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The Presbyterian

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**Bethel Orthodox Presbyterian Church
Oostburg, Wisconsin**

Bethel Church

The General Assembly is scheduled to meet on June 3 in the building pictured here, the building of Bethel Orthodox Presbyterian Church in Oostburg, Wisconsin.

Bethel Church was organized in September, 1936 under the leadership of the Rev. Oscar Holkeboer, by a group of persons who separated from the Presbyterian Church in the U.S.A. First services were held in the Village Hall. This building was completed in 1938. Mr. Holkeboer remained as pastor until 1944, and in 1945 the present pastor, the Rev. John Verhage was installed. Membership of the church is over 300 communicants.

Not shown in the picture, but situated adjacent to the church building, is the school house of the Oostburg Christian School Association.

Those of our readers who have perhaps come to think of congregations of the Orthodox Presbyterian Church as frequently small and struggling,

with poor or no buildings of their own, will be interested to know also that Bethel is not the largest church in the denomination, or in Wisconsin. The neighboring church at Cedar Grove, only a few miles away, where the Rev. Robert K. Churchill is pastor, holds that distinction. Both Cedar Grove and Oostburg are small communities, where practically all the inhabitants attend some church, together with people who come in from the country. In fact it is almost always true, that the total attendance in the several churches of each community on a Sunday morning is more than the total population of the village itself.

Delegates to the Assembly will be guests in the homes of members of the congregation. Meals will be served at the church.

Preceding the Assembly, a conference on Home Missions will be held, beginning on Friday, May 30. The program will feature speakers and discussion groups.

Nashua Bible Fellowship

The group of believers in the area of New Bedford, Penna., who are opposed to the union of the United Presbyterian and Presbyterian U.S.A. Churches, have continued to hold regular services each Sunday afternoon since March 30, when they began. A Sunday school meets before the worship and on Tuesday evening there is a prayer and Bible study hour. The Westminster Confession of Faith is being used, and a booklet, *What Presbyterians Believe*. Attendance at the worship service has averaged about 37.

On April 9 the group organized and adopted the name, Nashua Bible Fellowship. Nashua is the name of the area where their meeting place is located, four miles south of Pulaski. An executive committee consisting of Wendell Miller, Mrs. D. L. Whiting, Mrs. R. Whiting, and Lloyd Bailey, was chosen. Mr. Miller, the chairman, was an elder in the United Presbyterian Church and has provided much of the leadership in this movement.

At the same organizational meeting, a motion was passed requesting the Presbytery of Ohio of the Orthodox Presbyterian Church to direct the congregations in organizing as a church that might be received into the denomination. The Presbytery, meeting April 21, set up a committee consisting of ministers Wendell Rockey Jr. and C. G. Roskamp and Elder William Kiester, to meet with and assist the congregation in accomplishing its purpose. Steps were taken to obtain a worker for the field, and the Presbytery indicated willingness to be responsible for half the salary of such a worker, if that becomes necessary.

Some United Presbyterians in the area, who oppose the Union but are uncertain what steps to take, have visited the Nashua services. However it appears that great pressure is being put on them to stay away from Nashua and the people there who are accused of "splitting the church." Readers of the *Guardian* are urged to pray for this group, that they may be enabled to raise a clear testimony to the historic Christian faith.

WENDELL ROCKEY JR.

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The Foreign Mission Work of the Orthodox Presbyterian Church

A Review based on the Foreign Missions Report to the Assembly

The Orthodox Presbyterian Church has foreign mission work in four countries - Eritrea in Africa, and Japan, Formosa and Korea in Asia. The roll of those serving under the Foreign Missions Committee is:

Eritrea —

The Rev. and Mrs. Herbert S. Bird
The Rev. and Mrs. Clarence W. Duff
The Rev. and Mrs. Francis E. Mahaffy

Formosa —

The Rev. and Mrs. Egbert W. Andrews
The Rev. and Mrs. Richard B. Gaffin
The Rev. and Mrs. John D. Johnston

Japan —

The Rev. and Mrs. R. Heber McIlwaine
The Rev. and Mrs. George Y. Uomoto

Korea —

The Rev. and Mrs. Theodore Hard
The Rev. and Mrs. Bruce F. Hunt
The Rev. and Mrs. Arthur B. Spooner

Of these the Bird, Uomoto and Hunt families have been home on furlough during the past year. All will be returning to their fields this summer. Their place on furlough for the coming year will be taken by the Gaffin and McIlwaine families.

New Missionaries

The Committee has approved for missionary service the Rev. and Mrs. Harvie M. Conn, now of Stratford, N.J., and Licentiate and Mrs. Donald H. Taws. Mr. Taws is a Senior at Westminster Seminary. As soon as arrangements can be made, these families are prepared to go to the field, the Taws to Eritrea and the Conns to Korea. However, the completing of arrangements includes the assurance that the Committee will be

able to meet the expense of additional missionary families in full time service. Since the Committee at present is hardly able to meet the expense involved in present missionary personnel, it has not seen fit yet actually to call either of these new families to the work. The Committee has even approached sources outside the Orthodox Presbyterian Church for possible help in this, and has received some encouragement along this line. A surge of interest in having the Taws go to the field has resulted in sufficient funds being received already to cover their transportation to Eritrea. However the Committee is not prepared at this time to set a date for their departure, because of the financial commitments involved in such action.

Report from Eritrea

Evangelism

Preaching services and Bible classes have been carried on with some regularity in Adi Caieh, Senafe and Mai Uguli in the highlands, at Ghinda, and at Irafalo on the coast. This work is evangelistic in nature. Frequently following the service or class, there is a time for questions and discussion. Some classes have been for believers, others for those who have made no profession of faith.

Both at Ghinda and Senafe use has been made of messages in the native language, pre-recorded on tape and played through a loud speaker. Recorded messages are also used at Ghinda in connection with the work of the medical clinic.

Many hours have been spent by the missionaries in discussions on the gospel with individuals of other religions. Priests of the Coptic church, and members of that church, as well as followers of Islam have come to the homes of the missionaries to discuss matters relative to the Christian faith. At other times discussion has been held in the homes of natives.

Literature

In March, 1957 the first edition of the complete Bible in the Tigrinya language was published, by the British and Foreign Bible Society, and made available on the field. Mr. Bird had some part assisting in preparing manuscript for this. The availability of this edition is a definite help to the mission work. The Bible and Bible portions in several languages have been sold at the mission stations, and many tracts and Scripture portions have been distributed free.

Several tracts were translated into native languages for distribution to the people. Work is continuing in translating portions of Scripture into the Saho tongue, a formerly unwritten language on which Mr. Mahaffy has been working. It is hoped eventually to have a limited edition of the Gospel of John printed for the Saho tribes.

Medical

Last November the Director of Medical Service of the Eritrean Government gave written authorization for the medical work at Ghinda to be continued. Up to that time the Mission had not applied for official recognition. During the year the mission had the help of a registered nurse and mid-wife, kindly loaned by another mission, the Red Sea Mission Team. Whether such help will be available this year is not yet known. The problem of the medical work, the clinic, and of securing nurse help continues to be a major problem in Eritrea.

Summary

The Word of God has been given forth during the year to Moslems, Copts and to others. While there has been little evidence of conversions, there has been some evidence of what appears to be a real interest in the Gospel. Social and religious pressures make it very difficult, humanly speaking, for members of the Coptic or Islamic religions to break with their faith. It is especially difficult in the areas where the Mission is working where there has in the past been practically no evangelical witness. The Mission solicits the earnest prayers of the church that God may be pleased to accompany the preaching and teaching of the Word with the effectual working of the Holy Spirit, that souls may be convicted of sin and brought to true faith in Christ, and

that Christ's Church may be built in this land.

Report from Formosa

There are three bases of operation for the work in Formosa. These are the cities of Taichung, Taipei and Hsin Chu.

Taichung -

The Rev. and Mrs. Richard B. Gaffin carry on the work here, centering their activities in the operation of the Reformed Gospel Bookroom. Mr. Gaffin has kept the Bookroom open nearly all of the time. Books and periodicals are on display and may be read by all comers. A copy of the Gospel of John, or some other booklet is given to any one who manifests a definite interest.

