particular form of the manifestation of his grace. It is, as with Tillich, a preliminary, a penultimate but never an ultimate judgment. God is his revelation in Christ. Christ is his work of atonement. And atonement is atonement for all men or it is no atonement at all.

To preach rightly on the person and work of Christ is, accordingly, to realize that the relation between God and man is that of *Geschichte*. Once the minister has this vision he will no longer speak of the steps of

humiliation and of exaltation in the life and work of Christ as though they followed one another in time. All that happens between God and man happens, says Barth, in *Geschichte* and therefore in the Pure Presence in which there is no before or after measured by a calendar.

Reinterpreting Christianity

In all three cases, that of Bultmann, that of Tillich and that of Barth, Christianity is reinterpreted in terms of the principles of modern thought. These principles require the idea that man is inherently in the process of becoming divine. The Christ of the theology of these men, as of that of many others, expresses this view of reality as process.

It is only by *Umdeutung* that these men can make what is at bottom no more than non-Christian philosophy to appear to be Christian theology. They are as skillful in their work of *Umdeutung* as Philo was in his work of allegorization. And Barth is, apparently, the most skillful workman of all. There are far more people who think that Barth's theology is basically in line with the historic Christianity of Luther and Calvin than there are that think this of Bultmann or Tillich. Yet, in reality, Barth's idea of *Geschichte* is, in its effect, just as destructive of the doctrines of grace as is Tillich's idea of Symbolism or Bultmann's idea of Myth.

To say this is not to charge Barth any more than the others mentioned with deliberate deceit nor is it, God forbid, to judge their hearts. It is just to say that as allegorization tended to reduce Christian truth to Greek speculation in the early church so *Umdeutung* tends to reduce Christianity to modern speculation. Greek speculation is, moreover, the mother of modern speculation. Both forms of speculation make God in the image of man and project a Christ who merely brings to realization the goodness already inherent in man.

As evangelicals we need no such reinterpretation of the historic Christian faith. The way to understanding lies not down the bypaths of speculation, but along the road of submission to Jesus Christ as he has spoken to us in his Word.

News of Christian Schools

Philadelphia Association

The Association of Christian Schools of the Philadelphia area held its winter institute on February 6. Teachers, board members, and some visitors, were among the nearly 100 who attended, representing most of the 17 schools in the Association. Visitors from Christian schools in Lancaster, Pa. and in Richmond, Va. were also on hand.

Professor Charles Schaufele, of Gordon College and Divinity School, gave the evening address on the topic, "What Makes a Christian School?" Christian teachers, instructing the children of Christian parents, and using a curriculum integrated with the Christian faith were the three essentials that he mentioned. He devoted most of his time to the third feature, and also answered questions in a discussion period that followed.

Presiding at the sessions was Miss Johanna Timmer, principal of the Philadelphia - Montgomery Christian High, re-elected president of the Association for the coming year. Mr. Jon Clayton of the Chester Christian School is vice-president. Miss Barbara Peters of the Willow Grove School is program chairman, while the secretary-treasurer is Miss Elizabeth Nagel of the Germantown School. The next conference is planned for May in Lancaster.

Making Money

The Christian School of Middletown, Pa. has an active PTA. Meetings have been well attended this year, with worthwhile discussions on the Ten Commandments, taking them in order. Among guest speakers have been the Rev. Robert Vining and the Rev. Raymond Zorn.

The PTA seeks to provide financial help to the school and recently purchased a new station wagon for use as a bus. This partly accounts for the jump in attendance from 90 to 122 at the present time. As with most parent-society schools, finances are an ever-present problem and the burden assumed directly by the parents themselves must be supplemented in one way or another. Middletown's PTA started a candy egg project ten years ago which has developed into a well-organized winter effort.

Starting about mid-January and continuing for ten weeks, both men and

"It is only by *Umdeutung* that these men can make what is at bottom no more than non-Christian philosophy to appear to be Christian theology."

women of the PTA work on Mondays and Tuesdays according to a schedule of hours and tasks for which they have volunteered. Ten thousand "Easter eggs" are made from start to finish, packaged and sold weekly in this cooperative project, which netted \$1900 last year. A goal of \$2000 profit has been set for this season.

Willow Grove

The Willow Grove Christian Day School announces that it will have some vacancies to be filled, for the next school year. Grades kindergarten through the sixth are offered by the school. Qualified applicants may write to the Christian School Society, Box 52, Willow Grove, Pa., we are informed.

A banquet was planned for February 24, sponsored jointly by the Willow Grove Day School and the Philmont High School. Professor Paul Woolley of Westminster Seminary, guest speaker, chose the topic "The American State and Christianity." The high school's first senior class were invited as guests.

Oostburg

Nearly 300 persons attended the annual banquet of the Christian School Society in Oostburg, Wisconsin on February 19. The Rev. Bruce Coie of Evergreen Park, Illinois addressed the gathering on the theme "The Goal of Christian Education."

Addresses to Change or to Note

Clerk of Session for the Community Orthodox Presbyterian Church of Garfield, N. J. is Russell J. Liddle, 164 Trimble Avenue, Clifton, N. J.

Edward M. Shindle, clerk of Immanuel Church of Bellmawr, N. J., now resides at 2 Albert Road, Glendora, N. J.

Delmar Putney, R.D. #3, Lisbon, New York, is the clerk of Session for the Lisbon Orthodox Presbyterian Church.

Note also that the Missions Committees of the Orthodox Presbyterian Church now occupy rooms at 624 Schaff Building, 1505 Race St., Philadelphia 2, Pa. This also serves as the mailing address for the PRESBYTERIAN GUARDIAN.

Offices of the Committee on Christian Education remain at room 627 of the Schaff Building.

"I found these lines in an old book"

Compiled by LIONEL F. S. BROWN

Newton on Opposition to the Ministry

Among the voices out of the past few have had more effect upon heart and life of many of Christ's servants than John Newton. The grace of God that delivered the blasphemous slave-runner from sin and left him singing "Amazing Grace, How Sweet the Sound!" permeated his life and ministry with a fragrance which continues to this day.

His letters and papers with the more famous "Olney Hymns" have brought solace and strength to pastor and people alike down through the years. The volume of his letters should be taken from the shelf for frequent reading by every minister, young or old.

Among them are these words of advice to a young minister about to assume his first charge, and I have found them of help again and again.

"A distant view of the ministry is generally very different from what it is found to be when we are actually engaged in it. The young soldier who has never seen an enemy may form some general notions of what is before him; but his ideas will be much more lively and diversified when he comes upon the field of battle.

"If the Lord were to show us the whole beforehand, who that has a due sense of his own insufficiency and weakness, would venture to engage? But He first draws us by a constraining sense of His love, and by giving us an impression of the worth of souls, and leaves us to acquire a knowledge of what is difficult and disagreeable by a gradual experience.

