

The Presbyterian
GUARDIAN

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This will be the new headquarters for the Orthodox Presbyterian Church

OPC Committees Purchase Headquarters Building

Agreements have been signed, title has been cleared, and a settlement date of June 1 has been announced for completion of the purchase of a building to be used as headquarters for the Orthodox Presbyterian Church. The Committees have been seeking such a building for several years in order to save the cost of rising rentals.

A property was needed that would provide ample space for expansion, that would not involve large outlays for upkeep, and that would be convenient to public transportation. The Committees report that the property purchased fulfills these requirements. On York Road, one block north of the Philadelphia city limits, the site is slightly over an acre in size. The three-story house has 19 rooms and a three-car garage and is of solid construction and in excellent repair. It is on a bus line and two blocks from a railroad station.

The Committees expect to occupy their new offices during the latter part of July, and the mailing address will be publicized prior to that time. *Meanwhile, all mail should continue to be sent to the present address at 1505 Race Street in the Schaff Building.*

The price of \$49,500 includes carpeting throughout the first and second floors. It is stated that only minor renovations will be necessary to make the building suitable to the needs of the three Committees. The Commit-

tees on Home and Foreign Missions will make a cash payment out of monies received in bequests over a number of years and set aside for this purpose, and will also pay the cost of renovations from these funds, which

will amount to two-thirds of the total cost. A mortgage will be executed for the remaining third, which will be paid by the Committee on Christian Education in acquiring a one-third share in the building.

Operating costs will be divided in proportion to the amount of space used by each Committee. It is anticipated that there will be a substantial saving in monthly cash outlay for the Committees over present rental costs, made possible in part by expected income from two very fine apartments, one over the garage and one on the third floor of the main building.

A spokesman for the Committees states that this step is regarded as "a most important one in the progress of our church and its work, not only for today but for many years to come as the Orthodox Presbyterian Church grows. We are thankful to God for making it possible for us to obtain this particular property."

THE BIBLE FOR OUR TIMES

"Think not that I have come to send peace on earth: I came not to send peace, but a sword." (MATT. 10:34)

These words of Christ sound strange to modern ears. How could Jesus, the Prince of Peace, talk about a ministry of warfare and division? (See Luke 12:51.) Was it not His purpose to bring "peace on earth"? Furthermore, how does this "sword" idea fit in with the spirit of today's religious world which outlaws any differences that might bring about disunity? So, if Christ ever said or did anything that would set men at variance with each other, He certainly was out of step with the tenor of our times.

Perhaps, however, we have failed to understand the kind of peace that Jesus gives. Paul says in Romans 5:1, "We have peace with God through our Lord Jesus Christ." This divinely inspired apostle recognizes that Christ's peace is primarily a reconciliation between a holy God and sinful men. By the redeeming work of the Son of God climaxed in His death on the cross of Calvary, He has brought peace to earth. He has removed the enmity toward God for that portion of wicked humanity that has unreservedly relied upon Him for forgiving mercy.

But in so doing He brought a "sword." For while some have gladly received His peace, others have rejected it. This has meant that His saving work has given rise, in many instances, to bitter hatred and an unrelenting religious warfare. This is a fact so obvious that we marvel at that spiritual blindness which continues in its unholy efforts to break down the church of God by minimizing those truths which by their very nature divide mankind. It is certainly the height of foolishness to cry "Peace, peace, when there is no peace!"

The peace that Jesus gives, although it may cause much strife between the true Christian and the world, brings real peace to those who love and serve Him.

RALPH E. CLOUGH

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Religious Activity in A State Or Federal Institution

By LUTHER CRAIG LONG

In the United States, we have, from the beginning of our history, the established principle of the separation of Church and State. This principle is defined in the First Amendment to the Constitution, and in theory, at least, it is the general desire of practically all people to honor this standard. There have been many court cases which have resulted from unintentional and thoughtless religious programs which have been sponsored by the wrong auspices. In this article we do not propose to cite the many instances when the courts have upheld the objections which have been raised against religious programs when sponsored by civil authorities as part of a civil program. What we do propose to do is to call attention again to the fact that the principle of separation of Church and State still obtains, and that there is need today for a re-study of the proper way to meet the need for expanded religious activity in State and Federal institutions without violating the principle of separation of Church and State by having the government officials establish the religious program.

Contrary to Principles

We make the claim that it is contrary to our historic principles when a State or the Federal Government employs one or more religious leaders to carry out the religious activity of an institution. We do not believe that it is ever proper for the government to employ a religious worker since it would be humanly impossible for such a person to please all of the many shades and variations of religious conviction. This writer has never known an instance when the employment of such a chaplain has resulted in absolute equality of opportunity for the persons in the institution to receive the religious counsel which they desire from a person of their own religious affiliation, either as a Catholic, a Protestant, or a Jew, to say nothing of the many legitimate variations within at least two of these major faiths.

The institutional leaders invariably cite on the one hand the neglect of the people by local churches and on the other hand the great need for the "right kind of religious help." The first of these problems is generally due to the prevalent closed-door policies which have been carried on by the institutions for many years. The local clergymen have not been made to feel welcome to visit children or adults whose records show identification with their ecclesiastical bodies.

Personal Religious Help

The second problem concerns the need for the "right kind of religious help," and reflects the unintentional tendency of the institutional authorities to set themselves up as censors of the sort of religious life which the children or adults should have within the institution. This is, in our opinion, wrong. A human being does not lose his right to *pursue* his religious life when he comes under the care of an institution. We have been passing through a sad period in Education, Psychiatry, Psychology, and Social Work, in which strong religious conviction by a person has been frowned upon unless that strong religious conviction happens to be of the particular persuasion that is held by those who disbelieve in the historic principles of either Protestant Christianity, the Roman Catholic Church, or the Orthodox Jewish Faith.

The religious persuasion of Professor John Dewey as summed up in his little book, *A Common Faith*, has permeated the thinking of those who have been pioneering in this breakdown of our American principles of separation of Church and State by the employment of chaplains on State or Federal payrolls. There is a need for a very good examination of the religious activity in practically all

State and Federal institutions, but this need must not be allowed to make expediency the grounds for a violation of Constitutional principles in the meeting of this need.

On the grounds that the State has no such power to employ a chaplain, and pay him from public money gathered through taxes, we would like to suggest a positive approach to the problem of providing adequate opportunity for the children and adults in State or Federal institutions to have the religious help which they wish to have.

Learn Religious Background

In the first place, there should be a thorough effort to learn the religious background of each person admitted to the institution. This information should not be gathered in any way which would indicate that there was a quota system for admission; but it should be explained that the religious background is being requested so that the State officials may at all times protect that person's rights to have his religious activity upon the foundation which has already been built by his or her family. Such a procedure is good psychology since it will make that person in question feel that he can have security in his own faith, and he will not run the risk of being upset by some of the expressions and procedures of other religious groups with which he is not familiar.

No Compulsion

In the second place it should be made clear that there will be no compulsory religious activity for any individual within the institution. In many institutions today children and adults are marched to religious services just as they might have been marched to a meeting in Nazi Germany during World War II. They attend the service because it is the sincere conviction of the civil authorities that they "need" this religion. This writer has seen people of all faiths, and some who professed no faith at all marched to such services. We believe that this is wrong according to our Constitution.

Facilities Properly Provided

In the third place, we believe that

"A human being does not lose his right to pursue his religious life when he comes under the care of an institution."

it is a proper activity for the civil government and a meritorious one, in our particular heritage, when the State or Federal Government sets aside times and places for the people of all religious faiths to study and worship and express themselves voluntarily according to their own convictions. For this purpose an auditorium may be provided on occasions. A building with meeting rooms might even be provided so that a variety of different activities could be carried on by different people with different views at the same time.

The writer was impressed on one occasion by a visit to the Cathedral of St. John the Divine, in New York City, where there are many individual wings off the main auditorium. In every wing there is a complete chapel which belongs to a nationalistic group which is given this fine opportunity to worship within the Episcopal framework in a manner which is in harmony with their respective nationalistic heritage.

We believe that in a much broader scale which would be strictly unidentified with any major faith or sect there could be facilities which would make it possible for each person in the institution to continue the religious convictions and worship which he followed before his admission to the institution. This is true liberty of conscience under God as guaranteed in our Constitution. Freedom of assembly and of worship must be provided even for one person and there is no place under our Constitution for any one person to decide what another person shall believe or worship and study. It is not a kind thing for any of us to deprive another of his privilege, particularly when by necessary institutionalization he has lost contact with the people and practices which gave him some security.

Not the Place to Proselyte

The next thing which must be done by the officials is that they must contact, or allow the residents of the institution to contact, the religious leaders who would best represent the child or adult in the expression of his religion. This writer is sure that there are many sincere people who feel that persons in hospitals and institutions do not know what is best for them and they would like to select the particular brand of sermon or religious counsel that the patient should re-

ceive. How much better it would be if we would leave the free proselytization of people to our own personal way of thinking, to those who have the privilege of walking away from us if they do not like our sermon.

