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WESTMINSTER ALUMNI OF NORTHERN NEW JERSEY

Banquet for the Alumni group was held November 11 at the Reformed Church of Little Falls, N. J. Professor C. VanTil of the Seminary addressed the gathering on the subject, Christianity and Existentialism.

J. Gresham Machen
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Meditation

Prayer for Forgiveness

"And forgive us our debts, as we also have forgiven our debtors."

—MATTHEW 6:12

There are different kinds of debts. It would be impossible to reckon them all in terms of dollars and cents, for we speak of debts of gratitude and debts of obedience and love. The word *duty* is an offspring of the word *debt*. Whatever can be called our obligation is something that in some way we owe as debt.

Ultimately, all duty is an obligation to God, for nothing is binding upon anyone which God does not make binding in some way. And though we may speak of a duty to God and a duty to men, we have a duty to men only because God so ordained and requires.

Our duty is a many-sided obligation. We should do to others as we would be done by in all our relations one with another. We should love our neighbors as ourselves. God so requires it.

A marvelous goodness is shown in all God's dealings with us. And not one of us can rightly complain of being cheated out of anything to which he has a proper claim. We owe him gratitude for life, for living, and for the numberless turns of the road in which his wisdom and goodness and love have always been displayed to all who have eyes to see. In everything we should give thanks.

Servitude to men is humiliating. It is a galling yoke because it takes away the native rights of man. It binds and restricts. But to be the slave of God is releasing. It spells true freedom and joy and peace. He designed and shaped us. We are his by nature. We rightly owe him obedience, perfect and perpetual, complete and constant.

But we cannot really give him his due until we truly delight in him. Unless our actions are wrapped in love, our souls are not in them. We must love the things that are required. But above all, we must love the one who claims them. To see God and be with him would not

be heaven, if it were not our debt to love him.

In telling us to pray, "Forgive us our debts." Jesus does not teach us to seek release from all these things. The prayer would then be a cry for release into atheism. And it would be a prayer that God could grant only by denying himself and laying upon us something utterly foreign to the being he gave us. Nothing that any one might ask could be more unthinkable.

In Luke this passage reads, "Forgive us our sins." So that our Lord is dealing with transgressions and the neglect of our duty to God. Sin is a debt. The sinner owes God something for his offences. A compensation becomes due. There must be satisfaction. Sin always runs men "in the hole" with God. It makes them debtors to retribution. And no one should use this prayer who rejects this teaching about sin.

Only if this is so is it to the point to say, "Forgive us." If an obligation is not binding, it makes no sense to ask forgiveness. But we are taught to *pray for forgiveness* because sin lays us under a most solemn and sobering burden from which no one can release us but God. A debt is laid upon us that only God himself can handle. Only he can close off the account. We must sue for mercy because we cannot pay. And when we say *forgive!* we abandon hope in ourselves, admitting that the burden is rightly ours, but that we have no way to pay. And we admit that unless we are *forgiven*, only the doom of despair awaits us.

How wonderful to know the hope of the doctrine of prayer of our Lord! "There is forgiveness with thee, that thou mightest be feared." God will close off the hopeless account of all who will seek his mercy.

But there is a qualification: "As we also have forgiven our debtors." The point of it is stressed when our Lord says that if we forgive, we shall be forgiven. If we do not forgive, we shall not be forgiven.

It is not that we must earn forgiveness by forgiving. That would be to make satisfaction by forgiving. But then there would be no place for asking forgiveness because we would have made satisfaction. We would not have to ask God to take the problem because we would have handled it ourselves. The

prayer of our Lord would then become pointless.

But the prayer for forgiveness must arise in the heart that is penitent. And it is especially fitting that the forgiving spirit should appear in the man that seeks forgiveness, as a mark of his change of heart. And it will be a great encouragement to him when he sues for the mercy of God to be able to say that he also forgives his debtors. It will be evidence to him in the sight of God that he has repented. And it will be an indication that God will forgive him,—for Christ's sake.

"Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." (Mark 11:25).

HENRY P. TAVARES

Westminster Alumni in Northern New Jersey

ALUMNI OF WESTMINSTER SEMINARY residing in the northern part of New Jersey have been active recently in promoting fellowship and study in the interests of the Reformed faith.

On November 11 a dinner of the alumni was held at the Reformed Church in Little Falls. About 20 alumni with their wives attended. Dr. C. VanTil was present as guest speaker. His topic was "Christianity and Existentialism."

A committee of the alumni is working on plans for a series of lectures to be given to gatherings of ministers in the area. Lecturers will include members of the faculty of Westminster. It is hoped the influence of the Seminary can be brought to bear on the metropolitan New York region where liberalism and neo-orthodoxy have prevailed for some time.

The Rev. Edmund P. Clowney, of the Westminster faculty, is giving a course on "How to Study the Bible" for Sunday School teachers of the Paterson area. The meetings are being held in the Sixth Reformed Church, of which the Rev. Adrian DeYoung, Westminster alumnus, is the pastor. Two lectures have been given so far, and others are scheduled for January.

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Visions and Revelations

THE Roman Catholic Church can be counted on always to keep itself in the headlines.

Most recently, there has been released the story of the Pope's having seen Christ standing by his bedside during his serious illness of last December.

The circumstances and details of this "vision" have been published in the Italian press and by official vatican sources. These sources claim that on December 1, 1954, while the Pope was in very serious condition but his "mind more alert than ever," he distinctly heard a voice which said, "There will be a vision." The source of this voice, whether supposedly of an angel or of Christ or some other, has not been divulged. Neither are we told whether the voice spoke in Italian (what was supposedly said was reported in Italian in the press) or in Latin or another tongue.

The next day, December 2, early in the morning, "the Pope saw the Lord was near him, silent, in all his eloquent majesty." The Pope was reciting the prayer, *Anima Christi*, which contains the passage, "In the hour of death, call me." It was at this point that he "saw" Christ, and assumed that Christ had come to call him. He continued with the prayer, "Command me to come to thee." And apparently the vision terminated at this point.

The several accounts of the precise wording differ a little, suggesting that the account may have made a measure of progress under human instrumentality. But all the accounts agree that the Pope suddenly began to recover from his illness, even in a "miraculous" fashion.

What are Protestants to make of this sort of thing. Some will undoubtedly charge the whole is made believe, designed to impress the faithful, but without any historical foundation. The experience supposedly occurred in December, 1954, and was made known publicly only in November, 1955, al-

most a year later. The information must have come direct from the pontiff himself, for he alone "heard" the voice and "saw" the vision. In fact the accounts state that the Pope divulged the matter only to some close associates, and was embarrassed when it was publicly asserted. But as it was the "truth", of course he could not deny it.

On the basis of the information so far published, we would hesitate to assert that the whole is fabrication. Rather we would be inclined to interpret it as an hallucination. The Pope was extremely sick, so sick his life was despaired of. He had the whole background of the Romish belief in visions and appearances of heavenly figures. He himself was engaged in Romish devotions, including a prayer which suggests a meeting between the worshipper and Christ. The experience was apparently momentary. The figure he thought he saw said nothing to him. In fact the reason of the appearance is only a matter of guesswork. The Pope "thinks" that the figure had come to comfort him and give him the certainty that his hour had not come.

There is enough uncertainty in the whole record, enough that is lacking which would have been supplied in case of complete fabrication, that we must suspect an hallucinatory experience induced by the combination of Roman Catholic piety and extreme illness.

One feature is interesting. The Pope is very sure the figure was that of Christ. Yet appearances of Christ in recent Romish history are quite rare. Practically all the alleged "appearances" relate to the virgin Mary. Moreover the present Pope has been an ardent devotee of Mary and proclaimed a Marian Year in 1954, and promulgated the doctrine of the Assumption of Mary in 1950. Yet it was not Mary he claims to have seen, but Christ.

(Continued on next page)

In 1950, at the time of proclaiming the doctrine of the Assumption of Mary, the Pope reportedly had another vision, in which he saw the sun rotating in a peculiar fashion, a vision said to have been identical with that which accompanied the appearance of the Virgin to the three children at Fatima in 1917, starting the whole Fatima business.

On such stuff as these visions and apparitions the Roman Catholic church feeds and grows. The Word, given once for all, recedes into the background before the authority of present experiences afforded leaders of the religious hierarchy. In the first century of the church there were visions and revelations, for the written Word was incomplete. And those visions and revelations had substance and reality. They were not hallucinations. God confirmed His Word by signs and wonders which He wrought through the apostles. But when the period of revelation was ended, at the close of the first century, the period of confirming signs and wonders also ended. Neither revelation, miracles, nor true visions have occurred since then. The Word is the sole authority for faith and practice.

But in a world troubled by such tremendous forces as are abroad at present, it is not strange that a church founded in traditions set alongside of and above Scripture, should be compelled to maintain its position by ascribing to its leaders supernatural experiences. And hence it is not strange that every experience, however natural, that can be turned to the profit of the church, will be so turned by the hierarchy.

