

January 15, 1951

VOL. 20, NO. 1

*The Presbyterian*  
**GUARDIAN**



U. S. Army Photo

**THANKSGIVING ON THE YALU**

Chaplain (Capt.) John W. Betzold leads 17th RCT troops in Thanksgiving Day services on the icy banks of the Yalu River on the Manchurian border. A jeep hood carries the insignia of a Protestant chapel. Behind the chaplain Ken Kantor, NBC war correspondent, records the services for the folks at home.

J. Gresham Machen  
Editor 1936 - 1937

Published Monthly  
\$2.00 per year

## Meditation

### The Christian Prospect

*"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."*

ROMANS 8:28.

When we begin a new year, almost unconsciously we wonder what the future holds for us. Perhaps you have been wishing that the veil could be pulled back to let you see what lies ahead. Feeling that coming events cast their shadow before them, you may have the uneasy impression that a bad storm lies in the offing, since almost anyone will agree that we live in cloudy days.

And yet there is good reason why Christians should be optimistic even in the shadows. To those who love God, everything in their lives promotes their good. God rules the universe and governs the course of history. And He is for them. He gave His Son for them. He justifies them. Christ intercedes for them. Can anything be against them? Can anything separate them from the love God bears them in Christ? Can anything turn Him against them? He did not set His love upon them because they were better than other men. The reasons for His affection lie within Himself. He loves them for His own sake. It was while they were sinners and enemies that they were called. They were not chosen because they were righteous, but rather that they might be made righteous. God does not put prefabricated materials wrought in the workshop of a sinful race into the temple of His dwelling. He manufactures His own. They are His workmanship, His masterpiece. Will He find fault with them and disown them? Will He seek occasion to reject them?

When God chose the saints in Christ He had a definite purpose in mind, a very exact plan, for them. He intended to do something very specific with them. It was His purpose to bring them into honor and glory and blessing. They are to be given an eternal dwelling, a city that has foundations, an everlasting kingdom. He will not interrupt at any point the chain of

events designed to accomplish His goal. Never will He tolerate an intervention. No incident, no experience in the life of the saints can ever be a deflection. He has set His hand upon them for good, and good is their certain inheritance.

But someone will say that the saints pass through many tribulations. Their cup is often bitter. They are troubled by many perplexities. Severe and costly reverses overtake them. They sometimes languish on beds of pain, and are no strangers to deep sorrows. They even die — and sometimes violently. Are these things good?

Surely they are not good. But they bring about good in the life of the saints. They promote the divine goal for the lovers of God. A stormy gale may test every timber in the hull and every thread in the sail of a boat. But if the sail is set right, it can also drive the vessel home much faster. A surgical operation is always something of an ordeal for the body. But it can be very profitable. And it can be much worse not to have it. When God operates upon the lives of His children by His providences, the results are always good though there may have been much pain.

The new year is unknown to us. What it holds is not disclosed now. This also is for our good. It may be a very peaceful, prosperous, and happy year for us. It may be one full of hardships and suffering. But one thing is revealed. If we have responded to God's call in Christ and now rest in His bosom, we shall be more than conquerors, whatever may come. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:38-39, 28).

HENRY TAVARES

(The Rev. Henry Tavares is pastor of Community Orthodox Presbyterian Church, Center Square, Pennsylvania.)

## Grass Roots

R. K. Churchill

About this time last year I had a stroke—a stroke of genius it was. I said to our choir director, "Why can't we do that? It's never been done before by any congregation but if we are fools enough to be in the O.P.C. we better keep on doing what can't be done." So one of our girls laboriously and expertly copied the notes and staff on a stencil and then tried to put the words under the proper notes — and what words they were:

I adore Thee, I adore Thee!  
Thankful at Thy feet to be;  
I have heard Thy accent thrilling,  
Lo! I come, for Thou art willing  
Me to pardon, even me.

Many such verses were copied and we stenciled many copies of the chorus parts of Stainer's Crucifixion. Yes, we have some for you. These simple and beautiful verses were originally meant to be sung by the audiences—the choir singing the more difficult parts. But I learned that apparently this had never been done. Question? Would it be a flop? An expectant audience gathered Sunday evening before Easter. We had the chorus sheets ready in the seats; the soloist finished; we all stood up for the first chorus. My heart fluttered. Then a wave of passionate song hit me and lifted me up to heaven:

Here the King of all the ages,  
Throned in light ere worlds  
could be,  
Robed in mortal flesh is dying,  
Crucified by sin for me.

And so it was all through that glorious oratorio. The people in the pew sang the new choruses as they never sang before. We had trained the prayer meeting crowd, and some had taken them home to study. But all sang—who could help it? Such words, such high theology put to simple yet majestic music. I've heard of small churches putting on Stainer's Crucifixion. It is not the most difficult of Easter music, a small choir can do it. But those choruses by the congregation—don't miss that. By all means do that before the atom bombs get you.

# THE PRESBYTERIAN GUARDIAN

JANUARY 15, 1951

## *We Walk by Faith*

**A**S we stand at the threshold of a new year, we can hardly help wondering what the future may hold for us, for our nation, and for the world.

A few short years ago the second World War ended, and there were hopes that peace would come upon us, at least for a while. But today the war clouds again hang low on the horizon. Our national economy is being converted to military production. Our young men, who looked forward to education and business, are being rudely called into army camps and a war routine. Our old people who long to live out their years in peace are being terrified by thoughts of destroyed homes, bombed cities, and loss of whatever security this world has to offer. Thus do the years bring change and decay, despair and frustration.

In the midst of such developments the church faces its greatest challenge. For centuries the church has proclaimed with its lips that the things which are seen are temporal, while the things which are not seen are eternal. This is not a call to complete other worldliness, but rather a demand that the present reality shall be interpreted in the light of eternal truth as given by God in His Word.

We are very much in this world. We are here not by personal choice, nor yet by impersonal chance, but according to the purpose of a sovereign and wise God. And we are here not to serve ourselves, nor yet to go along with things as chance and circumstance seem to dictate, but we are here to serve God in the daily circumstance, to use all that He places in our way for His glory, until the earth shall be full of the knowledge of the Lord.

The first thing we must believe—without it life is chaos—is that God has not abdicated the throne of His holiness. Whether He grants peace for a while, or makes the Assyrian to be the rod of His anger, He rules, with an absolute and all powerful Hand.

We must also believe that His purpose in the world is right and holy. It is not for us to comprehend that purpose, not for us to invade the area of the secret things that belong unto our Lord. We must rest content with the things which have been

revealed, and chief among these is the goodness and holiness of God.

Then we must believe that the holy purpose of God has chiefly in view the eternal welfare of His people. The eternal spiritual welfare of those people may not be furthered by their temporary physical welfare. We may need again to learn, as the believers of old learned, that the Christian walks by faith, not by sight. We want to see where we are going. But such has not been the program for believers in other ages. Whether it were Abraham, Moses, David or Paul, they were compelled to live one day at a time, and though they might plan for the future, uncertainty and change clouded their program. But God's program for them never failed. And in the end their lives were a great and bold testimony to the principle that God cares for His own, that "Blessed is the man that maketh God his trust."

And we must also believe that the great business of the believer, whatever other service he is called on to render—the great business is to bear witness among all people to the grace of God in Christ. The Christian Gospel is suited to all peoples and nations. Our clothing, our homes, our language, our customs may not sit well in distant regions. But the Gospel of Jesus Christ is designed for every nation under the sun, and it alone is the power of God unto salvation.

Hence it follows that they who call men to consider the eternal verities of the Christian Gospel as set forth in God's Holy Word do more for the welfare of mankind than those who succeed in maintaining a shaky peace through force of arms. We hope peace, even a shaky peace, will be maintained. We shall support every effort in that direction. But let not those who have no part in the military program think that there is nothing they can do. And let not those who do have a part in the military think that that is all they need to do. Christian truth, and the Christian church will still be going forward when the present turmoil has been forgotten.

The things which are seen are temporal. The things which are not seen are eternal.

L. W. S.

## Arie Kok

**T**HE Honorable Arie Kok, formerly Chancellor of the Dutch Legation in Peiping, China, and recently General Secretary of the International Council of Christian Churches, died suddenly in Collingswood, N. J., on Monday, January 8.

An active friend of evangelical Christianity, Mr. Kok made his home in China a welcome haven to many missionaries. During the war he was interned by the Japanese, but by a secret radio kept in touch with the outside world. When the war ended he returned to the Netherlands, stopping en route at Westminster Seminary.

In 1933 he supplied valuable information to Dr. J. Gresham Machen while the latter was opposing Modernism in the Foreign Missions program of the Presbyterian Church U. S. A.

He came to America a few weeks ago to visit members of his family in this country, and to promote the cause of the ICC. He expected to stay until March.

Mr. Kok was 67 years of age. Funeral services were held in Collingswood on Friday, January 12.

---

## About the Guardian

**O**CCASIONALLY it is perhaps desirable to say a brief word about THE PRESBYTERIAN GUARDIAN, for the information of new readers, and to remind old readers.

THE PRESBYTERIAN GUARDIAN was started in 1935, under the leadership of Dr. J. Gresham Machen, as a publication to speak for those who, with Dr. Machen, desired to bear public testimony to the historic Presbyterian faith in a time when serious efforts were being made to reduce that faith to a non-descript inclusivism. The GUARDIAN thus became the paper most closely associated with the Orthodox Presbyterian Church in that church's organization and history.

But the GUARDIAN is not an official publication of the church. It is owned and published by a private corporation. This, however, is just its *modus vivendi*. Its friends, and supporters and readers are mostly those associated with the Orthodox Presbyterian Church and Westminster Seminary, though we are very happy that a number of people from other communions find the GUARDIAN worthwhile.

To a very large extent those who write for the GUARDIAN are members of The Orthodox Presbyterian Church. But others are also often invited to write for us on special topics.

In this connection we wish to thank those who have provided the special features for the paper — Professor Kuiper, Mrs. Gaffin, the Rev. Robert Churchill and the Rev. Calvin Cummings. At his own request Mr. Cummings has been relieved of the devotional column, which is being taken over by the Rev. Henry Tavares.

We wish also to take this opportunity to extend to all our readers and friends our sincere best wishes that they may enjoy a blessed New Year under the gracious hand of our sovereign, covenant God.

L. W. S.

---

## The Pastoral Prayer

**I**T is now a full generation since this editorial writer attended a church service in which the pastoral prayer lasted twenty-five minutes and all the announcements were made in the prayer! It is only two months ago since (for a legitimate reason) he attended a non-orthodox church service where the "pastoral prayer" lasted not more than two minutes and consisted only in three suggestions for silent prayer on the part of the congregation. Fortunately, these two extremes are rarely seen in orthodox churches, but it is safe to say that there are few more neglected parts of the church service than the pastoral prayer. The minister will thoroughly prepare a sermon to be delivered to the congregation, but he will give the pastoral prayer addressed to God no previous thought! Is it any wonder that so many impious prayers are offered up!