The Bookroom is also used for Sunday and weekday services. A Sunday school has averaged about 75 attendance for the past year. The morning worship service is in Chinese, the afternoon service in English, and an evening evangelistic service is interpreted into Taiwanese when possible. A few persons are now attending with regularity, and this is encouraging. During the week there is a Chinese Bible class and prayer meeting on Wednesday evening, an English Bible class on Thursday, an elementary English class on Friday, and a young people's meeting on Saturday. On Monday evening Mr. Gaffin often attends a meeting of the Student Christian Fellowship in Taiwan Provincial Agricultural College, and on Tuesday evening he conducts an English Bible Class in Taichung Municipal Domestic High school. The school principal and some teachers attend this class. Last August a two-week Bible school was held, with an attendance of about 100.

Mrs. Gaffin served again last year as teacher and principal of Morrison Academy, a school for children of missionaries and other English speaking families resident in Taiwan. Under her leadership, the school adopted the course of study of the National Union of Christian Schools.

Taipei -

The Rev. and Mrs. Egbert W. Andrews carry on the work in this capital city. Mr. Andrews has served as director of a Mandarin-Taiwanese language school, and has taught eight hours per week there. Both he and Mrs. Andrews also taught in the Taipei

Theological College, and Mrs. Andrews taught in the Tamking English College.

Hsin Chu -

The Rev. and Mrs. John D. Johnston carry on the work here. In Hsin Chu City Sunday services were started in October, 1956. In February 1957 a group of Christian families rented a building for services, and asked Mr. Johnston to serve them. He consented to this, and services have continued. A Sunday school is also conducted, with an attendance of about 100. The majority of those attending these services are Hakkas. Emphasis in the preaching has been on the responsibility of the Christians to carry the gospel to others. As a result several members of the congregation have shown increasing concern for the salvation of their own people, and two men are going out into the country areas with the gospel message.

Vacation Bible schools were held at the Johnston's home and at the nearby East Gate Chapel, with over 100 children attending each. Sunday school attendance at the Johnston's home is regularly over 100.

Mr. Johnston has also had opportunity to preach or conduct Bible classes in a number of other towns, in some of which regular services are now being held.

Report from Japan

The work in Japan has been necessarily curtailed this year, as the Rev. Mr. Uomoto was home on furlough, and only one missionary family, the R. H. McIlwaines, were on the field.

Mr. McIlwaine has conducted services regularly in Arahama, a town of about 6000 inhabitants adjacent to Watari. Attendance is usually about 25, though it has been as high as 120. Mr. McIlwaine has also continued to preach in the Watari church while the pastor of that church has been studying in America. The pastor, the Rev. Mamoru Tamaki, expects to complete his studies at Westminster Seminary this spring and to return to Japan in the fall.

Until the time he left on furlough Mr. Uomoto held services in East Sendai and also started a work in Ishinomaki. The work in East Sendai has been placed under the care of the Eastern Presbytery of the Reformed Church in Japan.

Mr. McIlwaine also pays regular

visits to the Nichitaga Sanatorium to speak with patients there.

Work in Korea

With the Rev. and Mrs. Hunt home on furlough during the year, the work in Korea was carried on by the Rev. and Mrs. Theodore Hard and the Rev. and Mrs. Arthur B. Spooner. Mr. Hard's ability to speak Korean has increased to the extent that on 82 separate occasions he delivered messages at public meetings in that language. However he still needs much time for sermon preparation, as well as in preparation of materials for classroom teaching. He taught six hours a week during the spring term (at Pusan Seminary) and 10 hours a week in the fall.

Mr. Spooner has devoted much time to language study. However he has given a number of talks at public gatherings, using an interpreter. He spoke six times in Veteran's chapels, six times in Korean Army hospitals, and assisted the Chaplaincy at the front lines, as well as speaking in Artillery Battalion chapels. The activities of both Mr. and Mrs. Spooner were interrupted during the year by illnesses of varying severity.

Both Mrs. Hard and Mrs. Spooner have taught during the year in the Pusan school for the children of foreigners. This, together with their housework, has prevented their taking regular instruction in the Korean language.

Under the impetus of work started by Mr. Hard, the Korea Society for Reformed Faith and Action has been fully developed. Plans are underway for the translation and publication of two pamphlets: Boettner's *Inspiration and Van Til's Has Karl Barth Become Orthodox?* An Evangelical Library Association is in process of formation, with a view to increasing the availability of evangelical and Reformed literature.

Mr. Hard has been manager of the bookstore, now under the Korea Society for Reformed Faith and Action. He reports gross sales for the past year of over \$5,000. Outlets have been set up in several downtown stores, and these have done considerable business.

Relief in the form of clothing, foodstuffs and funds has been handled by the mission as it came from the home churches. Fifteen cases of Care packages and over 2,000 pounds of

Multi-Purpose food have been distributed as well as medicines and other relief items. Mr. Hard and Mr. Spooner between them visited most of the orphanages, several leprosaria and other institutions connected with the work of the local church group.

Other Committee Projects

The Committee on Foreign Missions has sponsored or undertaken several other projects in the interest of making its work more effective.

Price Memorial Fund -

The Price Memorial Fund was established last year as a memorial for the late James W. Price, a long time member of the Committee. Contributions to this fund have totalled over \$1,700. It is designed to provide assistance for the publication of literature for use on mission fields.

Handyside Memorial Fund

The Handyside Memorial Student Sponsorship Fund has been set up, with gifts totalling over \$1,000., to provide financial backing so the Committee can act as sponsor of students from foreign countries in which we have mission work, who come here for graduate study. The principal of the fund is not actually used for such students, but is a sort of guarantee fund. It is being lent to home mission churches to help in the construction of church buildings.

Gift Annuity Program

This is a program whereby an individual can make a substantial gift to the Committee, and receive interest on that gift during his or her lifetime, the principal becoming the property of the Committee on the death of the donor. Annuity programs

have become a common means of helping charitable institutions. Information concerning this program may be obtained by writing the General Secretary of the Committee.

Finances of the Committee

The Committee is deeply grateful for the increasingly generous way in which the foreign mission work has been supported by the churches and members. Contributions to the general fund during the year were over \$80,000, an increase of 13 per cent above the previous year. Expenditures from the general fund, however, were slightly in excess of receipts, and during the course of the year it became necessary for the Committee to borrow from the Committee on Home Missions for a limited period. The Committee began the year with \$5,816. and ended with \$4,976.

Joe Smith, Philosopher

By HARVIE M. CONN

You meet philosophers nowadays in the most peculiar places. In the old days, of course, they were restricted to smoke-filled class rooms or midnight bull sessions around coffee cups. They came equipped with Immanuel Kant's *Critiques* of all sorts and flavors, and were prepared to pepper you with *anknuckpfunspunks*, *weltenschaangs*, *heilsgeschichtes*, and *apeirons*. You could spot a philosopher two blocks away - he wore black, tattered suits and invariably carried a book. But no more.

Your next door neighbor has quite a complex view of reality, and he is a butcher. The barber down the street will bend your ear over what's happening in the world today and why. Harriet Jones, the beauty parlor operator, wants to talk to your wife about immortality and the transmigration of souls. Bill Walters, who coaches the Little League ball team for the city, asked you the other day on the field what you meant by fair play. Plato had asked something like that a few centuries ago, hadn't he?

These are the philosophers to whom your gospel is brought. They are as cautious about the meaning of life and the relations of meaning in life as Hegel or Hocking. They are the

practical philosophers, the fellows and girls without ivory towers, who live in brick houses and don't throw stones. They are the Athenians the modern day minister meets on his Areopagus. They are as varied as the sand on the shore - and as similar.

Let's meet the good humor philosopher. His name, let's say, is Joe. Smith is the last name. There are a million like him in a million places. He is not any one person. And he doesn't sell any one brand of goods. But he is just a convenient designation. His occupation fits his philosophy. He sells ice cream on a stick. Business is a little slow in winter, but Joe is happy. "Things even out in the long run. It all comes out in the wash." He believes in predestination too. You know - *que sera sera* - whatever will be will be. A popular way of thinking. A popular song, I hear.

Joe goes to church, sometimes. Methodist Church. But sometimes to the Baptist church down the street. After all, what difference does it make what church you go to? They are all trying, aren't they, and isn't that all any one can do? After all, isn't there a lot of truth in the worst of things. Who is going to say that some single church has got it, and that

another church hasn't got it. Who's to say? Certainly not Joe. He is too good humored to want to be hyper critical. He can get along with anybody. After all, that's what makes a good American - being tolerant of the other man's point of view. Overlooking his faults and getting along is what Joe wants most. No quarrels, please. After all, Joe's a good humor salesman.