We think it entirely possible that in his extreme illness the pope had an hallucination in which he thought he had a momentary vision of Christ. Other persons have had similar hallucinations. What they mean is simply that the person is seriously sick and his mind is playing tricks on him. Subconscious desires uninhibited seem to become momentary realities.

Only a people trained to make the most of anything spectacular will see in the pope's experience a religious sign. Unfortunately, there are millions of people so trained. But those who walk by the Word will not be misled by the false claims of Romanism.

The Dawn of Religion

LIFE magazine continues its bold and imaginative study of the world in which we live, with stories of man in antiquity and his supposed development, as determined through discoveries of the remains of prehistoric cultures in caves and dens of the earth.

The most recent to appear, part 2 of *The Epic of Man*, deals with the dawn of religion. In accordance with the evolutionary theory which is still dominant in scientific studies of antiquity, religion is pictured as something which arose as man considered the world in which he lived.

The assertion is made that since man emerged as the "dominant mammal" on the earth he has possessed some form of religion and a belief in his immortal soul. How did this belief and this religion arise? Early man, ignorant of physical causation, could only imagine some unseen force behind the cataclysms of nature, daily phenomena like the rising and setting of the sun, and the movement of the seasons. And in his dreams he seemed to be alive and traveling about, though the evidence otherwise was that he remained in one place. Hence the distinction between soul and body, and the idea that when the body perished, something still remained alive.

The idea of some supernatural force acting in the world would lead man to figure out ways to make that force favorable to himself, thus arose the superstitions and the practices of ritual and ceremony. The idea of life after death would encourage care concerning the burial of the dead, and superstitious practices connected therewith.

Modern counterparts of these ancient religions and superstitions are found in aboriginal tribes in Australia, and provide excellent pictures for *Life* to publish in illustration of its thesis.

This general view of the evolution of religion is not new. It has been maintained and taught in classes in the philosophy of religion, and comparative religion, for many years.

But the story is simply not true. It proposes that religion began with man discovering himself and his environment. But we know from Scripture that man was created in the image of God and in communion with God. The story of his relation to the Creator—of his religion—begins with this original relationship. And the rise of the pagan

cults and superstitious practices which intrigue the antiquarians was due to the sin whereby man broke off that original fellowship through disobedience, and chose to follow his own desires and imaginations. In this way man came to give the glory of God to the created things he found around him, and even to himself, and became a terror-stricken animal-like being living in superstitious awe of his inexplicable surroundings.

The aborigines of Australia probably have, in their simple superstitious rites, as much peace of mind as the cultured pagans of America, who find mental rest only on a psychiatrist's couch.

But those who, by the grace of the true and living God, have found peace with him through faith in the Lord Jesus Christ, know that this world is not a meaningless ripple in the caverns of time, but a purposeful existence sovereignly determined by an all wise, all holy, and all loving Personal God who delights to be the Father of those who call upon Him in sincerity. And they know that when their light goes out in this world, there is an eternal life of greater joy, greater brilliance, and greater perfection than they have ever known here.

Life magazine notwithstanding, the truth as set forth in Christian faith will continue in this world, and in the purpose and plan of god will finally triumph. And in that day every knee shall bow, and every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.

L. W. S.

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The Song of The Angels

By EDMUND P. CLOWNEY, JR.

"Glory to God in the highest, and on earth peace among men of his good pleasure."
LUKE 2:14

WHEN the quiet of the dark Judean hillside was shattered by the herald angel, the drowsy shepherds awoke to terror. Engulfed in the atmosphere of the High Worlds, their eyes stabbed with unbearable light from which they could not turn away, they heard with pounding hearts the proclamation of a prince of the armies of glory. But if at that moment they seemed to stand like Jacob at the gate of heaven, in the next instant all heaven fell upon them. Not one fearful Mighty One, not even a company thronging a ladder of light, but rank upon rank, crowding the pasture fields on every side, stood legions of angels, the hosts of Jehovah Sabaoth.

We do not marvel at the intensity of the shepherds' excitement. We neurotic moderns would have died of fright. But we cannot but marvel at the excitement which we sense among the angels themselves. Of course the mode and the mood of angelic praise must always astound the creature who is stupefied by sin. Every hallelujah of heaven rings with thrilling, swelling, living power that Handel's music can only dimly suggest. But there is a peculiar, a climactic quality to this sheer burst of praise.

Hymn of Praise

What is the cause of this angelic joy? Why is the chorale of glory raised on the fields of Bethlehem?

As we listen to the hymn of the angels we hear first a pure great shout of praise. *Glory to God in the Highest!* The glory of heaven shines from their song as from their faces. On earth the host of heaven ascribes to God the glory that is His in the heights from which they have come. Wherever the angel hosts may pass at the bidding of God, their faces turn to the lodestar of the great throne. Even from dark Judea, even in the language of shepherds, their burning cry must blend with the praise of seraphim in the heights. Does not the earth tremble under the feet of these Sons of God? Must not the whole creation which has been groaning in travail together until now

be loosed from its dark bondage as it echoes with this hymn of heaven? If darkness covers the nations and gross darkness the peoples, if the glory has departed from the house of the Lord on the hill of Zion, if the people upon whom the Holy Name has been placed have caused it to be blasphemed among the heathen, then shall not these armies of heaven forever destroy the rebellious race of men and be the angelic heirs and liberators of this darkened planet?

Surely it is with hymns of awful praise that the hosts of heaven march forth to sanctify God's name upon the rebellious. Before that shout of glory to God the walls of the powers of darkness crumble.

But this is not the cause of the hymn of the angels. They have not come upon the bestial tyrants of earth's kingdom or the polluted priests of earth's idols. They have come upon a little group of the poor and lowly. To despised shepherds they have come with a message from heaven. Their shout of glory to God is the response of heaven to the announcement of their herald—a child is born! These pure spirits, created but not born, rejoice in the birth of a baby in Bethlehem. The sign that the heavenly archon gives is that this child may be found wrapped in a cloth and lying in a manger.

How utterly incredible! How can angelic praise which reflects with such fierce purity the glory of the throne be concerned with the child of a sinful daughter of Eve? How can the heaven-centered hosts look with bursting joy to a feed-bin in Bethlehem?

Yet here is the secret of their rapturous praise. Now that has come to pass which no angelic intelligence could have conceived. The spontaneity of heaven's praise flows from ever fresh revelations of the glory of God. The morning stars sang the wonder of God the Creator. The angels marvelled at the power of God the Sustainer. They have seen in part the victory of the Almighty over proud Lucifer. But in this unthinkable revelation God appears as the Saviour. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Before the worshipping angels God

has wrought the triumph of His grace. That little baby in Bethlehem is the Holy One, the Son of the Highest. The eternal Son of God, God the only-begotten, has taken flesh in a virgin's womb. The Son of David, God's Anointed, is the Lord of angels. He Himself has come to do that work which the armies of heaven could not accomplish. The angelic host could destroy men but it could not save them. Not by angels will earth's new song be sung, but by the host of redeemed men, under the Prince of their salvation, who is not ashamed to call them brethren. "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:12).

The shepherds, not the angels, must sing the new song of Moses and the Lamb. That vast host of light has come because the Lord of Glory has come. The angels are His ministers, and they are sent forth to minister for them who shall be heirs of salvation, the meek who shall inherit the earth, the poor whose is the Kingdom of heaven. God, who says when He brings the first begotten into the world, "Let all the angels of God worship him," commands also that they worship in the presence and the tongue of the shepherds. It is they and we who must take up the cry of praise, for this shall be our song forever. Christ the Lord shall cause the tongue of the dumb to sing.

The Promised Peace

There is a second strain to the angels' hymn in which the saving purpose of God is declared even as it is adored. Having sung God's glory in heaven the angels also proclaim God's grace on earth: "on earth peace among men of his good pleasure."

How great the mystery of salvation must appear to angels! In awe at God's coming to earth they ascribe to Him praise in heaven. But on earth His blessing is made known. This strange disordered world is to know His peace. Yet the angels' song does not seem to bring peace but fear. The shepherds shrink from the touch of heaven. The angel spoke of the Son of David, but there is a king claiming rule over the people — Herod, who is "the great" in murder, treachery, debauchery and lust. We cannot achieve the perspective of the angels. We have not heaven's panorama of that world to which they came. Nor can we see our own world. We may view the skyline of a great city as darkness gathers, but we see

only black masses against the sky and winking patterns of light. We cannot see each man and woman in the multitudes draining from the buildings and pushing through the streets. The distant murmur that we hear is not the voice of the city. There is blasphemy in the voice of the city—vain oaths and proud curses. There is lust in the city's heart, and vice in its ways. Drunkenness and hatred, wantonness and cold, self-sufficient pride.