Sometimes the pastor gives a preview of the sermon, in the pastoral prayer. He reminds the Lord of all the things that he wants to remind the congregation of a little later. Sometimes he prays for the bereaved family, and the congregation misses the rest of the prayer wondering who has died. More frequently, perhaps, he gives lectures in the pastoral prayer concerning the weaknesses of the congregation. If the prayer meeting has been poorly attended the past few weeks he asks the Lord to remind the people of the fine studies they are missing. If a

special offering for the building fund or for missions is coming up soon he uses the pastoral prayer to call the attention of the people to that important fact. If the Men's Society is to have an especially good speaker (or, perhaps, a speaker that requires a good deal of previous promotion) it is well to tell the people that, not only in the announcements, but also in the pastoral prayer. In the prayer referred to at the beginning of this editorial the pastor prayed for the boy scout troop that was to meet at two o'clock on Saturday afternoon at Mr. So-and-so's house. He prayed that the Lord would remind the boys each to bring his own wieners and buns! This, to be sure, is ludicrous, and yet one not infrequently hears pastoral prayers in which more dignified announcements are made, but announcements, nevertheless.

There is certainly a great value in the spontaneity in the prayers in most Protestant churches. However, would it not be well for pastors for a brief period of time, perhaps a month or so each year, to write out the pastoral prayers? It isn't easy to keep from being stereotyped, to keep from hackneyed cliches, from wordiness, from repetitiveness. The temptation to get a few licks in for one's own pet project or pet peeve in the church is a very great one. If the prayer were put on paper ahead of time much of this would be eliminated, and the pastoral prayer would then be one of the high points in the edification of the Lord's people and would bring honor to the Lord each Sabbath.

R. S. M.

---

## *The Presbyterian* **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

---

Leslie W. Sloat  
*Editor and Manager*

---

John P. Clelland  
Arthur W. Kuschke, Jr.  
Robert S. Marsden  
*Contributing Editors*

---

**ADVISORY COUNCIL**  
Robert L. Atwell  
Leslie A. Dunn  
John Patton Galbraith  
Edward L. Kellogg

---

*The Presbyterian Guardian*

# America: Repent or Perish!

By ROBERT L. ATWELL

*"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."*

II CHRONICLES 7:14.

**T**ONIGHT we face the greatest crisis in our national history. Our armies, according to careful news analysts, have suffered the worst defeat ever dealt American arms. The likelihood of full scale war is too terrible to contemplate but it is too real to ignore. If that should come to pass there is no sound reason for believing that our armies will not be defeated and our own shores subjected to ravages worse even than any known in the awful wars through which the world has just passed. On two previous occasions there were allies who were able to check the advance of the enemy until our full power could be mobilized. Now our allies are neither able nor willing to provide such an opportunity. Nor is it possible to do what most of us would like to do—withdraw from the whole conflict in selfish isolation. Less than a century ago Abraham Lincoln rightly declared that a nation cannot long exist half slave and half free. Development in communication and transportation has so shrunk our world that the truth which applied to our nation then applies to the world today and isolation is no longer possible.

Yet in the face of all this those who think as Christians cannot be pessimistic. God is sovereign. He does all things according to His own will. None can stay His hand nor overstep the bounds that He has set. When His judgments are abroad it is intended that the nations of the world learn righteousness. His gracious purposes are wrought out in the course of world history and when the Assyrian, or a Hitler, or a Stalin, has been used as the rod of His anger (Isaiah 10:5-21) their own destruction is inevitable unless they humble themselves and repent.

To what extent our nation is able to take comfort in the knowledge that the Lord is sovereign deserves consideration. Actually America is faced

by a crisis far more serious than the military crisis to which we have just referred, dire as that military crisis is. This is the crisis produced by moral corruption and indifference thereto. That our nation is faced by a moral crisis of which the military crisis is but an indication can be shown both by the statement of general facts and by the citing of specific illustrations.

## Moral Crisis

Drunkenness is rife to an extent that it never before has been in the history of the nation. The State of Pennsylvania is the world's largest distributor of liquor and has to care for 60,000 hopeless alcoholics. Men of distinction, with apologies to Calvert Distilleries, have become social problems and objects of public pity. It is a sad fact that our moral, our industrial, our intellectual strength is not as great as

---

A Sermon preached in Calvary Orthodox Presbyterian Church, Middletown, Penna., on Sunday evening, December 10.

---

it was on the eve of other wars because it has been sapped by drunkenness on the part of our leaders in Washington and throughout the land.

Criminality of every kind has increased decade by decade. The real indication of moral decay at an accelerated rate, is seen in the fact that whereas the average age of our criminals used to be 45, today it is between 17 and 18. An examination of our national attitude toward each one of the 10 commandments would only too clearly support the statement that we are in the midst of a moral crisis. Consider but the seventh, not because a sin against that commandment is any more sin that transgression of any other of the ten, but because sexual immorality has been the sure indication of the soon fall of every civilization and nation in the history of the human race. The Kinsey report so clearly established the prevalence here of such sin that the wrong inference was commonly taken, that since almost everyone did it, it could hardly be considered sin. The prevalence of unscriptural divorce has risen to heights rivaling that of Rome in the days of

her deepest degradation. These two sins, to name no others, of drunkenness and adultery, point to a moral condition that is a far more terrible threat than all the propaganda and all the armies of Communism. Never has a great nation been destroyed by force of enemy arms. Always she has fallen by her own moral decay.

## Unbelief

Again, these things are but symptoms of one root sin—the sin of unbelief. At this point I may be charged with being an alarmist. Recently a poll was taken that indicated 96% of the people of this land believed in God; only 1% professed no belief whatever. That hardly indicates a nation of unbelievers. But consider the implications of this story and of other surveys. Senator Wiley of Wisconsin was a passenger on the same ship taking Andrei Vishinsky back to Europe. The Soviet delegate attended a reception given by Wiley who greeted him by saying: "Every night before I go to bed I pray that you, Marshall, Molotok, Bevin and the others will get together and attain a full accord and happy understanding." Vishinsky replied briefly in Russian, and his interpreter translated for him: "Mr. Vishinsky says he does not pray."

That, you say, supports the idea of the godlessness of Communism. And so it does. But in the same nation where 96% of the citizens profess a faith in a God answers to a questionnaire indicated that one half of our college students and three fourths of our college professors do not believe in a God who answers prayer. Moreover 89% of Protestant ministers, who replied to a questionnaire, asserted that they did not believe in the virgin birth of Christ. Now I'm not sure what such an answer would mean if it came from our 12 year olds but I know what it means when it comes from a minister. It means that he does not believe in the deity of Christ. If there is anything that the Christian Scriptures make clear it is that no man can come to the Father save by the Son. If three-fourths of our college professors do not believe in a God who answers prayer and 89% of our Protestant clergymen do not believe in Christ I'm not much impressed when told that most of our people believe in a God.

## Indifference

Worse than the moral corruption

of the nation, worse even than the unbelief from which it springs, is the attitude which is exhibited toward it. There is no indication of humility or repentance in our national attitude. There is rather national arrogance, conceit, pride.

In the face of far less peril, President Woodrow Wilson, by proclamation, set aside May 30, 1917 as a day of national *humiliation* and prayer. President Truman has repeatedly exhorted us to pray for peace but He has as consistently refused to mention any need for humiliation or repentance. And what President Truman does or does not do is an amazingly astute indication of what the mass of the people want. That Soviet Russia, or Nationalist China, or Socialist Britain need to repent: yes! But that this nation has any weakness, has been guilty of great folly, made serious mistakes, is *sinful* and deserves God's punishment and needs His forgiveness; the thought is abhorrent! And that in the face of national policy that has been complacent at the rape of Ethiopia, Latvia, Lithuania, Estonia, Poland and Finland, and has included the perfidy of Yalta and Potsdam, the duplicity of the whole conduct of the state department in regard to China and treason to the truth involved in every deal with Stalin.

Prayer for peace apart from repentance is sheer mockery. A prayer that seeks peace that we may continue in our godless ways is a prayer that God cannot hear. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

It is comfortable to lay the blame upon the President or upon national leaders, political, financial or military. Actually the blame rests first of all upon the Church. I mean upon the whole Church: upon the Christ-denying Modernists certainly (whose missionaries in Yenching University, for example, laid the intellectual foundation for the present Communistic movement in China); but also upon us who are Fundamentalists who have paganized our culture with a pious, narrow, other-worldliness. We use our faith to get to heaven, ignore the great spheres of life which must be touched by redemption, and forget that we are commanded to be the salt of the earth and the light of the world.

### Remedy

The promise of the text is applied

not to all men but to those who are called by the name of the Lord God. The declaration is that if they humble themselves, and pray, and seek God's face, and turn from their wicked ways, then God will hear, will forgive their sins and will heal their land. If we, in the Church, have a concern for the boys who are freezing and dying for us in Korea, if we have a concern for our children and youth whose lives may be twisted and destroyed by a world conflagration, if we are to maintain the pretense of being Christian citizens, then we must humble our-

selves and pray and turn from our wicked ways. America faces a crisis in which she must either repent or perish. The responsibility, however, lies first and chiefly with those to whom the word of God has been given, with those who understand the crises of the moment in the light of eternal truth.

America: repent or perish!

Christians: Cry aloud the alarm, but first humble yourselves and pray, and seek God's face, and turn from your wicked ways. Then God will hear from heaven and will forgive your sin and will heal your land.

---

## Orthodox Presbyterian Church News

**Portland, Ore.:** On Sunday evening, December 24, the choir of First Church presented the cantata, *The Birth of Christ*, under the direction of Mrs. C. R. Marsh. At the Sunday school program December 22, the story of the Birth of Christ was told, with the use of slides illustrating Old and New Testament scenes. Members of the congregation have assisted the pastor in the purchase of a home.

**Berkeley, Calif.:** January 31 has been set aside as a day of fasting and prayer by Covenant Church and California Presbytery. Meetings will be held throughout the day under the direction of the pastor and ruling elders. On Wednesday, January 3, a memorial service for Dr. J. Gresham Machen, leader in the beginning of the Orthodox Presbyterian Church, was held. Members were again reminded of the issues which brought the church into existence.

**National City, Calif.:** Sunday school attendance at the church has been about 35 per cent higher this fall than last. The Sunday school has been enrolled in an international Sunday school attendance contest. A thank offering of over \$300 was received at the Harvest home dinner on November 15.

**San Francisco, Calif.:** Over a hundred copies of the Presbyterian Hymnal, 1911-17 edition, have been donated to the First Church by Dr. T. Christie Innes, pastor of a local Presbyterian U. S. A. congregation. They replace some tattered "modern" hymnals pre-

viously used. The newly received books had been in a basement for 8 years. They are in quite good condition. Members of the local Bible Presbyterian congregation visited First church at a recent service, and helped with the thankoffering.

**Portland, Me.:** Damage to Second Parish church in the November storm amounted to about \$2,000. A parish meeting on December 12 showed a fine spirit of unity and dependence on the Lord, as plans for repairing the damage were considered. The annual Christmas tree and white gift service was held December 22. A large number of individually wrapped and named gifts was sent to the Rev. Kelly Tucker for distribution to needy people in Athens, Maine. During the month of January a half hour of the morning worship service, from 11:30 to 12, will be broadcast over station WPOR. The annual Christmas candlelight service, conducted by Mr. and Mrs. Carleton Winslow, with the young people and choir, was held Christmas eve before a large audience.

**Fair Lawn, N. J.:** Attendance at Sunday school and Church has been high in recent weeks. Guest speakers during December have been the Rev. W. Harlee Bordeaux and the Rev. Clarence W. Duff. A Christmas program featuring the pageant, *The Light of the World*, by the Rev. and Mrs. R. W. Gray, was presented December 22.