Joe figures that the best in a man will come out if he's given half a chance. Oh sure, there are a lot of tough kids, and the papers are always talking about some murder or theft or what have you. But then, the papers always play up the tough angles. It helps sell papers. Just give a man half a chance, though, and Joe guarantees the end product.

Sounds pretty normal, doesn't he? A philosopher? But definitely. One of the most devastating. You see, Joe doesn't believe in truth. Of course, he'll laugh when I say that about him. But it's true. He doesn't believe in it. He doesn't have the slightest idea where you would go to find it. Truth, for Joe, is not something you can look up in a big book in a library. After all, says Joe (in language borrowed from another practical philosopher named, strangely enough, Pontius Pilate) What is truth, anyway? Everybody claims to have it. How do I know where it is. So maybe Joe goes looking for it, but really he is con-

vinced he'll never find it, for it's just a figment of the imagination, a piece of undigested mutton, as another practical philosopher said, one evening, when he faced a very unpleasant visitor, on a Christmas eve long ago, in fictionland.

Of course, Joe didn't just grow. He was taught. Taught very cleverly to think that this is the American, patriotic, home-loving way of thinking. Everyone keeps telling him that we must respect the other's point of view, that we must ignore difference of "race, CREED or color." It is good Americanism to refuse to look for real, objective truth. We must be simply content with our stupid superficiality. Somebody waves a flag in Joe's face, and good humored Joe thinks - "I don't care what my friends believe - whether they are Jews or Protestants or Catholics. After all, that is just sectarian difference. And who knows which is right, anyway."

So Joe goes on being good humored to cover up his lack of knowledge and certainty. He clings to the idea that all men are good fellows. After all, his version of truth is as good - for him - as any one else's. Joe has forced himself, you see, to believe that every man is really good at heart, because if he didn't believe that, he wouldn't have anything to believe. His philosophy and theology is the Pollyanna philosophy of the 20th century. There is no absolute or objective truth. Everyone tells him that. Even the government proclaims that. His preacher extols the goodness of man and speaks of the many errors in the Bible. Joe is just being a good American.

Or is he? You see, there *is* real objective truth. It is given by the real objective God. It is set out in the real objective Scripture. It is embodied in the real objective Christ - Jesus Christ. He was more than a philosopher. He was first of all a Saviour. But He also claimed to bring God's truth - genuine, objective, reliable honest-to-goodness truth. In this sinful, lying, dishonest world there is actually existing the truth of God. And that truth of God doesn't include the false idea of the natural goodness of men. On the contrary, it is just out of the Pandora's box of highly respectable philosophies that there comes murder, adultery, lying and every evil thing. Not a rosy fingered dawn, Joe. A Rembrandt,

with lots of darkness and very little light.

The neutrality with respect to the question of truth which Joe and others like him thrust upon us is a deadly neutrality. It has a calm appearance of beauty and reliability. It tells the hungry soul to be at ease. But it leaves him nothing to stand on save his own theories. It is quicksand. Sinking sand, the hymn writer called it.

There is truth in this world. There is a place to go for it. That place is God's Word, holy Scripture. And if

you go there, seeking the truth, God is gracious and will help you to know that you have found it. A preacher of some years back had a word to say on Joe's philosophy - a word for all the Joes and Harrys and Dicks of our age: Said Dr. Machen - "Never is it an easy process to substitute for the unthinking faith of childhood the fire-tested convictions of full-grown men. But may God bring you through! May God bring you out from the mists of doubt and hesitation into the clear shining of the light of faith." Joe, you need to grow up.

Hospital Visitation

A Program for your Missionary Society?

By MRS. WALTER A. REID

Mrs. Reid is a member of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J. Here she tells of a project in hospital visitation which has been undertaken by members of the Women's Missionary Society. Other societies may find here an idea for a program in their own area.

The average man lives his life without the thought of God. His thoughts and actions are centered on the purchase of material possessions such as a new house, a new car, new furniture or clothing. Money seems to be the answer to every problem, until he is hospitalized. It is here in the hospital that the individual is unable to care for himself and here his eyes are opened to the fallacy of putting complete trust in people and things. At this time of insecurity, a person is more apt to be receptive to the appeal of the Gospel. Jesus is able and does fulfill all the needs of humanity. Jesus said "The Spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord". Luke 4:18 & 19. We *must* be the means of presenting the love and power of

Christ to these hospitalized individuals and show them how He can fulfill all their needs.

Our pastor, the Rev. Carl Reitsma, while visiting members of our church who were hospitalized, felt there was an opportunity for personal witness here for the ladies of our Missionary Society. He approached the Director of West Jersey Hospital and was referred to Mrs. De Motte Eggie, a chairman of the Women's Auxiliary, who was in charge of the Volunteers. Mrs. Eggie said they felt a specific need for a Religious Therapy Group since the Music Group, under her direction, frequently had requests from patients to sing hymns. Occasionally there were requests for a Bible.

This excellent opportunity for hospital visitation was presented to the Missionary Society. How often in our meetings we had sung "Far and near the fields are teeming, with the waves of ripened grain". Here was the nearby field. The reapers were found in our Society. Each Tuesday morning between 10 and 12:30 you will find these ladies in the pink smocks of hospital volunteers, carrying their Bibles and booklets and visiting the physically and spiritually ill.

Some of our members, who because of home ties cannot come with us, support us with their prayers and are working with the younger girls in the

church making little favors for the patients in the hospital. As you can see, this program includes many individuals in the church. The Deacons have pledged their financial support in order to purchase the literature, and the materials with which the children work.

In all of our dealings with the patients, we must be very cautious in respecting hospital procedure. One of our members had a request from a woman to purchase a candy bar. Upon checking with the nurse, she found this patient was diabetic and was by no means to have sweets.

In order not to bring about any controversy from other groups, only portions of Scripture are given to the patient. When meeting a patient, we try to engage them in general conversation and explain who we are and why we have come to visit them. We offer to read to them from the Bible, and pray with them. For their own meditation we offer them portions of God's Word in a booklet entitled "God Speaks".

Those who are reluctant to have God's Word read to them and refuse our literature, are witnessed to in another way. There are little personal needs that we can attend to. There was the Jewish lady who had both her arms in casts. One of our ladies brushed her hair. Others have been served by making purchases of toilet articles and reading-materials in the Hospitality Shop. Some of the patients are so grateful for a fresh container of ice water, which the nurse was unable to supply at the moment. Many of the patients just want someone to talk with about their families and about their ailment.

Days are long to the hospital patient and even mealtime helps to break the monotony. This is especially so in the children's ward. Our ladies help to feed the children and babies. This means we can do three important things: relieve the nurses for more essential duties, make sure that no child is kept waiting for his lunch, and most important, pray with the child before mealtime and tell him a Bible story.

Christians also profit from these visits. How happy they are to have us speak with them and share God's Word.

There was a very special patient at the hospital. This man of 40 years of age, was to undergo a very serious

heart operation. Without it he could not live very long. When we entered the room, we noticed his Bible on the bedside table and asked if he would like us to read and pray with him. He was so pleased to have us do so. We read Matthew 10:29-32. He acknowledged Jesus Christ as his Saviour and said it was only in His strength that he could undergo this major surgery.

Two weeks after this successful operation he was sitting up. How pleased we were when we found him so well, and eagerly waiting for us to return. We offered a prayer of joyous thanksgiving and read Matthew 5:13-16. It was a grand opportunity to share this moment with a child of God. The newspaper account stated that "Jim" was the sole survivor of this type of operation in the United States. When asked how he felt about undergoing the operation, he told the reporter, "God will bring me through".

While there are moments of joy, there is also much sadness when we encounter those whose hearts are so hardened in unbelief. Such was the case with the young girl of 16 who was under police surveillance because she had tried to commit suicide. Often there is a blank response to the scripture reading and personal testimony of our ladies. In one room where there were three women; two wanted the Bible read to them and the other left. However, the words of II Corinthians 2:14, 15 & 16 assure us. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; To the one we are the savour of death unto death, and to the other the savour of life unto life."

There is much work to be done for the Lord in hospitals and we pray this program might grow in our own church and in other churches.

Is there an opportunity like this that you are missing?

Can your church organize a Religious Therapy Group?

Why don't you try!

If your church is located in the Philadelphia area, we would be very happy to have any of you accompany us to get an impression of our procedure.

California Presbytery

The Presbytery of California of the Orthodox Presbyterian Church met for its stated spring session at San Diego and Santee, in the southern part of the state, on April 22-24.