No one believes in a free proselytization of religion more than this writer, who has done his share of public preaching under circumstances where people were free to come and go as they wished. He can also share the feeling that it would be nice if more people who live in prisons and other institutions were to become Presbyterians! But he does not see how under our Constitution it is proper for the State or Federal Government to decide what brand of Protestantism or Judaism will be offered to those who must take what is offered to them, or nothing at all.

Visitation According to Preference

It is not a very difficult thing to get a list of every church affiliation which is represented in the census of an institution. The number of different ecclesiastical identifications would probably not exceed the number of different kinds of medications which would be dispensed by the physicians in the same institution. It is certainly within the framework of all major faiths ("major" is used to represent size, and not quality) and it is in accordance with the policies of all the smaller sects to be interested in visiting the sick and those who are in prison as well as those who are in need. There should be very little difficulty in the establishment of an accurate list of those official religious leaders who represent the spiritual needs of all of the persons residing within a given institution. This responsibility could be discharged by the secretary to the superintendent of the institution and, as a matter of fact, it might be discharged in a more wholesome manner, and to the satisfaction of all concerned, if this were discharged by a secretary rather than by a chaplain.

It is hard for this writer to visualize in his mind the value of a chaplain who has taken religious vows to promote one fixed system of doctrine and who can then agree to participate in the promotion of all contrary doctrines because he is on the payroll of a State or Federal institution. Nevertheless, where there is a chaplain, it should be possible for him to recognize that

The author, who holds a Ph. D. in Psychology, is head of the Department of Psychology of the Selinsgrove State School and a member of the staff of the Geisinger Clinic. Also a minister of the Orthodox Presbyterian Church, Dr. Long serves as pastor of an independent congregation near his home.

the liberty and responsibility which he has through a particular ecclesiastical connection, to propagandize outside the institution, comes to an end when he enters the gates of the institution and serves as a chaplain for that institution, in behalf of the people who have many contrary points-of-view which he must guarantee their right to enjoy. He should be able, if he believes this point-of-view just expressed, to enter into an excellent relationship with the religious leaders whom he would arrange to have come to the institution to serve the various people.

His function would become like that of a referee to make sure that each Jew was protected in his right to be either Orthodox, Reformed, Conservative, or any other Sect of Jewry. He should protect the Orthodox Greek from the necessity of attending any but an Orthodox Greek service. He must protect the Seventh Day Adventist in his privilege; and the Jehovah's Witnesses as well as the varieties of denominations such as we find listed in the *World Almanac*. He must protect that person who wishes to refrain from all ecclesiastical contacts.

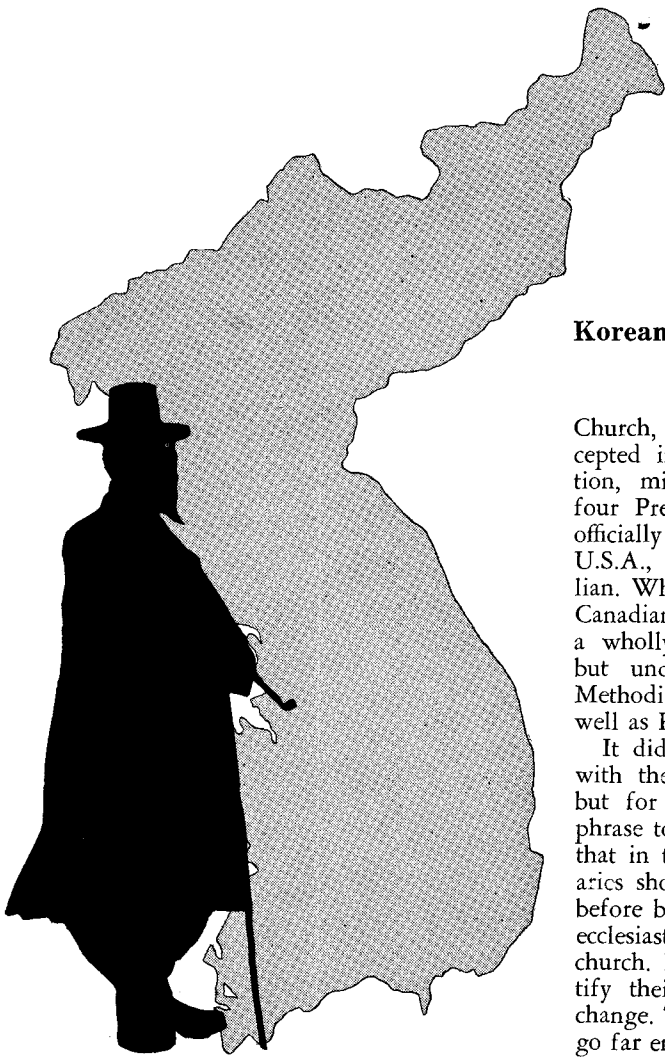
Outside Worship When Possible

Finally, we believe that wherever possible, according to the physical and mental and emotional condition of the persons who live in the institutions, the individuals should be encouraged to leave the institution to attend standard services in their own church or synagogue, or place of meeting. This is good for mental health. It would be well for all of us to realize that no good can be served now by trying to make all people fit into a common religious mold. This can be no more desirable today than it was desirable when the guarantees against such practices were written into the First Amendment to our Constitution.

Trials Within and Without

Korean Story Continued

By BRUCE F. HUNT



For many years the Presbyterian Church of Korea grew almost as a hothouse plant. Its main foes were the non-Christian religions, among which Christ shone out as a light in a dark place. But even in those days the Lord allowed a few thorns. In the 1920s two missionaries were accused by the Korean Church of holding and teaching liberal views in theology, and the Board of Foreign Missions was asked to recall one of them. The Board reluctantly did so, but later returned him to Korea to work among other nationalities. He was later one of the signers of the famed "Auburn Affirmation."

When church union was consummated in Canada, the Canadian Government awarded the real property of the Canadian Presbyterian Mission in Korea to the United Church of Canada. With one exception, the Rev. Luther Young, all of the Canadian missionaries in Korea went into the United Church of Canada, along with the property. This posed a problem for the Korean Presbyterian

Church, which until this time had accepted into its courts, without question, missionaries from any of the four Presbyterian bodies recognized officially by the church constitution: U.S.A., U.S., Canadian, and Australian. What should it do now that the Canadian Mission was no longer under a wholly Presbyterian denomination, but under a church composed of Methodists and Congregationalists as well as Presbyterians?

It did not wholly cut off relations with the United Church of Canada, but for its own protection added a phrase to the constitution to the effect that in the future individual missionaries should be examined in theology before being asked to perform certain ecclesiastical functions in the Korean church. Developments since then justify their making this constitutional change. The trouble is that they didn't go far enough.

Missionary Policies

The United Church missionaries, having got their camel's nose into the Korean Presbyterian tent, pushed ecumenicity and liberalism openly, working aggressively also in several union institutions. Within the last three or four years they have actually withdrawn from supporting the larger Korean Presbyterian group and are backing the 1954 minority split, the avowedly liberal Presbyterian Churches in the Republic of Korea, sometimes known as "Kichang."

Successful as the efforts toward interdenominational cooperation and ecumenicalism were considered to be, it was at these points that it became more and more difficult to keep the Reformed character of the witness sharp and distinct. The point is, the Korean Presbyterian Church was tested by this turn of ecumenicity from within, and did take a stand, if a rather mild one.

In later years as Presbyterian laymen, for personal reasons, had to move away from their vigorous self-propagating, self-governing, and self-

supporting churches with a strong Biblical foundation within "Presbyterian territory" into "Methodist territory," where they came under more Western control and often a more liberal theology, these laymen often chafed at the division of territory imposed on the Korean church by the agreements among Western missionaries. Finally in 1935 the Korean churches, Methodist and Presbyterian, decided for themselves to abolish this division of territory. The missionaries, however, continued for a long time thereafter, in fact until after Korea's liberation, largely to respect this territorial division. In abolishing division of territory, Methodists and Presbyterians in Korea were put side by side into competition, and doctrinal differences began to be noticed and felt on the practical level.

Missionaries of the Orthodox Presbyterian Church and the Bible Presbyterian Church, having broken with the Presbyterian Church U.S.A. in 1936, were the first to enter Korea after the Korean churches had abolished division of territory. Not feeling bound by previous inter-mission agreements, they had more liberty in following the Korean Presbyterian Church into less-churched areas both in Manchuria and Korea, where the Methodists had been working and from which Presbyterian missionaries had formerly been excluded.