"The ministry of the gospel, like the book which the apostle John ate, is a bitter sweet; but the sweetness is tasted first; the bitterness is usually known afterwards when we are so far engaged that there is no going back.

"Yet I would not discourage you; it is a good and noble cause, and we serve a good and gracious Master; who, though He will make us feel our weakness and vileness, will not suffer us to sink under it. His grace

is sufficient for us; and if He favors us with an humble and dependent spirit, a single eye and a simple heart, He will make every difficulty give way, and mountains will sink into plains before His power.

Satan's Subtlety

"You have known something of Satan's devices while you were in private life. Though the Lord would not suffer him to hurt you, He has permitted him to sift and tempt, and shoot his fiery arrows at you. Without some of this discipline, you would have been very unfit for that part of your office which consists in speaking a word in season to weary and heavy-laden hearts. But you may now expect to hear from him, and to be beset by his power and subtlety in a different manner.

"You are now to be placed at the forefront of the battle, and to stand as it were, for his mark: so far as he can prevail against you now, not yourself only, but many others, will be affected; many eyes will be upon you; and if you take a wrong step, or are ensnared in a wrong spirit, you will open the eyes of the adversaries wider, and grieve the hearts of believers more sensibly than if the same things had happened to you before."

Newton then speaks of the probability that from the very first there will be opposition. This may be a greater trial than the Lord's servant is aware of, for "it might draw forth your corruptions, and give Satan advantage against you, and this, first, by embittering your spirit against opposers, so as to speak in anger, to set them at defiance, or retaliate upon them in their own way; which, besides bringing guilt upon your conscience, would of course increase your difficulties, and impede your usefulness. A violent opposition against ministers and professors of the Gospel is sometimes expressed by the devil's roaring, and some people think no good can be done without it."

Of his further admonition we may all take particular note: "It is allowed that men who love darkness will show

their dislike of the light; but, I believe, if the wisdom and meekness of the friends of the Gospel had been always equal to their good intentions and zeal, the devil would not have had opportunity of roaring so loud as he has sometimes done.

"The subject-matter of the Gospel is offence enough to the carnal heart, we must therefore expect opposition; but we should not provoke it, or do anything to aggravate it. A patient continuance in well-doing, and consistency in character, and an attention to return kind offices for hard treatment, will, in course of time, greatly soften the spirit of opposition; and instances are to be found of ministers, who are treated with some respect, even by those persons in their parishes who are most averse to their doctrine.

"And it is well worth our while to cultivate this outward peace, provided we do not purchase it at the expense of truth and faithfulness; for ordinarily we cannot hope to be useful to our people unless we give them reason to believe that we love them, and have their interest at heart."

Quotations are from the *Works of John Newton*, Vol. I; Carter and Sons, N. Y., 1860; pages 120-121.

Murray to Give Lectures in Berkeley

Professor John Murray of Westminster Theological Seminary has accepted the invitation to deliver the fifth annual Westminster Lectures in Berkeley, California during the last full week of March. Three evening lectures, under the auspices of Covenant Orthodox Presbyterian Church, will be given at the church. It is located at 1623 University Avenue, not far from the campus of the University of California. The Rev. Richard M. Lewis is pastor.

As in other years it is anticipated that the lecturer will be invited to address faculty and students of three or four seminaries in the area.

The evening lectures are open to the public. A report from David Neilands, clerk of the church, mentions that several carloads came from points over a hundred miles distant last year, when Dr. Ned B. Stonehouse gave the lectures. Prayer is requested by all who sense the importance of this opportunity to extend a Reformed testimony in the Berkeley area.

Westminster Seminary Alumni Day

Memorial Piano Given

Many alumni and friends of Westminster Seminary were present on the afternoon of February 10 for the dedication of a beautiful new piano given in memory of Mrs. Ned B. Stonehouse. Presiding for the occasion was Mrs. Frank B. Stevenson, president of the Women's Auxiliary of the Seminary. She called on Professor Paul Woolley, whose fitting words of tribute recalled the close association of Mrs. Stonehouse with the institution from its very inception. He spoke of her interest in its varied activities and her friendship and hospitality toward the students through the years.

Following Mr. Woolley's remarks the group had the opportunity to enjoy the lovely tone of the new Chickering grand piano as Mrs. Arnold Kress, wife of a Seminary student, played three selections.

Mrs. Stevenson presented to Dr. Stonehouse, in behalf of the 262 friends who had contributed, a bound calfskin volume containing the names of the donors. An inscription on the piano reads as follows: "In loving memory of Winifred Stonehouse, 1903-1958: Given to Westminster Theological Seminary by many loyal friends through the Women's Auxiliary." The piano is in the Chapel of Machen Hall.

Calvin and Controversy

The Rev. Louis Tuleja, '56, chairman of the committee on arrangements, then took the chair and introduced Professor C. Van Til, who gave an address on the theme of "Calvin as a Controversialist." Referring to a number of Calvin's tracts and letters, Dr. Van Til pointed out that Calvin recognized Satan as the instigator of all opposition to the gospel of redeeming grace. Calvin's appeal therefore was always to the Scriptures as the sole authority in our warfare.

"Those who are enlightened by the Holy Spirit acquiesce implicitly in the Scriptures," he wrote to the king, Francis I. In contrast to the "frigid speculations" of the theologians, Calvin's basic interest was ever to build up God's people in the faith, watching lest Satan deceive them in one subtle way or another.

Calvin strove for peace among the extremists in the stirring days of Protestantism's early struggles, but his writings show how well he knew that truth is the only foundation for peace, the speaker stressed. His letters and tracts show good form and exhibit true courtesy and kindness, but he attacked sin when and where he found it, refusing to cover up even for his friends, in his desire to be impartial and to submit all ideas and actions, including his own, to the Word of God written. His approach was truly existential, said Dr. Van Til, because it was biblical. Modern non-Christian thought cannot be existentialist despite its claims.

Calvin and Ecumenism

In his seeking out of such as Luther and Melancthon, whose services to the cause of the true faith he much appreciated, Calvin pointed the way to a proper ecumenism based on the sole authority of the Word and in recognition of the Christ of the Scriptures. This is in marked contrast to the false ecumenism of today based on a "Christ-ideal" spun out of the minds of men who "hide" the Scriptures in their rejection of their authority and infallibility, Dr. Van Til noted.

Thus speaks this controversialist whose birth 450 years ago we celebrate this year. We may emulate his warm and humble allegiance to the gospel in the controversies of our day.

Some 75 alumni and friends dined in the Seminary commons at 6:30. The Rev. Albert G. Edwards III, '52, president of the Alumni Association, introduced the dean of students, Mr. Woolley, who gave a brief sketch of the student body of the current semester. Although a number of students have dropped out since September, seven others are on the roll this term, and applications are coming in for next fall.