The preliminary prayer service was held the evening of April 22 at San Diego. Business meetings began the following morning. The Rev. Edward Wybenga of Bend, Oregon was chosen as Moderator. Stated clerk is the Rev. Robert Nicholas. The Rev. Jack Peterson of Chula Vista was chosen as assistant to the clerk. The treasurer is Mr. Earl Bates, an elder of Manhattan Beach.

Mr. Bates as treasurer reported receipts during the past year of over \$12,000, almost all of which is used for the salaries of Presbytery's three home missionaries - Henry Coray of Sunnyside, Robert Nicholas of Whittier and Gerald Latal of Portland, Oreg. These receipts were an increase of some 48% over the previous year.

Twenty-two members of the San Diego (formerly National City) church presented a petition to be organized as a separate congregation of Chula Vista. Presbytery approved this request, and organized them as the Bayview Orthodox Presbyterian Church of Chula Vista. This is the work which Mr. Peterson has been directing, as a branch of the San Diego work. The Rev. Edward L. Kellogg is pastor at San Diego. A special service recognizing the new congregation was held the evening of Wednesday, April 23, with the Rev. George Uomoto preaching the sermon and Mr. Kellogg giving a special charge to the new congregation.

Two other mission congregations have entered applications for reception as separate churches. These are the groups at Whittier, the Rev. Dwight Poundstone missionary, and at La Habra, the Rev. Robert Nicholas missionary. A committee of Presbytery was appointed to examine them on behalf of Presbytery. It is reported that a third group from Santa Cruz is also considering affiliation with the Presbytery.

Mr. Salvador Solis, a graduate of Westminster Seminary, who has been supplying First Church of San Francisco, completed his trials for ordination. He reported that First Church had sold its church property on Turk Street, and was selling its

manse on Arguello Boulevard. A new property location in the Sunset area of the city is being bought for the future location of the church.

The second full day of Presbytery was held in Santee. Among various items of business, it was determined that all of Presbytery's missionaries should be kept on the salary scale set up by the denominational committee on Home Missions. Presbytery rejected an appeal against its action in licensing Elder Arthur Riffel. Certain changes were adopted in Presbytery's By-Laws. The Committee on Evangelism and Church Extension was set up in three classes, each composed of one minister and one ruling elder. Four visitation committees were appointed to visit congregations in various parts of the Presbytery.

Presbytery noted that during the past five months, five separate congregations had entered new church buildings. These are Santee, Whittier, Sunnyvale, Paradise Hills (San Diego), and Second Church of Portland, Oregon.

Orthodox Presbyterian Church News

Stratford, N. J.: At the April 13 meeting of the Building Committee of the Stratford Chapel bids were received and opened for the construction of a church building, at an estimated price of \$35,000. Mr. Hendrick Rijkse has presented to the Chapel an exact miniature replica of the proposed structure, made from ordinary food stuffs. Sugar cubes serve as building blocks, sugar and egg whites as cement, and a mixture of sugar, gelatin and flour as the roof. The structure is mounted on a board covered with green cocanut grass, and the sign in front of the church is made of chocolate. The replica has received considerable publicity in local papers.

Wildwood, N. J.: The Rev. Bruce Hunt was guest speaker for the Easter sunrise service at Calvary Church. And both he and the Rev. George Uomoto spoke at other meetings of the church. The ladies of the missionary society are completing their ninth quilt for Korea.

Nottingham, Pa.: Attendance at the worship service on March 30 was the largest in the history of Bethany

Church. On Easter Sunday night the choir sang the cantata, "The Thorn-Crowned King". At the annual meeting the congregation decided to start a building fund. The Rev. John C. Hills of Franklin Square, N. Y. conducted evangelistic services at the church April 21-27. During the past winter the area received 70 inches of snow, against a normal of 10 inches. On one Sunday in February roads were impassable and no service could be held.

Silver Spring, Md.: Seven men of Knox church gave brief meditations on the evening of Palm Sunday, speaking on the Seven Words From the Cross. The Rev. John Sanderson was guest speaker at the service the Friday before Easter. Knox church sponsored a sacred concert by the Wheaton College Choir, held April 16 in Takoma Park Junior High school. Seventeen persons were received into communicant membership in April. Mr. John Vander Ark, Director of the National Union of Christian Schools, spoke in Knox Church under the sponsorship of the Washington Christian School Society. Work on the extension to the church building is progressing well.

Maitland, Fla.: The Rev. Henry Tavares of Ft. Lauderdale exchanged pulpits with the Rev. Arthur Froehlich of Maitland on May 4. An exchange program with the pastors in the area has been under way from time to time and has proved a real blessing to all.

Grove City, Penna.: The Congregation of Wayside Church approved a recommendation of the Board of Trustees that plans be prepared for the erection of a new church building. Also at the Congregational meeting reports indicated substantial gains during the past year in all phases of the church life. The Sunday school has undertaken the support of an orphan in Korea.

Volga, S. D.: Seven persons were received into communicant membership in Calvary Church on March 23. Mrs. Herbert Bird of Eritrea was guest speaker at a special missionary rally following her visit to the Spring Presbyterial at Hamill. Total giving by the church for the past year increased by more than one thousand dollars over the previous year, most of this being in benevolence contributions. Young people from Calvary

have been conducting a service at the Union Gospel Mission in Sioux Falls once a month since last summer.

Los Angeles, Calif.: Average attendance at the church services during the past year has been the best in the church's history. At the annual congregational meeting it was decided to increase the amount being given the missions and education committees of the denomination. Sunday school attendance has continued high since the attendance contest last fall.

Sunnyvale, Calif.: Mr. Stewart Sandberg was elected an elder of the Sunnyvale congregation and Mr. Gordon Siebert a trustee. The church has set a budget of \$900. per month for the coming year.

Morristown, N. J.: The congregation of Emmanuel Church has been encouraged by gifts to the building fund, which have brought the total to over \$15,500. The reports at the annual meeting indicated the past year had been one of the best, financially, in the church's history. A monthly hymn sing and social hour after the evening worship is led by Mr. Jack Crawford, and has proved a blessing.

Middletown, Pa.: The session has completed the annual visitation of members of the congregation. The pastor and one elder have visited each home. Eighty persons attended a banquet in Palmyra of the Emma Clouser Sunday school class.

Fawn Grove Vote Is Favorable

The initial vote by the congregation of Faith Church of Fawn Grove, Penna. regarding denominational affiliation was in the direction of joining with the Orthodox Presbyterian Church. Under the church's constitution another vote must be taken next year before application is actually made. However the vote this year was 44 to 20. The final vote must be at least two-thirds in favor for the action to carry. Fifteen persons were received into the membership of the church on Easter Sunday.

The Rev. Raymond O. Zorn, pastor of the church, is a minister of the Orthodox Presbyterian Church. He has completed a year of graduate work at Westminster Seminary, and will receive his Master's degree on May 21.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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To our friends:

THE PRESBYTERIAN GUARDIAN does not make a policy of publishing any sort of financial statement. Information concerning its finances is on record, and is available to those who have reason for wishing it.

However, we are glad to be able to report that our income from subscriptions and contributions during the past fiscal year, ending March 31, has enabled us to keep all our accounts current. We also have a balance to help us through the summer months when our income is normally low.

We are grateful to our God for this situation. Our subscription income covers less than half the cost of publication. That it covers so much is only because we have cut our administrative and publication costs to a minimum. But individuals and churches have kindly maintained and even in some cases increased, with few special appeals, their support through contributions, and the work has thus been kept on an even keel.

We wish publicly to thank those who have helped finance the publication of the GUARDIAN, and to assure them and all our friends of our desire that the GUARDIAN shall be a humble yet valuable servant in the work of Christ's Kingdom.

L. W. S.

Why Education

In a few weeks now classes of young men and young women will be graduating from elementary schools, high schools, colleges, graduate schools and seminaries all over the land. Presumably these duly capped, gowned and hooded young people will have completed their education, or some specific stage in their education. What does this really mean? What is Education, and why is it?

If we could answer these questions in a few lines, we would be accomplishing what many scholars have tried to do over a period of many years. We do not hope for any easy answer, however, and would only comment in rather general terms on the questions raised by the modern program of schooling.

It is doubtless (and we were about to say, unfortunately) true that, for some graduation means simply that the days of compulsory schooling are over. By law, or through some other compulsion, these have been required to sit in dull classrooms and study what were to them dull subjects under what were to them dull teachers. That doesn't mean that either subjects or teachers were actually dull, but only that it seemed so. But now the years have passed, and they can go out into the world and get a job. The job may be as dull as the schoolroom, but at least it has a more immediate reward. For these the educational program has been, to say the least, unsatisfying and unsatisfactory.