When certain missionaries who had formerly worked in Korea with the Presbyterian U.S.A. Board withdrew from the Presbyterian Church U.S.A., and were themselves disciplined by that church following the discipline of Dr. Machen and others on the Independent Board for Presbyterian Foreign Missions, they joined the Orthodox Presbyterian Church and returned to Korea. When they presented their new credentials to the General Assembly of the Korean Presbyterian Church as missionaries of the Orthodox Presbyterian Church, there was some question as to whether such mis-

sionaries allegedly under discipline of the Presbyterian Church U.S.A. could rightly be accepted. So strong, however, was the sympathy of the Korean Presbyterian Church for the conservative element in the Presbyterian Church U.S.A., for Westminster Seminary, and for Dr. Machen and those others who had been disciplined for trying to bring the church back to its standards, that these Orthodox Presbyterian missionaries were accepted by the Korean Church in full standing. In fact the constitution of the Korean Church was amended to include the Orthodox Presbyterian (originally Presbyterian Church of America) as one of the cooperating churches.

Governmental Duress

Just before and during World War II the Korean Presbyterian Church was subjected to a trial of unusual severity in the form of a pagan Japanese governmental control and effort to force emperor worship upon it. In the struggle both native Christians and foreign missionaries were imprisoned. Churches and other Christian institutions were the daily object of spying by plain clothes police, and church courts were told, under police threat, what to do. Under duress, the General Assembly of the Korean Presbyterian Church formally declared that shrine worship was not wrong, and submitted to a government law which prohibited anyone from preaching or conducting religious services unless licensed and unless in licensed churches.

Later this licensed church, which had agreed to emperor worship, was compelled to unite with Methodists and other denominations under similar bondage in one big government-controlled church to serve as a government propaganda tool. Certain hymns with martial words were forbidden, portions of the Old Testament as well as of the New, especially those having to do with eschatology, were forbidden, and Christians were compelled to work on Sunday and to use churches for the "war effort." A minority refused to submit to the governmental pressure, many going to prison or into hiding, and some laying down their lives rather than compromising.

During this period and just before the second World War a new "Presbyterian" seminary was started in Seoul. Until that time all of the theological training had been given in the

"There was found in Korea a remnant which, against overwhelming odds, was determined to be true to its Christian and Presbyterian heritage."

one Presbyterian seminary in Pyongyang, in the northern part of Korea. The avowed need for this new seminary was declared to be mostly geographic. It was felt that there should be a seminary in the south or at least in the center of the country to serve the whole more efficiently. There is no question but that the church in the north was numerically stronger than that in the south, and many felt it was because the one seminary was located there. Actually, however, this new seminary became the rallying point for those in the church with the theologically liberal tendencies, those who wished to break from the strongly conservative theology of the Pyongyang Seminary.

The mass of Presbyterians, however, were conservative and not ready to follow theological liberals, so this new seminary played up to the idea of geographic need for its existence. People being human, the southern minority in the church on occasion suffered certain inequalities and injustices in the church courts due to the preponderance of northerners, and much was made of this by the founders and supporters of the new seminary. Many were drawn to attend and support it, impressed by these geographical considerations, who might not have done so if they had judged matters on theological merits alone. For a time, in fact, just before the war, feelings became so strong over the supposed wrongs suffered from the northern control that nothing else, not even false theology, seemed to count, and a nation-wide meeting of leaders of the church was called in Chungju to see if the differences could not be resolved.

Liberal Seminary Influence

This new seminary, known as the Chosen Seminary at that time, became the voice of the liberals. Liberal theology is in its very nature conditioned to make compromise with the times. Not holding to an exact revelation, it can better accommodate itself to passing issues and theologies, and this new school seemed to find little difficulty in agreeing with emperor worship, insisting that it was just a form

of patriotism, befitting an Oriental culture and contributing to the dignity and worth of man — at least an Oriental man.

It was able to compromise, even to give whole-souled support to the government's program of a government-controlled church union. It was rewarded by the government with a greater amount of liberty, actually lending itself to the government as a tool against those Christians who were willing to be faithful unto death. It thus became a more dangerous foe than the government itself, for it worked from within. The Foreign Missions Board of the Presbyterian Church U.S.A. refused to take as serious a view of the issues at stake as did the Korean Christians who were going to prison and laying down their lives rather than to compromise on emperor worship.

There continued to be, however, a group who saw through the swing to liberalism and refused to be blinded by sectionalism and the weakness of the Foreign Missions Board.

Forced Church Union

The fact that the union of Protestant denominations had been brought about by a pagan government to get them more firmly under its control did not prevent such ecumenically minded people as Dr. John Mackay, then president of Princeton Theological Seminary and chairman of the Board of Foreign Missions, from hailing it as a big step forward. In 1942, when the war with Japan was at its height, he said, "In Japan, Korea, and China (the area of Japanese domination) we have arrived ecumenically, and from this we will not retreat."

When the war was over the International Missionary Council was allowed, by the Army, to send a commission to Korea before other missionaries were permitted to enter the country, and they tried to hold this ecumenical line. The Koreans — except those in control of the Japanese-created Union Church, and even some of them — were not so interested in keeping this Union Church alive. Within the first year after liberation

the various denominations went their respective ways again — Methodists, Holiness, Salvation Army, and Presbyterians.

The Presbyterians had been the largest number and therefore had been somewhat the leaders in this Union Church. Since the conservatives had for the most part been imprisoned, gone under ground, or at least had to lie low during the war years, it was the liberal seminary leaders that had been running things. The division of the country at the 38th parallel left this liberal seminary as the only Presbyterian seminary in the south.

As the conservatives were released from prison at the end of the war, and others came out of hiding and retirement or self-imposed exile to Japan, Manchuria, or China, they sought to right things in the Korean Church and bring it back officially to its pre-war conservative position. The country being cut in two, many of the strong northern Christians were cut off from the Presbyterian Church in Free Korea, whose only official seminary was liberal and strongly entrenched in the church, playing the geographic prejudice for all it was worth. The northern seminary itself was now run by those who could compromise first with a Japanese government demanding emperor worship, and then with Communism. The northerners who came south were displaced people, pastors severed from their flocks and flocks severed from their pastors. Many of them had compromised their testimony and thus weakened their impact. Even if they did have a good testimony regional prejudice was awakened against them, practically nullifying it.

Returning missionaries, even conservatives, usually felt that because they had been out of the country during the war years they should do nothing to disturb the status quo, which, sad to say, was a church compromised on the shrine issue, dominated by liberals, and fed by a liberal seminary. They, along with liberal missionaries, accepted invitations to teach in the liberal seminary. Truly the tables were turned. In a country where conservatives had been the majority and where liberals had been kept from teaching in the seminary, now a liberal seminary dominated the church almost unopposed.

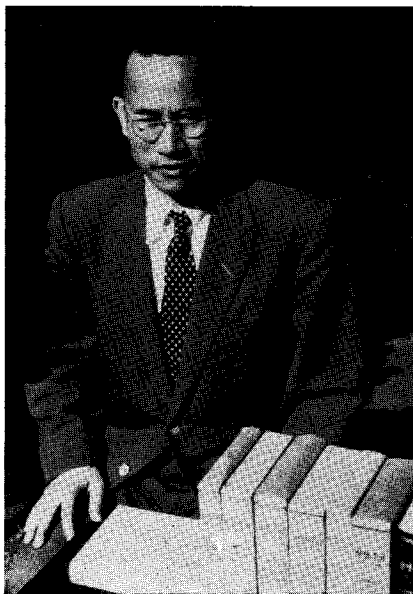
Koryu Seminary Begun

However, a small group of those who had been in prison for their faith started an independent seminary, known as the Korean ("Koryu") Theological Seminary, in Pusan in the fall of 1946, a year after the close of the war. Their purpose was to continue the testimony of the Pyongyang Seminary and train men to lead the church back to its original faith.

The Rev. Yune Sun Park, a Westminster graduate and former teacher in the Mukden Seminary with Dr. H. N. Park, was called as the first full time professor. He was convinced that there needed to be a re-emphasis of the Reformed Faith, and that this was particularly needful for the Korean church and the Korean nation in such a time of crisis. Several men who had received a good grounding in Reformed theology before the war in Chuo Seminary in Kobe, Japan, rallied around with him. The Rev. John Betzold, a Westminster graduate stationed in Korea at the time as a chaplain, gave them encouragement. The Rev. Chi Syun Kim and the Rev. Shin Hong Myung, Westminster graduates who had two of the largest congregations in the early post-war period, one in Seoul and one in Taegu, also lent support.

The common people, near enough to know of it, heard gladly of the founding of this seminary to call the church back to the Word of God. Though it was independent, in the early days it received the approval

DR. YUNE SUN PARK



and backing of several presbyteries, and its faculty and trustees were members of regular presbyteries. They made it clear that it was not their desire to leave the church or to create another denomination as another group was doing. It was their purpose to reform from within.

Perplexing Questions

The whole church picture was rather complex. The Presbyterian Church had as a church sinned on the shrine issue; then it had been put into an amalgamated church and ceased to be a distinctly Presbyterian church. While "Presbyterians" held quite a place of leadership in the amalgamated body, they were liberals connected with the liberal seminary.