The Seminary's executive secretary, the Rev. Robert S. Marsden, also gave a few words concerning the important part the alumni play in the support of the Seminary through their above-average contributions.

Freeman Address

The address of the evening was given by Dr. David Hugh Freeman, a former student at the Seminary, now

in the philosophy department at the University of Rhode Island. Under the subject, "Aspects of Modern Unbelief," Dr. Freeman brought out the subtle and deadly nature of the attack of current forms of unbelief.

The modern insistence is not simply that the statements of the historic Christian faith are false, he said, but that they are pseudo-concepts, without significance in terms of modern logical thought, which is assumed to be normative. In the rise of unbelief the illiteracy of the clergy has been a contributing factor, he stated, urging that pastors seek to spend more time in getting to understand our age, its culture and ideas, as well as in studying the Scriptures.

"Protestantism is inarticulate. We are not communicating what God has revealed to us in the Scriptures to our age," he emphasized. We simply must make a greater effort to transmit the gospel we cherish to people in our time with our problems in terms that are intelligible, he pointed out. This does not mean changing the gospel nor ceasing to depend on the Holy Spirit, but it does mean we face real problems in the use of words and their meanings in a day when truth is regarded as relative and even so elementary a concept as "murder is wrong" is said to be irrelevant, a pseudo-judgment, without meaning except in terms of an individual's momentary feelings. We have no easy task in talking to those who confuse language with reality, and who have adopted "the thesis that unbelief is inevitable," said Dr. Freeman.

Stockton Mission Shows Progress

The latest mission venture in the Presbytery of California is in the city of Stockton. Near the northern end of the productive San Joaquin Valley, Stockton has a population of about 100,000. It is the home of the College of the Pacific, and is 50 miles south of Sacramento.

In November of last year a few interested families decided to hold public worship services under the auspices of the Orthodox Presbyterian Church. The initiative was taken by Mr. Dirk Brink, and by Dr. Daniel van Houte and Mr. Jack Miller, teachers in the Ripon Christian

School. Presbytery's home missionary, Henry W. Coray, preached at the opening service. Eleven people were present.

Meanwhile interest has mounted. The group has secured the Seventh Day Adventist building at Vine and Madison in which to worship. Services are held at 11 a.m. and 7:30 p.m. This mission project is under the direction of the Session of First Church, Sunnyvale, which Mr. Coray serves. Mr. Miller has been appointed stated supply, and is doing the burden of the preaching in Stockton. Attendance last month was reported as 35 to 40 for morning worship with 20

to 25 the average at night.

Dr. van Houte conducts the mid-week services, which are held in various homes. Not long ago the Wednesday meeting was in the home of Mr. and Mrs. Dirk Brink, and the celebration of their 40th wedding anniversary made it an occasion for congratulations and best wishes.

The Presbytery has endorsed this effort in Stockton and is giving some help toward its support. Both Messrs. Brink and Miller are elders on the Sunnyvale Session, and Dr. van Houte is a minister of the Orthodox Presbyterian denomination. He has a son attending Westminster Seminary.

AN IDEA FOR A MISSIONARY MEETING

Ladies, this is especially for you! We have asked a few people to tell us about their most interesting missionary society meeting of the past year. The one here described by Mrs. Ellis may be an idea that your group would like to try this spring. If you recall a meeting of your society that was particularly worthwhile or unusual, let us hear about it.

Mothers and Daughters

"Mother, what did you get? a tea bag? Look, I have bubble gum! And Mary has a pencil sharpener."

So goes the pleasant conversation of mothers and daughters—some scarcely in their teens, some now quite gray, some bona fide mothers and daughters, some adopted for the night. This is the first annual Mother-Daughter Night of Knox Missionary Society.

Beginning at seven o'clock so that younger daughters would be home early, all gathered in the Social Hall for dessert. Japanese music from a record player greeted the ear. Hostesses pinned pink or white Kleenex carnations on all as they entered. On the trays beside the tasty dessert was a tiny surprise box gayly tied with ribbon. In the box was anything Mrs. Linkens happened to find! Whether a tea bag, bubble gum, or pencil sharpener, it was something already in the house or readily available, something to break the ice, make a laugh, or somehow lend an air of informality to this heterogeneous gathering of femininity.

After dessert gifts were presented to the longest mother, the newest mother and the most mother. The

most mother received a day off from her nine children, provided by volunteer baby-sitters.

In the sanctuary Mrs. Dryden presented devotions centered around Lois and her daughter Eunice. Mrs. VanderSys conducted the business meeting. Then came the program.

The platform was transformed into a Japanese room, with hangings draped over screens for a background and with Japanese objects placed around.

Mrs. Fox spoke about *Mothers and Daughters in Japan*, introducing the year's theme of Japan and the work of missions there. She told of the home life and customs, calling attention to the politeness, the love of beauty and of nature which characterizes Japanese women. With her was a Japanese friend who explained and demonstrated the intricacies of Japanese traditional dress. Mrs. Marchant submitted to being dressed in the Japanese dress with its yards of broad sash so tightly wrapped that her breathing was practically restricted and leaning over was a major operation!

The thirty-five members and twenty-five guests who were present went home with the satisfaction of a very pleasant and enriching evening. More than that, they felt much closer to their sisters in Japan and felt a greater urgency in prayer for our envoys, the McIlwaines and Uomotos, whose lives are devoted to bringing to the mothers and daughters of Japan Him who is the Desire of all nations, even Jesus the Saviour.

— NORMA ELLIS

John J. deWaard Retires

After nearly 34 years in the active ministry of the gospel the Rev. John J. deWaard has retired in his 67th year. Pastor of the Memorial Orthodox Presbyterian Church of Rochester, New York since February, 1940, Mr. deWaard preached his farewell sermons on January 4, 1959.

In the morning he chose as his text Deuteronomy 30:19-20: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days" In the evening he recalled some of his experiences through the years, particularly the conflict for the faith in the nineteen thirties spearheaded by Dr. J. Gresham Machen which led to the formation of the Presbyterian Church of America, as it was first called. He spoke of Westminster Seminary, on whose board of trustees he serves, and of his hopes and prayers for the future of the Orthodox Presbyterian Church.

On the following Wednesday evening Mr. and Mrs. deWaard were surprised at the supper hour by a group of 24 who brought food for all — "better than our hash which we left in the pan," he wrote. These were some of the couples the pastor had married during the years, many of whom had come to faith in Christ and membership in the church under his preaching. Nineteen roses were presented, one for each year of his pastorate in Rochester. The group spent an evening of fellowship and the singing of hymns.

The entire congregation gave a dinner in the church parlors on January 16. Words of appreciation and tribute were spoken and a fountain pen desk set was presented.