(See "Church News," p. 14)

*The Presbyterian Guardian*

**I**N our previous issue we reported briefly on the formation of a chaplain's group for the native Korean army. That report was based on information received through regular news channels. We have now received a first hand account of this development, which took place in connection with the Seventh Division in which Chaplain (Capt.) John W. Betzold is serving.

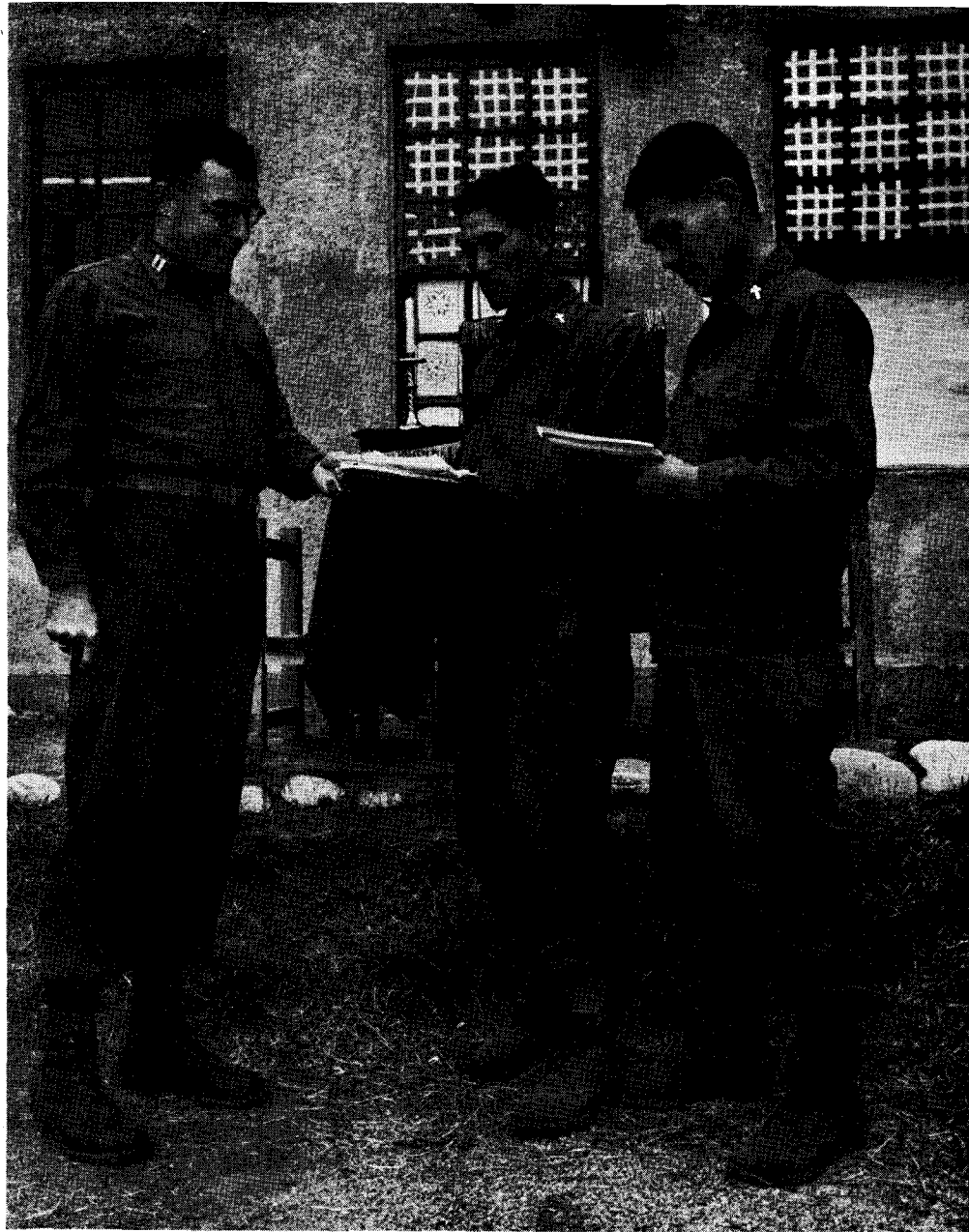
We also reported that Chaplain Betzold had been with the American unit which reached the Yalu river. Following the Chinese attack, this unit was unreported for a number of days. Later, however, information was released that the unit had made its way back to the Hamhung evacuation port, with practically no fighting and no losses.

The present article, which came by way of the Office of the Theater Chaplain, was mailed December 10.

**D**URING the month of August, 1950, there came into various United States Army installations in Japan groups of ragged, unkempt, and nearly naked Koreans. These men were furnished by the Republic of Korea for the purpose of serving side-by-side with enlisted men of the American army. Through this system an effective plan was in the making for providing Oriental "know-how" for U. S. forces fighting the Communist cunning of the People's Army of North Korea.

While being put through the regular processing such as is given newly-inducted American soldiers, it was discovered that among the several hundred ROKs (Republic of Korea soldiers) assigned to the Seventh Infantry Division Artillery there were six Protestant ministers or ministerial students. One of these was Presbyterian, the others, Methodists. Keenly aware of the possibilities afforded by the presence of these men, the chaplain of Division Artillery, Chaplain (Major) Robert B. Herndon, conceived the idea of using them as chaplains to serve Korean personnel. Through the hearty cooperation of Brig. Gen. Homer W. Kiefer, Commanding General of 7th Division Artillery, a brief indoctrination program was set in motion, culminating in the assignment of these men as enlisted chaplains for the ROKs. There thus developed a wholly unique experiment, for, so far as is presently known, the above unit is the only military organization, American or Korean, which employs native chaplains for the benefit of Korean troops.

Although these ministers-in-uniform



**Tracts for Chaplains:** ROK Chaplains Yong Gee Choi (center) and Kim Yong Koo (right) receive Korean language Gospel tracts furnished by Korea Theological Seminary of Pusan from Chaplain (Capt.) John W. Betzold of Hq. 7th Inf. Div. Arty. Picture taken November 12 at Chori, Korea.

## Chaplains in the ROK Army

### *A New Experiment in the Use of Native Chaplains*

By JOHN W. BETZOLD

are not commissioned officers as are their American counterparts, they do perform much the same duties in the fields of morale, morals and religion. Serving as non-combatants, they bear the title "Chaplain" and wear the traditional silver cross of the Christian faith. Each ROK Chaplain is assigned

to a field-artillery battalion where he lives in close contact with his men.

\* \* \*

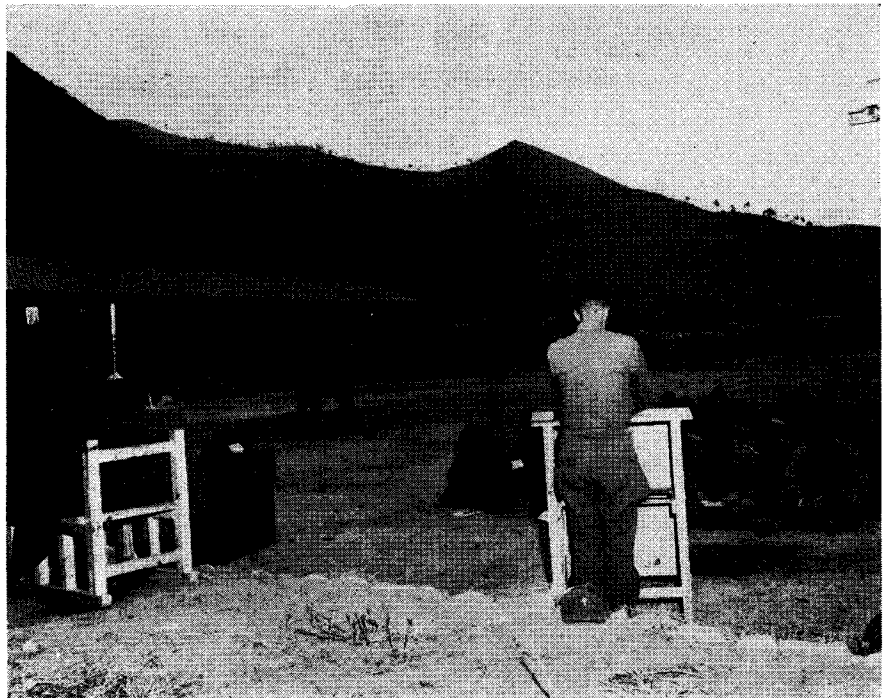
In order best to appreciate the nature of the work of these Korean chaplains one must see them in their daily labours with troops, and attend services conducted by them. It is re-

markable how readily an American Christian is able to worship with these Korean Christians. The hymn-tunes are invariably the same, one knows that the Lord's Prayer offered by the congregation usually follows the chaplain's pastoral prayer, and just a bare knowledge of Korean equivalents of the English words for "God," "Jesus Christ," and the like, will take the American Christian through the Korean version of the Apostles' Creed. When the grace of God has united peoples of different tongues in worship around the throne of a common Lord and Saviour, the language barrier is indeed a small one.

The zeal of the ROK chaplains has been most commendable. Faced with a shortage of aids to worship, they have had mimeographed hymn-sheets made, and at present are taking steps to have interested Christian agencies provide Korean New Testaments. A recent distribution of Korean language gospel tracts was made possible through the cooperation of the Korea Theological Seminary (Presbyterian) of Pusan.

A breakdown of the religious preferences of the ROKs assigned to the artillery reveals to a marked degree the tremendous impact of Christian missions upon Korea. It is highly significant that of available figures covering 458 men approximately three-quarters are professing Christians. Of the 339 indicated Christians, 314 list themselves as Protestants, 25 as Catholics, while of the 119 non-Christians, 110 are Buddhists and 9 Confucian.

The remarkable predominance of those who make a Christian profession lends impressive weight to a well-known fact: the Korean mission field during the period from the late nineteenth century to the onset of World War II, especially for the Protestant churches (chiefly Presbyterian and Methodist), furnished the leading example in modern times of the conversion of substantial numbers of non-Christians within a nation. Equally important was the subsequent erection of a strong indigenous church. This work is being carried on by the ROK chaplains, for many non-Christians attend their worship services. These men listen with rapt attention and enter studiously into the religious exercises. The major efforts of the pioneer Protestant missionaries on the Korean field are constantly being reflected in the present day religious scene within the Korean military.



**Korean Service:** Native Korean chaplain conducts religious service for Korean troops. Another chaplain, barely visible, is at portable organ (left).

## A Letter That Speaks for Itself

OFFICE OF DIVISION CHAPLAIN  
Hq. 7th Inf. Division  
APO 7, San Francisco, California  
29 November, 1950

General Assembly of Orthodox  
Presbyterian Church  
Att.: Stated Clerk  
Schaff Building  
Philadelphia, Penna.  
Reverend and Dear Sir:

This letter concerns one of your members, Chaplain John Betzold now serving in our splendid division, and I, the correspondent am the Division Chaplain. It is my wish to convey to you, in an unofficial manner, a report to you on Chaplain (Capt.) Betzold.

Chaplain Betzold is currently assigned to the 17th Inf. Regiment which recently completed a drive to the Yalu River against an implacable foe. He reported to the Division early in September, and he was not long with his assigned unit when his very presence, zealous attitude, and devotion to duty was noted by officers and enlisted men alike. He is affable, gracious, most generous with his time, means and energy; an excellent liaison between our armed forces and the civilian elements of this beleaguered land. He is

well beloved by his commanding officer and the men with whom he works.