How was the true Presbyterian Church to be reorganized? What was to be done about its great sin, and the ministers and people who had been involved in that sin during the war years? What was to be done about the liberal leadership that had taken over during that period?

It was in the midst of such perplexing questions that the little "Koryu" Theological Seminary was born, and its leaders sought to grapple with these problems. The common people looked to them for advice. They were not always sure of the answers, nor were they always unanimous in their opinions, but they were enough of one mind so that it was not long before the liberal seminary and its backers began to resent the existence of this Pusan seminary, which was pointing out their errors, and they began to attack it bitterly. It is not necessary for the purpose of this article to give a blow-by-blow report of what has gone on in the last 13 years since the founding of this seminary to reform the church.

What we do want to say is that there was found in Korea at the end of World War II a remnant with such a heritage for a background — a remnant which, against overwhelming odds, was determined to be true to its Christian and Presbyterian heritage. They were conscious of the need of reiterating and clearly setting forth the Reformed Faith, not only in theological formulations, but also in reformation of life and action. Though small to start with, it did grow, and its influence was felt throughout the country way out of proportion to its size.

Those supporting the "Koryu"

Seminary were accused of many things: spiritual pride, legalism, fanaticism, unwillingness to work with anyone but their own little clique, dead orthodoxy, and holding to a creed without Christ. They were called the "Machen sect" whose missionaries had been disciplined by the Presbyterian Church U.S.A. and were therefore "heretics."

Attempts at Reform

Eventually, however, though they had tried to reform from within the church, those backing the "Koryu" Seminary were put out of the large Korean Presbyterian Church ("Ye-chang") — not however, before liberalism, the dangers of modern ecumenicalism, and the evils of the World Council of Churches had been so exposed that, after they were put out, the conflict was continued between the liberals and the previous middle-of-the-roaders within the church. One result was that when one of the liberal leaders was disciplined, others withdrew in sympathy and formed a new liberal Presbyterian Church ("Kichang").

The old indigenous church was no longer one. It was thus split into three churches: a liberal, a conservative, and a middle-of-the-road church. As I write, this latter group ("Ye-chang") is going through another upheaval, which has resulted in two rival General Assemblies, the adherents of one being somewhat akin to the NAE position but now apparently opposed to all ecumenical ties; and the backers of the other being in favor of the WCC and the ecumenical movement.

Until its recent split, the middle-of-the-road group had the advantage, locally, of disproportionately large numbers and the backing of the large missions of the Northern (United), the Southern, and the Australian Presbyterian Churches. All three of these missions are appointing young missionaries as reinforcements to the field in fairly large numbers, and they are using a great deal of money in the field to build up such institutions as colleges, orphanages, and hospitals. Besides this they have the help of the material aid and personnel that

come from connection with the larger ecumenical movements.

Koryu Presbyterian Church

When the "Koryu" group—so named after the Korea (or "Koryu") Seminary—was refused recognition by the Presbyterian Church of Korea, it consisted of the majority of one of the largest regular presbyteries, together with individual congregations of other presbyteries who sympathized with the work of the seminary in its effort to reform the church, a total of about 350 congregations. It has now grown to a denomination of nearly 600 congregations with over 16,000 communicant members and a total, by one count, of around 40,000 adherents (one estimate puts it as high as 140,000).

Within this group one finds a seminary, an active publication program, a small Christian college, a Christian high school, eleven regional Bible institutes (including one for lepers), twenty small leper colonies, a home for wounded veterans, two old folks' homes, five Christian hospitals, a radio program, and an active student movement. Over twenty of its young people are training in America and Holland for future leadership. It has a foreign missionary family working in Formosa among the Hakka people and is carrying on correspondence with a Korean group in Japan, besides an active home missions program in Korea itself.

A total of fifteen foreign missionaries (including wives), representing three groups — the Orthodox Presbyterians, the Independent Board for Presbyterian Foreign Missions, and World Presbyterian Missions (Bible Presbyterians, Inc.), are working with the "Koryu" Presbyterian body. None of these missions has put any appreciable amount of money into the running of the various institutions or the churches, their contribution being mostly in personnel. The Christian Reformed Church, while not yet sending missionaries, has contributed a substantial sum each year for the last seven years toward this work and its relief program in Korea.

Here then we find on the Asian mainland a self-propagating, self-

supporting church of some 16,000 communicant members, whose traditions and roots are Presbyterian; a church tested by persecutions from without from strong pagan powers, and by internal struggles with liberalism and ecumenicalism and with various shades of doctrine and cults. It is a church firmly committed to the Reformed Faith not only for Korea but for the world, for it has already reached out in missionary activity. Indigenous in character, it has survived against overwhelming odds and proved its ability to govern itself. Teaching the Reformed Faith, it emphasizes that it is also a reforming faith. It is determined not to be yoked with Korean liberalism nor with the modern liberal ecumenical movement. The "Koryu" Presbyterian influence is still being very much felt among the other denominations in Korea, some of which are going through upheavals at this very time.

Like the nation of which it is a part, it has a firsthand knowledge of Communism, and of Japanese and Chinese cultures, religions, and thought patterns. It has many members who have contacts in, have lived in, or know the languages of the three neighboring great powers — Russia, China, and Japan. All of these reasons make the "Koryu" Presbyterian movement of continuing significance in the strategically important mission field of Korea. Of the present situation and challenge there is still more to be said.

(To be concluded in an article entitled "The Korean Challenge Today")

New Address for Used Clothing for Korea

If you plan to send more relief clothing for Korea, please note this change of address:

Rev. Leslie A. Dunn
c/o DuMont Salvage and Surplus Co.
362 Junius St.
Brooklyn 12, N. Y.

Additional information may be found on page 267 of the *Guardian* for October 15, 1959, with the address change noted here. Mr. Dunn, who acts as a volunteer agent in handling such shipments, reports that over 18,000 pounds of used clothing have been sent to Korea in this fashion in the last couple of years.

"Teaching the Reformed faith, it emphasizes that it is also a reforming faith."

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Reactions to Korean Crisis

Along with a proper interest in and concern over recent happenings in the Korean Presbyterian Church, objectively reported with some comments in our previous issue, a few further observations seem worth noting. Here is a widely publicized matter the reactions to which are about as diverse as the viewpoints of the commentators. We see the difficulty if not impossibility of divorcing "facts" from "interpretation."

Nearly everybody, of course, has tried to find an explanation for what has happened. In an editorial in its December 16, 1959 issue, the *Christian Century* is concerned with the question, "Will Korean Disruption Spread?" and it lists among the factors causing disruption the "narrow basis of understanding of the Bible and the nature of the church." A major factor is this "extreme theological conservatism of Korean Christianity. The four Presbyterian denominations having missions in Korea . . . began their work 80 years ago, following the theological standards of that day . . . (and) sent only conservatives to Korea, a practice which was later criticized by as staunch a conservative as Emil Brunner." (In passing one cannot but note the latitude prevalent in the usage of such a word as *conservative* when the *Century* deems it suitable for Brunner! The good old words, like the old gray mare, just "ain't what they used to be many long years ago.")

According to this opinion, the failure of the Korean Church to be more tolerant of liberalism is one of the things that left it unprepared to accept the inclusivistic basis of creedless

togetherness that is characteristic both of the World Council of Churches and of that paper's own attitude. What a fly in the ecumenical ointment is the insistence of some that we must "understand" the Bible as the infallible Word of God, normative for truth, and the nature of the church, as that taught by Jesus and the Apostles in the first century.

Most outspoken in trying to simplify the whole affair is Dr. Donald G. Barnhouse in the February *Eternity*. Writing of "Scandal in Korea," he asserts that there is no theological issue but "unethical, perhaps criminal conduct" on the part of a few Korean leaders. He charges "grossly mismanaged, perhaps wilfully stolen, seminary funds, church funds, orphanage funds . . . black marketing, lying, bribery, and other forms of corruption." The culprits, he says, were members of the Korean NAE, which provided them "with a convenient cloak for their anti-ecumenical activities . . . Although their primary purpose seems to have been to cover up their past misdeeds, they clothed themselves with a cloak of doctrinal self-righteousness."

Presbyterian Life, in a February 1 article by John Coventry Smith entitled "Contention in Korea," also gives some place to this accusation, saying that the NAE group "were motivated not only by a desire to control the Church but by a desire to use this control to avoid the charges that were pending." In spite of such serious allegations, however, the three mission boards related to that Korean Church are exerting every pressure for re-unification of the two groups.