Is it to this world that peace is proclaimed? What if we could also see the tribes of the heathen, what if we could hear the councils of the godless as they plot in their madness new aggressions, and forge new chains for enslaved peoples? What if we knew the apostasy in the Church of Christ, and could hear the voices of false shepherds as they led astray the lambs of the flock with the chill smile of unbelief? Not even angels see all these things. But this sinful world, this world of suffering, horror, and death is the earth upon which the promise of peace is pronounced.

Peace! The world professes to long for it, yet it will not seek it. False men exploit the word for propaganda, and the vulture of world Communism is painted by Picasso in the form of a dove. Sincere men, frightened by the memory of the mushroom cloud of thermonuclear blasts work frantically to avoid atomic warfare, yet that which they seek is not the peace of which the angels sang.

There is no mistaking the meaning of peace on the lips of angels. They enter a world alienated from God and at enmity with Him but they come as evangelists, not as avengers, and their word of peace is the peace of blessedness, it is peace with God. The secret of the peace they proclaim, as the secret of the joy with which they praise God, is at Bethlehem. There can be no peace without a Saviour, and only the Lord of angels can save lost men. In the frightful folly of sin we think this peace of no account. Our pride assumes that a god made in the likeness of men seeks peace at any price with sinners. The angels know better. The God they worship is holy and cannot look upon sin. The very seraphim who ceaselessly cry, "Holy, Holy, Holy," shield their faces before Him who alone is holy.

How can this Holy God give to his messengers the evangel of peace? Only

because He comes to make peace. Now they sing, for now, "at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." "Unto you is born a Saviour . . ." "thou shalt call his name Jesus for he shall save his People from their sins." He who is the mighty God, the everlasting Father, the Prince of Peace, is born for His people that He might die for them. The road from Bethlehem leads to Calvary. The infant in the manger is the Christ. In the plan of God's salvation Christ must first suffer and then enter into His glory. Down the corridor of the ages all the prophets have spoken of His day. Highest heaven has awaited the climax of God's redeeming work. This is the peace the angels declare. The Son of the woman must crush the head of the Serpent. Though the dragon seeks to devour the child with the sword of Herod, he must fail.

And though he makes war with the seed of the woman through the ages, he continues to fail, even as the beast and the false prophet shall fail, for God gives to His own perfect peace.

"Of God's Good Pleasure"

Perhaps no hymn is more familiar or more misunderstood: "peace on earth, goodwill to men." For a long generation that isolated legend has appeared on Christmas cards. We have come to think of it as a Christmas greeting from heaven in which God sends His good wishes of the season. If any misunderstanding could be more blasphemous than that, it is the one which would read this verse, "peace on earth among men of good will." God's blessing is thus reserved for the democracies as over against communism, or for cooperative suburbanites in preference

(See "Clowney," p. 171)

What Does a Missionary Do ?

BY BRUCE F. HUNT

Bruce Hunt's Report to Foreign Missions Committee on Work in Korea

Each member of the Orthodox Presbyterian mission in Korea this year sent to the Committee on Foreign Missions a personal report on their activities for the past year, and on the general work of the mission. Following is the report submitted by the Rev. Bruce F. Hunt, senior member of the mission. It has been slightly abbreviated for purposes of publication. After some preliminary remarks, Mr. Hunt proceeds as follows:—

Reinforcements

No missionary reinforcements have arrived this year, though the General Secretary writes that the committee is "including in its budget provision for one new missionary this coming year," and he expresses the personal hope that the missionary will go to Korea. Korean Christians in Chinju, Masan, Taegu, and Seoul have asked us to send resident missionaries to work among them, and I believe it is a matter that our mission and the Committee should seriously face.

Property

Property has occupied a more than ordinary amount of our time, energy

and thoughts this year. We have actually started negotiations to purchase Dr. Park's house as a residence for a new missionary.

More than a year ago the Korea Theological Seminary, the Gospel Hospital and the Peace High School applied to the United States Army for AFAK (Armed Forces Aid to Korea) assistance in the building of three cement brick buildings for the Seminary, a two story reinforced concrete building for the hospital, and two cement brick buildings for Peace High School. These buildings represent a gift of several hundred thousands of dollars worth of material, work with mechanical equipment and technical advice from the U. S. Army. But to receive this the Seminary, Hospital and High School have had to secure title to land suitable for such buildings, building permits and several tens of thousands of dollars for labor costs, etc. Fluctuation in the dollar market, exchange problems and other difficulties have caused delay and slowdowns. Add to this the fact that the buildings are being built on the one hand by the United States Army, and on the other hand by the

receiving institutions, who are the providers of the building costs and the eventual owners, with all the problems that arise from the language barrier between the two builders, and you may imagine some of the headaches we have had.

Ted Hard and I have had to stand between the two while closely identified with each, one by nationality and the other by being connected in our work with the receiving institutions. . . . I think however, in all of this that there has been a great deal more of applied Christianity attempted and taught than we realize. Though at times classroom instruction has had to be sacrificed for work on the project, is it not applying at least the ethics of Christianity when (1) we refuse advantageous change in order to keep the law; (2) are willing to forego the purchase of desirable property when the bribery of a government official is necessary to procure that end; (3) stick to the agreements when the material is enough in our hands that we could make changes in the agreement profitable to ourselves, regardless of the wishes of the other party to the agreement; (4) tried to meet the deadlines in a society where agreeableness has been considered more important than keeping one's word; (5) ministerial students learn not to be ministered unto but to minister and work with their hands; (6) tried to meet financial obligations by personal sacrifice of means and even physical energy; (7) when in the midst of constantly receiving, people are helped to be thankful and not forget the graciousness of the grace that has become so commonplace.

I do not say that we with our Korean brethren have accomplished our objectives perfectly, but it is with these things that we have been almost primarily occupied since January.

I have made trips to Chinhae and Seoul besides writing letters to President Rhee in the interest of securing a piece of property and thirteen large brick buildings formerly occupied by British troops, for our Seminary and Calvin University. Through President Rhee's kindly interest the Seminary authorities have finally been able to sign the lease and are now negotiating for the outright purchase of the property. . . . We believe it is in answer to prayer that we have been awarded this lease.

With AFAK help additions have been made on the Bible Institute property and a printing press is now housed

in quite a respectable frame building. The missionaries of the Independent Board for Presbyterian Foreign Missions have worked along with us in securing this AFAK help for these various institutions.

The big question is, of course, that with this lengthening of the cords in property matters, has the work itself grown in proportion and will our spiritual growth be commensurate with our physical? In other words, are the stakes being strengthened?

Literature

In literature, while we have not received any large additional gifts for publication, the *Concordance* which was in the press at the writing of last year's report has been published. The first edition of 1,000 is completely sold out, and a second edition of 2,000 is about to come off the press. Dr. Park's commentary on the Book of Revelation has been reprinted in a revised edition during the year, and it is hoped that his commentary on the Pauline epistles will be on sale before the summer is out.

Since Ted Hard has been doing such a fine job in the important field of securing Western books for Korean Christian students and pastors, and introducing good books to them, I have felt I could relax a bit in this field. I feel, however, that this is one of the places where we as missionaries can render a great service to the Korean Church. One of the things the Korean Church needs today is historical depth and perspective. And what can give this to them as well as introducing, helping them to evaluate, and making available to them in the original, or through translations, the wealth of Christian literature that has accumulated in the West.

The publication of the *Watchman*, monthly periodical that the Seminary puts out, has not been too regular during the past year because of the increase of printing costs and the shortage of funds. However plans are under way to insure its continuation.

The Korean brethren are rejoicing that the government has so quickly granted the General Presbytery Assembly a license for a weekly church paper, known as *The Christian Times*. The first number appeared on May 13, the occasion of the Seminary graduation. The paper has already proved quite popular. As it carries church and religious news of general interest, the

Watchman will confine itself in the future to more theological articles.

We are happy to learn that 900 books which had been collected for the Christian University in America are being turned over to Calvin University here. Other gifts of books have come in, and under Ted Hard's hand the Seminary and university libraries are gradually taking shape.

Students for Christ

I have had less to do with the control and direct leadership of the Students for Christ work than in previous years, but have spent more time working with the young people on some of their own projects. Besides teaching courses in the summer conference, attended by 902 delegates, and the winter conference attended by 752, I have been the invited conference speaker at several regional youth conferences during the year, in which I have helped the young people in house to house visitation, street preaching and evangelistic meetings. At least once a month I have held street meetings with the Pusan young people. In Chinhae the young people got a truck and band during Cherry Blossom Festival and worked up crowds to which they asked me to preach the gospel. In connection with well attended meetings sponsored by the Masan Youth for Christ group, the young people arranged for me to hold well-advertised street meetings in which they helped with instrumental music and part singing. They also secured speaking engagements for me in six Junior and Senior high schools where I spoke before the whole student bodies and faculties.