But for others graduation certainly carries with it a sense of accomplishment, and of progress toward a goal. For these the learning which came in some classroom has perhaps touched to life a latent spark. New areas of interest have been opened, a new purpose has appeared, and education as a means to that goal has become something of importance and value. The goals which people have are certainly varied. Perhaps there has arisen the desire to be a writer, a surgeon, a scientist, or a preacher or missionary. At any rate, there has come also a reason for learning, and with it an interest in the educational program.

But now, just what is the educational program supposed to accomplish? Can we reduce it to any sort of a simple formula? Perhaps we can say that the educational program is designed to accomplish three things.

It is designed to accomplish the impartation of information, to increase the knowledge of the pupil. It is designed to develop certain technical skills, by which the knowledge gained, and other knowledge, may be used to gain still additional knowledge or to perform various services and labors. And in the third place, and this perhaps increasingly in our time, the educational program is intended to develop in the individual certain attitudes - attitudes toward society and toward the world in which we live, attitudes towards other people.

Analyzing these three aims of modern education, we may say that they exist in varying proportions in different schools and under differing views of the theory of education. Moreover the emphasis on them probably varies substantially with the level of the schooling in which the pupil is engaged.

However they all have a place. The beginner in school is receiving information - a body of knowledge - and is being trained in the process of using that information, in such studies as reading and counting. Whether or not the alphabet is taught, the child is learning the letters and words and their relationships and meanings. And he is learning to interpret these letters and words when they stand in certain relationships. The aim of this is that there may be communication *to* the child and *by* the child. Likewise he learns numbers, the meaning of numbers, and how to handle them to get other numbers. Here the aim is to impart information (it may not be called that) and to develop skills.

At the same time, even in classes of small tots, there are "social studies" in which the youngsters are taught to get along with the other youngsters, and presumably with people in general. Here the emphasis is upon attitudes, and the ability to accept people as they are, to make friends, and live together.

As the educational program goes forward and the pupil advances, the same elements remain. In some fields of study, there is perhaps more emphasis on the acquiring of information - for example in history and literature. In some fields the emphasis is more on the acquiring of skills - the ability to use knowledge in the acquiring of other knowledge or the performing of specific tasks. Here are

the technical schools, or the technical courses in general school programs. Still, whether directly or indirectly, the necessity of getting along with other people receives its emphasis and the matter of attitudes is thus not overlooked.

Advanced degrees are granted by colleges on the basis of the candidate's knowledge in his chosen field, and perhaps in generally related fields, and on the basis of his skill at using material in his chosen field, as revealed by a thesis or some such project. But there are also graduate schools which refuse to grant advanced degrees to those they consider to have backward "attitudes," as the liberal seminary which will not grant an advanced degree to a candidate who holds to conservative or orthodox theology.

But now having analyzed the educational program in this way, can we indicate more precisely what a good education should involve.

First then we should insist that the information imparted in the educational process, from the beginning as well as in advanced study, ought to be true and correct information. It may seem that this has little relevance in primary school. However even here it is very easy - all too easy - for the information being taught, for example in geography or history (they don't call them that any more!), to be colored by an erroneous view of the nature of the world, its origin, and the nature of people in it. When it comes to a more developed study of history, the teacher has the problem of selecting the particular items of information that are to be taught. And this again raises a serious problem for those who have convictions based on the teaching of Scripture. Are the Scriptural records concerning God's specific acts in history, and especially concerning the person and work of Jesus Christ, historical facts which are to be included in the material of history? And what of the place, importance and influence of the Christian church through the centuries? For the Christian there is no adequate knowledge or interpretation of history where these elements are omitted. Yet in how many schools do they appear as part of the curriculum study?

In the area of skills, it may indeed seem that there can be no dispute concerning skills in engineering and

mechanics. For the moment we pass that by, but what of skill in the field of the evaluation and criticism of literature, or in the use of art media. The method of criticism as applied to literature can be all important, and the presuppositions of the critic have a tremendous influence on the result at which he arrives. This is true in any field, such as politics, economics, social relations, or and especially theology. Even in what may seem to be merely a matter of technical competence, the ability of the pupil cannot be isolated from his attitudes and predispositions. And it is thus a matter of supreme importance that the attitude of the student toward his subject matter shall be based upon a true knowledge of all that pertains to the subject being studied.

In the area of more social attitudes, again, the common effort is to develop people who look upon other people as brothers under the skin, despite differences in race, church affiliation, or skin coloring. But an attitude toward my brother-under-the-skin which overlooks, by-passes or ignores what he is spiritually as well as physically, and what he believes in his heart, is a basically wrong attitude. What a man believes in his heart determines to a very great extent what he is as a person. And if we are, as Christians, concerned with the true welfare of others, we cannot be indifferent to what they really are. This does not mean that we knock over the head everyone who does not agree with us. We are in the world, and Christ did not pray that we should be taken out of it. He prayed that we should be kept from the evil. We must live with and among people of differing beliefs and characteristics. But that does not mean that we think the differing beliefs and characteristics are of no real importance, or do not need to be changed. The attitude to be developed through the educational process or apart from it, ought to be an attitude which is in harmony with the teaching of the Word of God concerning the nature of man and the nature of sin and the nature of righteousness.

It should by now be evident that education includes a lot more than is provided in one's formal schooling. The home, the church, the social and other environment all contribute to the knowledge, ability and attitude of the student. It is quite possible, in fact highly probable, or we may say

almost certain that there will often be a controversy if not a conflict between what is learned in school and what is learned outside of school. This is true also even of Christian schools, though here the conflict may be more limited in scope - there are more areas of agreement between school and home, for example, and school and church.

However the possible conflict between "education" outside of school and the educational program of a particular school certainly makes it important that, especially in the more impressionable years, careful attention should be given the educational program to which a child is subjected.

For certainly the aim of education can not be better expressed than in the words of Scripture itself - "that the man of God may be perfect, thoroughly furnished unto every good work." An education program which contributes to this end is good and worthwhile. One which does not, whatever formal or technical advantages it may have, is not good. For the aim of education for the Christian can be nothing other than to produce mature individuals who, regenerated by the Spirit of God, shall love God with all their heart and soul and strength and mind, and their neighbors as themselves.

Westminster to Graduate Fourteen

The degree of Bachelor of Divinity is to be awarded to fourteen Seniors at the Commencement exercises of Westminster Seminary on May 21.

Those receiving this degree are Walter N. Alvey, Jr. of Portsmouth, N. H., William Terrence Atkinson of Preston, England, Thomas S. Champness of Towson, Md., Lloyd H. Gross of Hosmer, S. D., Chang P. Hong of Pusan, Korea, Cornelius J. Iida of Urawa City, Japan, Calvin A. Libby of Attleboro, Mass., Richard F. Lovelace of Beverly Hills, Calif., Timothy Monsma of Grand Rapids, Mich., William J. Rankin of Grand Rapids, Mich., Norman Shepherd of Fall River, Mass., James P. Skidmore of Denver, Colo., Mamoru Tamaki of Watari, Japan, and Donald H. Taws of Philadelphia.

The degree of Master of Theology will be awarded to Herbert S. Bird, Harvie M. Conn, Chul Ha Han of Seoul, Korea, and Raymond O. Zorn.

The Presbyterian Guardian

A Discussion of Missionary Work

Methods and problems in Foreign and Home Missions

The following material consists of portions selected and edited from a tape recording of the panel discussion on missions held as part of the missionary conference at Calvary Church, Glenside. The panel consisted of the Ministers Bruce Hunt of Korea, George Uomoto of Japan, and Harvie Conn of Stratford, and Licentiate Donald Taws, student at Westminster. Both Mr. Conn and Mr. Taws have been approved for foreign mission service by the denominational committee. The Committee's General Secretary, the Rev. John Galbraith, acted as moderator. Since Mr. Hunt was the senior missionary present, the others frequently deferred to him and he carried the main burden of the discussion on Foreign Missions. Others in the audience who took part included the Rev. Robert H. Graham and the Rev. Edmund P. Clowney.

After some introductory remarks in which he emphasized the need of constant discussion of the missionary program, Mr. Galbraith turned to more specific points.

Galbr.: Now the program today says that we are to discuss goals, problems and methods of missions. And the first question is, what do you think is the difference between home missions and foreign missions. Are there differences? Who will be the first to speak up?

