

The Presbyterian **GUARDIAN**

Contents

Letter from Aunt Polly

By PAULINE GAFFIN

Beachhead in Korea

By BRUCE F. HUNT

Korea Theological Seminary

By a FACULTY COMMITTEE

Kings and Queens Under God

By LAWRENCE R. EYRES

*Editorial
Features
News*



JANUARY 25, 1960
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Letter From Aunt Polly

188 Fu Hsing Road
Taichung, Taiwan
Republic of China

Dear Young Friends:

Soon after we left Osaka, the last port that we visited in Japan, we crossed a narrow stretch of water called Korea Strait. The strait divides Japan and Korea and is not very wide. It took us only a little more than a day and a night to cross it. As we were crossing I began to feel the excitement that comes when you are going to do something that you have wanted to do for a long, long time but never really planned to do. Soon we would be in Korea, to which I had often traveled in mind as you are going to do with me in this letter.

We had a little booklet from the Korea Tourist Bureau. On the cover was a picture of a good-looking woman. She was dressed in a long, full skirt of pale green material. Her blouse had long sleeves and a high collar and was trimmed in rose. Over her head was a parasol of white and rose. She was holding the hand of a young girl whose dress was made just like hers, but the girl's skirt was a bright rose and her blouse was striped with yellow and green. Their clothes were very pretty but the lady's face was much prettier. It was a beautiful face. There was strength of character in it. Even her gentle smile seemed to have a good meaning back of it.

Inside of the booklet were lovely colored pictures of the places to be seen and enjoyed in this honorable country of Korea. It is a very old nation, which had its beginning back before our Savior, Jesus, was born. Some pictures showed mountains as seen in the snowy winter or in the fall when the leaves are in full color. Others showed palaces with pools and gardens with lovely trees and flowers. There were pictures of temples that are as old as the country itself. Of course we would enjoy seeing all these things if we could, but what we really wanted most to see was the Christian friends in Korea and the work of the Lord there. We were sailing almost straight across the strait to Pusan, the

city where all our missionaries live — the Hunts, the Hards, and the Spooners.

As we were slowly guided into Pusan Harbor by our pilot ship we had plenty of time to get a good look at the great city. It is easily seen because much of it lies all over the mountainside and on a big island in the harbor. At first glance the thing that stands out prominently is the churches. Every neighborhood seems to have church buildings. Nearing the pier we noticed among the people waiting for our ship some foreigners. Soon we could see them — Debbie and Judy Spooner with Mr. Spooner, and Rodney and Sterling Hard with their Dad. It's a lot of fun to go into port and find friends to meet you. We waved and called to them and they waved and called back — or really we yelled!

Ashore in Korea

After a boat docks it takes some time for the officials to check all the passengers and crew and decide who shall be allowed to leave the ship. All the while that these matters were being cared for we stood at our deck rail and visited with the folks standing below on the pier. How Debbie and Judy had grown! Debbie was getting ready to fly home in a plane carrying a group of Korean orphan babies, whom she was to look after on the way. (She is now enrolled in Gordon College.) The Hard boys were terribly excited: they were going to get on the *California Bear* and start back to the States for their furlough when it left Pusan. When the gangplank was down they wanted to go up to see what the ship looked like.

We went home with the Spooners, who live some distance up the mountainside. The Hard's house is right beside theirs. When we reached the end of the climb and Mrs. Spooner came out to greet us she seemed thinner (as did the men), and I think I should be too if I went up and down that hill each day! During a delicious dinner at which the Hunts were also present we had a good visit.

Afterward Mrs. Hard took us to

visit one of the many orphanages of Pusan. It is one of the poorest and sometimes receives some of the money that Orthodox Presbyterian Sunday schools send to our mission work. Forty-five children lived there with a lady named Mrs. Ha Pak Nan for their "mother." The children were all ages and the older ones helped to look after the younger ones. More than a half-dozen babies were all taking naps on the floor in one room

CALLING ALL CARDS

Have you disposed of that stack of Christmas cards yet? Well, if not, they may be turned into a project for this Sunday afternoon.

Gather everyone around the dining room table, armed with scissors. Cut away all blank pages, messages and printed sentiments from the greeting cards. Retain the picture — unless it is of Santa Claus or some object out of harmony with Christian teachings. These pictures may brighten some Korean home or orphanage. Your missionaries may also find them useful to distribute as awards or good-will tokens. Address your package to Mrs. Bruce Hunt, P.O. Box 184, Pusan, Korea. Mark it "Printed Matter, Second Class."

(If other of our missionaries have a similar request for such pictures we shall let you know, or you may inquire of the Missions Committee office.)

In case you do not have enough to make up a box, phone your neighbors or friends and send one of the children over to pick up their greeting cards. Not only does this activity help your missionaries, but it also helps you and your children to find joy in participating in some small way in God's work.

Norma Ellis

which was arranged for sleeping on the floor as it is done in Korea. Before we left they woke up and two of the older girls began to take care of them. One of the little fellows had a deformed mouth, sometimes called hare-lip, which could be operated upon so that he would not have to go through life with his teeth showing and the

(continued on page 24)

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Beachhead in Korea

By BRUCE F. HUNT

"Over a year ago a friend suggested that I should write an article on the importance of Korea as a mission field," writes Mr. Hunt, "with particular reference to the Orthodox Presbyterian Church. Delay in the arrival of reinforcements, the increase of Roman Catholic power, and the stormy upheavals that are going on among Presbyterian groups in Korea convince me that such an article is even more needed today than it was a year ago."

Born in Korea of missionary parents, the Rev. Bruce F. Hunt has spent most of his adult life as a missionary in that land. There is perhaps no one better qualified by experience, acumen, and loyalty to Biblical principles than Mr. Hunt to give our readers the necessary historical background for a better understanding of the current situation in Korea. We think the perspective and insights of his survey will prove invaluable not only in following news reports, but also in facing our continuing missionary task and our responsibilities to believers in Korea whose loyalty to Christ has been spoken of throughout our churches with gratitude to God.

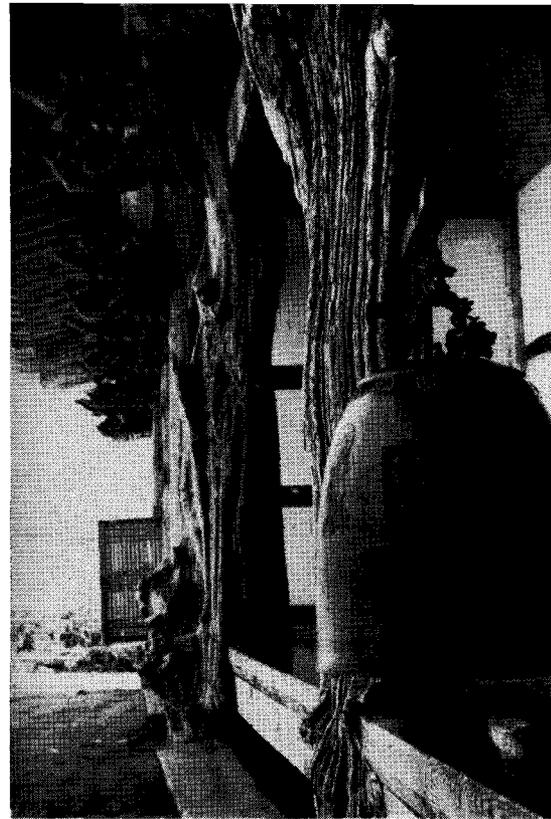
Korea is an important mission field, population-wise. Its 30 million people give it 13th place among the nations. In other words, only 12 countries have a larger population. The Koreans are a homogeneous people, with language, writing, and social customs one. They live in a very circumscribed area about the size of the state of Kansas. In spite of the wonderful advances of the gospel in this land, roughly only five percent of the people are listed even as nominal Christians of all types. There is still much land to be claimed, population-wise, in Korea itself. Are we to leave this large task unfinished?

Besides her own population, Korea is at the center of three important nations with much larger populations than herself. Most of Korea's northern border touches Red China, with the world's largest population, formerly often called "the sleeping

dragon." Is this now-awakening dragon on Korea's border to be won forever to atheistic Communism, or to hear again the claims of Christ? Twenty-three miles of Korea's northern border touch on Siberia, a part of the Soviet Union. The rulers of this continental heartland, comprising about one-sixth of the world's land area, are bent on communistic world revolution and domination. Are we to surrender to this as inevitable, or is there yet the possibility of a revolution within a revolution? May we not dare to believe that in, from, and through that heartland the revolutionary force of that same gospel which turned the world upside down in the days of the Apostles, may yet again be seen? Then just a few miles across the water — one of its big islands actually visible from the shores of Korea — lies Japan, one of the stronger powers of modern times, certainly today a foremost economic force in the Orient. Is its worship of emperor or military might again to be revived for use as a persecuting power, or is the Galilean, the King of Righteousness and Peace, to conquer?

These questions are closely related to the matter of Korea's strategic importance as a mission field. Not only is Korea next door to these great powers, but her population is, to a certain extent, actually mixed with her neighbors, learning their languages fluently and daily rubbing shoulders with them in business, farming, commerce, and government. It is not so much size that determines strategic value — witness Pearl Harbor, Okinawa, Midway, or Dunkirk — but spots where battles won or lost become turning points of history.