More surprising perhaps is the insistence of Dr. L. Nelson Bell in his report published in several journals and referred to in our previous number that there is really no doctrinal issue in the dispute revolving about membership in the WCC. Distressing, too, is his reference to those who are still refusing for the sake of conscience to join hands again with the ecumenists as "hard core extremists and rabble rousers" whose remaining outside could "prove a blessing." Among these we know of at least some very able and mature Korean leaders, even some outstanding conservative scholars. To dispose of such men simply by labeling them without considering the merit of their stand

for Christ seems hardly in keeping with Dr. Bell's repeated efforts — he is in Korea for the second time — to promote the peace and unity of the church.

There have been wide discrepancies in news reports as to which side is the "splinter" as well as in other instances. What the *Christian Beacon* describes in an article with numerous pictures as a 4:30 a.m. "raid" by missionaries to remove equipment from a seminary in Seoul, *Presbyterian Life* relates as a normal move planned for several months, which met with physical resistance! Somewhat puzzling, in view of the many articles which have appeared in the *Beacon* and in *Biblical Missions*, is the omission of any reference — so far as we have observed — to missionaries of the Orthodox Presbyterian Church, some of whom have been working for over 20 years in Korea, often in close conjunction with Independent Board and World Presbyterian Missions personnel and in association with the "Koryu" Presbyterian Church. One might get the mistaken impression from these sources that only the Independent Board and this recent group had taken an uncompromising stand for Christ and the gospel in Korea. (Mr. Hunt's articles, of which the second appears in this number, provide an excellent account of the whole story.)

This much, at least, is clear: it is not always easy to get at the "facts" in such a situation because there is inevitably a "viewpoint" or "interpretation" involved. Some "see" only what they want to see; some "see" what they want others to see. In reporting their reactions to us, however, they also give us something of an insight into their own theological positions. The story is not yet finished. Doubtless there may be more to say another time.

R. E. N.

For any who wish to read more on the Korean situation we may note three articles in addition to those mentioned:

"The Reformed Faith in Korea" by Theodore Hard, *Torch and Trumpet*, February 1960; though written over a year ago it has some good background.

"The Christian Church in Japan and Korea" by John M. L. Young, *Bible Times*, Vol. IX, No. 4; a comparison of the two with valuable insights.

"Can We Learn from the Church Split in Korea?" by K. J. Foreman, Jr. in the *Presbyterian Outlook*, Nov. 30, 1959; on the effects of persecution.

For Teen-Agers Only!

By LAWRENCE R. EYRES

Kings and Queens Under God (III)

Redemption from the Curse

Scripture: Romans 8:18-23

Introduction

"Nobody knows the trouble I've seen, nobody knows my sorrow." "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). This trouble, which is the lot of all those born of Adam's race, is the result of sin — Adam's and ours. It has not relieved us of the responsibility for ruling over the earth and subduing it as kings and queens under God, but it has made this cultural assignment immeasurably harder.

In fact, when Adam sinned a beautiful marriage was dissolved — the marriage between work and pleasure. We can be sure Adam loved his work *in* the garden. But *out* of it (under the curse) the land yielded its fruit grudgingly. It yielded also thorns and thistles. Eve bore children to Adam, but it seemed she must go to the gates of death to do so (Genesis 3:16). The joy went out of labor and life was prolonged only through sweat and pain. Common grace kept society from complete disintegration, but much more was needed to restore what sin had destroyed. Hence we have redemption.

Body of the Lesson

1. *The divorce of work and pleasure was the fruit of one act of rebellion.* The remarriage of the two required much labor and a long process — both in the individual and in the race. Announced in Genesis 3:15, it required man to live in hope, a hope that has been partially realized in the life, death and resurrection of Jesus. We still suffer and sweat, however, as we labor to subdue a stubborn creation.

2. *The remarriage of labor and pleasure will not take place till the second coming of Christ.* "The earnest expectation of the creature waiteth for the manifestation of the sons of God — to wit, the redemption of the body." (See Romans 8:19-23.) Only in the new heavens and the new earth will man's labor be completely fruitful and joyous.

3. *Nevertheless, these are in the stage of betrothal for the Christian.* The pain is made easier to bear, the sweat is even sanctified for the Christian who labors to subdue the earth for Christ his King. The Christian artisan, laborer, professional man *should* (and often does) find real joy in the most monotonous parts of his daily task just because he has been given that task by Christ and fulfills it for the glory and approval of the Savior he loves.

Hence, as an engaged couple takes the greatest delight in planning and preparing for their life together following their wedding day, so the Christian does the hardest job with pleasure, looking forward to the day he will see Jesus face to face and hear Him say, "Well done!"

Discussion Questions

1. Most working people labor with payday in mind. Others, while they must eat and pay their own way, think of wages only incidentally. Their chief concern is to do their work well. Which of these motives is nearer the Christian ideal? Can a Christian combine both successfully?

2. Many who are not truly Christians take serious pride in doing their jobs well. Does this joy in labor come from the natural man (cf. I Corinthians 2:14), or as a gift of God's grace? In what way does true Christian motivation surpass this good that we see in the non-Christian? (See Colossians 3:17.)

3. Discuss the attitude among some laborers that work is a necessary evil, that we must work if we want to live well, but the less work (and the more pay) the better.

4. In fulfilling our cultural or kingly and queenly offices, is it a good thing to harness earth's natural resources to advance our standard of living? May they properly be used for war? May we use the wealth of the world for human pleasure and betterment without restraint? Explain.

5. In view of the fact that modern

man tends to divorce pleasure from labor, what do you think of the idea of having Christian labor and trade unions?

Conclusion

Redemption is first personal (we shall deal with this in our next lesson), but that is only the beginning of redemption. Redemption is also social and cultural. Our life calling as Christians in the home, professions, arts and sciences, is a redemptive calling — reclaiming the world and its resources for Christ our King. "This is my Father's world," could well be our theme song.

For this very reason, granted only that we are average in ability, we ought to excel in every legitimate occupation just because we are Christians. Thus let us re-build the church of God as the men of Judah rebuilt the walls of Jerusalem. "So built we the wall; and all the wall was joined together unto the half thereof: *for the people had a mind to work*" (Nehemiah 4:6).

Kings and Queens Under God (IV)

Conquering Ourselves

Scripture: James 3:1-18

Introduction

"Men at some times are masters of their fates: the fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." These are the words of Cassius, in Shakespeare's "Julius Caesar," spoken to the nobler Brutus. Though employed in an evil cause, they bear the weight of truth. If we fail to attain to noble ends in life (as we will surely do without Christ), let us start looking not at the stars, but at ourselves. "He that ruleth his spirit [is better] than he that taketh a city" (Proverbs 16:32).

To this point, we have been speaking in general terms of our royal prerogatives as kings and queens under God. It is now time to be specific. There is a world for each of us to conquer, but first, that rebellious inner world of the human heart must be conquered. This conquest is in two distinct parts.

Body of the Lesson

1. *Surrender.* We are using the language of war. When a defeated

nation faces the fact that it can no longer resist it sues for peace. In the power of the gospel, through the Christian church, God waged total war against your rebellious heart. The day came when you surrendered unconditionally to Christ. That is, you confessed your sinfulness and cast yourself upon His mercy. Only then did He forgive you and adopt you into His family. Until that moment you did not truly live to God — consciously or unconsciously, you were in active rebellion against Him. Of course it was He who wrought a change in your heart, making you a new creature; that paved the way to your surrender (Jeremiah 31:31-33, Ezekiel 11:19, II Corinthians 5:17). In a real sense King Jesus conquered you by His grace.

2. *Re-Conversion.* By this we mean that, in the case of a conquered nation, now at peace with its former enemy, its factories, manpower, resources, its whole way of life must be brought into line with its new relationship to its former enemy. And this takes more than signatures on a peace treaty. It could well be a harder task than all the effort expended on the recent war.

So it is with the newly conquered Christian heart and life. Peace has been reached between the heart and God. But to turn all the faculties of soul and body into servants of the Christ we once hated and resisted is the work of a lifetime. This work is commonly called sanctification. For none who still live upon the earth, no matter how saintly, is this work of re-conversion ever fully accomplished. Briefly let us consider three areas of the soul that must be subjected to the lordship of Christ.

a. *The mind* (see II Corinthians 10:5). How hard it is to learn to think God's thoughts after Him, and to refrain from paring His Truth down to fit into our little minds. How loath are we to dig deeply into His Word that we may know the mind of God in the perplexing problems of life!

b. *The emotions.* In what do we Christians take true delight? in the things of Christ? or in the tawdry things of the world? All of us can find the time to do the things we love to do. But what do we most love? No matter what we say, our lives and loves are marked by the things we treasure most (Matthew 6:21).

c. *The will.* "Stubborn as a mule," we say. A mule will often submit to

so strong a pull to the right as to bring its head around to touch its shoulder, but it will still go to the left. Some Christians (we'll call them that—God is their judge!) profess to want God's will for their lives. And yet on the flimsiest pretext they fly in the face of all that is holy and good!

It should be noted that all these facets of the yet-to-be-subdued heart of the Christian come to fullest expression in our untamed tongues. And only God can tame that unruly, deceitful, boastful little instrument!