Mr. deWaard was ordained on July 9, 1925 by the Presbytery of Milwaukee. He began his ministry in the First Presbyterian Church of Cedar Grove, Wisconsin that month and served until June of 1936. He remembers that his first text was from Amos 3:8: "The lion hath roared, who will not fear? the Lord God hath spoken,

who can but prophesy?" It was just 11 years later, while preaching from the same book of Amos, that a "peaceful and pleasant" ministry was suddenly disrupted as a result of his persistent and clear-cut setting forth of the issue of unbelief in the Presbyterian Church in the U.S.A.

A small group of 25 members signed a petition asking the Presbytery to dissolve the pastoral relationship, and sent it to the clerk. As soon as this became known, some 375 other petitioners, without the knowledge of Mr. deWaard, requested Presbytery to continue the relationship. To the amazement of all, the Presbytery refused to consider the second petition, saying that only the petition that came first could properly be heard.

It became obvious that this high-handed action was taken because of Mr. deWaard's outspoken sympathy with Dr. Machen and all that he stood for in the struggle against Modernism in the U.S.A. Presbyterian Church. The appeal carried to the Synod of Wisconsin was dismissed, and likewise the one to the General Assembly of June, 1936; hence the pastoral relationship was dissolved. This Assembly in 1936 was the same one, sitting as a church court of last appeal, that deposed Dr. Machen and others who had refused to submit to the arbitrary mandates of men in preference to the requirements of obedience to God.

By the time Mr. deWaard had returned from Syracuse to Cedar Grove, a building fund for a new sanctuary



JOHN J. DE WAARD

had been started. He preached his last sermon in First Church on June 7, 1936 in the text in I Samuel 8:7: "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them."

On the following Tuesday a large and determined group of faithful followers of Jesus Christ, loyal to the infallible Word of God, met in the village hall and laid plans which culminated not only in the erection of a new building but in affiliation with the church that came to be known as Orthodox Presbyterian. Mr. deWaard took an immediate and active part in the new denomination and served as moderator of its third General Assembly, which met in Philadelphia in 1937. He was pastor of the Calvary Orthodox Presbyterian Church of Cedar Grove from 1936 until 1940, when he accepted the call to Rochester.

Mr. and Mrs. deWaard are now residing at 626 Beach Avenue, Rochester 12, New York.

Prayer and Fasting

Brentwood Orthodox Presbyterian Church of South San Francisco observed one Sunday last month as a day of prayer and fasting. Besides time spent in private, many assembled as a group for prayer during the afternoon. Special concerns for fasting and prayer were a) spiritual growth of the members, b) conversion of sinners, and c) easing of the financial burden of the congregation.

The Rev. Arthur G. Riffel, recently installed as pastor, reports that the month of February was set aside as a period for intensive calling by the Sunday School teachers. One night each week was to be devoted to concerted visitation in an effort to gather new people into the Sunday School.

Thank Offering

A final report on the 1958 Thank Offering for Missions and Christian Education of the Orthodox Presbyterian Church has been made. It shows a total of \$56,499.35, an increase of \$3,361 over the previous year.

The Presbyterian Guardian

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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It Was Bound To Be Said

It was inevitable that someone would make the announcement. The Communists of course did it. Their probes into outer space gave no evidence of the existence of God or heaven: so blared their radios. After a rocket was sent beyond the moon and supposedly into orbit around the sun, the blasphemous claim was made that this "proves that Communist-inspired science and man can and do create their own worlds and heavens!"

One is reminded of the story of some famous surgeon who is reported to have said that in all of his probing into the human body he had never found any evidence of a soul: there is therefore no soul!

Even a child who has learned his beginner's catechism can tell those who draw such conclusions that "God is a Spirit and has not a body like men." Space cameras will never photograph the invisible God, Creator of heaven and earth, whose Being mortal eye cannot see, any more than the surgeon's knife can discover that immaterial and spiritual part of man which is his soul.

Those who have eyes to see — the eyes of faith — will recognize the handiwork of God everywhere. Others will see Him nowhere at all. For he who cannot discern the Creator's touch in the flowers of the field or in the face of a little child will never find His power manifested in the starry universe though he pierce a thousand galaxies.

All such are like those who did not recognize God even when He revealed Himself in the face of Jesus

Christ, yet Jesus said, "He that hath seen Me hath seen the Father." Then and now unless we first see God in His Son, the Lord Jesus, we won't see Him anywhere. Once we have found Him in His Son as our Savior, then we shall know that God is indeed everywhere, and that all things near and far portray His glory.

R. E. NICHOLAS

LETTERS TO THE EDITOR

Dear Sir:

The report on the "Sunday Evening Bible Institute" as described by Mr. Bachman in the January 10 **GUARDIAN** sounds promising as a means for reaching more people with the truth. We should all be alert to refreshing ways of presenting the doctrine of Scripture.

However, is it not possible to preserve Reformed principles of worship while adding new ideas? For example, does a twenty-minute worship period allow time for the exercise of the particular means of grace—prayer and the preaching of the Word? The Shorter Catechism says, "The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation" (Q.89). Cannot the most prominent place be given to these things without eliminating the possibility of modification in method?

Sincerely,
C. JACK MILLER
Rt. 6, Box 1565
Modesto, Calif.

Dear Sir:

In connection with the Pension Plan described in your January 26 issue, a word about a timely report on the Social Security System may be of interest.

Some years ago the **GUARDIAN** carried a few articles which pointed out some of the failings of the Social Security System. One of the criticisms was that it was financially unsound and, no doubt, this observation caused some men to feel that participation in it was unwise. Recently, however, a special federal advisory council, consisting of representatives of industry, labor, and the public, declared in a unanimous report:

"The method of financing the old-age, survivors and disability insurance program is sound and, based on the best estimates available, the contribution schedule now in the law makes adequate provision for meeting both short-range and long-range costs."

The panel made plain that its finding of financial soundness was based on the new tax rate increases which it generally endorsed. It was noted that the fund will still be in the red for 1959, but then it will be in the black through 2020 or later.

Sincerely yours,
E. A. HAUG, JR.
430 Washington St.
Westfield, N. J.

Ed. note: Clergymen who may be interested still have until April 15, 1959 to avail themselves of the Social Security System.

To all who write for and have a part in compiling the **GUARDIAN** I wish to express my sincere appreciation for its high quality. It has been and continues to be a rich blessing to me personally. May God use the ministry of this publication to the glory of making His truth known.

Sincerely yours,
NANCY LEE BROWN
Philadelphia, Pa.

We shall enjoy reading the **GUARDIAN** as always. We attend Bethel Christian Reformed Church here and all of our family participate in its work.