Korea, then, is important because here we have a well-established beachhead among the great non-Christian and even atheistic populations of the Orient. At this point I should like to make it clear that in writing of a beachhead in Korea I am not talking about the larger mass of nominal Christians of all sorts who have gained a foothold here, but primarily of that much smaller body, the Ko-



The bells of pagan faiths still ring.

rean Presbyterian Church ("Koryu" Group) with which the Orthodox Presbyterian Mission — along with the Independent Board for Presbyterian Foreign Missions and World Presbyterian Missions — is working. It is the relationship of the Orthodox Presbyterian Church to this tactically important group that in the writer's opinion makes Korea so strategic a mission field for that church. (Note: in this article the word *Koryu* will be used for the purpose of identifying and distinguishing that particular Presbyterian body from others in Korea.)

Providential Preparation

The field of Korea had been providentially prepared for the gospel Buddhism, which has been known as the religion of "the tolerant messiah," the only organized religion of any size in the country, had long since been discredited and its corrupt priesthood banished from the cities. Confucianism — though not actually a religion — was, with an admixture of superstition and ancestor worship, serving as the dominant religion. But it was arrogant, decadent, static; and the decentralized nature of its organization around the family clan prevented it from any nationwide opposition to Christianity. Its high ethic

without a saviour served in a sense to make it a kind of 'school master' pointing to a need of Christ, though not to Christ himself.

Shamanism was publicly and officially discredited as superstition by Confucianism, although tolerated and assimilated by Buddhism (and privately so even by Confucianists) — a broken reed to whoever leaned on it. To a people who were looking for help from the constantly invading armies of China, Russia, or Japan, and from their own corrupt government officials, came the question: could the Westerners with their new religion hold hope for them? The Koreans are naturally of an inquiring and philosophical mind. As they began to come more in touch with the outside world, they found that some people in neighboring countries had already adopted this "Western way," and those countries were beginning to have an increasingly wholesome respect for the power and culture of the lands from which this new faith came.

It was into such a prepared field that the first Presbyterian missionaries came three-quarters of a century ago, in 1884, and began the work of which the present "Koryu" Presbyterian Church is one of the continuations, and the one in which we have greatest interest because of its stand for the faith.

Good Beginnings

The work of these first missionaries had several features which could be said to have been somewhat new in the annals of Christian missions. They entered Korea with portions of the Scriptures already translated into the vernacular, the common language of the people. This was made possible through the earlier efforts of missionaries in Japan and especially the Rev. John Ross in Manchuria. From the very beginning the missionaries to Korea could say not only "Thus saith the Lord" and show what He said, but they could say to the people, "Take it and read it for yourselves." The early missionaries did not fail to make use of this advantage. They founded their work on the Christ and the gospel revealed in the Bible, God's holy Word, and they stressed Bible reading, Bible study, and Bible teaching.

In the second place, they had the advantage of the experience of missionaries in other fields, for mission-

aries had already been working in China for 50 years and in Japan for 25 years. Especially did they lay hold of the rather experimental study of mission practices made by Dr. John L. Nevius of the Presbyterian Mission in China. Dr. Nevius had felt for some time that many of the old practices were neither Biblical nor efficient, and himself describes what he considers to be the difference between his "new" system and the "old" one, thus:

These two systems may be distinguished in general by the former depending largely on paid native agency, while the latter deprecates and seeks to minimize such agency. Perhaps an equally correct and more generally acceptable statement of the difference would be that, while both alike seek ultimately the establishment of independent, self-reliant, and aggressive native churches, the old system strives by the use of foreign funds, to foster and stimulate the growth of native churches in the first stage of their development, and then gradually to discontinue the use of such funds; while those who adopt the new system think that the desired object may be best attained by applying principles of independence and self-reliance from the beginning. The difference between these two theories may be more clearly seen in their outward practical working. The old uses freely, and as far as practicable, the more advanced and intelligent of the native church members in the capacity of colporteurs, Bible agents, evangelists, or heads of stations; while the new proceeds on the assumption that the persons employed in those various capacities would be more useful in the end by being left in their original homes and employments.

Indigenous Principles

The Presbyterian missionaries who were just starting their labor recognized the value of Dr. Nevius' principles and adopted them for their work in Korea. Many people believe that it was largely because of the use of these principles of missionary policy that we now have in Korea a church that is definitely indigenous. While it may have other faults and weaknesses, one of its great strengths is that it is indigenous, rooted in the

Christian faith of Korean people. One can hardly overestimate the value of this indigenesness, for it means that we have in Korea a living church, grounded on the apostles and prophets, Jesus Christ being the chief corner stone. It is not essentially tied to the Western church by personnel or money; it is a living and growing thing on Oriental soil, in its own right.

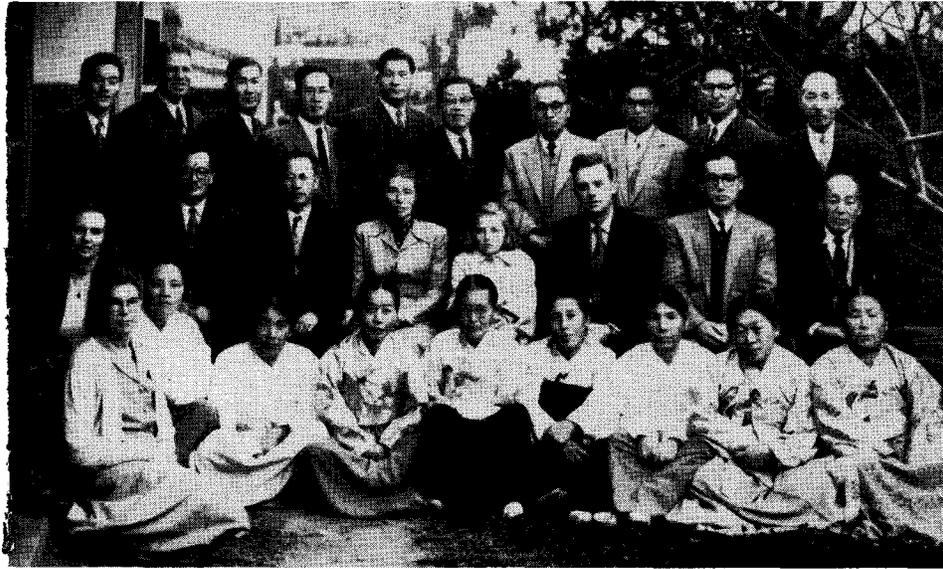
Not only did the early missionaries attempt and succeed in planting a church that was self-propagating, self-supporting, and self-governing from the beginning, but they also knew what they believed and wanted theologically. There came soon a banding together of missionaries of the so-called American Northern and Southern Presbyterian Churches, of the Australian Presbyterian Church, and of the Canadian Presbyterian Church in what was called a Presbyterian Council, the purpose of which, according to its constitution, was to establish one Reformed Church in Korea. They certainly succeeded in establishing a church which was Presbyterian in government, which adopted the Westminster Shorter Catechism as a part of its subordinate standards, and whose people believed in such doctrines as man's total depravity, God's unconditional election, and the perseverance of the saints.

Covenant and Catechism

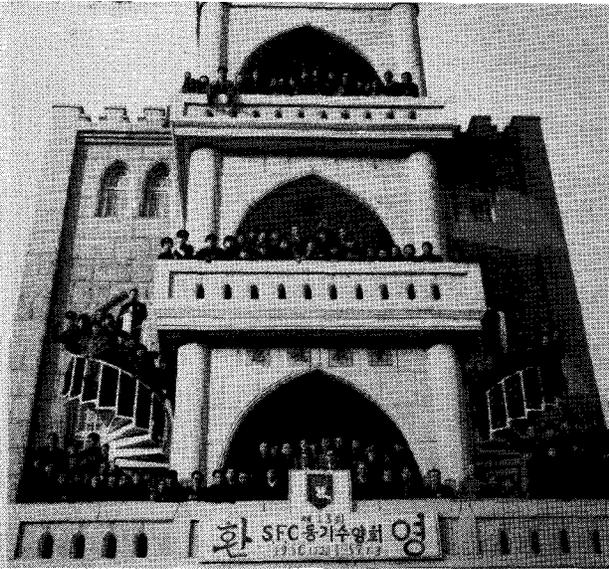
The early missionaries emphasized catechetical instruction, and while this emphasis may have waned with the decreasing influence of missionaries in the church, it still shows in the distinction made between classes of adherents in the Korean church: communicants and catechumens — the latter being those who go through a six-month probationary period preparatory to baptism and church membership. The very term "catechumen" in the Korean language implies that it is a period of study. We who, as missionary children, grew up among those early missionaries were taught the Shorter Catechism by them. We also saw their emphasis on indoctrination in their network of Bible institutes, and unending Bible conferences and leader-training conferences.

Christian schools supported by the Christians themselves for the training of covenant children, and children of

(continued on page 23)



Members of the faculties of Korea Theological Seminary and Calvin College (Pusan) with their wives



Students for Christ at a rally in one of their largest churches in Seoul

Korea Theological Seminary

By a FACULTY COMMITTEE

The Korea Theological Seminary ("Koryu" Seminary in Korean) was first conceived of during the hours of prayer spent by its co-founders, the late Rev. Nam Sun Choo and Dr. Sang Dong Han during their long imprisonment by the Japanese for opposition to shrine worship.

The seminary itself was preceded by a theological institute led by Dr. Yune Sun Park in Chinhae from June 13 to August 25th, 1946, less than a year after the close of the Second World War. This institute was so enthusiastically received that it was determined to start a regular theological seminary immediately and the seminary was formally launched on September 25th, 1946. Dr. Yune Sun Park, a graduate of the Presbyterian Theological Seminary in Pyongyang, Korea, and of Westminster Theological Seminary, assisted by the Rev. Sang Dong Han and the Rev. Sang Gun Lee, made up the faculty at the beginning, being shortly joined by the Rev. Bruce F. Hunt. Chaplain John Betzold of the Orthodox Presbyterian Church was present on the occasion of the opening of the Seminary and lent his encouragement to it.