World circling evangelists are speaking in more high schools and Army camps in Korea than I am. If I made the effort, however, I am sure I could keep constantly occupied speaking in such schools and camps. What is of special importance to me in what I have just reported is that the Korean young people actually planned, arranged and took care of the finances of such meetings and I only helped them in their own continuing programs of evangelism. Certainly in the young people's work I have observed a strengthening of the stakes as well as a lengthening of the cords. But they are wanting in their youthful zeal, to reach out further and go deeper than some of us adult leaders can carry them. We need many consecrated and able leaders in different parts of the coun-

(See "Hunt," p. 172)

An Orthodox Presbyterian Hymnal

By EDWARD J. YOUNG

AT LAST, it would seem, the Orthodox Presbyterian Church is to have a hymnal. The need for a suitable hymnal has been widely felt, and for several years a committee has been engaged in preparing what it hopes and believes to be a useful book of praise. At the Tenth General Assembly which met in June 1943, it was moved and carried that the Assembly elect a committee of nine to present to the following Assembly a preliminary plan for a hymnal. At the eleventh General Assembly this committee reported, and the Assembly also heard and acted upon a minority report, erecting a Committee of seven to "—make a diligent study of the teaching of the Word of God and of our subordinate standards regarding the question of the songs that may be sung in the public worship of God—". This new Committee was to report to the Twelfth General Assembly, i.e., the one meeting in 1945. At the Twelfth General Assembly the newly erected committee reported and was continued for another year. At the Thirteenth Assembly this Committee made a partial report, and at the following Assembly the partial report was completed, and a minority report was presented. Both these reports were to be submitted to the Presbyteries and sessions for study. At the Sixteenth General Assembly which met at Los Angeles in 1949 the present hymnal committee was erected, and since that time it has been laboring earnestly in the discharge of its task.

The Work of the Committee

The brief historical sketch just given will enable the reader to see immediately that the Church did not enter upon its task lightly. The writer, and some other members of the present committee have served on the various committees since 1943. When the Committee on Songs in Public Worship was in existence long hours and much discussion characterized that Committee's work. Those therefore who have served on the present Committee have done so with the conviction that they were engaging in a work which would

be of inestimable benefit to the church.

The meetings have been both interesting and profitable. The Committee, under the leadership of its chairman, the Rev. Robert S. Marsden, has held many and frequent meetings. One of its first steps was to work through the Presbyterian Hymnal of 1911. Each member had the task of studying individually each of the hymns, grading it according to both words and music. Five classifications were allowed. When the Committee met, the individual hymns were studied, and the various gradings compared. The hymn was thoroughly discussed; its words were subjected to a careful and critical examination. Were these words true to the Scripture? Every suggestion of the members was weighed carefully. The music of the hymn was played on the piano, often several times, and it also was subjected to careful scrutiny. The Committee has benefited by the criticisms of Mr. Wilfred Clelland, a professional musician, who has given expert guidance on such intricate points as the structure of music.

When the Presbyterian Hymnal had been thoroughly studied, the Committee had before it a basic core of good hymns which could form the nucleus of a new hymnal. The individual members were then assigned different hymnals upon which they were to report. In this way it has been possible to include just about all the great and good hymns of different books. This work has been unusually interesting and worthwhile. The present writer had the privilege, for example, of studying the German hymns and chorales, and believes that the new hymnal will have a great advantage over most hymnals because of the inclusion of a number of these hymns which are not generally known in our country. A great number of hymnals, both from this country and abroad, have been given a careful study, and the present array of hymns is, in the opinion of the writer, probably the greatest collection of hymns ever gathered together. The present writer can say in all sincerity that he knows of no collection of hymns that can equal that

which was presented by the Hymnal Committee to the 1955 General Assembly.

What Kind of Hymns?

There have been two points in particular upon which the Committee has placed great stress and emphasis. In the first place the words of a hymn must be Scriptural. There is no point in teaching people to sing hymns which are doctrinally unsound. And there are many such hymns. Theological soundness is a first prerequisite. For this reason the members of the Committee have not at all hesitated to change the wording of hymns when necessary. Oftentimes a perfectly good hymn has been spoiled by the inclusion of words which present doctrine contrary to the Scriptures. The Committee has been particularly eager to exclude anything which would teach or even seem to teach that salvation is the work of man and not of God.

There is however, a second prerequisite of a good hymn. The hymn may be perfectly sound theologically, and yet not usable, because not singable. The words must be such that they can be sung, and the music must also be singable. Some hymns contain no poetry at all but merely doggerel. Such language does not conduce to worship, but often is ridiculous. The committee has paid attention to the language in which the hymns are expressed. It has also paid close attention to the music of the hymns. Now, at this point, the subjective element naturally becomes rather prominent, and there have been many discussions as to what is and what is not good music. Probably each member of the Committee has at times been outvoted, and consequently has seen hymns inserted the music of which he himself did not approve.

Now, the range of types of music which has been admitted to the hymnal is quite large. Anyone who will work carefully through the present list of hymns will note that a number of the best Gospel Songs have been included. At the same time many of the standard hymns of the church are also found therein. Likewise a number of chorals have been included. All of these are singable. Many however, are new, and people have a tendency to oppose what is new and unknown. It is of course, to be hoped that all the hymns will be used and that they will all become well-known.

What Kind of a Hymnal?

There is one characteristic which applies to the proposed hymnal which does not apply to other hymnals. That is that the hymnal presents more aspects of the truth than is generally the case. The hymns set forth the various attributes of God, His love as well as His justice. They present the different doctrines of the Faith perhaps in a greater measure than is true of other hymnals. There are few good and satisfactory missionary hymns, for example, but here is one which should become a favorite.

Extol the Lamb of God;
The sacrificial Lamb;
Redemption through His blood
Throughout the world proclaim.

Ye slaves of sin and hell,
Your liberty receive;
And safe in Jesus dwell,
And blest in Jesus live.

How clearly the doctrine of salvation by grace is presented in the words of Scheidt's hymn:

By grace I'm saved, grace free and boundless;
My soul, believe and doubt it not.
Why stagger at this word of promise?
Hath Scripture ever falsehood taught?
Nay; then this word must true remain:
By grace, thou too, shalt heaven obtain.

By grace! None dare lay claim to merit
Our works and conduct have no worth.
God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone.

Children's hymns have also been included:

Holy Bible, Book divine,
Precious treasure, Thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am.

Mine to chide me when I rove
Mine to show a Saviour's love;
Mine thou art to guide and guard;
Mine to punish or reward.

A great amount of the time of the Committee was devoted to the selection of versions of the Psalms. This is a particularly difficult task; there are many problems involved, but the hymnal will contain a goodly proportion of versions of the Psalms.

At present the Committee is devoting its time to the classification and indexing of the hymns, a tremendous task in itself. The book is to contain selections from the Psalter for responsive reading as well as the Confession of Faith and certain other items. One

final word however, needs to be spoken.

The hymnal will not belong to the Committee but to the Church. What will best serve the interests of the Church? This thought has constantly guided the Committee. The hope therefore, has been to produce a book that can be used to the greatest benefit of the Church. Doubtless, there will be some features of the hymnal that will not satisfy everyone. There is still time however, for anyone to write to the Committee. And this we earnestly request. The list of hymns has been made available. If there are suggestions which you have to make will you not kindly communicate with us in the near future? The Committee believes that it has produced the best of hym-

nals so far but the Committee is only human. It may very well be that there are some points on which the Committee has not done its best. For that reason we ask for your suggestions and comments.

The hymnal is to belong to the Church. We pray that it may form a suitable vehicle of praise. It contains a veritable treasury of the greatest hymns of the ages; hymns that will grow upon us the more we sing them and come to know them. Here are many many old favorites; here also are some hymns that are new. All we believe are true to the Bible; all are singable. May we use this book to the glory of that one true God Whom we delight to worship and to praise.

Orthodox Presbyterian Church News

Portland, Me.: After years of renting residence facilities for its pastors, Second Parish Church has now purchased property in South Portland, to be used as the manse. The property includes a six room house and a double garage, and is located at 38 Lowell Street. The Rev. Calvin Busch and his family moved into the house on October 29. Open House was held at the new manse a short time later, and some 80 members of the congregation visited and inspected the dwelling.

Pittsgrove, N. J.: The Rev. John P. Galbraith was guest speaker at the annual congregational meeting sponsored by the Missionary Society of Faith Church. He brought a challenging message concerning missionary need at home and abroad. On November 11 Faith Church joined with the Vineland and Bridgeton churches for a fellowship supper and the showing of the Moody film, *Time and Eternity*. The church is remodeling the upstairs part of the manse to provide additional rooms for the pastor and his family.