TOM COOPER
Tucson, Arizona

You are doing a grand work in defense of the Calvinistic faith in this country. Many of us in the Southern Church believe as you do, though generally our conservative movement seems to be more evangelistic . . . May 1959 bring great prosperity and blessing to all of God's people who are standing true to "the old faith."

Yours in Sovereign Grace,
JOHN H. KNIGHT
Smyrna, Georgia

We had a marvelous response to our efforts to get new subscribers. The Club list will place the **GUARDIAN** in every member family of Pilgrim Church and also every adherent family attending our services in Bangor.

GEORGE G. WEEBER
Brewer, Maine



Guardian Book Reviews

A Popular Text on Faith

DR. PAUL G. SCHROTENBOER: *Faith and Its Problems*. Toronto: Pro Rege Publishing Co. 98 pp.

This popular book by a man of superb training commends itself not only for use as a text book for eight mid-week discussions, but as a tract for circulation among members of modernist churches. In both the first and last of the eight chapters, Dr. Schrottenboer contrasts genuine faith with its modern substitutes, such as "positive thinking."

In his second chapter there appears a treatment of neo-orthodoxy which alone would warrant the purchase of the book. The author obviously has burned the midnight oil on this subject, and has produced a bright gem which can be profitably read by all the churches, and which could serve as a separate tract.

His refusal in chapter three to allow a neutral expert to decide between the Bible, the Koran, and the Book of Mormon in an "impartial" search for the Word of God, is due to Schrottenboer's view that a neutral position is impossible. If you don't begin with the Bible as God's Word, you don't begin at all. He feels that this is not circular reasoning, but a straight line course. It would be better, in the reviewer's opinion, to admit the charge of circular reasoning, adding however, that *all* reasoning is circular. The non-Christian reasons in his circle, and the Christian in his. We believe the Bible is God's Word because God in his Word says so. We begin and end here. The non-Christian begins and ends elsewhere—in the void.

The Word and the Savior

Schrottenboer aptly says, "Our basic question is not: Is our faith reasonable? But, Is our reason Biblical?" And the great problem in this to the Christian is not so much that he belongs to a minority group which disagrees with an enveloping modern

culture, but that he has a sinful mind which would tend to conform positively to modern culture. Bringing the mind into obedience to the mind and word of Christ is described on page 40 as an "agonizing struggle," which issues in "joyful submission."

The approach to Jesus involves both a submission to the authority of the Word, and a conviction of the trustworthiness of the Saviour. Dr. Schrottenboer illustrates how Nicodemus was forced out of a casual approach to the point of immediate decision, for or against Jesus. He argues that covenant children, as well as converts from outside the church, should be pressed for such a decision.

The place of the church in the Christian's faith is set forth clearly in this book. He gives a good answer to those who for any reason would disuse creeds. He suggests two ways to designate the church: as a fellowship of believers, and as a pillar of truth. The modern church disfigures

both. The pillar of truth gives way to "a meeting place of minds," and the fellowship of believers becomes "a society for moral edification, or a social or political forum — or even a club for entertainment and social activities."

The church is joined to Christ. It is not yet a display room for model Christians. Yet it is *holy*. Its creed is a formulation of Christ's redemptive truth. "Opposition against it is opposition against Him." He clearly states that the church is by no means an object of faith, but faith is *within* the church.

False or Genuine

The individual's confession of faith must be more than lip service to church standards. Schrottenboer speaks of this as a "false confession." Yet how many become ministers and elders by making a tongue-in-cheek subscription? This ethical flaw in every liberal's vow is truly his Achilles heel. The threshold, both of the ministry and the church at large, should be as high as honesty itself.

Schrottenboer uses the interesting expression "consistent hypocrite," to describe an undetectable false brother. But he scores the "silent Christian" as possibly having nothing but an empty heart. He has a good answer

Christian Books Belong in the Christian Home

Marian's Big Book of Bible Stories by MARIAN SCHOOLAND; Eerdmans, \$3.75.
The Child's Story Bible by CATHERINE VOS; Eerdmans, \$4.50.

First Purchase A Bible Story Book

Every Christian home where there are children needs at least one Bible story book. If there are preschoolers and children newly learning to read for themselves, a simply written one with larger print and easier vocabulary is needed. If the children are of school age they should be read to from a book that has more details, has a larger vocabulary and uses a more challenging approach. In any case the Bible story books should be well made, attractively illustrated, and above all true to Scripture and God-glorifying.

It is indeed gratifying that books are available that fit these two descrip-

tions. *Marian's Big Book of Bible Stories* can be read to children of three or four years up through kindergarten. A child in first or second grade will begin to read it for himself. When this book seems too "babyish" it is time to introduce *The Child's Story Bible*. This book will remain useful for many years. It is advertised to be enjoyed by persons "from seven to seventy." Adults who are new Christians and desire a simple survey of the Bible will also enjoy this volume. One of our missionaries on Taiwan wrote of using it with new converts to much advantage.

These books are both excellent for reading at bed time to your children or as a part of the family devotions. They have of course been available for many years, but it is a pleasure to commend them again.

NORMA ELLIS

to the one who fears to join the church, because of a supposed inability to conform to some spiritual standard. If it is really weakness and not insincerity, the weakness should not be a reason for staying on the outside. Weak faith is yet genuine faith.

This chapter on Confession takes the Presbyterian position that the church should set no standards above the demand of a sincere confession of faith and love for the Lord Jesus Christ. But he adds that we should expect far more knowledge of the truth from a long-trained adherent, than from a new-born babe in Christ. If a person has been long in love with Christ, he should be long on knowledge of the Word.

From the Heart

Dr. Schrottenboer parts company with those who regard faith as a purely intellectual activity. He calls for quality, not quantity, and identifies the heart as the seat of faith, which determines the entire bent of the man. And of course he points to good works as the proof that a man's faith is alive.

In his concluding chapter, he argues against man-centered faith, or religion for the sake of man, and thus trains his sights exactly on the popular myth known as Modernism. But in his reaction to man-centered faith, Schrottenboer uses a terminology which appears almost extreme. For he asserts that saving faith exerts a change in God himself. He even asks the question, "What does faith do for God?" The answer is the usual answer of all Reformed theology, that God no longer frowns on the believer in Jesus, since the guilt of the believer has been transferred to Jesus, and the righteousness of Christ has been imputed to the believer.

His observation that the doctrine of justification by faith rings no bell in the modern mind, and that the terminology is regarded as outmoded, simply because the modern mind is darkened by sin, is probably the reason back of Schrottenboer's unusual way of putting the matter. The modern mind doesn't like to think of a divine courtroom, in which there are but two alternatives, justification or condemnation.

As seems often the case in books printed abroad, there are some conspicuous typographical errors, one of which appears to tell the reader to *open*, instead of *close* his ears to the discordant voices of the day, as he tunes his ear to the voice of the Son of God. (page 14).