For nine years the Seminary, laughingly called the "knapsack seminary," carried on in borrowed or temporary buildings. In October 1955 it was able to start using its present facilities, which were built with material donated by the United States Armed

Forces Aid to Korea program and with financial help from Christians in Korea and America.

From the start the Seminary has not depended on any man or material but on the Word and care of the Lord God under whose providence it was begun. For this reason the Seminary's only strength and resource is in the conviction that it was founded according to God's eternal purpose.

The Seminary holds and teaches, with the Presbyterian creeds, that the Holy Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice. It accepts as its subordinate standards the Westminster Confession of Faith. Under these standards it strives to train a Reformed ministry who will be pure in doctrine and life, and to teach such a ministry to defend and proclaim that system of doctrine and life that has come down to us through the Reformed tradition as expressed in the Westminster Confession of Faith and Catechisms.

The Seminary is an independent institution operated under a self-propagating Board of nine directors, all of whom at present are ministers of the Korea Presbyterian ("Koryu" Group) Church.

The present faculty is composed of five regular professors, one full-time instructor, and five part-time instructors. President Yune Sun Park is the professor of New Testament. After

graduating from Pyongyang Theological Seminary in 1934, he attended Westminster Theological Seminary, where he received his Th.M. in 1936. He pursued additional graduate studies at Westminster and at the Free University of Amsterdam, and was honored with a D.D. by Faith Theological Seminary in 1954.

The Rev. Bruce F. Hunt, vice-president and professor of Bible Introduction, received his Th.B. from Princeton Theological Seminary in 1928 and took special studies at Westminster Seminary in 1935-36.

Professor Sang Keun Lee, Systematic Theology, is a 1941 graduate of Chuo Theological Seminary, Kobe, Japan, and he pursued graduate studies at Westminster Theological Seminary from 1949 to 1951.

Professor Chin Hong Kim, Old Testament, following his course at Pyongyang Theological Seminary, took special studies at Westminster Seminary, 1937-39, and graduate work the following year. He continued his graduate studies the next year at Calvin Theological Seminary and received his S.T.M. from Faith Theological Seminary in 1943.

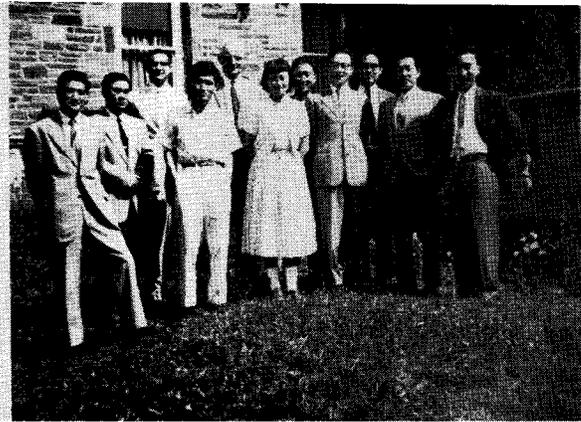
Professor Son Hyuk Park, Greek, was graduated from Pyongyang Theological Seminary in 1938.

The Rev. Yong Choon Ahn, full-time instructor in Church History, graduated from Chuo Theological Seminary, Kobe, Japan, in 1941, and pursued special studies at Westminster Seminary, 1947-48, and at Columbia Theological Seminary during the following year.

There are presently five part-time instructors. The Rev. Sang Dong Han,



The Kims, first foreign missionaries of the "Koryu" Presbyterians, are working among the Hakka people in Formosa, with OPC missionaries, the Johnstons.



A group of "Koryu" Seminary students studying abroad are shown here with Professors Sanderson and Van Til in Philadelphia.

Practical Theology, in 1937 was graduated from Pyengyang Theological Seminary, and was given a D.D. by Faith Theological Seminary in 1954. The Rev. Chong Duk Oh, Bible Exegesis, is a 1928 graduate of Pyengyang Seminary, where he also took special studies in 1935. The following missionaries have also taught various courses: the Rev. Theodore Hard, who received his B.D. from Westminster Theological Seminary in 1952 and is now pursuing graduate work; the Rev. Arthur B. Spooner, who was graduated from Westminster Seminary in 1956; and the Rev. John Hunt, who has his Th.B. from Faith Seminary in 1954.

The first class of three was graduated in 1947 and since that time twelve other classes have been graduated with a total of two hundred and thirty-five graduates. Most of the graduates are working in the Korean Presbyterian ("Koryu" Group) Church, though twenty-one are in other denominations.

Two of the first graduating class, the Rev. Messrs. Lee and Whang, are pastors of large churches, moderators of their respective presbyteries, and on the Board of Directors of the Seminary.

The Rev. and Mrs. Young Jin Kim, both graduates of the Seminary, are missionaries to the Hakka people in Formosa, working with the Rev. and Mrs. John Johnston of the Orthodox Presbyterian Church in that field.

Six graduates are now studying abroad in the United States and Holland, working on Masters and Doctorates in various fields of theology,

doing work at such schools as Westminster, Calvin, Faith, Covenant, Concordia, Dropsie and the Free University at Amsterdam.

Several of the graduates, while serving as pastors, also teach in various Bible Institutes of the Korean Presbyterian Church.

Seminary undergraduates and graduates have been active in Students for Christ, a youth movement that has had a great influence not only on the students but on the churches of Korea.

Besides those studying abroad and the missionaries, ninety of the graduates are ordained ministers, five are licentiates, and sixty-seven are lay evangelists.

Of the women who have graduated from the Seminary twenty are Bible Women and fourteen are homemakers.

Eleven of all Korea's fourteen provinces are represented in the present student body of sixty-nine students.

Only thirteen of the sixty-nine students are in the Regular Course, that is, have had college preparation before entering Seminary. The remaining fifty-six are in what is called the Special Course. A constant effort is being made to raise the entrance requirements. It is hoped that the improvement of the faculty through the return of students studying abroad and the building up of Calvin College in Pusan will help to improve this situation.

\$5,229 of the past year's budget was raised in Korea. A large part of the remaining \$6,741, which came from outside the country, was given

by the Christian Reformed Church in America.

The Revs. Messrs. Hard, C. H. Kim, C. G. Lee, and Spooner have done valiant work in improving the library which now numbers about 2000 books.

President Park's influence is felt throughout the country, not only by his class room work and chapel messages but through the commentaries he has written. The Rev. Messrs. Lee and Kim have also contributed to the store of Christian literature in Korea through the translation of Reformed books.

The principal needs of the Seminary are as follows:

- (1) Salaries for additions to the faculty,
- (2) Funds to make over one of the present buildings into a useable dormitory,
- (3) A dining room unit, and
- (4) A student bath house unit.

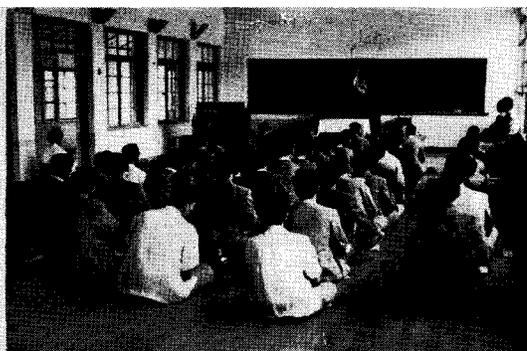
The Seminary has from time to time sponsored guest speakers for short institutes and it publishes a monthly theological magazine.

That its influence is felt in the whole of Korea may be judged from the fact that one of the three Presbyterian denominations, the one supporting the Seminary, is nicknamed after the Seminary, the Korean Presbyterian Church ("Koryu" Group). This church with nearly 600 congregations and over 15,000 communicant members is found throughout South Korea.

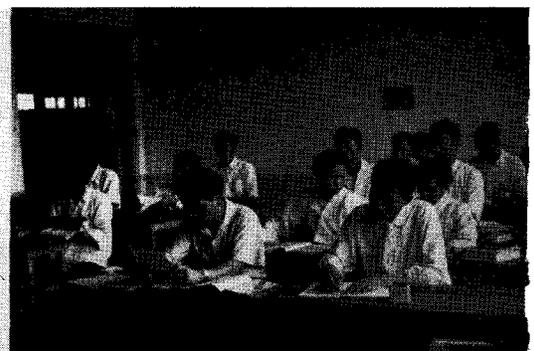
The Library



Seminary Chapel



A Classroom



Beachhead in Korea

(from page 20)

converts, were connected with almost every church of any size in the formative days. They largely disappeared only when the Japanese government made the requirements for registration so difficult that the schools were forced to close.

The church, furthermore, was built up with a solemn regard for the covenantal implications of the sacraments. Well do I remember Dr. S. A. Moffett, one of the pioneers, intoning as he would baptize a child, "So and so, child of the covenant, I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Before there were native pastors, missionaries visited all churches regularly to teach, baptize, conduct communion services, and discipline the flock.

Discipline and Government

Discipline was and is a very real part of the church thus founded. The Japanese government's taking control of the church and forcing emperor worship upon it so demoralized the church as to make discipline virtually impossible for a time. One of the great problems in the period since the liberation of Korea has been the restoration of discipline. Who was in a position to do it, and what should be the form of discipline? This still might be considered one of the unsolved problems. It is in its effort to solve this perplexity that the particular group with which we are working has come to be known as the "Repentance Movement" or the "Reform Movement," and some have unfairly charged it with being simply "legalistic" and "holier than thou."