Discussion Questions

1. Why is it necessary that the heart surrender to the lordship of Christ before it can begin to serve Him? What is the *first* sacrifice God requires of all of us?

2. Is it possible for Christ to be lord over our affections without being lord over our minds? Why?

3. What do you think about those who are obviously believers, yet refuse to accept such doctrines as sovereign election or total depravity because these doctrines are repugnant to their minds? Do you think that it is the same to reject a Biblical teaching because of ignorance as to reject it out of wilfulness? Why?

4. "Let go, and let God!" used to be a favorite Christian slogan. Is that a good slogan when applied to the act of surrender to the Savior? to the work of sanctification? Explain.

5. In the light of our lesson, why is the doctrine of sinless perfection in this life so popular? What judgment would you make of those who claim to have attained to this perfection?

Conclusion

"For the time is come," said the Apostle Peter (I Peter 4:17), "that judgment must begin at the house of God." It is always time to pluck beams out of our own eyes (Matthew 7:3-5), to set a guard upon our tongues and our thoughts. We need to bruise these "bodies" of self-love, self-will, self-exaltation, to bring them under control to the Spirit of God within us. This must be done in fear and trembling lest we, having taught others to walk in the ways of God, should ourselves become castaways! (I Corinthians 9:25-27).

Does Your Devotional Life Measure Up?

By PAUL M. LOVIK

How many times are our devotions a fizzle—a one-sided meeting with ourselves instead of a two-way conversation with God? "Now, don't knock devotions," someone says. "It's hard enough just to find the time to read a portion of the Bible and offer a quick prayer. My friends will hardly go along now, so don't discourage them." Your plea is a good one. You have made your point. But are you sure that you are not the one who is knocking devotions?

Possibly by our talking together for a minute we can both be helped to understand one of the problems that often kills off devotions. The problem is similar to the joke we play on others by neatly pretending to give a stick of gum, when in reality we are only handing them the wrapper. The adults call this formalism. Possibly our devotions are more like a broken record — just stuck in the groove and making no real progress. This type of devotions is harder to sell to others than the type which has real life in it.

Let us check our own devotional life. Maybe our past devotions have been dry and dusty. And possibly this is all the help we need. A good look at the rut we get into often causes us to make corrections that will solve the problem. However, it might help to review a plan someone suggested. (It would be nice to know who suggested this four-point plan, for he or she deserves some appreciation.)

(1) First, don't leave your verse or passage till it speaks to you. Meditate upon it till, in your communion, the God of Scripture speaks to you. If it says, "Sing unto the Lord a new song," let God speak to you about your lack of merriment of soul. Let Him convict you of not singing "unto the Lord." Ask Him to teach you to make your song "new."

(2) Write it down. The thought, its application to you personally, a new way of applying the Word, a new challenge, and old sin revealed.

(3) Third, pray it back. Yes, this is meaningful devotion. God has spoken to you; now speak to Him about the very things He has revealed. Admit your weakness. Tell Him of

your longings. Pray until the very Scripture you have been reading becomes warm and you submit to the full authority of its Author. Pray until your own heart is warmed by communion with God . . . until your hatred is overcome, your love rekindled, and you are ready to forsake all and follow Him.

(4) The fourth suggestion is to share your verse or passage with someone else as soon as possible. You will find this much easier. With a full heart the joy of Christ will spill over a little. Furthermore, you really have something to talk about. God does speak. He spoke to you today. You can quote His voice with authority because His Word is quick and powerful and effective. Also your life will speak. Best of all, you will find that others will really listen. You see, they want something that's real.

Now don't you think that your life will speak of the importance of devotions? *Devotions*—yes, that can be a real and refreshing word.

Baltimore Calls Roskamp

St. Andrew's Church of Baltimore has extended a call to the Rev. Cromwell G. Roskamp, pastor since 1955 of the Harrisville and New Hope congregations of the Orthodox Presbyterian Church. The Baltimore Church has been without a pastor since the Rev. George Willis left for Memorial Church, Rochester, last July.

In finding the call in order at a special meeting on February 9, the Philadelphia Presbytery gave expression to its concern that the Presbytery of Ohio recognize the urgency of the matter in view of the rather long vacancy at St. Andrew's. Presbytery further stated it to be the intent of the meeting that, should Mr. Roskamp be released from his present pastorate in order to accept the call, it would raise no objection to Mr. Roskamp's remaining under the jurisdiction of the Presbytery of Ohio until such time as an additional minister may be enrolled in that Presbytery. This latter action was taken lest the normal functioning of the Presbytery be hindered in the eventuality that only one minister should remain near enough to carry on. Other ministerial members are presently at some distance away.



Guardian Book Reviews

Engagement and Marriage, by the Family Life Committee (Paul G. Hansen and others) of the Lutheran Church — Missouri Synod: Concordia Publishing House, St. Louis, 1959. xiv and 194 pp. \$3.00.

What is the purpose of engagement? Is it the vestibule of marriage, or may it in some way be practically equated with marriage? What is marriage, and is the ultimate bond which constitutes it love, or faithfulness, or *henosis* (one flesh union), or something else?

These are some of the interesting questions to which this book gives answers as it deals with a subject of vital concern for our present day society burdened with the problem of one divorce for every three marriages contracted. In fact, this average was even slightly higher last year for the county (York, Pa.) in which this reviewer resides, there being 382 actual divorces out of a record 542 divorce suits begun as over against 1085 marriage applications issued.

Growing out of a request directed to its Family Life Committee by the Lutheran Church - Missouri Synod assembled in its centennial convention a decade ago, this volume is the first of a projected "Marriage and Family Research Series" eventually to include such titles within its scope as: Mate Selection, Family Authority and Responsibility, Divorce and Remarriage, Sex Attitudes, and Planned Parenthood. The aim of the Committee in presenting this result of their study of engagement and marriage has been to "clarify concepts and be of practical use to pastors and people as they help to build strong marriages on a soundly Christian and evangelical basis" (p. ix).

Role of Engagement

The book's chief value lies in its definition of the role which engagement plays in its relationship to marriage. The problem of the purpose which the former fulfills in connection with the latter, already admittedly vague and rather nebulous in modern society's shifting standards on what

constitutes and makes marriage binding, has been further intensified in the Missouri Lutheran Synod by this communion's fidelity to Luther's teaching on the subject. "While retaining many of the betrothal and marriage concepts of the Middle Ages, Luther called for a return to Scripture, basing his teaching largely on Hebrew betrothal as he found it in the Old Testament and as being practically indistinguishable from marriage" (pp. 76-77). That is to say, ancient Hebrew practice identified betrothal, not with what has become the present-day concept of engagement, but with the marriage ceremony; though the marriage itself, however, was not usually consummated immediately at the time of betrothal but sometime thereafter. Four steps in the Hebrew marriage procedure should be distinguished: "(1) preliminary negotiations, (2) the formal contract with payment of *mohar* (bride price), (3) the taking home of the bride (with festivity), and (4) the consummation Hebrew betrothal was the legal part of the Jewish marriage, consisting mainly in contract and payment of bride price, usually a year before the 'taking' and 'consummation'" (pp. 37-38).

In erroneously interpreting this historical Hebrew custom as the Scriptural norm for engagement and marriage, Luther thus made public engagement the virtual beginning of marriage, which, as a consequence, made the former as binding as the latter. Incidentally, in addition to this Hebrew precedent, Luther also had the former pagan Germanic betrothal-marriage customs in his favor. "The theory of the Teutonic races . . . attached more importance to the betrothal than to the subsequent wedding. Betrothal, or *Verlobung*, seems to have been a sale of the woman by her guardian for a *pretium puellae*" (the price of maidens) p. 154.

The Germanic marriage folkways, hence, to which the Missouri Lutheran Synod fell heir were wedded by a twofold cord to the custom of making engagement tantamount to marriage

itself (p. 118). As a result of the Committee's fresh study of this subject, they have correctly indicated that this relationship between engagement and marriage neither accords with Scripture, which is non-committal as to marriage law and form (p. 41), nor with the properly intended purpose of engagement, which on the modern scene is a promise only of future marriage and is not in any wise to be construed as a part of the marriage ceremony. "Contemporary social thought is practically unanimous in viewing engagement as conditional and *de futuro*, that is, as a promise to marry in the future" (p. 151).

Practice and Scripture

What function, then, does present day engagement fulfill? "Engagement in American culture today fulfills some very practical purposes, such as making the final choice, erasing doubts, foreseeing conflicts and resolving them during this time, preparing for the process of adjustments in marriage, getting social sanction from parents, relatives, and friends, getting more closely acquainted with each other, discussing such matters as finances, children, housing, and the working of the wife, and making detailed plans for the wedding" (p. 150). Hence, "Engagements are not to be made lightly, but they are not irrevocable. Ill-advised engagements are to be broken lest a greater evil result" (p. 135). In fact, oddly enough, this may also be one of the functions which engagements may serve, providing the last chance to break up without the later complications of marital separation or divorce (p. 139).