Hunt: As far as I am concerned it is the same thing - they are under the same orders.

Galbr.: How about the methods by which those orders are to be carried out?

Hunt: I feel the methods used should be the same, too.

Galbr.: What do you mean by that?

Hunt: Well, to illustrate, the Danish in Manchuria I think used the wrong methods. Each one of their men was just practically a subsidized pastor in one locality. In 25 years they had only one Chinese pastor. In Korea the missionary is a man at large. I don't have any one settled pastorate. In fact in Manchuria they

would have liked me to stay in the one church started in our home. We built it up to about 200 and they didn't see how they would get along if I left. But I said I was a missionary, and had a responsibility for the whole area. I think that ideally a missionary ought to be an area man, rather than just a man in one locality, in one church.

Galbr.: By saying that, you mean that they should not limit themselves to any one locality, say, at the beginning, but should be general missionaries from the beginning?

Hunt: Yes, I think that naturally when work starts and there isn't any other work, that first work takes a certain amount of your time. But I think a missionary should never allow himself - missionary now, not pastor - to be tied to one group, so that he can't reach out. I think he should be constantly reaching out.

Taws: But does being confined to one group limit your testimony to a larger area. Isn't it possible that a missionary, even if he is specifically in one area, in one church, through working with that church and building it up can reach out from that strong central locality to a much wider area. Isn't there a danger, if he tries to get too many little places started at once, that he will have no really strong testimony in any one place?

Hunt: Well, at least our experience in Korea is, that by making the testimony over a wider field, the eventual testimony is stronger than if you are confined to one group. However, I believe there are various ways of going at it, and if the man in one locality is very conscious of his wider area, it is possible either through the radio or through literature to extend the influence of one locality to a whole area.

Graham: Concerning Mr. Taws' remark, isn't there a danger that this missionary starting a work, and then going on and starting another - isn't there a danger that he is starting a work but not establishing it. He is leaving it to wolves. Shouldn't he stay long enough to establish the work, to

set up strong centers. Didn't the Apostle Paul do that?

Hunt: That is a very good criticism, and one that I myself make of a good deal of modern evangelism. For instance in Japan there are some that take a sound truck and tracts and travel all over the country just preaching. Maybe some people accept the gospel, but they never follow up. Of course, to me a missionary is not one who just goes and starts a work and then leaves. For instance my father, who had a world view even from the little station where he was located, continued to visit the places where some interest had been shown, by regular visitation. Of course I feel that is a part of a missionary's work. My wife's father had 85 churches or groups that he was regularly visiting at one time. I've had as many as 30. When I left Manchuria we had 25 that I was regularly visiting. And we don't only do visiting regularly, but we have Bible conferences, Bible institutes, and keep contact with the people, but we are covering an area. Now as the missionary works, he gets pastors, or people to take over two or three groups. But he is continually building up that work. Yet his own work is never confined to one group.

Galbr.: In connection with Mr. Graham's question, I wonder if the historical situation in Korea as over against home mission work here in America might be pertinent. Originally in Korea there was a certain area assigned to each denominational work, so that a missionary had no competition, whereas in America there is competition. What do you think of that?

Hunt: Originally they had no competition, as you say, it was divided up. But now we have competition and we are still working that way. And against big competition. We have six missionaries now, finally, as against some 450 missionaries of other churches, yet we are working an area the size of Korea.

* * *

Conn: I would think there is great merit in working in one locality, as a home missionary, and trying to build up that work. When it reaches a point where it can go on by itself, then leave. At the same time while you are centering attention on that locality, doing your best to reach out and establish preaching points in other places. For example, though having

one center for your work in one place, having Bible classes in neighboring communities with the possibility that they would work up into churches also. So I guess I am sort of in the middle.

Hunt: I might just show what I mean by this staying in an area - my father stayed in one place, I think, for forty years. My wife's father spent all his life in one city. But he had over 80 churches - at one time. Paul said that all Asia heard the gospel. I don't know how many churches Paul had. I don't know how many he had in Ephesus. I don't think it makes clear that he was just pastor of one big church in one building. Then in Corinth - the work certainly wasn't completely established when he left. If you read the letters he wrote the Corinthians, it was a pretty big mess. But he continued to keep in touch with them and to visit them after he left.

Taws: I myself don't see any great conflict between the two ideas . . . If you have a family, as we all do, you have to have some place to locate. And where you locate you will be spending more time than in other areas. I definitely feel that a missionary should as much as possible reach out into other areas and start work, yet I feel that having one central headquarters is also very advantageous.

Hunt: I think I'm misunderstood on that point. I don't mean that a missionary must be in a trailer or something of the sort, moving all the time. But it is that he should not become pastor of one church - which is dependent on him for Wednesday evening, Sunday morning and Sunday evening services. He is one sent to start a work. Later they can call a pastor.

Galbr.: Do you make a sharp distinction between a missionary and a pastor, as far as outreach is concerned?

Hunt: I would like to see every pastor a missionary. But it seems to me there is a quite different function. A pastor is one called by the local congregation. He is beholden to them. If he is a good pastor, he will be mission-minded, and will get the congregation reaching out - the "strawberry" method of reaching out. That's the pastor's work, it seems to me. But a missionary is not one called, as I look at it, but one sent - either by a local church, by the presbytery or by the general assembly. In that sense he

is not beholden to the people to whom he goes. It seems to me he ought to be going to an area rather than to one local congregation. It is the economy of the use of a missionary, that he be sent to an area.

Galbr.: Do you think then, in the extension of our work, that a missionary ought always go to an area where we have no witness, rather than be used to enlarge the extension work of a local congregation?

Hunt: Well, in the economy of our Christian forces, it seems to me that the responsibility for the local work ought to be on the local people. It seems better to send a missionary to an area where there is no local testimony, and leave the local work as the business of the local people . . . As I see it, the way I try to think it out for myself - the people that live next to me are my responsibility. When I can't take care of them, then the session should try to help me. But ordinarily my next door neighbor should be not primarily the pastor's work, but my work. The people in the area of the church should be the pastor's or the session's or the congregation's as a whole. When the congregation can't take care of it, then the Presbytery might enter and help in that area. And if the Presbytery can't take care of an area, then the General Assembly can consider it. But the General Assembly's main area ought to be the places where there is no Presbytery . . .

Taws: I wonder, Mr. Hunt, do you feel that it is right at any time for a Presbytery or General Assembly to support a missionary - or should he receive all of his support from the people.

Hunt: There is the difference between the missionary and the pastor. The missionary, as far as I am concerned, should get no support from the people to whom he goes. He is one sent. As soon as they are able, he should encourage them to call someone to work in the area. Maybe two groups, or three can go together. But the missionary should continually be starting work. He should never receive from the people to whom he goes.

* * *

Galbr.: Maybe we can turn the questioning a little now. I hope to have a discussion on the question of home missions. We can start it this way - what do you think is the most

important function or activity of a home missionary?

Taws: I'll say calling.

Galbr.: What do you mean by calling?

Taws: Well, both house to house survey, and calling back on those who seemed interested on your first call.

Galbr.: In house to house survey, do you include in that witnessing, or just trying to find out what their church connections are?

Taws: I think it often varies. You can very often tell, by just asking them a few questions, whether they are at all interested, and what their background is - I would like to put in a plug here, if I may, for the name "Orthodox Presbyterian" church because -

Conn: AMEN

Taws: I've found that it has been wonderful in opening up conversation. They ask me if I belong to the Greek Orthodox church - and it gives me many opportunities, even on a first call. But I wouldn't myself make a practice of attempting to preach a sermon - as it were - on the first visit.

Conn: Isn't it possible to combine the two methods? If you start out in the process of survey calls, asking what church they go to - what their church affiliation is - and you proceed to draw them further into conversation, and if they have a real interest you can usually tell by the conversation. I agree though that you shouldn't try to preach a sermon at them.

Galbr.: Mr. Taws, you say that you think calling is the most important activity. You would put that above formal preaching?

Taws: In so far as the person is a home missionary and is seeking to reach out to the unsaved with the gospel - you can't preach the gospel to an empty church.

Galbr.: In other words, what you are saying is that if you have to choose between the two - all preaching, or all visitation - you would choose visitation, because otherwise you would probably preach to no one.

Taws: Well, that's true, though I wouldn't make it all visitation. You have to have both. But your visitation is the groundwork on which you have to go before your preaching can be at all effective.

Galbr.: Mr. Conn, do you think there are any special qualifications that a missionary should have - I mean as

over against a pastor?