Those early missionaries were aware of their covenantal heritage in yet another way. They were not Erastians, and taught the church to render to Caesar the things that were Caesar's, but they also reminded it that some things belonging to God could not be usurped by "Caesar." This gave them proper perspective in their struggle with the pagan Japanese government.

The first missionaries organized the Christian converts under the Presbyterian form of government, which they considered to be that form most in harmony with the Scriptures; and they trained the people thoroughly in its polity, with sessions, presby-

teries, and a general assembly. On the occasion of the gathering of its first General Assembly the Korean Presbyterian Church set aside ministers for home and foreign mission work. Individuals, local congregations, and the whole denomination were thus made aware of their missionary responsibilities.

We would not be fair to history if we did not note that a great many of the members of this large Presbyterian body have held to the premillennial view of our Lord's return, though missionaries holding other views were found and a few of them were quite vocal about their views. The hope of the Lord's soon return, together with the joys that will accompany it, have not been insignificant factors in sustaining the Korean Christians through their many trials. The division of the unfolding revelation of God into seven dispensations, taught in many fundamentalist circles in America, found its way into much of the teaching of the Korean church, just as it had into some conservative Presbyterian circles in America. I have discovered, however, little if any of the extreme Bullingerism which results in the anti-nomianism so frequently found as a part of such teaching in America, or in the so-called "rightly dividing" — carving up — of the Scriptures, making some useful only for the "gospel age" and others for the "millennial kingdom."

Ecumenical Efforts

Those earlier missionaries were not ignorant of the claims of a true ecumenicity on their attention, and they were rightly anxious not to bring to Korea allegedly "Christian" practices from the West which were merely accidental to the Christian faith and not a part of the real essence of Christianity. They properly wished not to bring in unessential denominational differences. In their effort to solve some of these problems they joined themselves with Methodists in a Federal Council (which later became affiliated with the World Council of Churches).

To avoid denominational rivalry they agreed to division of territory with the Methodists. The praise of this action was rather unanimous and included that of some of the outstanding Calvinistic leaders of those days. People attributed the growth of Presbyterianism in Korea partly to this

opportunity of presenting the gospel without competition from other denominations. It certainly had advantages in evangelizing certain areas of the country. By this division of territory Protestant Christianity was enabled to present a single, though different, front in each field: in one area a Presbyterian front, in another, a Methodist. The Oriental Missionary Society (a holiness group), the Seventh Day Adventists, the Anglican Church Mission, and one independent Baptist group — all at that time very small — were the only ones not recognizing the division of territory, and were more an irritation than a real threat to the single fronts presented by the large denominations in their respective fields. Experiments in inter-denominational cooperation were also attempted in the areas of Bible translation, literature, medical work, higher education, and welfare.

Phenomenal Growth

From the very outset there were Presbyterian missionaries who questioned the division of territory. If we believe the Reformed faith to be the most consistent theology, they reasoned, how can we surrender masses of people to training under Arminian teachers? They were outvoted, however, and the advantages gained by the Presbyterians in their own fields from lack of competition in presenting the gospel to a non-Christian world seemed so great that such voices were almost completely silenced.

With the people providentially prepared, with division of territory largely ruling out conflicting voices, with the practice of improved missionary methods, and with a strong determination on the part of the missionaries to found a Reformed church that was based on the Word of God in the territories for which they were responsible — it is little wonder that the results have been considered phenomenal in the annals of modern missions. The Presbyterian Church became by far the strongest Christian denomination in Korea, even outstripping the Roman Catholic Church, whose first foreign priest (Chinese) entered Korea almost a century before the Protestants and whose first French priests came just about a half-century prior to the Protestant pioneers.

Today, only seventy-five years after their first missionaries landed in Korea, there are reported to be some

1,300,000 Protestant church members. Besides a smattering in numerous small groups, there are about 100,000 in the Holiness Church, some 250,000 Methodists, and about 875,000 Presbyterians. Of the more recent history of the Presbyterians there is much more to write.

(To be continued in an article entitled "Trials Within and Without")

Aunt Polly

(from page 18)

roof of his mouth split so that he cannot speak clearly. But where is money for such an operation to come from? It seems that all mother Pak can do is to provide clothes and food of a very simple quality.

The buildings of the orphanage are surrounded by very narrow and muddy streets and are behind the barracks of an American military encampment. A few years ago when the war was over in Korea some kind G.I.'s paid mother Pak to take care of some poor little tots that were wandering around, homeless. That is how this orphanage got started. The nicest building is a chapel where the children gather for worship. A Bible School student comes each morning at the early hour of 6.30 to conduct devotions for the big family. There is almost nothing pretty in the whole place and I was gratified to see in the chapel some attractive displays on the walls made from old Christmas cards. They had been put there last Christmas.

Since the children of each age group slept together on the floor of a single room, there was a study hall where one could go to study his lessons. Here was one small boy with his characters on flash cards which he was slipping from top to bottom. Our presence did not disturb his studying. The playroom was nice. Some older boys were playing pingpong and there were a good many toys which were carefully put back in place by a child who used them.

After visiting the orphanage we went to the Hunt's home, which is down the hill somewhat below the homes of the Hards and the Spooners. We had a dinner party there with presents wrapped up prettily for everyone who was going home on furlough — Debbie and the Hard family. Afterwards we had a prayer service which is the custom with our missionaries each Wednesday. Later Mr.

Hunt took us to visit four churches so that we might see the Christians at prayer. I think that was one of the most thrilling sights that I have seen in all my life and certainly on the trip. In no church was there less than one hundred people. The men sat on the floor on one side and the women on the other, and I am sorry to say that there were more women at each church. I counted them carefully.

When a person reached the church door he took off his shoes and carried them in his hands or handed them to a lady at the door, who put them in a bag and laid them on a shelf. At once, without any talking or waiting around, the person went forward as far to the front as there was a vacant spot on the floor large enough for him to be seated. As soon as the people sat down they bowed their heads, and they kept their heads bowed until the minister directed them to sing or to pray. What we saw seems to be the custom in Korea, and it is a good one. The faces of the worshippers showed that it was a reverent one.

As I sat among the women and watched them going and coming I thought the same thing that I thought when I looked at the lady on the cover of the booklet. How pretty they looked, and their faces were beautiful. It was not the kind of beauty you can buy and put on. It was the kind that comes from doing what the wise man of Proverbs tells us to do in chapter three, verse three of that book. Look it up in your Bible and read it for yourself, with the verses that follow.

The next time I write I hope that I can tell you more about Korea. At least I must tell you about soldiers of the cross that I met, whom the Lord has used to do some very hard fighting for Him.

Lovingly,

Your Aunt Polly

New or Changed Addresses

Rev. W. Lee Benson, minister received, Ringoes, N. J.

Rev. Thompson L. Casey, Jr., minister received, 1175 Woodruff Ave., Jacksonville 5, Fla.

Rev. R. Heber McIllwaine, 19 Shin-hama-cho, Fukushima-shi, Japan.

The new clerk of session of Calvary

Church, Cedar Grove, is Mr. Gordon J. Wieberdink, 139 Wisconsin Ave., Cedar Grove, Wisc.

Kenneth L. Pike Seminary Lecturer

Westminster Theological Seminary has announced a public lecture by Dr. Kenneth L. Pike of the Wycliffe Bible Translators to be given on Tuesday, February 23, at 8:00 P.M. in the Calvary Orthodox Presbyterian Church across from the campus. "Bible Translation — Retrospect and Prospect" is the subject of the address by Dr. Pike, who is Professor of Linguistics in the Departments of English and Anthropology of the University of Michigan.

A member of the Board of Directors of Wycliffe Bible Translators — which is observing its twenty-fifth anniversary — Professor Pike is the Executive Director of the Summer Institute of Linguistics Courses. A graduate of Gordon College and the University of Michigan, he served for 15 years among the Mixteco Indians in Mexico and, with others, translated the New Testament into that language.

His numerous published works on the subject of Descriptive Linguistics include *Phonetics* — a critical analysis of phonetic theory and a technique for the practical description of sounds; *Phonemics* — a technique for reducing languages to writing; *Intonation of American English*; and *Language in Relation to a Unified Theory of the Structure of Human Behavior*; as well as articles that have appeared in several periodicals.

Besides the evening lecture on February 23 to which the public is most cordially invited, Dr. Pike is scheduled to give three academic lectures for students at the Seminary on Monday, Wednesday, and Thursday afternoons of the same week. The general subject for these three o'clock addresses is "Semantics and Structure in Bible Translation and Mission Endeavor." Professor Pike will deal specifically with "The Nature of Meaning in Relation to Bible Translation," "Linguistic Structure and Bible Translation," and "Cultural Structure and Missionary Endeavor."

Photos for this issue received from Messrs. Hard, Hunt, and Spooner.

The Presbyterian Guardian

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

Few recent happenings on the religious scene have caused the worldwide furor that has been aroused by disruption in the Korean Presbyterian Church. Repercussions have reached into denominational agencies in this country as well as to the World Council of Churches and the International Council of Christian Churches, and leaders of many of these groups have flown to Korea in recent weeks. Reactions and interpretations have been as diverse as the viewpoints of the *Christian Century* and the *Christian Beacon*. Few will venture to predict what the eventual outcome and realignment may be.