As a historico-theologico-sociological study which traces both the Scriptural teaching and the Church's position through the ages on the subject of engagement-marriage, this book makes a worthwhile contribution from the standpoint of each of these fields. An example from each field must suffice by way of reference. Historically, how much of the modern marriage ceremony owes its origin to pagan Rome is clearly traced on pp. 42-45. Theologically, a brief but persuasive exegesis of I Thess. 4:3-4 which argues for the translating of possessing his vessel as "taking a wife" is found on pp. 46-47. Sociologically, a fine definition of marriage is found on p. 114.

Helpful summaries of the contents

are given at the end of each chapter. At the back of the book 8 graphs set forth the findings of a survey on aspects of engagement and marriage made in connection with the research performed in preparation of the book. A lengthy bibliography and separate indexes of topics and Scripture passages complete the evidence of the book's thoroughness and competence in presentation of its subject.

The Lutheran Church — Missouri Synod is to be commended for undertaking a program of publication on a subject of vital concern for our present society weighted with the growing problem of marriage instability and dissolution. What our society needs for marriage, as for everything else, is the distinctively Christian ethic. "Marriage becomes Christian when (in a given case) the marriage relationship is entered into in the light of Holy Scripture, when the purposes of marriage specified in Scripture, and a Christian pattern of life, are accepted by husband and wife, and when husband and wife recognize each other as persons for whom Christ died and desire to live together as heirs of the grace of life. Their relationship is more than consent and sexual union. To them marriage is a sacred mutual trust, a fellowship honorable and God-pleasing by which each is to enrich the other physically, mentally, socially, and spiritually" (p. 165).

Future titles in this projected series will be definitely awaited and certainly welcomed as they make their appearance.

RAYMOND O. ZORN
Fawn Grove, Pa.

Reformed Ministerial Institute Announced

May 31 to June 3 are the dates for the 1960 Reformed Ministerial Institute, sponsored by the Westminster Seminary Alumni Association. Dr. Leon Morris, of Australia, will lecture on each of the four mornings on "The Biblical Doctrine of Judgment." Professor Morris, who is vice-principal of Ridley College in Melbourne and author of several significant books, including commentaries on the Thessalonian Epistles, is to serve as Special Lecturer in New Testament at Westminster Seminary for the first term of the academic year 1960-1961.

The Rev. Theodore J. Jansma, chaplain at the Christian Sanatorium in Wyckoff, N. J., will give four morning lectures on the general subject of Pastoral Counseling. Mr. Jansma, a Westminster alumnus of some 20 years' experience in the pastorate, has been engaged for the past three years in studies in the area of mental health and counseling in connection with his duties as chaplain.

The third morning lecturer is the Seminary's own Professor E. J. Young, who will present four exegetical addresses on the topic, "The Child Whose Name Is Wonderful," based upon Isaiah 9:5, 6. On Tuesday evening the Rev. Calvin K. Cummings, of Pittsburgh, will speak on "Particular Problems of the Reformed Pastor Today."

Professor Paul Woolley on Wednesday evening will answer the question, "Why Are Church Historians Rarely Excited about Anything?" The final evening lecture, on Thursday, is to be given by Professor Edmund P. Clowney, who will discuss the much-neglected subject of "Liturgics." Afternoons will be free for study, fellowship, and recreation.

The fee for the Institute will be \$20, which will include tuition, room, and meals. The committee of alumni who made the arrangements consists of the Rev. Messrs. Raymond O. Zorn, Carl J. Reitsma, and Eugene Bradford.

Seminary Day of Prayer

Thursday, March 3, has been set aside as the annual Day of Prayer at Westminster Theological Seminary. Speaking at 11:00 a.m. and again at 7:30 p.m. will be the Rev. Morton H. Smith. Until recently Professor of Bible at Belhaven College, Jackson, Miss., Mr. Smith is now engaged in research study in the history of the Presbyterian Church, U. S.

Arrangements for various student prayer groups during the day are being made by Mr. Victor Adrian, president of the Student Association. There are no classes scheduled for the day.

TEACHERS WANTED

Philadelphia-Montgomery Christian High needs a science teacher to handle junior-senior high school courses. Reply Box 93, Wyncote, Pa.

Christian School teacher for grades 5-6. Missionary challenge, good salary. Write to Rev. C. K. Cummings, 1608 Graham Blvd., Pittsburgh 35, Pa.

Saga South

By R. K. CHURCHILL

Vicksburg

We crossed the Mississippi from the west on a narrow bridge—costs extra if your vehicle is wide—and camped in historic Vicksburg for the night. But how different was our tent from the tents of battle-weary men short years ago!

Often in my sermons have I used Grant's taking of Vicksburg to illustrate the words of Jesus about the effective preaching in the days of both Jesus and John the Baptist. Said Jesus, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). What Spirit-filled preaching that must have been! So awful were the convictions aroused in men that they would not be denied an entrance into heaven. No obstacle was great enough to keep them back from pressing into that kingdom. Awakened sinners pressed forward panting and thirsting for God. With a holy violence they stormed the heights and laid hold on life eternal — ah, that was revival.

"Can we take Vicksburg?" said Grant to his general staff. "No, Sir," was the concerted answer, "Vicksburg cannot be taken." "Lay siege," said Grant, "and advance."

Vicksburg, even to the untrained eye, is a natural bastion. The city is bosomed in the hills and half surrounded by the Mississippi. In the morning we drove along the Confederate line of fortifications with a cannon here and there and signs telling where the battalions and batteries of the various states fought. We then drove back along the crooked line of Union fortifications situated on the lower hills and far less advantageous. We took time to enter the old Court House to view the scenes and relics of war. Through a glass case we read an account of the siege written in shaky long hand by a woman reminiscing of how the city was shelled night and day from May 15 to July 3 . . .

At Grant's headquarters stands a monument. The stalwart General sits astride his stallion over an inscription chiseled in stone which tells so

briefly of the ten thousand casualties suffered by the Union forces in taking Vicksburg. Hearts instinctively cry out against such sacrifice. Surely one city could be taken without such cost. But that city had to be taken at all costs else the nation could not have been saved.

The Kingdom of Heaven — only the violent take it. I'll be using this illustration in future sermons, but with deeper feeling.

The Real South

Men go to Russia for a week, then rush home and write a book on it. I can hardly be classed with such men since I have been in the South for nearly three weeks. At any rate, I have a suspicion that there is a real South and a real Southerner not often seen. Seems to me the picture of the true Southerner has always been turned a little so as to get the picture out of focus and on this somewhat distorted picture we have always looked. Has this slight turning of the picture been caused by events and feelings in the North or in the South? It matters not, the point I wish to make is that for years there has been some distortion. What does history tell us of the 'war between the states'? It tells us enough of the extremes of the abolitionist, the carpet-bagger and the touching scenes of Uncle Tom's Cabin to let us read between the lines. Something of sober truth is missing from the picture of the Southern American. No wonder many a Christian Southerner feels let down and misunderstood. We ought to know that people just aren't that bad and that situations just are not that simple. I wonder if there is not too much truth to the saying that the Civil War or the War Between the States was one war that did not need to be.

But who is this real Southerner? Let me try to sketch him in a few bold strokes. First of all, he is a conservative, sometimes in the bad sense but more often I believe in the good sense. To use a worn out phrase, the Southerner has a "sense of values" and these values are worth preserving, or conserving. He has a God-revealed religion based on the belief in the Scriptures as the Word of God. This of course is changing under the subtle influence of modernistic unbelief, but this historic Christian faith is still a force in his life and community.

Here is the home of a Presbyterian Elder. If the home is not elegantly furnished, it is in good taste and has that homey non-professional touch. This man knows as much or more than most churchmen. He may be able even to tell the difference between Fundamentalism and the Reformed Faith. Some of his kind, for instance, deplore the emphasis on Good Friday, in the context of wide-spread Sabbath desecration. He knows it smacks of Rome and if drawn out he can see that when we set up human laws and human days there is inevitably the forgetting of days and laws which are divine in origin. Here is a churchman who you must admit is rare. Perhaps he has been studying theology rather than the present church politics which makes the headlines—it looks that way. This man also has a heart for evangelism in the church, but he is well aware of the showy revivalism—he is watchful, a fine Presbyterian who knows the value of worship and instruction.

Here is another bold stroke. The real Southerner has a realistic belief in equality. All men of course are equal before God. But he knows and accepts the fact that there is no equality in nature. He does not try to force nature's inequalities into the hyper-democratic formulas. You think this strange? Well, it's honest, reasonable and can be, when free from racial prejudice, very compelling. At least we won't come up with the easy answer so soon. After all there is no equality in athletic games—and therein lies challenge and zest. The very inequality guarantees it so. And isn't life also a contest? The present leveling process would destroy real life.