Philadelphia, Pa. Members of Gethsemane Church are rejoicing in the fact that for the fourth successive year they have exceeded the suggested Thankoffering goal. The Rev. Robley Johnston brought the message at the Thanksgiving service. The church is now using the pulpit furniture given it by Bethany Church of Nottingham.

Silver Spring, Md.: The Rev.

Heinrich Eiler, associate minister of Wallace Memorial United Presbyterian Church was guest speaker at the annual Sunday School Teacher's banquet of Knox church held November 10. The Rev. George Willis of Baltimore was guest preacher at the Thanksgiving Day service.

Harrisville, Pa.: Faith Church joined with New Hope and Wayside churches for a special Thanksgiving Day service. At a Thanksgiving fellowship dinner in Faith Church Mr. George Hall, a pre-seminary student and member of Covenant Church of Pittsburgh showed slides and talked of the mission work in Korea.

Volga, S. D.: The film, *Martin Luther*, was shown in Volga on Reformation Day, under the sponsorship of the Young People's Society of Calvary Church. A Christian Life conference was conducted November 7-13, under the leadership of the Rev. Wesley Smedes of Trinity Church of Kearney, Nebraska. The Rev. Bruce Coie, pastor of Calvary Church, presented a series of meditations over the new Brookings radio station, KBRK. Mr. Smedes, the Rev. Benson Male and the Rev. George Marston participated in this program. The Ladies Aid Society packed a number of Thanksgiving boxes of fruit and candy for persons in convalescent homes in Volga.

Manhattan Beach, Calif.: A record attendance of 504 persons marked the concluding day of the Sunday

school attendance contest in which First Church has been participating. The average attendance for the six weeks period was 411, compared with an average attendance the preceding year of 288. The church had first place in its class in the presbytery wide contest, and the prize is being used to secure a film strip and slide projector. A number of individual local winners enjoyed a visit to Disneyland as a reward.

Sunnyvale, Calif.: Pressure from the Presbyterian, U. S. A. Church on the city manager has forced the group meeting in City Hall here under the direction of the Rev. Henry Coray to find a meeting place elsewhere. It is hoped that a church may be organized in the area soon. Property for a church building has been secured in a new residential area.

Carson, N. D.: The three congregations of Carson, Lark and Leith met at Leith the evening of November 8 to hear the Rev. Egbert W. Andrews who spoke and showed pictures on the work in Formosa.

Berkeley, Calif.: The extension work of Covenant Church being carried on in Concord appears to be making progress. The Rev. Robert Sander is conducting services there Sunday evenings. Covenant Church went well over its Thank-offering goal, with gifts of more than \$800. A new work in Butte City also appears to offer good prospects. There is a church building there, and a manse, and a Sunday school of over 50. The Rev. Edwards Elliott and the Rev. Henry Coray were scheduled to meet with the congregation December 11 to see about beginning regular services.

Franklin Square, N. Y.: Since the new building of the Franklin Square church has been in use, morning attendance has increased by about 25 per cent. One hundred fifteen persons attended the Thanksgiving service, the largest attendance to that time. The Machen League is planning a Christmas banquet for the college young people who will be home on vacation, to be held December 30. The Rev. Egbert W. Andrews was guest for a fellowship meeting on December 9.

Graham Called to Middletown

THE Rev. Robert H. Graham, pastor of Covenant Church, Berkeley, Calif., has been called to become

the pastor of Calvary Church, Middletown, Penna. Mr. Graham has indicated acceptance of the call, and expects to arrive in Middletown soon after the beginning of the year. This church has been vacant since the Rev. Robley Johnston accepted the position of Secretary of the Christian Education committee.

Pope-Gaffin

WORD has been received of the marriage of Mr. Bruce Pope and Miss Margaret Gaffin, which took place in Westminster Church, Evergreen Park, Ill. on November 19. Miss Gaffin is the daughter of the Rev. and Mrs. Richard B. Gaffin, missionaries in Formosa. The ceremony was performed by the Rev. Robert Nuernberger.

Philadelphia Presbyterial

THE FALL MEETING of the Women's Presbyterial Auxiliary of the Presbytery of Philadelphia was held at the Bethany Orthodox Presbyterian Church on Oct. 27, 1955. After devotions by Mrs. Williamson of Nottingham, Pa., and the Welcome by Mrs. Robert Vining also of Nottingham, there was an address by Mrs. Dorothy Partington Anderson, who presented the work of the Committee on Christian Education. She showed the relationship between the work of this Committee and the Home and Foreign Missions work of the Church. She outlined the present and projected work of the Committee.

After a box lunch, the ladies were addressed by the Rev. Egbert W. Andrews, Foreign Missionary to Formosa, who is home in furlough this year. He told of the Military, Political, and Religious aspects of Formosa and of their affect upon the work of our missionaries there.

An offering that was received from the various Missionary Societies of the Presbytery amounted to \$187.00 which was given to the Foreign Missions Committee towards the improvement of the home of the Rev. and Mrs. Theodore Hard in Korea.

Hatboro, Pa., Church Organized

THE EXTENSION WORK at Hatboro, Penna., carried on under the direction of Calvary Orthodox Presbyterian Church of Glenside and conducted by the Rev. Robert Thoburn

as evangelist, has been organized as a separate church.

At the meeting of the Presbytery of Philadelphia in November, the congregation of Calvary requested that it be divided, and those individuals who were worshiping in Hatboro asked that they be made a separate congregation. Mr. Thoburn also asked that his relation as evangelist of Calvary Church be terminated, in order that he might accept the position of Stated Supply over the Hatboro congregation. Presbytery approved both of these requests and the new congregation was officially set up on the evening of November 28, at a service in Hatboro.

Foreign Missions Committee Meets

THE COMMITTEE on Foreign Missions held its fall meeting on November 17, with ten members and the General Secretary present.

Much of the morning session was occupied in hearing a report on work in Formosa, presented by the Rev. Egbert W. Andrews, missionary to that country, who is now home on furlough. Mr. Andrews is currently visiting congregations of the church. His report to the committee detailed the problems and opportunities which exist in Formosa, and described the work that is being done.

In the afternoon the committee conducted a preliminary theological examination of Mr. Boyce Spooner, a student at Westminster Seminary who has indicated an interest in undertaking mission work in Korea. On motion the Committee encouraged Mr. Spooner to make application for such missionary work.

The General Secretary reported that month by month contributions for the first seven months of the fiscal year were about ten per cent above those of the corresponding period of a year ago. However at the end of October there was a deficit in the general fund, though it was less than half the deficit at the same time last year.

Reports concerning the several mission fields contained the following information:

In Japan, Mr. Uomoto has been largely concerned with matters relating to the building of his house in East Sendai. The house was expected to be completed in mid-December, the cost being a little above the original estimate.

Mr. McIlwaine has been spending

time making a final check on the translation of Dr. Young's *Introduction to the Old Testament* into Japanese. During the late summer and early fall he conducted a series of 15-minute weekly radio broadcasts sponsored by the Southern Presbyterian Church.

In Formosa, the house in which the Gaffins have been living has been sold, and they have had to move. The problem of securing a permanent house for them is being studied. Mr. Gaffin has opened a bookroom in Taichung.

In Eritrea, it appears that the house in which the Mahaffy's have been living is unsuitable, and steps were taken by the committee to authorize Mr. Mahaffy to make repairs to the house, and also to look into the possibilities of buying or building a more suitable residence. The Committee authorized Mr. Duff to purchase a small house adjacent to the property in Ghinda, for mission use. (More recent news is that this house has been withdrawn from the market, and is no longer available.)

In Korea, Mr. Hard is attending a language school in Seoul. Mr. Hunt has continued his activities in connection with the Seminary and the Bible Institute.

Duffs to Return on Furlough

THE Rev. and Mrs. Clarence W. Duff are scheduled to return to America this summer for their furlough. According to present plans they will leave Eritrea about May 1st, and are due to reach New York on May 29. They are returning a few months earlier than would be normal, in order that they may be home in time to attend the graduation of their children, Donald and Dorothy, from high school.

On their way home Mr. and Mrs. Duff expect to take a brief tour through Europe. They may also, at the request of the Committee, visit the land of Syria to evaluate for the Committee the possibility of conducting or aiding in mission work in that area.

Bird, Mahaffy Visit Coptic Festival

FOLLOWING are excerpts from a news letter written by the Rev. Herbert Bird, missionary in Eritrea, under date of November 5.

"This has been a festive week in Eritrea and Ethiopia. The 25th Anni-

versary of the coronation of the Emperor, Haile Selassie, is being celebrated, and to say that the country has been turned upside down for the occasion would be to put it mildly. Practically everything with a whitewashable surface has had a fresh coat.