The book in its entirety is highly recommended for use as an up-to-date treatment of faith and its problems.

EDWARDS E. ELLIOTT

It Was in the Guardian

Twenty Years Ago

A leading article in the February, 1939 issue by Dr. Ned Stonehouse discussed "the drive towards church union, which promises to become one of the most distinctive features of the ecclesiastical history of the twentieth century." The particular reference of the article was to proposals at that time between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church Robert Marsden, in an analysis of the argument of those who refused to leave the U.S.A. Church because they wanted to "continue to fight from within" to purify it, raised the question as to when and how this was going to be done and predicted that *no real progress will ever be made* (italics his, 20 years ago) A news item mentioned the calling of the fifth assembly of the Presbyterian Church of America by R. B. Kuiper, moderator of the fourth assembly, to convene on February 9 "to consider the legal suit over the name and the matter of choosing a new name for the denomination."

Ten Years Ago

The February, 1949 issue of the Guardian carried a sermon preached by Charles Ellis at the dedication of the Crescent Park Chapel Several letters appeared on the subject of Calvinism and Art There was a news item about the dedication of the new building of the Old Stockbridge Orthodox Presbyterian Church near Gresham, Wisconsin, and an editorial entitled "Let's Stick to Business!" The sudden death of Miss Florence Handyside in Korea on February 12 was reported. She had served for only a short time under the Foreign Missions Committee in Korea.

Bruce Hunt

(continued from p. 50)

but he feels that it is a very rewarding work.

I am hoping to spend my vacation catching up on correspondence, writing reports, doing the odd jobs around the house which get put off when school is in session. I wish that Bruce could be writing this prayer letter, but since he doesn't have time, I am going to include excerpts from some of his letters written on some of his country trips.

The first is about Christmas. Mary had written, "My wish is that you have no carolers before six o'clock, and no beggar boys!" The last Christmas she was here we had tried to give treats to the beggars, but they had been so unruly and demanding that they had almost ruined the day for us. Bruce wrote:

"Well, it wasn't as bad as usual. We heard our first carolers at 2:30, a band, breaking the silence of the night with 'Silent Night,' but they didn't come to our gate, so I didn't have to get up to greet them. Only four groups came to our house: at 2:50, 3:35, 4:42, and 5:25. You see I was able to get half an hour, and in one case a whole hour of sleep between groups.

"We went to the Spooners to watch them open their presents, and then Mamma went with me to the Veterans' Home. Just as I was getting the truck out of the yard, about six beggars, one an older fellow, came boldly into the yard and demanded a Christmas treat. I told them that they had spoiled Christmas and not made it a happy day last time, so we couldn't give them anything this year, but I said I loved them and prayed for them, and meant it, and I think it touched them. But one spied some boxes of apples in the car and asked whom they were for. I said, 'for an orphanage and wounded veterans,' and they seemed to feel all right, in fact they cheerfully waved as I drove down the street.

Beggars and Children

"When we got back from the Veterans' Home, four beggars, plus a bunch of the neighborhood children, whom mother had invited, were waiting outside the gate. One of the beggars was small, but 27 years old, as I learned later, and he beat and kicked some of the village children

and shooed them off. As I let the children in I reprimanded him and he apologized quite genuinely, so I let the four beggars in too. They were embarrassed to sit with the others, in their dirty clothes, so I let them sit in my study off the parlor, but we gave them refreshments with the rest. I told the children why Christmas was such a special day for us, and they gave me the most rapt attention. Mother has decided to have a Bible class for the neighborhood children every Saturday, as very few of them go to church. Also we want a closer contact with the community.

"The beggars are still very much on my mind. They are actually a social menace, but they do not seem beyond salvaging: certainly God's grace is sufficient. I was thrilled to learn that the young people at the church where our boy goes spent Christmas afternoon at the Juvenile Detention Home, taking them refreshments and putting on a program for them.

"I helped shoo the children out of our house before rushing off to my next appointment, a service in a Korean Army Chapel, where one of our Seminary graduates is the Chaplain. We had the Quonset hut jammed full, and the Colonel and his aid were present and gave good attention. A choir from one of our churches helped. In the evening we had our Mission Christmas dinner at the Spooners, with a few G. I. s and other friends invited to join us."

Into the Country

The following letter was written on a trip taken earlier in December:

"I left home at 7:00 a.m. Friday morning. The bus rolls over high passes and through intensely farmed narrow valleys. Everything is yellow or brown now except for patches of young pine trees on the hills and the winter barley which already has an inch or two of growth in the furrowed fields from which the rice was removed a month ago. The roads are gravel and a bit rough, but the bus was an 'express' and made good time, arriving at our destination in six and a half hours instead of the scheduled seven.

"On the trip I sat next to a man who was reading a book called 'Legio Mariae.' The Catholics are making a real bid for the people of Korea with a show of solidarity and political power, and big relief programs, using

U.S. Farm Surplus for a good deal of it. It's hard to know how an institution which uses the name 'Christian' has the shamelessness to put Mary forward as much as it does. I witnessed to the young man, concerning Jesus.

Many Meetings

"When the bus arrived here, in the mountainous area of the western part of our province, I was met by the pastor and several members of the church. After a quick lunch, the pastor and I went calling on the various government offices; county clerk, police station, etc. In several places the officer in charge gathered his whole staff and let me speak to them briefly. I had a long talk with the principals of both the High School and Grammar School.

"When I got back to the pastor's home, a demented girl of twenty was brought to me for prayer. I got her to pray and prayed with her. Christians do much for such cases.

"After a nice hot Korean supper—rice, soup, and side dishes, served to the pastor and me sitting on the floor—we went to the service. There was a good turn-out of about 150 people. My bedroom was the same room where we had supper. All that was necessary to do to turn in was to spread a pad on the floor and pull a comfort over me. Life in Korea is simple, even if it may be hard (including the floor one sleeps on).

"We had close to 100 people at the Bible study at 10:30. There are only two ordained ministers in this area of 160,000 people. Since the pastor of this church was called here three years ago, he has been able to get several small groups started and now there are 14 groups altogether in this

These recent letters sent to friends by the Hards and Hunts will prove of interest to a much wider circle of readers. Here you will get glimpses of missionary families in their homes and busy at many kinds of work, in Korea.

Parents, here is a suggestion. Portions of these letters are interesting enough—even exciting in places—to hold the attention of children if you want something to read to them, or to let them read, before bedtime, or on a Sunday afternoon. Then you could pray together for these servants of the Lord.

county; representatives from some of these groups attended our meetings.

"Following the 10:30 meeting and lunch we went house-to-house calling again. A young Chinese saw us preaching to a group in the street and introduced himself. He and his wife are Christians but because of the language barrier have not gone to the Korean church. But they did know a little Korean, and I urged them not forsake the 'gathering of the saints.' That night he was in church.