The break came to a head last September at the time of the meeting of the 44th General Assembly of the Korean Presbyterian Church in Taejon. Prior to the Assembly there had been increasing demands in many of the presbyteries for withdrawal of the church from the World Council of Churches, on the grounds of its theological liberalism, alleged pro-Communist leanings in some areas, and pressures from the top toward uniting of all churches. There had also been earlier opposition to recognizing the new name of the United Presbyterian Church USA in view of the ecumenical connotation of the word *United*. The rallying point of this large group within the Korean Presbyterian Church was their vigorous opposition to modern ecumenicism, and "anti-ecumenical" seems both a convenient and accurate designation for this more conservative party within a church which has generally followed what we would call a "middle-of-the-road" position in the years since the end of World War II. (See the box for a

Division Among Korean Presbyterians

brief delineation of the Korean Presbyterian bodies.)

The meeting in late September is reported to have become quite heated over the seating of rival commissioners from one Presbytery, and on the third day, after vigorous exchanges and much disorder, the moderator (who was on the anti-ecumenical side) finally took it upon himself to adjourn the Assembly until November 24. The others, which for convenience we may term the "ecumenical" group, refused to recognize the adjournment and reassembled within a day or two in Seoul. Considering themselves the legal Assembly — others insist they were a "rump" session — they announced their decision to retain WCC membership. Support of this position was quickly forthcoming from the Mission Boards of the UPUSA, US (Southern), and Australian Presbyterian bodies. Most of their missionaries on the field also supported the WCC affiliation, though some are reported to be privately opposed to some of its policies.

ICCC Visitors

Before the meeting of the anti-ecumenical Assembly Dr. Carl McIntire and three other leaders of the ICCC made an eight-day whirlwind tour from November 12-20, addressing large gatherings in a half-dozen or more Korean cities, including Seoul and Pusan. Capitalizing on the anti-WCC sentiment, they presented documentary evidence of its theological modernism and emphasized their oft-repeated charge of Communist leanings in the WCC. There were three meetings in Pusan, with well over a thousand people crowding a large church for the evening meeting on November 17. Dr. McIntire was accompanied to Pusan by Dr. Gordon Holdcroft, general secretary of the Independent Board and former Korean missionary. Characterizing the division in the 44th General Assembly as the biggest conflict that has developed over the WCC anywhere in the world, the speakers made explicit pleas for Korean Presbyterians both in the anti-ecumenical group of "Yechang" and in the "Koryu" group to affiliate with the ICCC and to send delegates to the Asia Conference planned for Taipei, Formosa, in 1960.

In Pusan there was also a luncheon attended by many ministers, elders, deacons, and missionaries from the vicinity. The initial reaction to such proposals was one of appreciation for the stand and testimony of the ICCC but of caution or "wait and see," according to firsthand reports that have reached us, and that attitude appears still to prevail in January. Some feel that the whole situation is as yet too unstable. Others point out that some leaders of the present anti-WCC group have been until recently, at least, openly critical of the "Koryu" Church and Seminary in Pusan as too extreme or too Reformed because of their witnessing against the evils of modernism and liberal ecumenism for the past thirteen and more years. There is also a belief held by many that it is better to work within the Korean framework rather than to extend into outside or wider unions at the present time.

After the return of the ICCC leaders to the States the *Beacon* and the

KOREAN PRESBYTERIAN BODIES

Presbyterian Church sometimes called "Yechang." Over 2000 churches and up to 700,000 adherents. Cooperates with the UPUSA, the US (Southern), and Australian Presbyterian Missions. Its position on theology and polity generally "middle-of-the-road."

This is the church that came to an open breach last fall at its 44th General Assembly into "ecumenical" and "anti-ecumenical" groups.

Presbyterian Churches in the Republic of Korea, known as "Kichang." Nearly 700 churches and about 200,000 followers. Cooperates with the United Church of Canada, having separated from the "Yechang" in 1954. Consciously liberal in its theology.

Presbyterian Church ("Koryu" Group). Nearly 600 churches and perhaps 100,000 adherents. "Koryu" Seminary and Calvin College in Pusan. Organized shortly after the War in 1946-47 as a reform movement. Orthodox and Reformed in its theology, it has the cooperation of missionaries of the Orthodox Presbyterians, Independent Board, and World Presbyterian Missions and is also supported by the Christian Reformed Church.

Twentieth Century Reformation Broadcast began an appeal for \$100,000, for assistance to Korea, most of which has apparently been pledged. The Independent Board, moreover, in a letter dated December 7, makes the surprising statement that "there is no other foreign mission board in the world to whom these hard beset but faithful Christians of Korea could or would turn for aid in this juncture," and says it would like to send a dozen missionaries to Korea. The ICCC has set up an information office in Seoul.

Anti-Ecumenical Assembly

Then on November 24 the adjourned meeting of the original Assembly convened in Seoul. It had slightly over 200 of a possible 272 delegates (most of whom had attended the September session) with all but four of the 33 Presbyteries represented, a few having observers but not delegates. It withdrew from the WCC and took steps to maintain control over the Seminary in Seoul over which it claims jurisdiction. Its anti-ecumenical attitude is further shown in the withdrawal of some of its leaders even from the Korean National Association of Evangelicals of which they had been members. It took no action relative to the ICCC.

(There has been confusion on the NAE matter, which is not the same as the American NAE, although the latter had at one time given some encouragement and financial backing to some of this group. When tensions were increasing last summer, it is reported that officials of the American NAE urged Koreans not to consider actions which might tend to divide the church, and the NAE has more recently sought to disavow any connection with the anti-ecumenists in Korea. There have been rumors of some mishandling of funds sent through the NAE in connection with the Seoul Seminary some time back, allegedly involving persons now in the anti-ecumenical group, but we have thus far seen no proof of these charges nor evidence of any action taken beyond the talk now obviously intended to discredit the movement.)

As was to be expected, the ecumenists both within and without Korea have initiated all sorts of efforts to effect a reconciliation. Leaders of both the UP and US Mission Boards have issued and published open letters pleading for a reunion. Represen-

tatives of these Boards have visited Korea and met separately and together with both groups, along with missionaries of these Boards and the Australian Presbyterians. Joint sessions have been held by apparently unofficial reconciliation committees of the two Korean groups, seeking a solution of the sharp differences. Ecumenists are reported willing to agree to non-membership in the WCC for a period of three to five years, when the matter would be submitted to vote. Others insist on a commitment to complete withdrawal from the whole ecumenical movement prior to further reunion talks. Whether a proposed re-uniting Assembly for mid-February is to be held seems at this writing not at all likely.

Pressures for Reconciliation

Among the December visitors to Korea was Dr. L. Nelson Bell, a member of the Board of World Missions of the Southern Presbyterians. In Tokyo, on December 22, en route home, he issued a lengthy statement for five periodicals (*Presbyterian Life*, *Christian Observer*, *Presbyterian Outlook*, *Presbyterian Journal*, and *Christianity Today*) — and we have seen it in the last three—in which he says he "would like to state categorically that the basic problem is *not* doctrinal; that there is probably no church in the world more conservative than the Korean Presbyterian Church." He said that he left quite hopeful that reconciliation would take place, though he confessed that "it seems inevitable that a small 'splinter' of hard-core extremists and rabble rousers will refuse to return to the reunited church. This can prove a blessing," he added. (We intend in a subsequent report or editorial in the next issue to say something about this attitude, as well as about some of the "slanted" news on Korean developments and the significance of the various reactions to these happenings.)

Suffice it to note now that this 'splinter' seems to be wielding strong influence within the anti-ecumenical party, and that discernment of the shortcomings of the WCC is not altogether a non-doctrinal matter! Nevertheless we grant that the whole situation is by no means entirely clear. As a correspondent in Korea wrote, "It is certainly a confused situation, and I might add a few words to the confusion." There has been wide discrepancy as to where, if anywhere, the

majority may be. Ecumenists call themselves the majority and classify the others as the "dissidents" or the "small group who withdrew," whereas others indicate that the division was pretty close to half and half; and the *Beacon* claims up to 80% of the churches for the anti-ecumenical position. We have the impression that some personality conflicts are involved. Nor are the issues and problems quite so simple and one-sided as opposing spokesmen seem to insist. That issues of grave importance for the future of the gospel in Korea have been raised is evident, and we do urge the prayers of our readers for the peace, unity, and purity of the church there, to the end that a testimony for Christ without compromise may be strengthened.

R. E. NICHOLAS

Striving to Enter In

By G. I. WILLIAMSON

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24).

It is the clear teaching of God's Word that only some men will be saved. Christ himself insisted upon this. But He also insisted that among those who would be lost, would be many of the scribes and Pharisees—men who professed the Messianic religion. As Christ talked someone became discouraged, and he asked: "Lord, are there few that be saved?" (Lk. 13:23). Jesus' answer to that man was this: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Lk. 13:24).

If you will read the rest of what Jesus said (Lk. 13:25-30) you will discover that when He said that they would "seek to enter in, and . . . not be able" He was referring to the time when the door of God's grace will be closed. Then, when God's judgment comes, men will be frantic to enter in. But meanwhile they are not willing to strive. And that is what Christ commands them to do.

Here, then, we find the line of

(continued on page 30)

For Teen-Agers Only!

By LAWRENCE R. EYRES

This new series of about ten lessons is designed for young people to teach the Christian concept of labor, or work. The material is necessarily brief and should be enlarged upon by those who present the lessons. It can hardly be doubted that this is a timely subject for both young and old. Therefore we suggest the use of this series in adult discussion groups as well. Here are some questions to be dealt with in future lessons: How does salvation affect our cultural responsibility? Where should we begin subduing the world? What is the Christian philosophy of the arts, the professions, business, politics and the sciences? Be sure, in your lessons, to save time for discussion which digs deep into the heart of the question. Send your questions and comments to

Lawrence R. Eyres,
500 E. San Antonio Drive,
Long Beach 7, California.