"It happens that the village across the street from us also had a celebration of its own last Sunday. They have a tradition that some saints came to this mountain, lived in caves, and converted the people to "Christianity." The high priest invited Mr. Mahaffy and Mr. Bird to the festivities, and they went over in the morning. (All the religious feasts of the Coptic church commence with an all night service in the church, and are usually preceded by a fast.) Inquiring for the priest, they found him and a band of followers half way up the mountain. Shortly after they joined the party, all were invited to sit down and rest on the exact place where the saints had rested. So the priest said. After a respectful moment of resting, they went to the priest's house for the "feast." They were served large cups of hot milk (with a slightly smoky flavor); generous portions of honey; and roasted corn on the cob.

"The government school is now open, and we have resumed two evening classes a week in Bible. Attendance has been quite good, ranging up to 35, and some half of these are quite regular. We were fortunate to obtain a room for the classes. It is in a town across the street from Mahaffy's house. Mr. Mahaffy uses it for Saho reading classes five afternoons a week too.

" . . . The Coptic monk who spent many hours studying with us last year has finally broken with the old religion and is now attending school at the Swedish mission in Asmara. He has the ability to be a real influence among his own people. Pray for him. Terafay, a boy who came to us two years ago from the government orphanage, spent the summer here and returned in September to the Swedish Mission boarding school in Asmara. The improvement in him in this time has been tremendous.

"As this reaches you it will probably be about Thanksgiving time. Having been away from the Land of Plenty for three and a half years, we almost find the American way of life fabulously unreal. More familiar to us now is the scene here—beggars at the gate, locusts swarming over the meager crops which are planted and harvested in the manner of Biblical times; our neighbors liv-

ing in stone and mud huts and possessing little more than the clothes they wear; the lame, the halt and the blind on every hand. You say, 'What a contrast with anything we know in our land.' And that, of course, is true. But the famine for the words of the Lord is the great problem in one place as well as the other. Let us pray and give in confidence that the Word of God shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it. Sincerely in Christ. The Birds."

Clowney

(Continued from p. 166)

to troublesome foreigners across the tracks. Superficially this translation is a plausible rendering of the original. The phrase is "men of good pleasure." But both the use of the term in Scripture and the thrust of the angels' praise leave no doubt that this is not man's good will but God's sovereign decree. Those who receive this promise of peace are those who are the objects of God's good pleasure. In love God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1,5). The men of God's good pleasure are those who are chosen in Christ before the foundation of the world. The Lord of the angels is a sovereign Saviour. His peace is never a wish but a grant — "my peace I give unto you."

God has not chosen many wise men after the flesh, not many mighty, not many noble. The massed hosts of glory sing their nativity anthem before a handful of despised herders of sheep. To these uncouth peasants the mighty angel says, "Unto you is born this day . . ." Who are they to hear such words and see such sights? Where are the conquerors of Rome, the philosophers of Athens, the mystics of the East? "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty . . ." Not that there is virtue in folly or weakness, as though the sturdy peasant class were the true nobility, but rather that "no flesh should glory in His presence."

Blessed are the spiritual paupers, for theirs is the Kingdom of Heaven.

Blessed are these shepherds, these men of God's good pleasure who say when

the angel troop has passed into the vast reaches of the night and they are cold and alone, "Let us go now even unto Bethlehem . . ." Blessed they are in their believing haste, and thrice blessed in that faith in which they see the Baby lying in the manger. Shepherds of the field or Magi of the East,—before that Child they are merely men of God's good pleasure—broken hearted sinners who have been brought to their Lord and have entered into peace. Those angels who sang in the fields of Bethlehem sing again in heaven over each poor sinner whom the Great Shepherd lifts to His shoulders and bears home.

To us through the ages comes the hymn of the angels. We must take it and make it our own. For we and not the angels are the evangelists of this dark world. We must with lip and life give glory to God in the highest, we must sound forth the gospel . . . "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Only so shall the men of God's good pleasure find their eternal peace in Him. Then the songs of men and angels shall hail the Lord in that grand hallelujah of glory.

Hunt

(Continued from p. 167)

try to guide these young people and keep them challenged to press on to perfection.

New Church

In my report last year I stated that there were 450 churches in the General Presbytery Presbyterian Church with which we are connected. In January of this year the number of churches passed the five hundred mark. At the same time there were 2052 Presbyterian churches of all kinds in the country, 540 Methodist churches, 252 Holiness churches, 115 Baptist churches, and 38 Salvation Army Halls.

I have spoken in 52 of the 500 churches since writing my last report, several times in some of these. These talks took me into three different provinces by train, boat, bus, bicycle, plane, and on foot. Besides messages in churches, I have spoken in hospitals, Army camps (American and Korean), colleges, high schools, streets and homes in more than 30 different localities.

Preaching and Teaching

I feel that my task as a missionary is chiefly preaching the gospel to groups

and individuals, and encouraging others by example and precept to do likewise. Following the preaching must come the teaching and care of the churches. I have continued as vice-president of the Korea Theological Seminary, which is largely an honorary position, and continued teaching in the Bible Institute which had 375 students this year, and the Seminary which had 148 students. I also conducted or have taken part in 11 Bible conferences during the year where I have been able to give several days of consecutive teaching before the same group—a local church, a conference drawing people from many churches in the same area, or a student conference.

Not counting my Seminary and Bible Institute teaching I have spoken 326 times during the year in the various churches which I have visited and in Bible conference work.

In recent days many new denominations and sects have started work in Korea and evangelists from the West have made frequent visits to Korea. Sometimes I feel my most important work is to help my Korean brothers and sisters in Christ to properly evaluate what they hear, and show them the background of these movements, and warn them of the dangers that lie hidden under the often attractive surface of zeal, numbers, or even an appearance of Godliness and power. In an age when great store is being set by numbers we do not want to come behind others in lengthening our cords and reaching the masses, but there is great

need for strengthening our stakes.

With Catholicism showing its power in politics, purse, educational work, and relief; Seventh Day Adventists working so efficiently through literature, schools, and hospitals; Jehovah's Witnesses spreading with their zeal for house to house work, street preaching, and personal Bible instruction; Unitarians, Masons and other welfare organizations attracting many with their semi-religious relief programs, yet devoid of any real gospel; and with the emotionalism, faith-healing, and tongues of Pentecostal evangelists working into liberal circles hungry for some supernatural demonstration, and among undiscriminating evangelicals so anxious for success that they are afraid to be critical, our work this year more than ever before seems to be that of strengthening the stakes. We are trying to help establish "the things that remain," not only through teaching leaders gathered in schools and conferences, but especially by visiting as many of the country and city churches as possible, and helping the Christians to face the problems on the grounds where they meet them. Thirty two of the 52 places where I spoke during the year were outside Pusan and meant 77 days away from home. Meeting the people in their own environment means hardship and discomfort in travel and lodging, but pays big returns in lengthening the cords and strengthening the stakes.

May God help us in this task of lengthening the cords and strengthening the stakes through the coming years.

Orthodoxy's Task

BY JOHN H. KROMMINGA

IN the previous portion of this address, published in November, Dr. Kromminga considered the nature of the task of orthodoxy, and the situation which confronts it in the modern world. Here he offers some suggestions for meeting the situation.

What course of action should the orthodox people follow in the situation in which they find themselves? It is an easy thing, relatively speaking, and one

gets a sort of cheap thrill out of it—to delineate our terrible situation in very starkly grim terms. We like to view with alarm. But where do we go from here? What shall the alarm cause us to do? There's the rub. It is much harder to suggest answers to the dilemma. And the answers that I shall proceed to suggest I may tell you in advance have nothing magical about them at all. In no sense of the word are they panaceas. I will claim for them only that they are sound practices to which we ought

to recommit ourselves in the prayerful hope that God will lead us into greener pastures along that way.

And there are six such suggestions that I wish briefly to present to you. First of all the orthodox must not lose themselves in broad ecclesiastical organizations. There are some such who are pleading in this day and age for the allegiance of all who call themselves Christian. Now I shall not say that none of those things may have our support or allegiance. It remains an open question whether it is better to dissociate oneself from a movement and fight it tooth and nail from the outside or to join it in order to steer it in the direction that he wants to follow. Perhaps no final single or satisfying answer to that question will ever be given. But I am convinced with respect to some interchurch movements that they have much in them that is contrary to the nature, to the true nature, the proper definition of the Christian church. And that therefore they ought not to have our allegiance. But at all events, whatever our attitude towards these movements should happen to be, a separate identity of organization is necessary for those who adhere to the true Christian faith. For they have a distinct and personal task in education, in organization, in evangelization, in every aspect of the church's work. And they may not delegate part of that task to those who have repudiated the Christian faith. I'm quite ready to grant, even to argue that for a time, that there ought to be some flexibility, some generosity, some broadmindedness in interpreting who are orthodox and who therefore according to my conception are members of the true Christian church. But that the Christian church is composed of those who hold to the true Christian faith, who are true believers in the gospel—that cannot be gainsaid. And the task of the church rests squarely upon their shoulders. If the orthodox ever lose that conviction they might as well give up. But they may not, they must not relinquish that conviction for that conviction is a true conviction.