"Sunday I spoke six times: at the daybreak prayer meeting at 5:30, at the children's Sunday school at 9:30 (300 children); at the morning worship service at 11:00; for a two-hour question period in the afternoon; at the evening worship service, including a short talk on the foreign missionary work of the Korean Church in Formosa (we had seen their missionary when our ship had touched at Formosa on our way back from America); and a short talk over the loud speaker to the people of the town.

"Today, after another daybreak prayer meeting followed by another broadcast, I was given a send-off by the church people as I took the bus for home. On the bus was one of our elders (a member of the church I visited) who is superintendent of three different leper colonies (one is the one in which so many were killed last year). We had an opportunity to talk over his problems on the way to Pusan."

Island Fishing Village

Finally, if you're not too tired, I'll include two paragraphs from a letter written on Bruce's last trip:

"I'm writing this letter on the floor on an island about three hours by boat from Pusan. These fishing villages are full of very vigorous people, lots of drinking and carousing and smuggling. Also lots of Buddhism and superstition. I am living in the home of a big bearded deacon who is in charge of the coastal shipping of this little port.

"The local congregation is not large, but Christians from other places are bringing their rice and boarding with local Christians for the six days of meetings. As far as I know I am the first missionary to visit this island since 1940, maybe earlier. I've had quite a few young men at meetings in the last three places I've been, all fishing villages. They seem disatis-

fied with the old ways and ashamed of the superstition, open to the gospel, yet not sure they want to yield to the Lord. For one thing the simple church members are often not adept at making the gospel clear, and often stand in the way with their faults. How often we Christians bar the way to faith in Christ with our own lives! At the last place I visited, two college fellows who commute to school in Pusan came to me before the service and again talked with me late after the service. They wanted the enlightenment and culture that Christianity could offer, in contrast with Buddhism and Confucianism, but you could see they didn't yet understand the gospel nor did they want to be crucified with Christ.

"Korea is ripe for the gospel, but Catholicism, Christian Science, Jehovah's Witnesses, Bahai, Mormons and others are offering themselves to those who are grasping for life, and instead of bread they are getting a stone."

Prayer Requests

Please pray especially for the Student Conferences which are being held

this month, and for our youth movement, "Students for Christ." Many fine young people have come in through this work, and some of our most promising new leaders, but it is not as strong as it used to be, and needs to be built up again.

Pray for our Christian schools. Calvin College is having a real struggle to exist, having no financial backing and a very small faculty, and only about 40 students. However, this year the course of study has been improved and there is a much better spirit among the students. Many of our ministerial students get their pre-seminary training here.

Peace High School has an enrollment of 500, mostly young people from our churches. In spite of a heavy debt they give reduced tuition to the children of evangelists and to orphans.

Thank God that the division of a year ago at Korea Seminary is healed and that there is an increase in the enrollment.

Pray for the Korean Church, especially for small country churches such as Bruce has been visiting, many with

only occasional pastoral oversight.

Pray that the disaffection in the Seoul Presbytery may be healed, and that the church may not be divided by north and south factions, and for wisdom and love in seeking to solve these problems.

Pray that the Christians may be able to stand against the many cults which are entering the country under the guise of Christianity, and that God will stem the tide of Catholicism which is sweeping the country, partly because of the great amount of U. S. government relief which is being given out by the Catholics.

Please pray for your missionaries, for strength—physical, mental, emotional and spiritual, to meet the attacks of the evil one in this land.

Personal

Before closing we would like to add a personal word about our family. As you know, we had two weddings in the family this year. Connie was married to Chip Stonehouse, the son of Dr. Stonehouse of Westminster Seminary, in June; and Lois Margaret married John Mitchell, a student at Westminster, this past December. It was a joy to us to be at Connie's wedding during our past furlough, and also to get acquainted with both our new sons-in-law. It was hard to leave Lois Margaret to arrange for her own wedding, but the ladies of the Glenside church took complete responsibility for the reception, and "Aunt Margie" (Mrs. L. A. Dunn) more than took the part of a mother, coming beforehand to help "put up hems" and fix the apartment etc., and bringing a whole buffet supper all the way from Westfield. "Uncle Les" Dunn gave the bride away.

Lois Margaret and John will be in Philadelphia while he goes to seminary and she continues her job as a public health nurse. Bertha is also in Philadelphia. She is studying at the University of Pennsylvania and doing night nursing. Connie and Chip are finishing their last year at Calvin College, in Grand Rapids, and David and Mary are sophomores at Calvin.

Sincerely,
BRUCE AND KATHY HUNT

Address for correspondence only (no packages or second class mail can be sent us by A. P. O.):
Orthodox Presbyterian Mission
A. P. O. 59
San Francisco, California

THE BIBLE FOR OUR TIMES

"We love God because He first loved us" (I John 4:19)

What does it mean to love God? I daresay that if a poll were conducted, most people would say they love God. After all, are not we Americans a God-fearing people? The Bible, however, gives us a very definite idea of what it means to love God.

In the fourth chapter of I John we find these wonderful words: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (vs. 9, 10). In these verses the apostle sets forth the most compelling of reasons why we should love God. Our love is in response to the Divine redemptive love.

Love that is pleasing to God is love that stands in awe and wonder at the love that sent the only begotten Son of God into the world to die for sinners. It is love that confesses that were it not for the fathomless love of almighty God all men would be lost forever in the depths of hell. It is love that sees the great and holy God loving a world of sinners enough to send His beloved Son to the cross of Calvary that He might there make a perfect atonement for the many sins of all His people. It is love that springs from a heart redeemed from the wretchedness of sin and reconciled to God. It is love that constrains the saved to sing—

"Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His lovingkindness, oh, how free!
He saw me ruined by the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His lovingkindness, oh, how great!"

RALPH E. CLOUGH



Manhattan Beach Social Event

A highlight in recent fellowship activities of First Church was the January banquet at La Venta Inn. Built originally as a spacious home in Spanish style, the Inn is situated atop one of the Palos Verdes hills and offers a spectacular view of the Pacific coastline.

The dinner was for the Adult Sunday School Class, whose teacher is Mr. Russell Malcor. President of the class is Mrs. Kathryn Hundertmark. The occasion for this particular gathering was twofold: to reward those who worked hardest in the fall attendance contest, and to install a new president of the Men's Fellowship.

Although Manhattan Beach's Sunday School is the largest of the Orthodox Presbyterian schools, enthusiastic efforts last autumn brought a further 7% increase to an average attendance of 331. Record attendance has topped 500. Those honored for their diligence were Mrs. James Wetherill, Mr. Clarence Taylor, Mrs. Lucille Murphy, Mr. George Lewis, and Mr. and Mrs. Henry Dornhuber. Mr. Taylor is the superintendent.