During the past few weeks we have been engaged in operations along the Pukchong, Pungsan, Hyesanjin Axis and his unit had an important part in that drive. During this concerted action he exemplified calmness, fortitude, and exemplary leadership which was coupled with his high ideals of spirituality. This was surely in keeping with the highest traditions of the Service and the Chaplain's Corps, and this likewise distinguished him as one of our finest chaplains.

It is with great pleasure and justifiable pride that as his Division's Chaplain I hasten to make this commendable report. He is a credit and honor to the Service, a wonderful chaplain in every way, spiritually, morally and physically. I should also add that he has made a fine impression among the men because of his speaking ability; his sermons have been the topic of many fine tributes.

With every kind wish in the Lord, I remain,

Sincerely yours in Christ,  
MAURICE E. POWERS,  
Division Chaplain.



# International Council Discussion Continued

## A Reply to Dr. Stonehouse

By ARTHUR W. KUSCHKE, JR.

IT is wholesome, I think, well in advance of the next General Assembly, to face squarely whatever differences may exist among us concerning the International Council and the relation of the Orthodox Presbyterian Church to it. After my editorial on the subject appeared in the November issue of the *GUARDIAN* Dr. Stonehouse decided to answer it and accordingly stated his views in the December issue. I am sorry to disagree with him on this important problem but it seems best to write this reply.

Dr. Stonehouse agreed that "so long as there is doubt as to our approval of the Preamble and Doctrinal Statement" of the Council's constitution, "no one can be satisfied with the present situation," and he observed that "the next General Assembly will face the necessity of clarifying this matter." But he held that although the Geneva Congress of the Council did not change the Preamble as we desired, nevertheless it showed a measure of agreement with the Orthodox Presbyterian principles concerning cooperation in the Council. He went on to urge that we must allow the Council a certain right to deal with doctrinal issues.

In this reply I shall point out that fundamentally the Council does not agree with the principles of cooperation that were presented to our last General Assembly, and also that on the basis of the acts and commitments of the International Council the Orthodox Presbyterian Church should refuse to endorse the Preamble and Doctrinal Statement of the I.C.C.C. constitution and should declare that it is not a member of the Council. To my mind these are the essential issues. But before considering them there are some other matters to be cleared away.

Dr. Stonehouse appealed to the example of Dr. Machen, who "rejoiced in the Christian fellowship which he might experience" with non-Reformed believers who stood against Modernism; and implied that if Dr. Machen

was right in having such fellowship then the Orthodox Presbyterian Church may properly be a member of a Council of Churches which includes non-Reformed bodies, such as the International Council. But that fellowship in which Dr. Machen rejoiced was not a fellowship of *churches*, whereby *churches* would cooperate on the basis of an abbreviated creed. Dr. Machen was strenuously opposed to ecclesiastical endorsement of abbreviated creeds. The fellowship in which he rejoiced was a fellowship of individual believers. And one reason that he was free to engage in such fellowship with certain Lutherans, for example, was the clear recognition not only on his part but also on theirs that there was no question of compromising the doctrinal distinctiveness of Presbyterian or Lutheran; and certainly, never any question of compromising the doctrinal distinctiveness of Presbyterian church or Lutheran church. The fellowship was personal.

---

THE discussion of the relationship of the Orthodox Presbyterian Church to the International Council of Christian Churches was introduced in the November issue with an editorial by Mr. Kuschke. That editorial, though certainly "slanted," was chiefly a call for a clarification of the relationship and its implications.

In the December issue Dr. Stonehouse of Westminster Seminary took exception to the views expressed or implied by Mr. Kuschke, and entered upon a more extended discussion of the whole question.

Mr. Kuschke now deals with the fuller aspects of the matter in the light of Dr. Stonehouse's article.

Our readers should recognize that there is no personal controversy here, but a careful and considered statement of two different views on a subject of great importance for the church. Probably no two people in the church are better able to set forth these differing viewpoints. However, our pages are certainly open to other contributors who wish to write on this question, subject of course to necessary limitations of space and language.

And which of us does not enjoy such personal, friendly, Christian fellowship with believers who belong to churches other than Reformed? The objective basis of such personal fellowship is not at all the supposed existence of any "common" evangelical creed; it is rather the fact that whether they acknowledge it or not, all true believers have an experience of the sovereign grace of God—that sovereign grace which it is the glory of the Reformed Faith to profess.

There is also the statement that I consider "the action of the Los Angeles Assembly in joining the I.C.C.C." to be "provisional." I did not say this and I very much regret if I failed to make myself clear. The Los Angeles Assembly did not join the Council; it asked to join at the same time that it made clear that it could not comply with the legal condition for joining, namely, approval of the Preamble and Doctrinal Statement of the constitution. And rather than "provisional" this action was ambiguous, leaving doubt as to whether we were in or out of the Council. If we were ever in at all then our membership and responsibility to the constitution should have been full, not provisional. My point was that the bad "provisional" argument, which some had employed, had got us no advantage; with final definition of the constitution the Preamble now reads "we believe the times demand the formation of a world-wide agency for fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel." But the Orthodox Presbyterian Church believes that the Council should not engage in the proclamation of the gospel. Any sort of commitment to the Council, in view of the Preamble, places the Church in a false position. And surely the Church cannot reverse itself and "by official action approve and accept the Preamble and Doctrinal Statement" in order to be a legal member of the Council.

But to proceed to the argument raised by Dr. Stonehouse that the Congress showed a measure of agreement with our principles of cooperation: fundamentally, I should say, the Council does not agree. The principles in question were those presented to the last General Assembly of the Orthodox Presbyterian Church by a "committee on ecumenicity" and forwarded by the Assembly to the Congress at Geneva.

(See "ICCC Discussion," p. 16)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XL

## A BLESSING TO THE WORLD

That the church of Jesus Christ is an inestimable blessing to humanity, including those who are hostile to God and to the cause of Christ, is taught unmistakably in Holy Writ. Did not God say to Abraham, the father of believers: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18)?

To enumerate all the blessings that accrue to the world from the presence of the church in its midst would, no doubt, prove impossible. They are countless. However, a great many of them may be subsumed under two sayings of the Lord Jesus. Said He to His disciples: "Ye are the salt of the earth" and "Ye are the light of the world" (Matth. 5:13, 14).

### The Salt of the Earth

A certain preacher announced as his text: "Ye are the salt of the earth." Having done that, he said in effect: "When salt gets into an open wound, it bites; so we Christians must go through life biting." It goes without saying that he was engaging in eisegesis rather than exegesis. To be sure, the truth of God, which Christians must proclaim, often hurts; but Scripture tells us that we are to love all men and, if it be possible, as much as lies in us, to live peaceably with all men (Rom. 12:18).

In what sense then are believers the salt of the earth? The answer lies at hand. From time immemorial salt has been used the world over to season food and to prevent putrefaction. In those respects the people of God resemble salt. If it were not for them, the holy God would long ago have spewed this insipid world out of His mouth and in fiery indignation have consigned this putrid world to destruction.

An Old Testament story illustrates that truth strikingly. The Lord had come to annihilate Sodom because of the extreme wickedness of its populace. However, Abraham, with whom God had recently established His covenant of grace, offered an intercessory prayer

for the doomed city. In so doing he was acting as a preservative. By way of answer God promised to spare the city if fifty righteous men should be found in its midst. In response to His friend's fervent pleading God reduced that number, first to forty-five, then to forty, then to thirty, then to twenty, and finally to ten. Said He: "I will not destroy the city for ten's sake." If there had been but ten righteous persons in Sodom, the whole city would have been spared because of them. The ten would have served as a seasoning and a preservative (Gen. 18:16-33).

Of the many ways in which the church operates as the salt of the earth, a few follow.

The very presence of the church in the world constitutes a blessing to the world. As the holy God looks down upon the ungodly race of men, His wrath is stirred. It might be expected that He would manifest Himself to humanity as an all-consuming fire. But here and there, yea nearly everywhere, among the wicked He beholds such as through faith in His only begotten Son have become His children. He regards them in infinite love. Scripture tells us that for their sake the days of tribulation to come will be shortened (Matth. 24:22). Likewise for their sake the time of divine forbearance is being prolonged and the day of the ultimate wreaking of divine vengeance is postponed.

In many other ways the ungodly are benefited by their believing fellows. For instance, the moral tone of a community containing many Christians and several Christian churches is almost always much higher than is that of a purely pagan community. For another example, a nation which once was Christian but has forfeited every just claim to that name may continue for some time to enjoy the fruits of Christianity. These United States are a case in point. Our American liberties are in large measure products of the Christianity of the founding fathers. Because we are fast forsaking their God, we are in process of losing the freedoms which they bequeathed to us.

And yet, in comparison with many other nations we are still "the land of the free."

That God has not yet destroyed crooked and perverse humanity is a matter of what theologians call the common grace of God. And one reason why God is longsuffering to the world is that the church operates as salt within it. The conclusion would seem to be warranted that also the other blessings of common grace are bestowed upon the world because of God's people. The natural blessings of rain and sunshine (Matth. 5:45), the restraint of sin in the reprobate, in consequence of which more or less orderly human society remains possible (Gen. 6:3; 20:6), the endowment of unregenerate persons with talents in the fields of science and art (Gen. 4:20-22), and also the so-called civic good which the unsaved perform (Luke 6:33), are all of them crumbs that fall from the table of God's believing children. In the words of a noted Reformed theologian: "The entire history of the human race, from the apostacy to the final judgment, is a dispensation of forbearance in respect to the reprobate, in which many blessings, physical and moral, affecting their characters and destinies forever, accrue to the heathen, and many more to the educated and refined citizens of Christian communities."

Most important by far, by dispensing the Word of God the church operates in the world as preserving and seasoning salt. As men believe and obey that Word, God regards them no more in consuming wrath but in saving love. Those who were "by nature the children of wrath" (Eph. 2:3) are made "accepted in the beloved" (Eph. 1:6).

### The Light of the World

Nowhere does Christ bestow a greater honor upon His church than when He calls it "the light of the world." In doing that He closely identifies the church with Himself, for He is indeed the light of the world. Time and again He is so described in Holy Writ. When aged Simeon took

the babe Jesus in his arms, he spoke of Him as "a light to lighten the gentiles, and the glory of thy people Israel" (Luke 2:29-32). Matthew referred to the beginning of Jesus' Galilean ministry as the fulfilment of Isaiah's prophecy: "The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the gentiles: the people that sat in darkness saw great light and to them which sat in the region and shadow of death light is sprung up" (Matth. 4:15, 16). Our Lord testified of Himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Thus it becomes evident at once how the church operates as the light of the world. It has no light of its own; whatever light it has is derived from Christ. As the moon reflects the light of the sun, so the church reflects the light of Him who is "the Sun of righteousness" (Mal. 4:2). By proclaiming Christ to the world the church of Christ becomes the light of the world.

"Behold, darkness shall cover the earth, and gross darkness the people." So spoke the prophet Isaiah (60:2). How accurate a description of every period of human history since the fall, and how applicable in particular to this day and age! The Christian nations so-called are rapidly reverting to the darkness of paganism. A dense pall of unbelief has settled down upon the very church of Christ. Seemingly insuperable barriers are in many instances keeping the light of the gospel from reaching heathen lands. The grim prince of darkness appears to have been loosed from the bottomless pit and to be hurling his demoniac hordes relentlessly against Christendom. The sun of western civilization, largely the product of Christianity, seems about to set. The statesmen of the world are groping frantically for light, but the darkness keeps growing more intense. "Watchman, what of the night? Watchman, what of the night?" (Isa. 21:11). Is there not a single ray of hope? No, not one, except for Him who is the light of the world.