Kings and Queens Under God (I)

Before Sin and the Curse

Scripture:

Genesis 1:26-31, 2:8, 9, 15, 19, 20a.

Introduction

"If only Adam hadn't eaten that apple!" These words were spoken by a boyhood friend while doing an unpleasant chore on the farm. No doubt he was implying that, if Adam hadn't sinned, we could all sit around like kings with nothing to do from morning till night. But we didn't stop working, because Adam did eat the "apple." And though the sin belonged to Adam and his race, it pleased God that we should live in such a world.

But the conjecture is not fruitless, even if it wasn't to be. We can learn a great deal by following through on the conjecture. "What if Adam had

not sinned?" And this we intend to do in this first lesson on being *kings and queens under God*. That was the sort of world God made — a sinless, un-cursed world, and He never made anything that would not work under perfect conditions. The marvel is how well they work under imperfect conditions!

Body of the Lesson

1. In Genesis 1:26-28 we are told that God's purpose in creating mankind was that they might have dominion over all living creatures on the earth, — that they themselves should propagate and fill the earth and subdue it under them. Can't you see that to be ruled does not imply sin or imperfection? Adam and Eve were perfect (vs. 31), yet the earth still needed subduing.

Note this carefully: *sinless man in an un-cursed world still had work to do*. It was noble work, subduing and ruling the lower creation — a kingly task. We call this *the cultural commandment*. Sin has not taken away this commandment but only made it harder to fulfill.

2. However, *Adam's and Eve's rule was not absolute*. They were not God, just creatures made in His image. That is, they had immortal souls which were capable of true worship, of reasoning and of doing good or evil. And as such they were subject to God as their King. This too is unchanged in a sinful world, only it is made harder.

3. *Adam and Eve had a job to do*. They were to care for the garden (which was not too large or too hard for them). In performing this task, they gave names to the animals (which were tame enough then). It was not child's play, however, for these names exactly suited the nature of the creatures who bore them. We are not told any more about the occupation of "King Adam" and "Queen Eve," because sin cut it short. However, it takes only a little imagination to understand that the human race would surely have multiplied (as well as all sub-human species), that the extent of sinless man's conquest of an obedient creation would have extended to the whole inhabitable world.

Discussion Questions

(Let us put ourselves into an "iffy" frame of mind. Knowing what we know about life and culture in a sin-

ful world, let us try to subtract sin in all its effects from the picture and see what we get.)

1. Would it have been necessary to educate children in a sinless world? Of what sort and how much, if any, would they need?

2. Would Sabbath observance have been necessary? How would it have been observed? What good could a sinless humanity get from it?

3. About the advancement of science — would there have been an atomic age? a space age? If so, how long would it have taken?

4. "The love of money is the root of all evil" (I Timothy 6:10), says Paul. Would money have been useful or necessary in a sinless world? Why?

5. Would man have had use for any of these: labor unions, movies, sports, symphony concerts? Why?

Conclusion

You see, life in a sinless world would not have continued as it began. There would certainly have been labor, development of natural resources. And, since sinless man rejoiced in his subjection to God, he would have taken great pleasure in fulfilling the cultural commandment.

But he had little time to enjoy all his "labor under the sun," for shortly came the tempter, then the fall, then the curse. But the commandment still stands in all its glory, "Be fruitful, and multiply, and replenish (i.e. fill) the earth and subdue it." Each generation has made its contribution to the cultural task of man, but each has failed to fulfill all its demands. Now it is your turn. As men and women you must prepare to assume your role as kings and queens under God. Your usefulness and happiness in this life depend on how well you fulfill your royal function.

Kings and Queens Under God (II)

What Sin Has Done

Scripture: Genesis 3:1-6, 10-24

Introduction

It is a general rule that earthly rulers who are obedient to God and His commandments have obedient subjects. But when rulers become arrogant and divorce themselves from

God, their subjects are inclined to restlessness and rebellion.

In our last lesson we saw that God made Adam and Eve rulers over the rest of terrestrial creation. But they were both under God as their King. Had they continued subject to Him, nature would likewise have remained subject to them. But sin soon came in and spoiled it all. It is with a world in sin that we, their descendants, now must deal. History, with man's ceaseless war against his Maker, with man's perennial inhumanity to man, with a world of nature under God's curse — with these we have to do.

Body of the Lesson

1. "Ye shall be as God" (Genesis 3:5). So spoke the father of lies to Eve. It wasn't enough that Eve, and Adam after her, should reign over nature. They determined to keep their dominion over nature but rejected God's dominion over them! This was treason, and death was its penalty. They deserved to die for their attempted dethronement of God. And die they did — first spiritually, and finally physically. Since that day, man has continued in his attempt to rule over nature without being ruled by God.

2. *The first consequence of man's rebellion* was the loss of peace and fellowship with God. Every idol, every false religion, is proof of man's estrangement from God. If he felt right in his heart toward God there would be no need of idols, costly sacrifices and elaborate rituals, and the futile, pagan attempts to quiet the voice of conscience.

3. *The second consequence is the curse.* Not only did Adam and Eve die spiritually, but they began to die physically. The curse was in their own bodies so that even their own bodies refused subjection to the soul or mind of man. That is why addicts and alcoholics cannot free themselves from the power of these appetites, even if they want to. The physical man has rebelled against the spiritual man!

But the curse goes farther than that: it extends to all nature under man's rule (vs. 17-19). Hence we have not only thorns and thistles, but oxen goring their masters, horses that buck and bite and kick, wildness in all of nature, famines and floods, hurricanes, typhoons and earthquakes. "The whole creation groaneth and travaileth in pain together until now" (Romans 8:22).

WITNESSING FOR CHRIST

If you have used the course on "Personal Evangelism for Teen-Agers" which was concluded in our last issue, you may want to follow it up later on — perhaps at a youth camp next summer — with a new booklet called *Witnessing for Christ*, just published by the Christian Education Committee of the Orthodox Presbyterian Church. This excellent study course for young people is by Dorothy Partington Anderson and was prepared for use with *Biblical Evangelism Today*, published by the same Committee, 627 Schaff Building, Philadelphia 2, Pa. *Witnessing for Christ* is divided into seven lessons, some of which may well take more than one meeting or class, on the message, the prerequisites, and the subjects of evangelism; on personal work; on different types of meetings; on extension work; and on literature and follow-up work. Every pastor and youth leader ought to obtain a copy of *Witnessing for Christ* as well as its companion volume and put them to use this year.

4. *But still there is grace.* We are not now thinking of saving grace but of *common grace*, that is, the grace which God extends to all men (and to all nature for man's sake). Were it not for such grace human life would have perished long ago. If Adam hadn't killed Eve, Eve would have destroyed him. But God took away some of this enmity so that Adam and Eve still loved each other. Thorns and thistles, drought and floods, did not completely take over. Some of nature was somewhat obedient to her fallen king and queen.

Questions for Discussion

1. At some time everyone has dreamed of finding an island far away where he could live with loved ones and rule as a king or queen — no masters to obey, no taxes to pay — just be a law unto himself. If such a life were possible, would it be right? Why?

2. Some things we find in this world are *because* of sin (the curse), others are *in spite of* sin (common grace). Into which of these categories does each of the following fall: disease, poisonous insects, the scent glands of a skunk, predatory instincts in the animal kingdom, our natural fear of snakes, the animals' fear of man?

3. "I want to live my own life!

I'm tired of being told what I can do," said a high school girl. And she meant it! She left home and school and the church, and she went to a nearby city to live her own life. She found not the happiness she sought, but ruin. What two things were wrong in her declaration of independence?

4. God cursed all nature for man's sin. Now man must work hard, by the sweat of his brow, and eat his bread in sorrow till he returns to his dust. But we have shortened the work week through machines, automation and the like. Don't you think that this is wrong since God sent the curse, and it would seem we are trying to set it aside?

5. In the story of the tower of Babel (Genesis 11:1-9) men tried to make permanent their rebellion against God. In order to frustrate their evil design, God confused their languages and scattered them—hence the birth of nations. Was there any grace in what God did? Or was it just another manifestation of the curse?

Conclusion

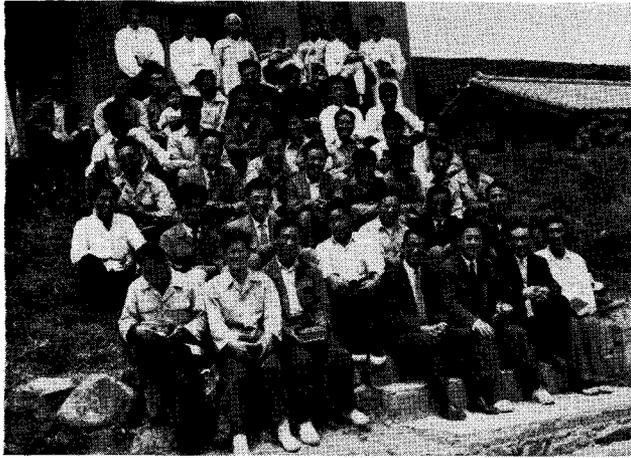
"Order is heaven's first law." God has an order: that man should be subject to Him as King, and that he should be God's vice-regent over nature. When we accept our place, both of subjection and of labor within the framework of God's order, we are on the way to happiness and prosperity. When we rebel against God and His order, everything goes wrong. Hence we must avoid laziness — a refusal to fulfil the cultural commandment, and rebellion — a refusal to accept God's rule as the only condition to our being kings and queens under Him.

Sin has upset and all but destroyed God's order. Grace restores: common grace helps us a little, but we need the special, the saving grace of God through Christ, to fulfil our life purpose as kings and queens under God.