Conn: I would think that if a home missionary ought to have any quality above any other it ought to be perseverance. His task is primarily to reach the people of a community and to build a church from absolutely nothing. You may ring a thousand

doorbells, and you will feel very happy at the end of the day if you have had one person out of the thousand express a faint interest in the work of the church. And believe me, that is like going out and bashing your head against a thousand stone walls every day.

Talks on the Conscience (Conclusion)

The Growth of the Conscience

By LAWRENCE R. EYRES

The conscience is the noblest faculty of the soul. Even in the unregenerate, due to this divinely implanted monitor, some consciousness of God is possible. And there is the possibility of relative improvement — improvement that comes with enlarged understanding of general ethical principles. Nevertheless, the natural man does not know God, and because he does not know God his conscience has not even begun to live in the realm of true Christian liberty. Therefore, in the sense in which we shall use the word in this talk, *only the Christian conscience is capable of growth because only the Christian conscience knows God for what He is — our sovereign Maker, Redeemer and Lord.*

General Considerations

A further word about the unbeliever's conscience. It is subject to deterioration by the same token that the believer's is subject to growth. As his cup of iniquity grows fuller, and the remaining witness of God within him is repeatedly ignored, there is bound to be a hardening of the conscience, unless God in His mercy slay the old man of sin in his members and make him a new creature in Christ. This hardening is more especially noticable in those who have lived under the influences of a Christian environment and have, for a time, yielded themselves to that message so as to have thought themselves very children of God, though they were never truly so. These, having been so near the kingdom, are like to fall so far away that God withdraws from them forever the influences of His Spirit. (See Hebrews 6:4-6 and 10:26-29.)

But the Christian's conscience is bound to grow. In II Corinthians 3:18 this growth is said to be an inner transformation. The eyes of the soul behold in the Word of God the glory of Christ. And, from one beholding unto another, the glory beheld is imparted to the beholder by the operation of the Spirit of Christ. The conscience is not named as active in this passage, but with what eyes does one behold the face of Jesus but with that part of his being by which He knows that he is immediately and perfectly known of God?

And this is knowledge of the highest order. All men have knowledge of a lower sort — knowledge of themselves, the world and even God in a fragmentary sort of way. But the knowledge of which we are speaking is literally "out of this world." Every regenerated person has it, and each of us is exhorted to "... grow in ... the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). As our knowledge of Him increases through the contemplation of His glory, our consciousness of Him — His nearness and love, his holiness and the right demands of His law—must also increase until His image is perfectly reflected in each one of us.

Degrees of Conscience

In an earlier talk we noted some degrees or types of conscience in general. This is also true of the Christian conscience. Paradoxical though it may be, the Christian conscience, though wedded to Christ in principle, is in practice too much bound up with the things of this world. Right well we need to pray, "But take the dim-

ness of my soul away!" The degrees of Christian conscience are more or less absolute; that is, we do not easily pass from one degree to another. Some few do attain to a better degree of conscience, though oftentimes only after much prayer and fasting. Generally speaking, Christian consciences fall into the following degrees.

1) The *pathological* conscience is found among those who are extremely introspective by natural disposition and subject to mental and emotional imbalance. The hall marks of the pathological conscience are feelings of morbid guilt and fear. Now we are all subject to feelings of guilt and fear. Those which are pathological may be distinguished from more normal feelings in that the former have no foundation in reality. And, in turn, the test of the reality of feelings of guilt and fear (for the Christian at least) is: *do they yield to the equally real provisions of the Gospel?* "The blood of Jesus Christ . . . cleanseth from all sin" (1 John 1:7), and "There is therefore now no condemnation to them which are in Christ Jesus," because . . . "we know that all things work together for good to them that love God . . ." (Romans 8:1, 28). If the assurances of the Gospel are not sufficient to remove from the believing heart feelings of guilt and fear it is because those feelings are illusory, unreal. Consciences such as these are morbid. These should not be scolded or berated, but comforted and encouraged to trust in, and intrust themselves to, the sure mercies of God.

2) Next there is the *weak* conscience. Not all God's children have an equally firm intellectual grasp of Scripture truth. To the praise of God's grace, be it said, the Gospel is exceedingly simple at its core. But many of its implications are complex. There are hosts of true saints who, due to improper nurture in their formative years or to natural inability to comprehend deep things, are of weak conscience. They just can't grasp the fact that sin does not inhere in material things but in the motions of wandering hearts. They are incapable of discerning between things moral and a-moral, natural and supernatural. These dear people, like the poor, shall ever be with us. God has made them the care of the strong who are commanded ". . . to bear the infirmities

of the weak" (Romans 15:1).

3) Another degree of Christian conscience is the *insensitive* conscience. These folk are extroverts by nature. They compose a large portion of every Christian congregation and are indispensable to the work of the kingdom. They have thick skins (they wouldn't recognize an insult in broad daylight!). They are hearty, friendly, confident. But they are creatures of habit — the bad as well as the good. They are apt to go with the crowd and resist change of every sort as though it were a plague. Because of insensitive consciences the heart of many a pastor has broken. And many a sermon is made almost too plain. For them the old proverb doesn't hold; a word to the wise is *not* sufficient!

4) The highest degree of conscience is the *sensitive* conscience (not to be confused with a sensitive disposition). These are the folk who take almost too much to heart the sharpened exhortations meant for those with insensitive consciences. But, of all earthly saints, these are the most fully God-conscious, and live the best ordered lives. All their faculties are subject to that authoritarian voice within which is guided, in turn, by the voice of the Spirit speaking in the Word. Like the rare school teacher whose self possession and authoritative bearing bring out the best in her pupils, so the sensitive conscience exercises regal sway in the heart, endeavoring to bring every thought into captivity to Christ, thus "... proving what is that good, and acceptable, and perfect, will of God" (Romans 12:1).

Case History of a Conscience

Need we be urged to be guided by a sensitive conscience? Growth in grace carries with it the growth of the conscience. We shall conclude this series of talks with a case history of a conscience. Perhaps you will see some of your own experiences in this brief sketch.

Our subject has been reared in a high class environment where the golden rule and the ten commandments have been held up as the chief guide in life. He reaches manhood with a sense of satisfaction at attaining unto "the good life." That is, almost! But those lapses of temper, inattention to the good, and degrading thoughts give him moments of uneasiness.

In due time our subject comes under the influence of a church where he is told that those lapses in deed and thought from "the good life" are the true barometers of what he really is in the eyes of the holy God. A struggle ensues in which he resists the truth, but, being an honest seeker after the truth, he yields to the judgment and in due time seeks the One who alone can release him from the sentence of death — Christ Jesus who gave Himself for sinners.

For a time, following his conversion, our subject is very happy in his peace with God. But soon he finds his horizon clouded with the awareness of old habits and thoughts. Added to this is the inconsistency he observes in maturer Christians whom he has idealized. He begins to neglect his Bible, then prayer, then the prayer meeting, Sunday evening worship. At last he loses the joy of worship altogether. Another struggle follows, he learns that the Christian life is no bed of roses — heaven must be waited for and in a sense (though "Jesus paid it all") it must be prepared for, and he for it!

Now his joy returns, but it is more seasoned, realistic and mature. He digs into Scripture and finds at every encounter some new truth. Yet he is slain, as it were, at every reading and especially under the preaching of the Word. It is a real struggle — when one habit is conquered another comes into view, seemingly worse than the first. His life now seems a series of adjustments to an ever increasing list of divine requirements. He becomes almost morbidly bound up in the struggle for Christian self mastery.

But again the tension is eased as he begins to feel his debt to the Savior. Not that he does not cry out any more, but his cries are more and more for the lost about him. Their need and demands of the work of the Kingdom gradually move toward the center of his thoughts. Witnessing becomes first a fearsome duty and then a joyous privilege. He would now be glad to neglect all else to be found in the company of those engaged in sounding forth Christ's praises. But after more seasoning a new dimension is learned — that Christ needs to be praised in *every* sphere of life — the home, as a citizen, in one's social contacts, and especially in one's secular occupation. And now, to make each day's work

count for Christ gradually becomes to him a burning passion. Thus, the sense of the divine Presence has at last permeated the whole of his life.

Time will not suffice to tell what roles were played by bitter experiences, chastenings, crises and sorrows, except that they enlarged his steps under him and increased his capacity to appreciate the greatness, wisdom and mercy of God. True, the joy is still there, but there is more of peace, more of longing for complete conformity to the likeness of Christ. With all this is a mellower understanding of others, more sympathy and forbearance, more true love for God and men, more suffering from contact with the wickedness of a world that is out of joint.