When the evangelist said of the personal and living Word: "That was the true light which lighteth every man that cometh into the world" (John 1:9), he most likely referred to what

has been called the common light of nature. Calvin comments: "We know that men have this peculiar excellence which raises them above other animals, that they are endued with reason and intelligence, and that they carry the distinction between right and wrong engraven on their conscience. There is no man, therefore, whom some perception of the eternal *light* does not reach." But he hastens to add that the common light of nature is "far inferior to faith; for never will any man, by all the acuteness and sagacity of his own mind penetrate into the kingdom of heaven," and that "the light of reason which God implanted in men has been so obscured by sin that amidst the thick darkness and shocking ignorance and gulf of errors there are hardly a few shining sparks that are not utterly extinguished."

In a much more exalted sense is Christ the light of the world. Time was when our first parents walked in the full light of the divine countenance. But they perpetrated a black deed. Then was humanity steeped in the darkness of sin and death. However, the Son of God by His death and resurrection has vanquished sin and death and brought life and immortality to light (2 Tim. 1:10). By faith in Him may men have the light of life, even of life eternal.

It is the high honor of the Christian church to consist of children of light who let their light shine by preaching Christ as Saviour and Lord to individuals and nations, and thus presenting Him who alone is able to translate sinners from darkness into light and to dispel the black cloud which envelops the peoples of earth as a shroud.

The members of Christ's church must do this by word and deed. The Christian life is no substitute for the Word of God, but the preaching of the Word must be complemented by Christian living. Francis of Assisi is said to have asked a young monk to aid him for a day in preaching the gospel to the poor. The two were kept more than busy performing deeds of kindness. At sunset Francis suggested that they return to their cloister. His companion objected that they had not yet preached. But Francis insisted that all day long they had been doing precisely that. If that story is true in detail, Francis was in error. The Word of God is the one and only means by which sinners are brought to

faith. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). But true it is that Christ's disciples have no right to expect their preaching to be effective if they do not let their light shine before men in such a way that men may see their good works (Matth. 5:16), and if they are not themselves epistles of Christ, known and read of all men (2 Cor. 3:2, 3). Here too man may not put asunder what God has joined together. Therefore Paul admonished the Philippians: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15).

The seer on Patmos saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It was the church of the future, but also the church of the present fore-shadowing that which is to come. "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there" (Rev. 21:1, 23-25).

---

## Observe Day of Prayer

**F**IRST Orthodox Presbyterian Church of San Francisco, Calif., the Rev. Edwards E. Elliott pastor, observed December 31 as a day of prayer, with prayer meetings being held throughout the afternoon. The pastor reports that there was a unity, a devotion and importunity which was excellent. All aspects of the work of the denomination, as well as affairs of the national and international scene, were remembered in prayer. In addition to members of the congregation, there were some visitors who remained for the entire period.

The decision of a nearby United Presbyterian congregation to sell its property and move to a new site provides an opportunity for First Church to expand its work in this area. An increase in Sunday school enrollment is expected soon, as one result.

# MISSIONS

By MRS. RICHARD B. GAFFIN

## New Year Meditation

*"Having done all, to stand."*

EPHESIANS 6:13.

The world is in a conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Was it ever more true or apparent on the mission field than today?

Have we been standing against the foe at home as well as abroad? Did we really "Stand up for Jesus" last year? Or were we much like the young child just learning to stand alone, able only to bring ourselves to a bent and unstable posture, in which we can remain for but a few seconds? Maybe we can learn a lesson from that little one. He keeps on getting up and trying a few more steps. Thus he strengthens his muscles and comes to the time when he can stand firm and secure on his feet.

Perhaps you haven't taken a sufficient number of steps to be able to stand. Perhaps you need to take a hundred steps in order to learn to adorn that full armor of the Lord without which you cannot really "Stand." You may need to attend church more, give up some of your friends or choose Christian friends, form definite habits of private and public prayer and Bible reading. Maybe you need to tithe and sacrifice for the spread of the gospel.

Or it may be just one or two steps we need to take—the steps of forgiveness, and love. Let us take steps this year, steps on the Christian pathway. "Having done all, to stand."

*(The Bible study in our Lord's Intercessory Prayer will be resumed next month.)*

## Planning the Program

MARCH

The opening months of the year are an appropriate time for us to evaluate the work that we are doing, not only as a society for missions but as individuals. And by evaluating we mean taking into account not only the visible results, such as contributions to the

committees, sending clothing to Korea or helping the needy at home, but the less tangible work—that work that produces the will that prompts good works.

This month we are considering, *Reaching Our Children for Missions*. It is a big subject. The children must, first, be reached for Christ. Then they must be taught scriptural obedience to all God's commands, including, "Go ye into all the world."

Teaching the children in their impressionable years to appreciate the meaning of the great commission is the way to avoid improper attitudes that follow some Christians through life. How it grieves us to hear men and women who have long named the name of Christ make statements like these, "Why go to a place like Formosa? Isn't there enough to do at home?" "We can't pay our own bills, how can we send money to Korea?" Our children may very likely be saying the same things some day if the true implications of the great commission are not taught them.

Children, today, are so needy, not materially but spiritually. Do we missionary people take a proper interest in the little ones who come and go in our church? Do we know their names, speak to them and befriend them? Do we invite them to sit with us in church? Do we respond to calls to teach in the S.S. or prepare those special programs that delight the child so much? Do we have an adequate program for interpreting the great commission to the children? ARE YOU REACHING THE CHILDREN?

For your meeting we suggest that you have some one give you an inspirational talk on the scriptural injunctions regarding our children and the importance of childhood from a psychological viewpoint. You may follow this with some suggestions and discussions on improving the situation for reaching the children.

## The Sunday Missionary Band

What is it? No, it is not another organization. Most of you already have too many and we do not want to burden you with another. The

Sunday school missionary band is simply a group within the Sunday school who will help you in a systematic presentation of missions to the children.

Here is the procedure for starting a missionary band in your school:

*Sponsors.* Select adults who are interested in missions. Perhaps you might choose one from the missionary society, another from the church session, and several Sunday school teachers. The duties of the sponsors are to plan ways and means of promoting missionary education.

*Council.* Select, preferably on a volunteer basis, one pupil from each class in the Sunday school. These members of the council receive the missionary offering of their class and give it to a treasurer, who is a member of the council. Regular officers are elected in the council, and act under the direction of the sponsors.

*Activities.* Every third Sunday the sponsors and the council are responsible for planning and carrying out a missionary program in the opening exercises. In spring and fall there can be a special meeting for the children in the form of a rally or conference with a missionary interest. We hope to give some suggestions for this from time to time.

*Aims.* The aims of such a program are rather definite. They are to teach by precept and example the meaning of the great commission; to acquaint the Sunday school pupils with the mission work of the church; to enlist the prayer and financial support of the school, and to train members of the school for leadership in the church and possibly for eventual mission work themselves.

## An Open Letter to an Orthodox Presbyterian Mother

147 W. Buttercup Road  
Wildwood, New Jersey  
December 15, 1950

Dear Mrs. Johnson:

How glad I am that your society has the practise of selecting a missionary

for the month and having one of the members write a letter to them. We missionaries feel we belong to all the churches. Your prayers for us keep us close to you in the Spirit, so we are interested in all the activities you are engaging in. It is like getting a letter from loved ones.

I was especially interested in knowing that you are serving again as program chairman of your society. What an excellent program you have outlined for the coming year. You have not only picked out timely and interesting topics but you have considered the needs of your own members and church and are seeking to meet these needs. Your appreciation of the scope of a missionary society's activities is excellent. Yes, house cleaning God's house and calling from door to door are truly missionary work.

I note also that you have the election of officers in the Spring, get your work outlined, and then continue right on through the summer. That is how it should be.

Yes, I am familiar with the book "Pressing On," by Dr. Lee S. Huizenga. I have read it three times since I discovered it two years ago. The Communists were pressing on Shanghai when I first read it. So moved was I by it that I wanted to get a copy of it to Mr. Gaffin before the Communists closed communications. When I inquired about air mail rates the cost was too high but I sent it by parcel post. That proved sufficient for he received it before the Reds came in. Very recently I received from a friend a copy of *The Life of Dr. Lee S. Huizenga*, by L. J. Lamberts. Eerdmans has just issued the first printing. I am eager to read it.

Mr. Gaffin is ready to go to Formosa. When you studied Formosa you no doubt read of the revival going on among the mountain people. Mr. and Mrs. McIlwaine have had a fruitful ministry among these people. A little booklet published by the British and Foreign Bible Society, that may easily be read in an hour, mentions the work of the McIlwaines. It is called, *He Brought Them Out*. Mr. Gaffin has ordered copies of this marvelous story of how the Gospel bore fruit under Japanese persecution. I would be glad to send you one. Mr. Gaffin's work will not be among these mountain people as he speaks neither Japanese nor the dialect they understand but he will be reaching young Chinese whom

God may call to that work.

How we praise God that you desire to see your five children become missionaries. That certainly indicates that you, personally, appreciate the fact that we are appointed to glorify God by bringing men to know Him and His Son in truth. Supporting the cause of missions is not doing something here or there but it is offering ourselves, our children, and all we have. In everything we must say with Christ, "not my will but Thine be done."

Well do we remember when we

began to pray and give to the home mission work that has now grown to be your church. We do rejoice greatly with you that God brought your family there. Moreover we pray that they may be sanctified by the Word which is faithfully preached and taught by your pastor. We pray also that God will raise many of our children that they may become pastors for the thousands of American communities that are without what you and I have in the Orthodox Presbyterian Church.

With love in Christ Jesus . . .

---

## Ministering to the Saints

By BRUCE F. HUNT

*"For as touching the ministering to the saints—your zeal hath stirred up very many of them."*

In a recent issue of the *GUARDIAN* there was a picture of Rev. Leslie Dunn giving the writer a check for Korean Relief, with a statement that "Mr. Hunt has already received over \$2,000. from various donors to be sent for relief in Korea." Attached to that picture there should be a story which I should like to write, to the praise of God.

"For who hath despised the day of small things?"—God honors those who are faithful in that which is least. Shortly after our arrival from Korea, Mr. Dunn, although busy with the Boardwalk Chapel, was so impressed with the stories of need in Korea that he called in the reporter from a local Wildwood paper and asked him to interview Mrs. Hunt and myself. In that article it was stated that the Sunday School of Calvary church would receive and forward gifts for relief to Korea. The day the article appeared \$5.00 was sent in by a neighbor who is not a member of Calvary. That was the first small beginning. The check for \$41.00 which appears in the picture, given during the first week in September, was the second gift, but since that time gifts have been coming in almost daily.

God has used many people to carry out this small beginning a little over three months ago. The firsthand reports of the need and suffering on the field sent by Mr. Park (president of The Korea Theological Seminary), Mr. Spooner (a Christian layman working under E.C.A. in Pusan), Dr.