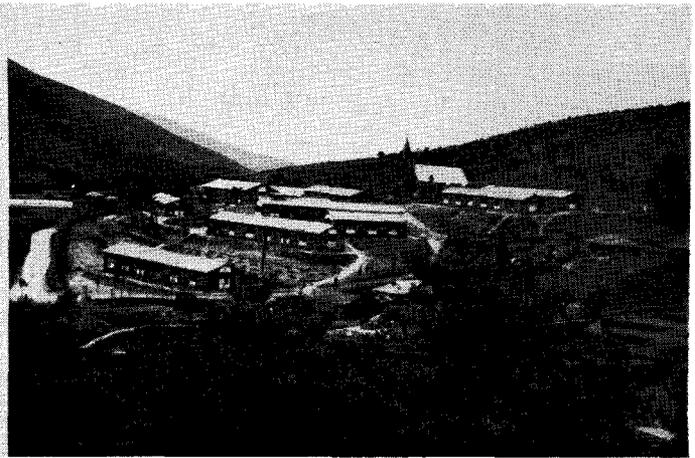
TEACHERS WANTED

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.



Group after church—Mr. Park extreme right in front row—Bible Woman (with white hair) in back row



Song Hwa Won—Christian Korean veterans home, with church in rear

The Story of Park Sung Kyoo

In the year of 1952 I joined the Army and in 1953 I was wounded and spent five long years in the military hospitals. I lost consciousness for a month after my injury (of hands and face). For seven months I had to eat lying down in bed and for ten months I was fed from the hands of others . . . If only I could eat with my own hands I thought I would be satisfied. At that time eating was all I thought about. Then I thought, "Why did I receive this terrible ugly wound affecting both my hands and face?"

From that time on I lived in sorrow and despair—and started to travel on the road of terrible sin and backsliding. I joined a group of gangsters, thinking "Today I live and if I die tomorrow that is the end." With this attitude I drank sool (a strong Korean wine) daily, and fought with everyone I met. I went into restaurants to eat and when the owner asked for the money I responded with beating him. When the taxi-drivers refused to take me I would fight and hit them. Finally I sank almost to the point of death and desperation. I screamed as I walked the streets and acted like a crazy person.

No one could stop me from doing these things and yet all of these things did not relieve the 'botherness' of my soul. So I kept on drinking and carousing, which is only a temporary pleasure. As days passed my suffering became worse; I considered everyone in this world as my

enemy. Was there anyone to comfort or help me? Then I came to the conclusion that the only solution to my sorrow, gloom and despair was to end my life.

Several times I attempted to fall into the water but failed. Again at midnight one time I arose when everyone was sleeping and went up to the third story of the hospital, fully intending to jump down, but sudden fear seized me and this attempt also failed. As a last resort I decided to take sleeping tablets. However, time was involved for the druggist could sell only two tablets at a time. When I had accumulated almost enough I felt it would not be long before I would accomplish my purpose. In one way I was happy over the prospect . . . but on the other hand I was sad.

One day an elderly Bible woman came to my room and urged me to believe in Jesus. I was very nervous and unstrung. Meaning to ridicule her I said, "If you can show me that there is a God, I will believe." But her answer was with a patient smile: "If you really believe, though you cannot see God, you will receive His salvation."

Daily this angel of a Bible woman returned and earnestly constrained me to believe. The American medical advisor (KMAAG) and the Korean doctor both advised me to let them cut off both my hands above my wrists. When my 'angel' heard this she was very sad, and urged me not to let them do any such thing. "If

you believe in Christ, you will receive a new body when He comes back, and how you look now will not matter then." With tears streaming down her cheeks she prayed for me. And thus "He sought me, through faith, He brought me" by the daily work of this motherly woman who manifested such genuine, unflinching love.

I lay there one day and thought to myself, "The world hates me, and I also hate the believers. Why does this Bible woman love me? This is very strange." And it made me think of what she kept saying all the more because of the strangeness of this problem.

In the past I was noted for my opposition to any believer I saw. I have a small sister who began going to Sunday school when she was very young. When she was 14 I bitterly berated her, constantly forbidding her going to Sunday school. But now I am changed and an entirely new person! My heart was moved by the Holy Spirit, and by the warm, unselfish love of this elderly Bible woman. I put away my plans to commit suicide, and I began to read my Bible as I had never done before.

The New Testament verse that always impressed me had been Matthew 18:8: "Wherefore if thy hand or thy foot offend thee, cut them off . . ." My once discouraged heart now took on new courage and strength. Though only a poor cripple, if I believe in Jesus, I shall become whole . . . according to the Bible woman's word. "It is better to enter into life halt or maimed, rather than having two hands to be cast into everlasting fire." Also,

John 14:1-3 gave comfort to me who had nothing but sadness and despair.

I made a definite decision for Christ, and right away stopped my drinking and smoking. Now I am a baptized believer, and more than that, my two brothers became believers too, because of the great 'miracle' they saw take place in me before their very eyes.

For five years I have been a teacher in our Song Hwa Won Sunday school, which the children of the nearby village attend in great numbers. Through Miss Hanson I am now preaching two days a week to wounded soldiers, lepers, and prisoners at the Third Army (ROK) Hospital in Pusan.

Much of this has been translated from the Korean by Miss Hanson, with a few changes by Mr. Spooner, who added the following information about Mr. Park and the Song Hwa Won Christian hospital for crippled war veterans.

Truly the Lord has visited Mr. Park in a very marvelous way, and those to whom he preaches hear that message of the gospel always in a powerful and sincere manner. The Holy Spirit has caused many men to believe through this work of Park's, and the blessing has spread widely from this one great 'miracle'.

The fingers of both his hands were matted together by horrible burns, his face terribly twisted and scarred. He had despaired of ever regaining the use of his hands. Over a year ago he spent three months at the German Red Cross Hospital in Pusan (now closed), where his fingers were separated and new skin grafted on. Now he has four fingers of sorts on each hand and uses them skillfully, even for writing!

Although he is still quite disfigured in body, his heart is a clear, clean vessel of God's grace, and he goes out preaching the gospel, with the salvation of men's souls the single passion of his "new life." He is rather a tall man for a Korean, walking with a noticeable gracefulness, and when he smiles and reaches out his hand to yours, you forget all else in a warm feeling of love.

This work among the veterans must continue, in a land where 600,000 Koreans are under arms. Pray that the Song Hwa Won may be able to

continue even after the possible return of Miss Hanson to the States. Pray that somehow our small Mission may have a part in this work that she has begun so bravely and almost single-handedly. One member of our Mission is on the Board of Directors and plans to spend some of his spare time beginning rehabilitation work and simple training classes, as well as repairs to the buildings. But beyond this, pray that these men, like Mr. Park, may be effective in spreading God's great gospel especially among the disillusioned and desperate Korean army veterans.

ARTHUR B. SPOONER

Striving to Enter

(from page 26)

separation in this world. Here we see the all important difference between the holy people of God, and the children of darkness. For this is indeed the stark contrast which we find in the Bible, as it speaks of these two classes of people.

For example Peter, speaking of true believers in times past, calls them "holy men of God" (II Peter 1:21). And he goes on to tell us that he has specifically in mind those men who were used by God to record His Word. In other words Peter speaks of such men as Moses, David, Isaiah, etc. These men he calls "holy men of God."

Now it is perfectly certain that these men were not 'holy' in the sense of 'sinless perfection.' For the Bible itself tells us that "there is none righteous, no not one." It says that "all . . . have gone astray." And in all faithfulness it records the sins and faults of these 'holy men.' It tells us how Moses sinned when he spoke unadvisedly in his office as a minister of God. It tells us how David fell into deep iniquity, although he was "a man after God's own heart." And so we could go on, mentioning others.

But if these men were not sinlessly perfect—if they were, by nature, children of wrath even as others—then why does the Scripture praise them as "holy men of God"?

The answer is that in spite of their failures, they were truly converted persons. They were, in spite of all, new in heart. They had come to true repentance and faith. They had come

to hate their former estate, and they had come to love God's kingdom and righteousness. Of course there were others who *said* that they were of the same mind. But it was not really so. And invariably the *proof* became manifest in due time. For in every case, without exception, those who were really true believers began to *strive* for greater holiness—they began to exert much effort to make their lives conform to the Holy Law of God.

This was the one great difference. This was the thing that was invariably lacking in those who "fell by the wayside." They were not willing to *strive* toward that holiness which God requires of His people. The others were not sinlessly perfect. But they were holy men of God, because they were pure in heart, and because they constantly worked hard at becoming more and more holy.

Some people have the idea that salvation can be had even by those who do not strive. But this is one and the same with saying that salvation can be had by those who have no desire to be holy. And that is to make the word 'salvation' mean nothing. How can we be saved 'from sin' while at the same time we remain contentedly 'in sin'? Can anyone imagine that Jesus came to save us from the guilt of sin, but that He will allow us to remain in the power and practice of the same? This is not God's plan. The only salvation that God's plan envisions is that which brings about complete deliverance from all evil and all its effects. The work of Christ is therefore necessary to deliver us from sin's guilt. But the Spirit must work in us to enable us to *strive* if we are to struggle free from its "dominion and power." This becomes the test, therefore: Am I striving to keep the whole law of God? Am I striving to enter in at the narrow gate?

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. — Proverbs

Here and There in the Orthodox Presbyterian Church

Glenside, Pa.—A second semester of the Laymen's Bible Training Institute is scheduled to begin on Tuesday evening, March 1 and to run for seven successive Tuesday evenings. Dr. E. J. Young is to present an Old Testament Survey course while Professor Paul Woolley will lead a class on the subject of "Crises and Men Who Met Them."