Please allow another bold stroke. Strange as it may seem to some there is in the South a passionate love of liberty. Suppose we admit for the time being that the Southerner himself has helped to distort this picture. The fact remains that behind the talk of State Rights there is much that is solidly Christian and truly democratic. The Southerner distrusts that authority among men which loves to come from the top down. The present trend of bureaucracy and regimentation, the steady growth of Federal political powers over the crumbling of constitutional state powers is in his eyes a monster to be reckoned with. We can

all say Amen.

Over all there is in the real South a genuine culture. This is more than mere civilization or learning. The children are, I believe, more a part of the home than elsewhere: is this covenant consciousness? The adults will probably have poise and balance in the rush and push of life. If there is wealth in the home it does not hit you in the face, it is felt as the natural atmosphere. In Southern life, there is a "back room," a place where things and ideas have been stored or worked on for years. We might call it tradition. Life is constantly being enriched by this back room. We of the North live in one room, the front room, and life and thought, customs and convictions are spilled before they have attained that intoxicating flavor.

I cannot escape the feeling that somewhere in the South there is a richer, more relaxed way of life, that there is a people of sterling quality, and that there is a culture which is very genuine and worthwhile.

Are you going South? You will find a welcome. But remember, you may receive more than you take.

French Creek First Annual Banquet

Directors of the French Creek Bible Conference Association have announced plans for a first annual banquet on Friday, April 1. Dinner will be served at 6:30 p.m. at the Calvary Reformed Presbyterian Church of Willow Grove, on North Easton Road.

Speaker of the evening is the Rev. John C. Hills, of Franklin Square, N. Y., pastor and popular conference lecturer. Mr. Thomas Tyson, Westminster Seminary senior, will be the song leader. The purpose of the gathering is "to commemorate the good times at French Creek and to think of the summer ahead," and all "alumni" of the conferences, their families and friends, and Association members are welcome to attend.

The two dollar dinner is to be prepared and served by the Ladies' Auxiliary of Philmont Christian High School. Reservations, which are limited to 250, should be made promptly to the Rev. Robert Atwell, 2450 Norwood Avenue, Roslyn, Pa. Mr. Atwell, Association president, says that the annual meeting of the Association

is to be held in connection with the banquet rather than at the end of the summer conference period, which runs from August 15 to September 5, 1960.

Wanted — colored slides of French Creek grounds and activities. A series of fine slides is being compiled for promoting the conferences among area churches. If you have good slides, let us look at them for possible duplication. They will receive careful treatment and be returned promptly. Please send them to Mr. John H. Hoffman, 140 N. Race Street, Middletown, Pa.

News of the Foreign Missions Committee

Mrs. Mahaffy Home

Surgery performed on Mrs. Francis Mahaffy on February 12 was successful and the medical report of "no malignancy" was reason for thanksgiving to God. Advised to fly home on short notice, Mrs. Mahaffy and the two girls, the youngest of the children, arrived by jet in New York on the 11th and the operation took place the following day. Making a swift recovery, she is visiting for a little while in the East before going to Chicago where her mother resides. Mr. Mahaffy and the boys will return in the early summer on their regular furlough.

New Furlough Schedule

The Committee on Foreign Missions has adopted a new furlough schedule in consultation with the missionaries in order to keep all the work running as smoothly as possible. The Hard and Johnston families are in this country at present. All furloughs normally begin in the summer, and the revised schedule is as follows:

- 1960—Mahaffy and Spooner
- 1961—Duff and Andrews
- 1962—Taws and Hunt
- 1963—Bird and Uomoto
- 1964—Gaffin and McIlwaine

Urbans Called to Formosa

A call has been issued by the Committee to the Rev. and Mrs. Edwin C. Urban to go to Formosa. Their work would be primarily linguistic among some of the ten aboriginal tribes, none of whom have more than two New Testament books in their own language. Mr. Urban has

studied at the Wycliffe Summer Institute of Linguistics.

Their going is contingent upon the promise of further funds from outside the Orthodox Presbyterian Church. The Committee is happy that two-thirds of the amount needed for travel and salary has been offered from such a source. If the additional funds are forthcoming soon enough the Committee would like to send them before April 11, when the spring term of the Missionary Language School begins, but that may prove impossible.

The Committee has also made it known that two young women have filed their first application papers for foreign service. One of these, a college graduate with additional work in languages, would also like to engage in linguistic work in Formosa. The other, a graduate nurse, has volunteered for Eritrea, which would fill a long-standing need for a nurse in this field. There are not at present funds to send either of these willing laborers, however.

General Secretary to Travel

The Rev. John P. Galbraith has been invited to visit churches in the Midwest affiliated with Eureka Classis, Reformed Church in the U. S., in the near future, to present the Orthodox Presbyterian missions work. A report in the January issue of the *Reformed Herald* tells of a decision of Classis last year recommending that financial support be given to the foreign mission program of the Orthodox Presbyterian Church. This, says the paper, is "an indication of good stewardship which makes for efficient expenditure of monies since the administrative machinery is already in existence."

A journey of greater distance is planned by the general secretary for April, when Mr. Galbraith hopes to visit Eritrea. Funds have previously been allocated for the purpose of this trip which is to confer with the whole mission staff on the field. The Committee feels that it is important to undertake the visit this spring since it will be the last opportunity for five years to meet with all the missionaries together in Eritrea, on the basis of the furlough schedule.

Thank Offering Report

As of the end of January a total of \$60,320.67 had been received through the Thank Offering. This is almost \$3,400 more than a year ago, and is reason for gratitude to God.

Notice to Readers

In reply to a few inquiries. Volume 28 for 1959 was concluded with Number 20. By checking the *numbers* rather than the dates you can determine whether you missed any issues.

This issue is Number 3 of Volume 29 for 1960. We trust that the occasional omission of a particular date in the normal sequence, necessitated for reasons of economy, will not be too disruptive of your normal reading habits. We are not happy about it, and hope it may be temporary. The issues will continue to be numbered consecutively, of course.

Mrs. Rockey Reported Recovering

Mrs. Wendell Rockey is recuperating at home after undergoing surgery for the removal of a brain tumor, which proved to be benign. She had not been feeling well for some time, and after two weeks of severe illness a diagnosis of a large tumor in the left temporal area was made. Surgery was performed on January 19, from which she has had "a remarkable recovery, and was discharged from the hospital only eight days after the operation, and there does not appear to be any limitation from the effects of the tumor," according to word from the Rev. Wendell Rockey, who is pastor of the Calvary Orthodox Presbyterian Church, Cranston, R. I. Mr. Rockey expressed his gratitude for the prayers and letters of so many, to whom he finds it quite impossible to reply personally.

Progress at Washington Christian School

The building inspectors have placed their stamp of approval on the one-story building purchased last summer by the Washington Christian School Association. There will need to be only minor adjustments to fit it for use by September, 1960.

According to plans one room will be used for the first and second grades, another for the third and fourth grades, and another for special small groups as needed. The kindergarten will have temporary quarters elsewhere.

The building is well adapted for permanent use by the school. However, the plan is to construct on the property a full elementary school, unit by unit, as the need arises. The plot, almost four acres of flat usable

ground, well located for the constituency and for population trends and transportation, will provide ample space for such construction as well as play area.

The Board announces it will welcome applications from teachers qualified to teach either grades 1 and 2, grades 3 and 4, or a half-session of kindergarten. Any teacher who is equipped to teach art, music or French will be given special consideration, although this is not requisite. Anyone interested is invited to write to Mr.

Roderick Jellema, 803 Dryden Street, Silver Spring, Maryland.

Westminster Lectures in Berkeley

The sixth annual Westminster Lectures will be given in Berkeley, California, during March by the Rev. Robert K. Churchill. Sponsored by the Covenant Orthodox Presbyterian Church, the lecturer is expected as in previous years also to address groups in various schools in the area.

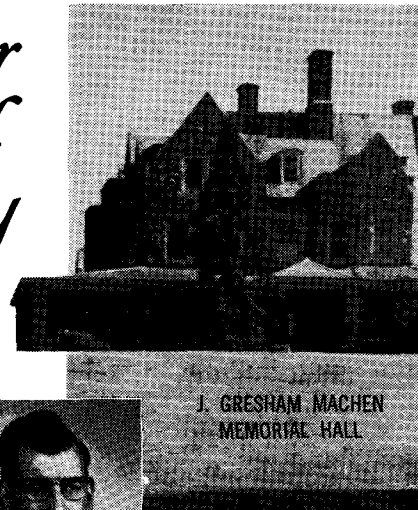
Westminster Theological Seminary

IS IT true that the Old Testament is irrelevant for contemporary preaching?

Edward J. Young, Professor of Old Testament at Westminster replies: Christianity is rooted in history. The Old Testament is preparatory to the New and both are essential parts of God's revelation. He who does not know Moses and the Prophets cannot preach Christ.

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