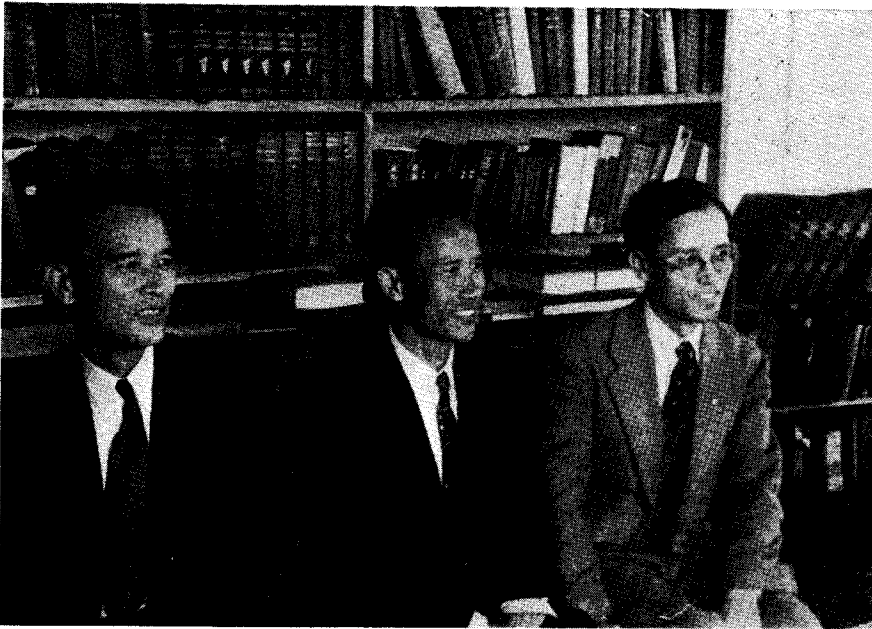
Chisholm and the Rev. F. E. Hamilton (missionaries under the Independent Board) have been passed on through the *GUARDIAN*, the *Messenger* and through mimeographed letters sent out by Mrs. Hunt (Mrs. Spooner did much of the secretarial work). These letters and articles have been read, and reprinted in church bulletins and have been the means of touching many people's hearts with the needs in Korea.

An elderly couple sent ten dollars saying "We are sorry we can't make it more, but as we are on relief we must count our pennies." A young O.P.C. couple who have moved to a community where there is no Orthodox Presbyterian congregation sent \$100 in two installments of \$50 each. This was made possible, though they are building a new home, because they tithe. Gifts from deacons' funds of several congregations were voted for Korean relief and \$200 was received from the General Assembly's Committee on General Benevolence.

A young minister who on account of health has had to take up outdoor manual labor and keeps his family on a salary of \$40 a week enclosed \$10 with the note "for Korean relief and wish it were much more."

Young Peoples' Societies, Sunday School classes, Women's Missionary Societies, and Children's Missionary rallies are all numbered among the givers. Our missionary to the Indians in Wisconsin sent \$10 saying "The enclosed draft is from our three little Sunday Schools for Korean Relief."

Thank offerings in individual congregations, at union services and in one Youth for Christ group where O.P.C.



**Korea Seminary Leaders:** Picture taken by Chaplain Betzold shows Mr. Han, San Dong, founder of Korea Theological Seminary, Mr. Park Yune Sun, President of the Seminary, and Mr. Han, Myung, who is pastor of the church which meets in the Seminary chapel. Books on shelves are result of gifts by friends in America.

ministers participate were designated for Korean Relief. An O.P.C. Chaplain sent \$50 with the word, "At my Thanksgiving Day service at the Hospital Chapel, I suggested that the offering be used and designated for Korean relief. Nearly \$25 was contributed and the next day I asked our Commanding Officer if he would let me add enough from my chapel fund to bring the total to \$50. He very readily consented."

Gifts have come from Seminary and College professors, an automobile dealer, carpenters, brick layers, technicians, ministers, missionaries and housewives. Just before Christmas we received a letter and an anonymous gift of \$10 from Philadelphia. Just before Christmas also we received a letter from a busy lumber merchant who has helped the work in Korea before. He wrote "As I am writing this letter it is after midnight and there is piled on my desk quite a number of unanswered appeals from worthy Christian agencies—One feels so small and so inadequate with all these pressing needs. After reading your letter again I bowed my head and prayed—Lord what shall I do? Well, the enclosed check for relief work in Korea is the answer." It was for \$1000. Korean students in this country have made contributions from their meagre expense allowances.

Mrs. Spooner has written to government workers we knew in Korea and received several responses. Baptists, Methodists, several shades of Presbyterian and independent churches have given. Checks have come from Oregon, California, Arizona, Colorado, Texas, Kansas, South Dakota, Iowa, Ohio, Michigan, Wisconsin, Illinois, Pennsylvania, New Jersey, New York, Maryland, Delaware, Massachusetts and Vermont.

One of the most recent gifts received perhaps best represents the spirit of the letters which accompanied the gifts. With a check for \$6.50 from Carl and Cynthia Schaufele we received the following note written in a child's hand, "Dear Mr. and Mrs. Hunt, Here is our birthday present for Jesus. Will you please send it to help the Koreans. Best wishes from Carl and Cynthia."

The money, which at the present writing has reached the sum of \$3,691.76, has been sent in Postal Money orders as fast as amounts of \$100 have accumulated, to Mr. A. B. Spooner in Korea, a Christian layman working for the U. S. Government. He gets the money exchanged into Korean "won" and turns it over to The Korea Seminary relief committee which has been distributing it to war sufferers. Recently the committee took an extended tour of the war devastated

area—with money raised locally in Korea so as not to eat into the relief money. Over fifty churches were visited and the needs tabulated. A very careful record of all expenditures is being kept. But this is only a beginning.

We thank God that the zeal of you who have labored in this ministry has "stirred up very many" and we certainly cannot despise this day of "small things."

## Church News

(Continued from p. 6)

**Nottingham, Penna.:** The amount received in the November Thank offering this year was more than double the amount received a year ago. The Sunday school is engaged in an attendance contest with the Sunday school of Calvary Church in Volga, S. D.

**West Collingswood, N. J.:** Following the regular service on Sunday evening, December 31, Mrs. John Betzold showed a series of pictures taken by her husband, Chaplain (Capt.) John W. Betzold, in Korea where he is serving with the armed forces. Chaplain Betzold was with the forces which reached the Yalu River, but were compelled to return and were evacuated from Hungnam.

**Middletown, Penna.:** A special service of music and Scripture reading suitable for Sunday evening worship was held at Calvary church on December 24. The director was Mrs. Homer P. Cores, and the narrator the Rev. Robert S. Marsden. The pastor, Mr. Atwell, reports it to have been the best such program he has ever encountered. There are 46 children, from 3 to 10 years of age, enrolled in a catechumen course. The children are taught at home by their parents, and twice a year the pastor makes special calls to check up on progress being made. For the older young people Mr. Atwell has a class in Christian doctrine one afternoon a week, using Berkhof's Summary of Reformed Doctrine.

**Albany, N. Y.:** Recent improvements to the building used by the Maywood Orthodox Presbyterian Church, the Rev. Charles Stanton pastor, include the installation of a new furnace. With this improvement in heating, plans are under way for a pastor's study adjoining the auditorium, and for a recreation room in the basement.

## Reception for Trenton Pastor and His Bride

THE Rev. Theodore J. Georgian, pastor of Grace Church, White Horse, N. J., and Miss Gladys Chivitjian of Fresno, California, were united in marriage in Fresno on November 21.

Mr. and Mrs. Georgian returned East by car, and a few days after their arrival in Trenton, on December 8, members of the congregation gave them a delightful reception.

While their pastor was away the congregation had carried out an extensive redecoration of the combination manse-church. A committee appointed by the Trustees, under the direction of Mrs. Cora Black, directed the project, which has brought a great improvement to the interior of the building. Cash contributions have completely paid for this redecoration.

At the reception held on a Friday evening, there was a devotional period, and then a social time with refreshments provided by members of the congregation. Mrs. Georgian presided at the beautifully decorated table loaded with home made cookies, cakes, sandwiches and fruit punch. Members of the congregation also were happy to present the pastor and his bride with a sizeable purse, as a token of their best wishes.

Mr. Georgian has been pastor at Grace Church since the spring of 1949 when he graduated from Westminster Seminary. This was Mrs. Georgian's first trip to the eastern part of the country. She immediately showed herself a capable mistress of the manse, and quickly made friends with the members of the congregation.

## Building Plans for Calvary Church

IN spite of scarcity of materials and rising prices, resulting from the Korean war, members of Calvary Orthodox Presbyterian Church of Glenside are proceeding with plans to erect a church building this spring, according to a statement by the Rev. Eugene Bradford, pastor. After nearly fifteen years in rented quarters, the people realize that the church cannot flourish without an attractive church edifice, and they are determined that with the help of God they will soon realize the fulfillment of their dreams.

The need for a building is brought into bolder relief by the fact that the church has chosen to locate across the road from Westminster Theological Seminary. This location was selected because a large majority of the members of Calvary live within a five mile radius of the Seminary, and because several of them are connected with that institution. In addition it was felt that the faith for which Westminster stands should be made known to its neighbours, many of whom do not appear to have a saving knowledge of Christ. Furthermore, it is clear that the ever-increasing student body of the Seminary should be given an opportunity to see the Reformed Faith, in which they are so carefully instructed by the Seminary faculty, put into practice in the life of the church. With a building, Calvary Church hopes to be able to demonstrate to the students the vitality and high purpose of The Orthodox Presbyterian Church. She also hopes to be able to direct some of them into fruitful service in the work of neighborhood evangelism.

The proposed building will cost approximately \$35,000. A bond issue totaling \$22,000 is being floated, and at this writing \$16,000 in \$100 bonds has been subscribed. The bonds bear interest at the rate of 4% and will mature in 20 years unless sooner selected for retirement by the church.

The prayers of the GUARDIAN readers are requested to the end that the additional \$6,000 in bonds may be purchased, and that God will overrule any obstacles that may be forthcoming, that a building may be erected to His glory, to be a house of worship for His people.

## Church Statistics

THE recently published *Minutes* of the Seventeenth General Assembly of The Orthodox Presbyterian Church show a substantial progress in the life of the church.

Total membership in the church as of March 31, 1950, including Baptized children, was 8,021, as compared with 7,604 a year previously. The membership gain includes 203 persons received on confession of faith.

Total receipts for all causes amounted to \$480,520 and represented contributions averaging \$83.38 per communicant member for the year. This average is a gain from \$81.64 in 1949 and \$76.76 in 1948.

One feature of the report which indicates a situation needing correction, is that 138 persons were removed from the membership rolls of particular churches through dismissal, presumably to other congregations. But only 101 persons were received by congregations by letter. In other words 37 persons were lost to the denomination, presumably through moving to areas where they did not join another church of the denomination. The figures may not be accurate because of time lag, but churches should make a definite effort to keep contact with their members, and encourage members, when they are compelled to move, to associate with another congregation of their own denomination.

The statistics show 96 ministers and 71 churches. (Through a typographical error, these figures are reversed in the summary on page 87 of the *Minutes*.) However, there are 38 ministers listed as without pastoral charges, while a number of ministers have more than one congregation under their care. The figures regarding vacancies are now out of date. To the best of our knowledge, there are only three or four congregations, normally having pastors, which do not now have pastoral service either supplied or rather definitely arranged.

On the whole the picture presented by these statistics is one that carries a challenge to continued activity on a solid basis, preaching the full Gospel of redeeming grace, adding to the church those that are being saved, and contributing to the work of the church at home, and abroad.