Brentwood, Calif.—A teacher training course for the benefit of Sunday schools in the San Francisco area is to be held at the Brentwood Church, the Rev. Arthur Riffel, pastor, from February 1-4. Guest instructor for the sessions is the pastor of First Church of Long Beach, the Rev. Lawrence Eyres.

West Collingswood, N. J.—Shortly before Christmas the Girls' Choir of Immanuel Church under the direction of Mrs. Gordon MacIntire visited the West Jersey Hospital, singing at 15 places altogether. Each patient was given a booklet and a Gospel of Luke in an envelope. Elder Willard Neel accompanied on the piano, which was moved from floor to floor by three husky young men provided by the hospital.

The program was arranged by Mrs. Walter Reid, a member of the church and chairman of the religious therapy group of the hospital. Ladies of this group visit the hospital weekly, reading the Bible to patients and telling of the love of the Lord, as they bring words of cheer, give out flowers and tracts, or do little favors for the patients.

Cedar Grove, Wisc.—Calvary Church has voted to extend a call to the Rev. Carl J. Reitsma, pastor of Immanuel Church of West Collingswood, N. J. In the event that he accepts, he will succeed the Rev. Robert K. Churchill who left in November to undertake work for Westminster Seminary on the West Coast.

Long Beach, Calif.—First Church celebrated its 20th anniversary on January 20. The history of the church was reviewed by the Rev. Louis Knowles, Miss Helen Hayden, and the Messrs. Henry Albright, Richard Aldcroft, Arthur Evans, and Edwin Kashishian. Organizing pastor

Henry Coray was to return as master of ceremonies.

The Co-Pilots were sponsors of a meeting planned for January 29 at which U. S. Congressman Craig Hosmer was expected as guest speaker, with observations on his recent tour of the Soviet Union.

Fall River, Mass.—Grace Church's radio broadcast is being heard at 9:05 P.M. Sunday evenings over station WSAR. Pastor G. I. Williamson gives a message prepared for the radio, and reports of listener interest have come in a number of ways. 1st Lt. Roger Williamson, USAF in Germany, brother of the pastor, has sent a tape recorder for use in the work.

Torrance, Calif.—Dr. David Calderwood reports that Greyfriars is being forced to relocate because of the innumerable and almost impossible requirements for building on their present site within the city limits. They have an offer of \$45,000 for their two-acre lot, and have started purchase of another on Figueroa, in the county area but with a Torrance address.

Morning services are still held in the Sea-Aire Chapel, with an evening Machen League of 15 to 20 attendance in one of the homes. Dr. Calderwood's brother from Ireland occupied the pulpit for a time on a summer visit.

Philadelphia, Pa.—Mediator Church will be host to an area-wide Machen League rally on February 12, to which young people of other Reformed groups have been invited, according to the pastor, the Rev. William J. Rankin, who is also chairman of the Presbytery's young people's committee. Mediator is to have its 19th anniversary banquet on February 19.

Hialeah, Fla.—Sharon Church's need of the larger building now under construction was quite evident when 171 persons crowded into its present 25 by 40 room on the occasion of the Christmas program. Perfect attendance awards for the year were given to 38 scholars out of 148 now on the roll, "an unusually high percentage" according to Elder Calvin

Duff, who sent the report. "We wish to thank our many friends for their prayers and gifts towards our new building," he added.

Kirkwood, Pa.—Special gospel services are planned for the Kirkwood Church from February 1-7 with the theme of "Faith for Our Day." Speaking will be the Rev. William A. Mahlow, general secretary of World Presbyterian Missions, headquarters in Wilmington, Del. The pastor of the Kirkwood Church is the Rev. Lester Bachman.

Oklahoma City, Okla.—Knox Church has extended a call to the Rev. Carl Ahlfeldt, pastor of First Church of Portland, Ore. The congregation concurred in his request that he be permitted to accept, and the Presbytery of California acted at a special meeting on January 11. It is expected that Mr. Ahlfeldt will leave about March 1 for Oklahoma City, where the church has been without a pastor for several months, since the former pastor, William Bomer, entered the chaplaincy. Mr. Ahlfeldt's family may remain in Portland until the end of the school year.

Nottingham, Pa.—Bethany's Sunday school attendance is running well ahead of a year ago, reports pastor Robert L. Vining. Six classes meet in the church and six in the manse, three upstairs and three in the basement. A dozen babies, born in 1957, will be entering the Nursery Class this year! The Missionary and Prayer Band has sent clothing and other gifts to the children of Zion Orphanage in Korea. The Kirkwood congregation joined in a watch night service New Year's Eve. The January Communion service was the largest in Bethany's history.

Morristown, N. J.—Emmanuel Church celebrated its second annual Westminster Day on January 10 with Professor C. Van Til as guest preacher for both services, and senior John Male enhancing the worship with his consecrated singing, says the pastor, the Rev. Calvin Busch. On the same day Messrs. Willard Pierson, formerly UPUSA, and Harry Reichert, formerly Protestant Reformed, were welcomed into membership upon reaffirmation of faith.

San Francisco, Calif.—On December 23, 1959 Mrs. Rebecca Johnson, a charter member of First Church, passed away. Born in Carlisle,

England, she came to San Francisco in 1930 and became a faithful worker in the congregation, writes Mrs. B. Haggard, news reporter.

Mrs. Frank Young was in charge of plans for a "South of the Border" missions dinner held in January at the church. Dishes and decorations featured the Latin motif, and Mr. Larry Roberts, missionary to the Dominican Republic, was guest speaker. He has also worked among Mexican farm workers in central California.

Lisbon, N.Y. — The Orthodox Presbyterian and Covenanter congregations joined in a Calvin Anniversary service under the sponsorship of the two sessions on December 30. The meeting was held in the Covenanter Building, with pastor Reid W. Stewart presiding. The Genevan order of service was followed, with Psalm tunes from the old Genevan Psalter and prayers from Calvin's day—the ones used in the regular morning services on the Lord's Day in Geneva. A sermon, substantially the same as Calvin's on Job 1:20-22, was preached by the Rev. Laurence C. Sibley, Orthodox Presbyterian pastor.

Massawa, Eritrea — Jonathan Hartman Taws was born on December 31, 1959 to the Rev. and Mrs. Donald H. Taws, missionaries. Their other child is a little girl, Beth.

Evangelical Theological Society Annual Meeting

Wheaton, Ill. — At the 11th Annual Meeting of the Evangelical Theological Society, Dr. Allan A. MacRae, president of Faith Theological Seminary, Philadelphia, was elected president of the organization for 1960. Dr. MacRae had served in the capacity of Vice-president and Chairman of the Committee on Program and Arrangements during 1959 and succeeds Prof. Gilbert H. Johnson of the Nyack Missionary College, N. Y.

The year-end gathering in Wheaton was the tenth anniversary meeting of the Evangelical Theological Society, the professional society in the United States and Canada for evangelical scholars, writers, and theologians. Since its founding in Cincinnati in December of 1949, the organization has grown from a membership of 39 to its present strength of over 500 members, associates, and student as-

sociates. It publishes the quarterly *E.T.S. Bulletin* and has produced a series of significant books and monographs, maintaining the full authority of the Bible.

The Society editor, Dr. Stephen Barabas, professor of New Testament at Wheaton College, Ill., announced the publication during the past year and the distribution to all members of the most recent volume of the E.T.S. monograph series, *Darius the Mede*, by Dr. John C. Whitcomb, professor of Old Testament at Grace Theological Seminary, Winona Lake, Ind. The book constitutes a serious defense of the historicity of the Biblical book of Daniel.

The two day meeting of the Society, Dec. 29-30, 1959, was devoted primarily to the presentation of scholarly papers. The retiring president, Prof. Gilbert Johnson, spoke at the annual banquet on the theme, "The Outreach of Theological Education." He stressed the point that, "The Bible is related to daily living; we must demonstrate as well as describe the truths of theology."

President Johnson's address was then followed by two illustrated lectures on recent "digs" in Palestinian Biblical archaeology: Prof. Richard A. Mitchell of the Israel-American Institute of Biblical Studies spoke on "Tell-en-Najila, the Site of Gath," and Dr. Joseph P. Free of Wheaton College, on "Excavating Ancient Dothan, 1959."

Values of E.T.S. that were stressed by the panel included the Society's unwavering testimony to the inerrancy

and full authority of the original manuscripts of the Bible; its ability to bring together scholars of widely differing theological persuasions for positive academic stimulation and warm Christian fellowship because of a common loyalty to God's Word; and its helpfulness through the years in encouraging students to commit themselves to serious scholarly study for the advancement of the cause of evangelicalism. Discussion followed, with participation on the part of the over 100 writers, professors, and other evangelical leaders who were in attendance. E.T.S. plaques were given to Drs. Harris and Tenney in recognition of their services as original officers in the Society.

Other officers elected by the national Society included Dr. Harris to be Vice-president and Chairman of the Committee on Program and Arrangements for 1960; Dr. Gordon H. Clark of Butler University, Ind., to the Editorial Committee; and Dr. Robert D. Knudsen of Westminster Theological Seminary, Philadelphia, to the Committee on Program and Arrangements. Plans were discussed for the next annual meeting to be held in Philadelphia, following Christmas of 1960. The Society is open to all evangelicals who subscribe annually to the doctrinal basis: "The Bible alone, and the Bible in its entirety, is the Word of God written and therefore inerrant in the autographs." For information and for membership, address the secretary, Dr. J. Barton Payne, Wheaton College Graduate School of Theology, Wheaton, Ill.

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