Secondly the orthodox must not be unduly apologetic about the faith that they hold. There is a certain smallness of faith that leads us sometimes to hide it under the bushel, not so much because we are ashamed of it as because we are afraid somebody is going to blow it out. But if that Faith which we hold is indeed the faith once for all deliver-

ed unto the saints, it is surely stronger than that. It has survived throughout the past centuries both the attacks of its enemies and the weakness of its friends,—and it sometimes is not easy to determine which is the greater obstacle. We may get hurt if we advance in the name of this faith, but the faith will not. And so the question inevitably arises, whom are we defending here in this world. May God give us the grace always to give that question the right answer.

Thirdly the adherents of orthodoxy ought to consolidate their efforts by whatever means are available and legitimate. The situation in the church has changed radically in our day and age. There are within certain denominations more basic differences than there are, let us say, between faithful adherents of the Lutheran and Calvinistic Reformations. Some of the distinctions between orthodox bodies are purely historical. And those distinctions ought to be reexamined and in the light of the great need of our times to be reevaluated and put in their proper place which is not always an important place. Methods of closer cooperation—of a greater, more unified force, for those who adhere to the orthodox faith ought to be found, or at least sought so that the unity of the faith may have some emphasis on unity not at the expense of, but in the interests of the truth.

Fourthly, the adherents of the orthodox faith must provide a sound, well-integrated, balanced education. Spokesmen of orthodoxy must be eloquent spokesmen in our day, so that they may have a hearing and regain something of the hearing that has been lost. Theological education is being restudied in our day, by those with whose position we do not agree. We ought to restudy it too. Those who are to be spokesmen for orthodoxy must be well acquainted with the history of thought. They must be able to present a forceful message in clear and elegant English. They must be equipped with all of the necessary materials. Zeal is indispensable but zeal alone will not accomplish the task.

In the fifth place, the adherents of the orthodox Christian faith must renew their efforts to fight those age-old enemies of spirituality—materialism and secularism. Else they will not only fail to gain those who are without, but they will not even be able to hold those who are their own. If any people on the face of this earth ought to live in the light of eternity, it is certainly

those people who believe in the God who lives from eternity to eternity.

And finally, of course, we must live close to God. We may not do, as we sometimes threaten to do, put our cause before His. To do so is only to insure our failure and to make it the fate which we most richly deserve. There must be much praying done, and we mustn't be as ashamed of our praying as we sometimes have been. There must be much talking with God and listening to Him, and much encouraging one another with psalms and hymns and spiritual songs and a word of sympathy and encouragement and of rebuke kindly spoken in due season. For today, just as always, the crucial question, and the question on which the victory hinges, is this question—Who is on the Lord's side?

My friends, we face this task, and we face it perhaps with a new opportunity in our day and age. We must discharge the task because it is our duty—not because of the great fruits that it is going to bring us. And yet it is just possible that there are more people willing to listen to us today than there have been in some years past. There are people asking deeper theological questions than were current for some time in the past. And there are many small and undistinguished people sitting in the pews of the churches of our land who are quite dissatisfied with the direction which their leaders have given them. Perhaps God will still give us a hearing. At all events we must gird ourselves for this task. And let God take care of the outcome.

I call you then to a renewed commitment to that task. It is the task of the church of Jesus Christ, Jesus Christ whose you are and whom you serve. May you experience His rich blessing, His constant fellowship. His abiding love in the activities of the year that lies before you.

God bless you. God bless us all.

Assembly Plans Changed

A change has been necessitated in plans for the General Assembly of The Orthodox Presbyterian Church in 1956. The camp where it was to be held is not available. A definite decision will be announced later, but at present the proposal is to have it a week earlier - beginning July 26 - in Denver at the camp site used previously.

To Mark Start of Foreign Missions

OFFICIALS of Williams College and several Protestant denominations are making plans to observe the 150th anniversary of the beginnings of the American Foreign Mission movement.

A 12-foot monument has stood on the Williams College campus for 88 years. It marks the site of a haystack under which five Williams students sought shelter from a sudden shower in 1806 and, while waiting out the storm, dedicated their lives to the service and well-being of people in foreign lands across the seas.

The five went on to Andover Theological Seminary and, in 1810 along with six other Andover men formed the first American foreign mission agency—the American Board of Commissioners for Foreign Missions. The Board has continued as the mission agency of the Congregational Christian Churches.

Of the original five, only two actually reached the foreign field. They were the Rev. James Richards who served in Ceylon until his death in 1822, and the Rev. Samuel J. Mills, who served in Africa until his death in 1818. Two other members of the group did frontier mission work in New England.

Seek Reopening of Rocky Mount Case

ATTORNEYS for the former pastor of the Rocky Mount, N. C. Baptist Church have filed a petition in Superior Court in Nashville asking a reopening of the case in which the court awarded control of the church property to a minority of the congregation. In August 1953 the congregation voted by 241-144 to withdraw from the Southern Baptist Convention and the North Carolina Baptist Convention. Four trustees then filed suit to prevent the pastor, the Rev. Samuel Johnston, and the congregational majority from keeping the church property.

In January, 1954, the lower court gave the property to the minority on the ground that, since it remained loyal to the Southern Convention, it was the true congregation of the church. This decision was upheld last December by the North Carolina Supreme Court.

Since a basic principle of the Baptist

church is the congregational principle, that each local congregation controls itself, the court's ruling that a "true" congregation is one which adheres to the central convention has aroused much concern among Baptists in the South and elsewhere.

The petition to reopen the case is based on the alleged discovery of the original constitution of the congregation, which is said to affirm the principle of majority rule. This constitution was not available at the time of the trial, but was recently found.

Ordination of Women Supported

FIFTY-ONE of the 256 presbyteries in the Presbyterian Church in the U.S.A. had, as of November 15, approved the proposal by the 1955 General Assembly that would permit the ordination of women to the ministry. Approval by a majority of the presbyteries would put the proposal into effect. So far Philadelphia Presbytery, the largest in the church, and Pittsburgh Presbytery, the third largest, have approved the proposal, in spite of the fact that in each case committees had recommended against approval. The proposal has been up before, in 1930 and in 1947, and each time it was rejected.

Merger Opponents Organize

CONGREGATIONALISTS who oppose the projected merger of the Congregational-Christian and Evangelical-Reformed Churches, meeting in Detroit in November, formed a permanent national organization to resist the union program. The merger is scheduled to be brought about in June, 1957.

Some two hundred delegates attended the meeting at which the organization was set up. Of these 82 were voting delegates, representing 106 individual congregations. The rest were observers, representing 89 other congregations. There are a total of 5,536 congregations of the denomination in this country.

The organization is set to uphold the principle of congregationalism, as against the presbyterian or synodical system of government that characterizes the Evangelical and Reformed Church.

Back in 1950 the merger program

was ruled illegal by the civil courts, on the ground that under congregationalism the central association could not act for the individual congregations and hence could not negotiate a merge. After four years, however, this decision was overturned, leaving the road open for the merger.

Leaders of the opposition movement threaten that if the merger occurs, there will be a series of court trials lasting many years, and concerned with property rights of the individual congregations in the assets and institutions of the "denomination."

Report from Detmold

A MEETING of the International Congress for Reformed Faith and Action was held July 30 to August 7 at Detmold, Germany, under the auspices of the International Society for Reformed Faith and Action. One hundred ninety persons were registered for the Congress, and many others attended as guests. The delegates came from Austria, East Germany, Spain, Belgium, Portugal, Indonesia, Japan, South Africa, England, Netherlands, Canada and the United States. Included were representatives of the commercial, professional, industrial, clerical and professorial areas of society.

A new idea in the manner of conducting a congress was tried at Detmold. It was felt that Bible study had not come into its proper place in the previous gathering at Montpelier. At Detmold the morning sessions were devoted to the study of selected passages from the Epistle to the Colossians. After a general introduction, the Congress resolved itself into nine groups, membership determined by language, to discuss the passage and seek to determine its meaning and its relevance for the present time. This method of study revealed that there is a Reformed "variey" as well as Reformed unity. Differences in background and historical development showed their effect in the thinking of their representatives.

The Congress adopted the reading of a constitution which stipulates that membership in the International Society requires agreement with the second clause: "In accordance with the historic Reformed Confessions of faith the association submits unconditionally to the authority of Holy Scriptures as the Word of God, thereby recognizing

it as the sole standard of reformation in this and every age of the Church." The association accepts the three ancient creeds — Apostles', Nicene, and Athanasian.