## McIlwaines in Japan

THE Rev. and Mrs. R. Heber McIlwaine, Orthodox Presbyterian missionaries who have been serving on loan to the Canadian Presbyterian mission in Formosa, have now returned to service in their own church and are at present in Japan. Mr. McIlwaine has previously served in Japan, where he has a brother with the Southern Presbyterian Church mission. He went to Formosa under the Canadian board when access to Japan was temporarily closed. At present he is making a survey to determine the best location for starting work. Before permanently taking up residence, he will return to Formosa, but there seems little doubt that a regular entry permit will be granted him for mission work in Japan.

## Gaffin On Way To Formosa

ACCORDING to the revised schedule, the Rev. Richard B. Gaffin should now be on the Pacific, on his way to mission work in Formosa. His ship was due to sail from San Francisco on January 13.

## ICCC Discussion

(Continued from p. 9)

They deal in part with restrictions upon councils which include non-Reformed churches. Dr. Stonehouse regards the evaluation of these principles as "basic." But he thinks that they "clearly allow for such activity" on the part of the Council as arousing churches throughout the world "to the deep doctrinal issue" raised by the encroachments of Modernism; he says, "the Orthodox Presbyterian Church can hardly have intended, in proposing its amendments, to prevent spokesmen for the Council from freely dealing in doctrinal terms with the issues facing the churches;" and he also argues that in the nature of the case, "the very existence of the Council on its doctrinal platform constituted it as a *testimony* to the truth expressed therein."

Where do the principles clearly allow a Council including non-Reformed churches to engage in arousing churches to the deep doctrinal issue? On page 6 of the report such a Council is allowed to make known the reasons for the erection of the Council and to publicize and defend such activities as are proper to the Council. But these activities may not be the specific functions of the church but only "circumstances or incidentals essential to the discharge of those functions in the world" (page 5, refer to page 2). Moreover, according to the principles, "Cooperation with non-Reformed churches is permissible in dealing with matters which arise out of the necessity of performing its functions *in the world* inasmuch as questions concerning the maintenance of purity in doctrine and practice are not involved" (page 5).

In other words, any testimony which the International Council may adopt cannot go beyond the sphere of "essential incidentals." The Council might resist encroachments of the World Council or oppose interference by the state, so that the *members* of the

Council might freely propagate the faith which they profess; but the Council cannot itself proclaim the faith by doctrinal manifestoes. If the very existence of the Council on its doctrinal platform is to be taken as a testimony to the faith therein expressed, then the platform of the Council should not go beyond a statement of the essential incidentals. And here, as to doctrinal manifestoes, I would vigorously dissent from Dr. Stonehouse's judgment that "the Orthodox Presbyterian Church can hardly have intended, in proposing its amendments, to prevent spokesmen for the Council from freely dealing in doctrinal terms with the issues facing the churches." This was one of the special concerns of the Assembly, to *prevent* spokesmen of the Council from making doctrinal and political pronouncements; it did not want them to be our spokesmen on such subjects. The Assembly was only too well aware of the propensities of the Council leaders in this direction. Even now as recently as December 6, as reported in the Philadelphia *Evening Bulletin*, the president of the International Council, on behalf of the "fifteen Protestant denominations with a total membership of two million" who belong to the I.C.C.C. in this country, informed President Truman in a public telegram that "no moral principles" would be "violated in the use of the atom bomb . . . in this you have the support of God-fearing people."

The truth is that the principles of cooperation envision a *theoretical* Council, a mere "joint committee," prevented from engaging in the specific functions of the church or in "questions concerning the maintenance of purity in doctrine and practice," and severely restricted to incidentals essential to the discharge of the functions of the church. What resemblance does such a theoretical Council bear to the International Council? The International Council considers itself the Twentieth Century Reformation. Its preaching teams go from continent to continent to oppose Modernism and proclaim the faith; in order to arouse interest in the work of the Council, to be sure, but that work itself is conceived of as a testimony to the faith once delivered to the saints. Above all the Council is committed in its Preamble to the "maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths

of historic Christianity and especially to the great doctrines of the Protestant Reformation." Let us bear in mind that if the Orthodox Presbyterian Church is to be a legal member of the International Council it must approve this statement by official action.

The principal aim of the suggestions and amendments sent by our last General Assembly to the Geneva Congress was to set up constitutional safeguards which would keep the Council from engaging in the specific work of the church, such as evangelism and the preaching of the faith. This principal aim was not realized. Not only was it not realized, it was vigorously repudiated by the Congress and its leaders, who proceeded instead to erect into final form the constitutional requirements that the Council *should* engage in "the proclamation and defense of the gospel," etc. So it is of small importance how many or how few of our amendments were adopted. As a matter of fact very few, and these only minor amendments, were adopted. The change made in the doctrinal statement about salvation, according to our suggestion, by no means excludes an Arminian interpretation of that statement nor did the Assembly intend it to do so. It is simply a rewording of a statement that can still mean one thing to a Calvinist and another to an Arminian, and if the Council *is* to engage in the proclamation of the gospel the statement as it now stands would seem to imply that the Council's message of salvation can be either Calvinist or Arminian.

Nor does the Congress' Resolution on Evangelism say anything to realize the principal aim of keeping the Council from the proclamation of the faith. The resolution asserts, to be sure, "the Church is the Scriptural agency for evangelism." But may not there be other agencies also, in the eyes of the Council, such as the Council itself? Even in this resolution, which had no constitutional standing, the Congress was not willing to say that the Church *rather than the Council* is the Scriptural agency for evangelism. Perhaps many people in the I.C.C.C. entertain the notion that the Council *is* the Church. From a hazy doctrine that the Church is the association of believers they could easily proceed to the conclusion that the Council is in some sense the Church, just as those denominations which compose it may also be called churches. The Council has given



us no assurance that it holds a clear distinction between the work of the Church and that of the Council. And when in spite of our objections it went ahead to put its Preamble into final form, setting up the Council as "a world-wide agency . . . for the proclamation and defense of the gospel, for maintenance of a testimony pure, steadfast and world-wide," etc., it could not have done so, consistently, on any other ground than the belief that the Council was to be an aspect of the Church. It assigned to the Council those very functions which the Lord Jesus Christ assigned to His Church. It is impossible to avoid the conclusion that whatever the intentions of the Council leaders may have been, the Council, instead of a mere committee to accomplish specific incidental tasks, has been organized to do the work of the church.

Nor is it the primary issue whether or not the Council has actually engaged in evangelism or other work of the Church—important as this may be. The issue is the fact that the Council is pledged to engage in evangelism and if it does not do so it will be unfaithful to its constituted purpose. However, there seem to have been definite cases of evangelistic work. The I.C.C.C. Commission for Work among Lay-people "has sponsored, not only internationally but specifically in various countries, the work of Children for Christ"—so said the chairman of the commission in his report at Geneva. "Children for Christ" offers a program to be set up in individual churches which in each instance is to be directed by the individual church, but the materials of evangelism and Bible study are those provided by the Council-sponsored organization. Furthermore the *Christian Beacon* declared in June that "the International Council has now reached the day when its teams will begin to appear, we trust, from land to land, from season to season, for the salvation of souls;" and in accordance with this, one of those teams, the Kinney-Brumbaugh World Mission, in its report in the *Beacon* of November 30, says that the "mission took us around the globe in behalf of the Twentieth Century Reformation. . . . Our mission was on behalf of Bible Christianity as represented in the I.C.C.C." There is "confusion in evangelical ranks" and disorganization of the forces which are alone sufficient for "such a time as this" but "God has

raised up the International Council" . . . and "like Israel of old . . . we believe that God has set his love upon us." By the flavor of such language this World Mission was conceived of as much more than an effort to prevent interference with the proclamation of the gospel; it was also the proclamation of the gospel itself, carried on under the auspices of a kind of super-church which has stepped into the breach when the forces of the gospel were disorganized.

Does any one question that the International Council is officially committed to the specific task of the Church? It may be well to quote the significant passages from the preamble of the constitution. It is this Preamble which every member body must by official action approve and accept:

*Whereas, It is the duty of all true churches of the Lord Jesus Christ to make a clear testimony to their faith in Him . . . and*

*Whereas, We believe the times demand the formation of a world-wide agency, for fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation . . .*

*Therefore, the bodies of various nationalities and languages forming this Council, do now establish it as an agency, without compromise or evasion, unreservedly dedicated as a witness to "the faith once for all delivered unto the saints."*

In the dilemma confronting the Orthodox Presbyterian Church what clear course is open other than that of declaring that the Church is not a member of the International Council? To do nothing is to confuse and lay waste the testimony of the Church by binding it to a non-Reformed proclamation of the gospel in the eyes of all those, whether they are in or out of the Church, who consider the Church to be a member of the Council. To approve and accept the Preamble and Doctrinal Statement by official action, the only way to make the Church a legal member, would be to abandon the distinctiveness of our doctrine. To try once more to have the constitution altered according to our principles, so that the Council could not engage in the proclamation of the faith, is useless,

in view of the determined opposition to our attempt at Geneva. But to declare that the Church is not a member of the Council will enable us to clear our Reformed witness, to hold fast that which we have, and to get on with the work intrusted to us.

## We Copy a Quote

THE following paragraphs, first appearing in *The Lutheran*, and quoted in the *American Lutheran*, are here reproduced. What is said applies also to *THE PRESBYTERIAN GUARDIAN*.

"Nobody could find a much surer way of losing money than to publish a church paper. Six dollars a year is about the top price a publisher can get from a subscriber. Big advertising agencies won't bother with buying space for an important client in the church papers because of their small circulation. (Largest Protestant periodical in U. S., *The Christian Herald*, circulation 375,000 a month.)

"Most Protestant periodicals must have somebody to pay their debts. Northern Baptists this year were putting up a \$160,000 subsidy from the church budget for their monthly illustrated periodical, *Crusader*. Presbyterians USA had promised \$175,000 from Board treasuries to cover deficits when they began *Presbyterian Life* in 1948. This year they discovered they would be obliged to continue the subsidy if the paper is to go on.

"The United Lutheran Publication House had been shouldering annual deficits of *The Lutheran* for 30 years. In the 1948-49 fiscal year the amount was about average, \$40,059.

"What would happen if somebody had \$2 million dollars at the start to put into a first-class Protestant news magazine? Men who organized the Protestant Publishing Corporation last year were eager to try out a \$2 million venture. They thought they could collect that much money by the end of 1950, and would spend it on a paper to be known as the *Protestant World*." (First issue was actually published during last week of 1950).

(The annual deficit of the *GUARDIAN*, far less, of course, than these, is cared for only through the contributions of friends, churches and institutions. It is an independent publication, and does not have any denominational subsidy.)

### **Missions in China**

**I**N spite of reports from various sources that missionaries were free to carry on their work in Communist China it has been apparent that sooner or later a real crisis in such missionary work would develop. Several recent events indicate that such a crisis may now be a reality.

Considerable publicity has been given a letter by a Baptist missionary, published in the magazine *Soviet Russia Today*, in which the man in question praises Communism and denounces the American press. Almost as soon as this letter was publicized, the Mission Board of the American Baptist Convention voted unanimously to recall this missionary, because he had apparently adopted views not in harmony with those of the church.

The fact that an American missionary in China would publicly adopt the Communist line suggests either that such a person never was a real Christian missionary, or that he has been subjected to overwhelming pressures as the condition of his remaining in China. In either case it is a blot on the missionary program.