The Adult Class, ably taught by elder Malcor, usually has 75 or more in attendance. Mr. Malcor was Sunday School superintendent for about a quarter of a century, during which time the Church and Sunday School grew from a handful in a small frame structure to its present size in a spacious building with a new wing completed just a few months ago.

The Rev. Henry W. Coray, missionary of the Presbytery of California, spoke to the 50 who were present, following the dinner. Using the words of the apostle, "ye are epistles . . . read of all men," he pointed out that we are all actually writing a book by our lives.

Mr. Clint Chase was commended for his fine job as president of the Men's Fellowship during the past year. The new president is Capt. Vernon Greene (USAF). After his induction he was given an appropriate hat and a year's supply of "steaks" which turned out to be stakes! It was

pointed out, however, that they might prove useful in starting the fires for Manhattan's celebrated Steak Frys.

The Steak Fry is a monthly occasion for men only. Each man brings his own steak, and the charcoal broiling is done in the church patio or in the fireplace in the social room of the new wing. After a hearty repast of meat done to individual preference supplemented by salad, coffee, and pie, the men sing and have a short program, sometimes with a guest speaker. (If your reporter's mouth is watering it is because he is recalling the last time he enjoyed that privilege!) The men often bring friends as guests.

Among the guests at the La Venta banquet were Mr. and Mrs. Robert Lovik. Mr. Lovik is an elder in the Westminster Church of Los Angeles, and a brother of the pastor of First Church, Manhattan Beach. The Rev. Paul Lovik, is commenting on the evening here pictured, described it as most delightful. "Such occasions surely help meet our needs as social beings," he said, "and it is good for people to get better acquainted with those that they greet on the Lord's Day. Christians can learn to like as well as to love each other!"



Mrs. Hundertmark, class president, Mr. Coray, speaker, and Mr. Lovik, pastor. Photos by H. Williams, Hermosa Beach.



Mr. Chase, past president of Men's Fellowship, Capt. Greene, new president, and Pastor Lovik.

Bellmawr Dedication

The new sanctuary of Immanuel Church was dedicated "to the glory of God and to His service" at an afternoon meeting on Sunday, February 15. Presiding was the pastor, the Rev. Albert G. Edwards. Neighboring pastors Harvie M. Conn of Stratford and Carl Reitsma of West Collingswood participated, the former giving the invocation and the latter reading the Scriptures.

"Consecration" was the theme of the sermon preached by the Rev. Charles Ellis, pastor of Knox Orthodox Presbyterian Church of Silver Spring, Md. Taking Romans 12:1-2 as his text he urged that so attractive a new building be filled with a people wholly dedicated to God in the service of spreading the gospel of saving grace in Jesus Christ. Mr. Ellis was pastor of the West Collingswood Church at the time when the branch work in Crescent Park — now Bellmawr — was begun.

A youth choir under the direction of Mrs. Edwards sang the hymn "Praise to the Lord," after which the general contractor, Mr. Walter Ridge, presented keys to the building to Mr.

H. E. Savidge, chairman of the building committee. He in turn gave one key to the president of the trustees, and one to the clerk of session.

The dedication responsive was followed by the prayer of dedication, offered by a former pastor, the Rev. Robert Eckardt, of Wilmington, Del. Greetings to the congregation were brought by the general secretary of the Committee on Home Missions and Church Extension, the Rev. John P. Galbraith. "Would that our people throughout the country could see the fruits of their sacrificial giving on such an occasion!" he said. "They would surely rejoice in their part in helping support a missionary until the time when a church becomes self-supporting, a day almost at hand for this congregation. And they would be glad to see such a structure made possible partly by their gifts or loans to our building loan funds."

The new sanctuary was actually occupied by the Bellmawr congregation for the first time on January 25, on the day after the comfortable pews were installed. The men of the congregation expect to do most of the work themselves in finishing the basement interior for Sunday School use, as time and funds allow. The original chapel will continue to be used as an educational annex to the main building, which it adjoins.

Mr. and Mrs. Edwards invited all those who had come from a distance to partake of refreshments at the manse before returning home. From the number of those who enjoyed this additional fellowship and food, it was apparent that a large number of guests from beyond the limits of Bellmawr were present for the joyous occasion.

Circulation Rises

Circulation manager Albert G. Edwards reports that renewals continue to come in at a very high rate. In addition about 300 new subscribers have joined the family of GUARDIAN readers in recent weeks. The states which show the largest increases in circulation are widely scattered, from Maine to Georgia, and California to New Jersey, and Pennsylvania, South Dakota, and Oregon.

The magazine is now mailed twice a month to more than 40 of the states (Mr. Edwards wonders when we'll have our first subscriber in Alaska),

the District of Columbia, Canada, and foreign countries on every continent. Some 25 libraries subscribe to it, and it is sent on an exchange basis to several dozen other periodicals and publishers, as well as to the religious editors of newspapers across the country.

A letter this month from a mid-western pastor would delight the heart of any circulation manager or editor. We quote a few sentences: "I have been aroused out of my stupor and will join the band wagon . . . I feel that you are making every effort to give us a family paper that will be read by our average layman . . . Would you send me 30 copies for distribution? Then I will contact every family personally and try to get them to join our Club, and turn the names over to a club secretary. From then on the GUARDIAN will have to keep them! I think you can do it . . . May God richly bless this needed aspect of the work of the Gospel in our churches."

Strategic Park Hill Annex

Although some of the work is not quite finished, the Park Hill church is now using its brand new educational annex adjoining the sanctuary. The Sunday School can now even separate the crib-babies from the nursery tots, and there is almost complete departmentalization throughout.

"We hope for reasonable growth

in the work now that it can be done more efficiently," states Pastor Dortzbach. "We have set a goal of 50% increase by June, and are aiming at a doubled attendance by the end of the year. This will bring our new building up near proper capacity." A peak attendance in January for both Sunday School and Church got them off to a good start, he reports.

Park Hill's witness to orthodox Presbyterianism is in a strategic part of Denver. Not too far away is the largest Protestant church between the Midwest and the West Coast. It is Montview Presbyterian, whose pastor is Dr. Arthur L. Miller, a member of the newly formed Commission on Ecumenical Missions and Relations of the United Presbyterian Church in the U.S.A.

Speaking last month at the Denver service celebrating the recent merger, Dr. Miller deplored the separation into "various competing groups" as a danger that always faces the church. In his own church it is customary to present annual lecturers from Union Seminary in New York, whose modernist and neo-orthodox position is well known. It is this drinking at the fountains of unbelief that has made the testimony of Park Hill Church and the Thornton Orthodox Presbyterian Chapel so essential.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

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