Two regional societies are at present affiliated with the International organization. They are the Calvinistic Society of France and the Calvinistic Action Committee of America. The French group has engaged in publication work, and is at present putting out a new edition in modern French of Calvin's *Institutes*.

Plans are under way to secure the services of a part time secretary, who will be able to promote such purposes as the establishment of a center of Reformed literature, the exchange of books, issuing of news releases, and possibly the preparation of an international Reformed journal.

The Congress adopted a statement setting forth its threefold purpose: to promote fellowship between Reformed Christians in every land, to facilitate interchange of Reformed thought and experience, and to strengthen and advance the Reformed cause throughout the world.

U.P.-U.S.A. Presbyterian Union Being Considered

DRRAFTING COMMITTEES have been appointed to formulate a plan of union between the Presbyterian Church in the U. S. A. and the United Presbyterian Church. The committees were named by the permanent committees on interchurch relations of the two bodies.

The two churches were involved in merger negotiations with the Southern Presbyterian Church, but in voting by Presbyteries last winter the Southern body rejected the proposed merger. The other two churches then decided to look into the matter of union between them, without waiting further for the Southern Church.

The United Prebyterian Church reports a membership of some 240,000. The Presbyterian Church in the U. S. A. claims a membership of nearly three million.

Canadian Court Upholds Religious Freedom

THE SUPREME COURT of Canada has ruled that religious groups in Canada have absolute freedom of wor-

ship, assembly and conscience.

The ruling came in connection with a damage action resulting when policemen in 1949 broke up a religious meeting in a private home. The policemen entered the home where a Jehovah's Witnesses service was going on, seized a Bible and religious pamphlets, and forced the leader to leave town. The leader, Mr. Chaput, sued in the courts, but the lower courts of Quebec dismissed his suit. It is this that the Supreme Court has overruled.

Anti-peddling Ordinance Restrained

A CIRCUIT COURT JUDGE in Portland, Oregon, has issued an order restraining the city of Gresham, Oregon from enforcing an anti-peddling ordinance against distributors of religious literature. A member of the Seventh Day Adventist Church was recently arrested for violating the city ordinance. The appeal against the arrest was based on constitutional guarantees of freedom of speech and religious expression, and equal protection under the law. The Church has said it will carry the case to the Supreme Court if necessary.

Lutheran Council Plans Radio-TV Department

THE NATIONAL LUTHERAN COUNCIL is planning to establish a Department of Radio and Television on January 1. Five member bodies of the Council will participate in the new department.

One function of the new department will be to coordinate radio and television activities of the five bodies, and conduct joint research in program planning, techniques and financing.

Another aim will be to assist local pastors in more effective use of broadcasting facilities. Recordings, scripts, and other program materials will also be prepared and made available.

Huddleston Transferred from S. Africa

FATHER TREVOR HUDDLESTON, head of the Anglican Community of the Resurrection in South Africa, has been given a new assignment in England, and will leave South Africa in January.

Father Huddleston has made a name for himself in South Africa by his outspoken opposition to the segregation policy of the government, and by his activities toward improving the living conditions of the Africans.

When the order came for his transfer to England, he received a letter from an individual who has occupied a high position in the South African government. The letter declared, "If ever a man deserved to be drummed out of a country, to be ignominiously deported as an undesirable immigrant, or, in the last resort, to be strung up from the nearest lamp post as a renegade, it was you. . ."

Segregation Issue in South

THE PROBLEM of segregation of the races in the Southern part of America continues to raise its head in the field of religion. In Durant, Mississippi, the pastor of the Presbyterian Church was removed by the congregation after he had attended a meeting where he took the side of two men accused of permitting negroes and white to swim together on a farm. He was accused of "dabbling" in politics.

In Erath, Louisiana, a Roman Catholic bishop excommunicated several members of the church who had participated in an assault on a teacher who had instructed white and negro children together in a catechism class.

Meanwhile another paper reported that white and negro ministerial associations in Greensboro, N. C., in Charlotte, N. C., and in Nashville, Tenn., have either merged or taken steps looking in that direction.

Second Lutheran Pastor in Heresy Trial

THE Rev. Victor K. Wrigley, pastor of Gethsemane Lutheran Church in Brookfield, Wisconsin, was found guilty by a trial board on charges of heresy in that he had denied the authority of the Bible, denied the historical fact of the virgin birth and resurrection of Christ, and had repudiated other doctrines of the church.

Another Lutheran minister had previously been found guilty on similar charges, and a third found not guilty but "confused."

The congregation served by Mr. Wrigley voted to reject the findings

of the trial board, which included the recommendation that the pastor he suspended from his pulpit. By a vote of 197-18 the congregation decided to retain him as its pastor.

It appears that all these cases will come before the executive board of the United Lutheran Church for review during the coming year.

Quakers Publish Hymnal

THE first formal hymnal for the Society of Friends (Quakers) has been published. Though not intended to introduce music into the Quaker service of worship, it is designed to provide songs and hymns for other Quaker meetings.

The Society of Friends conducts worship generally on an informal basis, with silence the dominant note, and speakers arising only as they are "moved." However, some branches of the movement have regular ministers, and more organized worship.

INDEX — 1955

- Annual Commencement of Westminster, 69
 Atwell, Robert L.: Do You Believe in the Catholic Church, 5
 —: My Trip for Westminster, 44
 Bird, Herbert S.: From Lincoln, Nebraska, to Senafe, Eritrea, 120
 Clelland, John P.: Presbyterian Dissent, 6
 Clowney, Edmund P.: Ministers and Psychiatrists, 61
 —: The Song of the Angels, 165
 Elliott, Edwards E.: Reformation Day in San Francisco, 156
 Evans, F. Clarke: Toward a Better World, 21
 Gaffin, Richard B.: Mission Work on Formosa, 150
 Galbraith, John P.: Revision of the Form of Government, 10
 Hard, Theodore: A Look at Missionary Work in Korea, 133
 Hunt, Bruce F.: Books for Korea, 149
 —: Christmas Season in Korea, 26
 —: What Does a Missionary Do? 166
 Johnston, Robley J.: Perspectives in Christian Education, 117
 Kromminga, John H.: Orthodoxy's Task, 152, 171
 Kuschke, Arthur W. Jr.: The Guidance of the Holy Spirit, 59

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- : Science and the Bible (Review of Ramm: The Christian View of Science and Scripture), 39
 Manross, Lawrence N.: The Doctrine of God and Evangelical Unity, 86, 103
 Moore, James E.: The Equality of Elders, 54
 Murray, John: The Ordination of Elders, 23
 Nonhof, Melvin B.: Classis Eureka, 70
 Phillips, Henry D.: The Mercies of the Lord, 140
 Rockey, Wendell L.: A Year with the Orthodox Presbyterian Church, 77
 Sloat, Leslie W.: Orthodox Presbyterian General Assembly, 85
 Stonehouse, Ned B.: May We Prohibit Term Eldership? 75
 Spooner, A. Boyce: The Voice by the Sea, 88
 Thoburn, Robert L.: What People are Thinking, 118
 VanTil, C.: The Christ of the Scriptures, 101
 —: On Preaching Christ, 135
 Young, Edward J.: The Bible and Proof Texts, 38
 —: The Gospel in Greece, 121
 —: Is our view of Scripture Static? 53
 —: Judaism Today, 102
 —: A Trip to Palestine (Review of Henry: Glimpses of the Holy Land), 22
 —: An Orthodox Presbyterian Hymnal, 168
 Zorn, Raymond: Our Reformation Heritage, 136

Features

- Eyres, Lawrence R.: Evangelizing the Children, 12, 28, 37, 58, 72, 89, 105, 122, 142, 157

Tavares, Henry P.: Meditations

- Minding One's Business, 2
 A Word to Enthusiasts, 18
 A Question of Duty, 34
 A Question of Happiness, 50
 A Bad Habit, 66
 Our God and Our Prayers, 82
 Our Chief Request, 98
 Prayer for Conquest, 114
 Prayer of Submission, 130
 Prayer for Material Needs, 146
 Prayer for Forgiveness, 162

Editorials

- An Orthodox Presbyterian Church, 3
 Year of Union, 4
 The Tribune Passes, 4
 Religion, True and False, 19
 A Triumph for Bible Believers, 20
 Criticism, 35
 This I Believe, 36
 No Historical Record Whatever, 36
 Life in American Religion, 51
 Preachers and Preaching, 52
 A Question of Identity, 67
 Loyalty Program, 83
 Basis for Decision, 84
 The Work of the Church, 99
 Why Missions, 115
 Power, 116
 After Twenty Years, 131
 Orthodox Presbyterian Students at Calvin, 132
 Faith and Freedom, 147
 Heartfelt Thanks, 148
 Festival of Faith, 148
 Visions and Revelations, 163
 Dawn of Religion, 164

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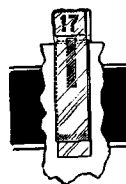
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