Under date of December 18 the China Inland Mission reported that arrangements had been made for 93 adults and 52 children to leave China, and that there were an additional 150 adults and 70 children needing to leave. This suggests the possibility of a full scale withdrawal of the CIM mission forces from much of China.

Another report concerns Presbyterian Church USA missionaries, and indicates that because of the Chinese government's anti-American policies many of these people will soon be leaving. There appears, says this report, to be a deliberate effort by the government to involve Americans in China in situations of public humiliation. As an example, there is the story of a college teacher who was arrested on the complaint of a student, for having changed the phrase, "United States

forces in Korea," to "United Nations forces in Korea," in a paper written by the student.

---

### **Persecution of Catholics Continues**

**P**RAGUE, Czechoslovakia, has recently been the scene of a series of trials of Catholic priests on charges of espionage of various sorts. Several of those on trial seemed anxious to plead guilty, and there were frequent charges that Archbishop Beran had been the leading figure in the espionage program.

Beran himself has not been imprisoned, but has been held in house arrest for many months. His office has been administered by state officials, and access to Beran has been denied to any clergymen suspected of loyalty to the church.

Now it appears quite possible that Beran may actually be placed on trial himself. One may be fairly certain this will not occur until the outcome of such a trial is assured in the minds of the government.

---

### **Southern Baptists Plan Evangelistic Crusade**

**S**OUTHERN Baptist churches East of the Mississippi are planning to launch a simultaneous evangelistic crusade this coming spring, during the two weeks following Easter. The superintendent of evangelism for the Home Missions Board announces that he hopes for 375,000 baptisms before the end of the year.

---

### **Minister Brings Own House to America**

**A** MINISTER of the Dutch Reformed Church, coming to this country to open a mission for Dutch

sailors, was appalled at talk of the high cost of housing. He solved the problem by bringing with him from Holland a pre-fabricated house, which he plans to erect on a lot near New Orleans, where his mission will be established. He figured that to build or buy a home of comparable quality would cost him about five times what he paid for this pre-fab in Holland.

---

### **They Keep On Living**

**O**FFICIALS of religious bodies have been concerned by a low death rate in their membership statistics. It was feared that the older people were leaving the churches.

However, the public service has just issued a report which indicates that the general death rate is low—as low as three-quarters of one per cent. The recent advances in medicine, resulting in a lengthening of the life span, have sharply cut the national average death rate, so that in 1949 it was only 9.7 per 1,000 population. So when churches find a very low death rate showing on their membership statistics, it doesn't mean the old people are leaving the church. It just means they are going on living.

---

### **Training Ministers In Yugoslavia**

**T**HE Reformed Church in Yugoslavia has no theological seminary and since 1945 no young men have been permitted to study at Reformed seminaries abroad. The problem of securing a trained ministry has thus become acute. To solve the problem, the church has returned to the practice of early days, according to which young men are placed in charge of ordained ministers who do the training on a more or less private basis. A five year program is required.

## Jehovah's Witnesses Acquitted in Canada

THE Supreme Court of Canada in a 5-4 decision has acquitted one Aime Voucher of a charge of seditious libel growing out of the distribution of a pamphlet published by the sect. The pamphlet is entitled "Quebec's Burning Hate for God and Freedom is the Shame of All Canada." Distribution of the pamphlet in 1946 aroused considerable excitement and led to the arrest of Boucher and the filing of charges against a number of Witnesses. The defendants claimed that the distribution of the pamphlet did not constitute seditious libel, but merely alleged acts of violence and persecution against the sect, which were known to be true.

The majority opinion declared, "It is not challenged that, as they allege, whatever they did was done peaceably, and, as they saw it, in the way of bringing the light and peace of the Christian religion to the souls of men and women. To say that is to say that their acts were lawful . . ."

## Melish Case to Supreme Court

THE case of Dr. John H. Melish, ousted rector of Holy Trinity Episcopal church in Brooklyn, has been appealed to the Supreme Court. Dr. Melish was removed from his post by his superior Bishop, at the request of a majority of the church vestrymen, and in spite of the majority of the church members. Reasons were related to alleged Communist sympathies and activities of Dr. Melish's son and associate. It now appears that through elections and retirements, the constitution of the board of vestrymen has been changed, and that board now supports, instead of opposes, Dr. Melish.

A basic issue in the case is the right of the civil court to "use the coercive powers of government to participate in the affairs of any religious organization. . . ." The local court had granted an injunction against Dr. Melish, compelling compliance with the ouster ruling of the Bishop, on pain of fine or imprisonment for contempt. It is said the church Canon Law provides the punishment for failure to obey a ruling of the Bishop, and the civil courts have no power to go beyond such provisions.

## Are Episcopalians Protestants?

A HIGH church group within the Episcopal Church is planning to urge that when the Episcopal church is referred to in connection with the National Council of Christian Churches, it shall not be classed with other Protestant churches. At present the Council claims to represent "29 Protestant and Eastern Orthodox denominations." Under the new terminology, the description would be "29 Protestant, Episcopal, and Eastern Orthodox denominations." Apparently many bishops of the Episcopal Church object to being called Protestants.

## Holy Year Ends

ON Christmas Eve Pope Pius, wearing a jewel studded mitre of gold cloth and a richly embroidered cape, and using a gilded trowel of solid silver, spread mortar on the threshold of St. Peter's and laid three gilded bricks in place. Ordinary workmen later bricked up the doorway, and thus ended the Holy Year, in which pilgrims visiting the church were granted a Romish indulgence. The next day the pope signed a "Bull" through which persons unable to go to Rome during the year might gain the indulgence by performing specific religious exercises at home.

## Pope Says Peter's Tomb Discovered

IN his annual Christmas message to the world the Pope said that the tomb of Peter the Apostle had been discovered under the basilica which bears his name. Reports of this were first published in 1949, and it is expected that in a short time a documented work will be published telling of the explorations. One difficulty apparently still remained to Romanism. The Pope said that certain bones had been found alongside the tomb, but it could not be determined whether they were actually the bones of Peter.

Protestants and those accepting the authority of Scripture will continue to doubt the authenticity of the alleged discovery, and will continue to deny that it has any significance whatever for the claims of the papacy in the world.



**GOWNS**  
PULPIT · CHOIR  
CONFIRMATION  
BAPTISMAL  
DOCTORS  
MASTERS  
BACHELORS  
CAPS GOWNS AND HOODS  
EST. 1912  
**BENTLEY & SIMON**  
7 WEST 36 ST · NEW YORK 18, N.Y.

## License for Religious Radio Station Refused

A FEDERAL Communications Commission examiner has recommended that an application by the Mormon church for a radio station at Independence, Missouri, be denied.

The stated ground is that the granting of such a license would conflict with the First Amendment to the Constitution.

The examiner held that the objective in the operation of such a station would be the propagation of religious doctrines and the proselytizing of the prospective radio audience. According to law, licenses are to be granted only where the broadcasting shall serve the public interest, convenience and necessity. The examiner held that the Commission "has not been and could not be empowered to find that the public interest or convenience or necessity would be served by licensing this applicant to use the proposed broadcast facility to foster its religious objective." And he suggested that the Commission could not grant a license to any church body which intended to use a broadcasting station for furthering a particular religious interest.

If the Commission finally accepts this position of its examiner in this case, it will have adopted a position of tremendous significance for American life. The effect would be to exclude Churches from controlling their own media of propaganda in the radio field.

The Commission has before it applications from the Texas State Baptist Convention for a series of low powered FM stations to be operated by Baptist churches. An application has also been entered by the Providence Bible Institute for a license to operate a New Hampshire station. The Commission's judgment on these matters will be awaited with interest.

## New Universal Service Plan

**T**HE call for Universal Military Training, which was heard last fall, seems to have given way to a call for Universal Military Service, which is soon to be made by the Army.

This program is far more drastic than the training proposal. It would require at least two years' compulsory military service for all young men reaching the age of 18, to be followed by seven years of service in some reserve unit.

Only those disqualified by some definite physical ailment would be exempt. Persons unable to undergo combat duty would be given non-combatant assignments. Men qualified for special training might be sent to colleges and universities under a system similar to the specialized training program of the last war. The army will ask, it is reported, that no strings be attached to this service, so that units can be ordered overseas for combat duty at any time the military situation requires it.

The Quaker organization, which has consistently fought UMT, apparently is taking the lead in opposing this new program. Methodist and Presbyterian bodies have indicated their support of the Quaker group in opposing the plan. Apparently also opposition to UMS will come from labor unions and from educators. The latter are disturbed over the drastic effect such a plan would have on higher education. It is expected that opposition will also appear in Congress.

Persons giving attention to these discussions should carefully note whether a speaker is referring to UMT or UMS. They are entirely different programs.

## Chinese May Expel Foreign Missions

**T**HERE have recently been press reports in Hong Kong to the effect that the Communist government of China will soon expel all remaining foreign missionaries and confiscate American-subsidized charitable institutions. These reports have been received with some reserve by missions executives in this country.

There seems no doubt, however, that the Communist government is seeking to have control of all churches, schools and hospitals placed in the hands of

Chinese. While there have been reports of widespread arrests of missionaries, these have not been confirmed.

Apparently no missionaries are entering China, because of the impossibility of obtaining entrance permits from the Communist government.

## Graham to Conduct Services in New York

**P**LANS are under way for a series of evangelistic meetings to be held in New York City in the spring of 1952, with Billy Graham as the speaker. The Rev. John H. McComb of the Broadway Presbyterian Church was chairman of the meeting of clergymen and laymen which met recently to consider the program. A committee of 61 has been elected to make more specific plans. A speaker at the meeting was Dr. Harold J. Ockenga, of Boston's Park St. Church, where Dr. Graham held services last spring. Dr. Graham is currently heard on Sunday afternoons in a radio program of the American Broadcasting Company.

## Truman Attends Service For World Peace

**J**UST a few hours before the new 82nd Congress opened its sessions, President Truman and ranking members of Congress attended a service of intercession for divine guidance and protection of the nation. The service was held at the National Presbyterian Church in Washington, D. C.

Presiding at the service were the moderators of the Northern and Southern Presbyterian Churches, and the pastor of the church.

## Proposes Vatican, Protestants Exchange Emissaries

**A** MEMBER of the executive committee of the recently formed National Council of Christian Churches has proposed that the Vatican and the National Council exchange representatives. The proposal was made by Dr. Hampton Adams of St. Louis. He expressed the opinion that such an exchange of representatives would give great force to the opposition to Communism and would hearten the free world.

## SUNDAY SCHOOL PAPERS

*Edited by Orthodox Bible Teachers*

**Flannelgraph Pictures  
and Helps**

**CHRISTIAN REFORMED PUBLISHING HOUSE  
Grand Rapids, Mich.**

G O W N S

• Pulpit and Choir •  
Headquarters for  
RELIGIOUS SUPPLIES

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS  
SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

## ORDER FORM

THE PRESBYTERIAN GUARDIAN  
1505 Race Street, Philadelphia 2, Pa.

Dear sirs:

Enclosed find \$2.00 for which please send The Presbyterian Guardian for one year to:

Name.....

Address.....

The Presbyterian Guardian is a monthly magazine committed to stating, defending, and promoting orthodox Presbyterianism as set forth in the Westminster Confession of Faith.

*The Presbyterian Guardian*