And what more is there to record of the case history of a conscience? That last hour of resignation to the great Reaper, that moment when the eyes of the body must close, but upon the souls bursts a light of heavenly glory — and in the center the well-loved face of Him whom, till that moment, having not seen he loved of old . . . And now, seeing Him as He is, he loves Him as he ought! Here at last the conscience, once dead, then revived, then enlarged again and again, beholds the face of God, and, beholding, knows as also he is known.

Philadelphia Presbyterial

Fifty people from ten churches in Philadelphia Presbytery were present at the Presbyterial Auxiliary Meeting at Grace Church, Middletown, Delaware, on May 1, 1958. The vice-president, Mrs. Jack Vander Sys of Silver Spring, Maryland, presided in the absence of the president, Mrs. Arthur Kuschke, Jr. Special music was provided by Mrs. Howard Porter in the morning and Mrs. Robert Eckhardt and Mrs. J. Haldeman in the afternoon. Highlights of the program were an address by Mr. Donald Taws and a panel discussion.

The morning session opened with a hymn of praise, after which Mrs. Wiley graciously welcomed the group on behalf of Grace Church. Mrs. Robert George gave a devotional talk based on John 11: 1-45, stressing the need to have a trusting faith amid the trials of life, a faith such as Martha had even after her brother's death. The business meeting was brief; annual reports were read, and it was

noted that \$491.29 less incidental expenses had been allocated to the travel fund and the rental fund for missionaries on furlough. Mrs. Porter was appointed corresponding secretary in view of Mrs. Sloyer's resignation, and Mrs. Henry Fikkert was made assistant secretary-treasurer.

The program consisted of a panel discussion concerning "The Missionary Wife" with Mrs. Samuel Reif as moderator. Mrs. Harvie Conn and Mrs. Donald Taws asked practical questions regarding homemaking, servants, education of children, recreation and proper responsibilities of the missionary wife. Mr. Bruce Hunt, substituting for his wife, and Mrs. Robert Atwell, armed with extensive information provided by Mrs. Herbert Bird, answered these questions, thus presenting information helpful to the prospective missionary wives in their preparation and to the other women in their understanding and appreciation of the missionary work. Suggestions arising out of the discussion included setting up a clearing house for missionary correspondence and showing consideration in practical ways for missionary children in America for education as well as for missionary families home on furlough.

The afternoon session followed a box luncheon, with coffee and dessert furnished by Grace Church. Mrs. John Galbraith led the missionary news and prayer time: important items included the building programs of five home missions, the need for several home missionaries to fill vacancies, the traveling plans of various foreign missionaries and the attempt to obtain a nurse for Eritrea. An offering amounting to \$133.50 was given for the rental fund for missionaries home on furlough.

Mr. Donald Taws, under appointment to Eritrea by the OPC Foreign Missions Committee, gave an address on "Opportunities in Eritrea." He spoke of Eritrea's importance as providing Ethiopia a seaport, as being a buffer to the southward advance of Islam, and as presenting an opportunity to combat the influence of Communism. The possibility of the establishment of a US Naval Base in the seaport of Massawa presents an additional field for missionary endeavor, and the medical work is an important means of reaching the people. Mr. Taws issued a challenge to take advantage of doors now open and called

on everyone to pray and give to advance the cause of missions.

LOIS G. FARAM

New Tax Ruling Affects Clergymen

Ministers who take summer school courses or similar work to prepare themselves better for their ministry may deduct the expense of such education on their income tax returns.

A recent ruling by the Internal Revenue department granting such deductions to school teachers is sufficiently wide to apply to members of all professional groups who need such education to maintain or improve their skills.

It appears that the new ruling will require some time for exact clarification. It does not apply where additional education is designed to fit the individual for getting a new position or a substantial advancement, nor where the additional education is simply to fulfill certain general aspirations of the individual. It must be either to maintain or improve skills required by the taxpayer in his present employment, or to meet actual requirements of his employer imposed as a condition of his keeping his position.

Where the new ruling is applicable, it may be applied retroactively to preceding years, back to January 1, 1955.

Sunday Laws Upheld

The Ohio State Supreme Court has upheld state laws which forbid almost all business to operate on Sunday. The court acknowledged that strict enforcement of the law might be unpopular, but said the law was valid, and could be changed only by the legislature.

The law was being challenged by the operators of several supermarkets and other places of business. There is additional legislation which permits baseball games and movies on Sunday in Ohio.

The question of Sunday business has been raised in a number of other states as well. Church leaders in the Green Bay area of Wisconsin have protested Sunday openings there. Druggists in Pennsylvania affiliated with the Penna. Pharmaceutical Association voted to support Sunday

closing of their stores. In Nashville, Tenn., an injunction is being sought against drive-in markets which are open on Sunday.

Much of this problem appears to have arisen as a result of the establishment of large drive-in or shopping centers outside of the cities, which are kept open at almost all hours.

Graham has Large Attendance in S. F.

A total of more than 117,000 persons attended the first week of Evangelist Billy Graham's crusade in San Francisco, which began April 28. During the same period 3,749 reported "decisions for Christ" were recorded. The attendance was a record, and was greater than attendance for the first week in the New York crusade. The first Saturday night rally was televised nationally over 140 stations by the American Broadcasting Company.

Communist View of John Hus

In the East Berlin Museum of German History an exhibit has been opened which deals with the life and work of John Hus, 15th century Bohemian reformer and martyr. According to the exhibit Hus was a political reformer and a forerunner of Communism. The exhibit ignores Hus' theological position and the fact that his reform movement was based in religious belief. Hus was burned at the stake in 1415.

St. Paul's in London Being Rebuilt

England's Queen Elizabeth and her husband headed an overflow congregation which gathered recently at St. Paul's Cathedral in London for services marking the reopening of the east end of the famous church building, which was almost completely destroyed by Nazi bombs during the war. The cathedral was hit by three high explosive blasts and 62 incendiary bombs. It was built by Sir Christopher Wren in the late 1600s. The complete reconstruction is not expected to be finished for several years.

Maritain Calls for Intercreedal "Charity"

Lasting peace in the world can only be assured through mutual understanding and cooperation of persons of different spiritual families, according to Professor Jacques Maritain of Princeton University, famous Catholic philosopher.

Maritain appealed for cooperation between members of different faiths on the very level of religious life, knowledge and experience. He said that lasting peace cannot be assured if first in the spiritual and religious domain, the domain that matters most to the human being, relations of mutual understanding cannot be established. Maritain insisted he was not asking for tolerance, but for actual human fellowship. Persons who maintain uncompromising fidelity to truth as each sees it should yet be travelling companions who journey through life in friendly and cooperative disagreement.

Park Street Church Pledges \$255,000 for Missions

Members of Park Street Church in Boston, the Rev. Harold J. Ockenga pastor, at the closing sessions of their 19th annual missionary conference pledged a total of \$255,249 for the support of 121 missionaries in 50 countries. Since the first conference in 1940, this congregation has given over \$2,750,000 for mission work. Sixty missionaries were present for the conference, which was attended by over 4,000 people. The church is Congregationalist.

The Churches and The Law

Several recent legal decisions appear to have significance for the churches.

In Chicago the U. S. Court of Appeals held that a printing plant operated by a church organization was subject to the minimum wage of \$1. per hour and \$1.50 for overtime set in the Federal labor act. The National Association of Evangelicals charges that this decision nullified the constitutional guarantees of freedom of religion, in that it made it illegal for individuals to give their services to

religious organizations, either at low wage or no wage. The NAE called for prompt legislative action to restore such rights to the individuals.

In New Jersey the State Supreme Court has ruled that churches and charitable institutions are no longer immune to negligence suits. For a century it has been the recognized position that non-profit institutions operated by religious, charitable or medical groups could not be sued for damages on the ground of negligence. The decision of the court upset this historic precedent. Legislation was promptly introduced in the state Senate specifically to grant such immunity from negligence litigation.

In Wisconsin the State Supreme Court ruled that churches might be barred from residential areas by restrictive covenants in property deeds. It has generally been recognized by the courts that zoning ordinances cannot be enforced so as to exclude church structures from residential zones. Recent attempts at such exclusion have been based on traffic congestion, or adequate parking facilities. However the Wisconsin Court has ruled that original plot covenants are enforceable, as agreements between individuals. As a consequence the Church of the Open Bible in Appleton has been denied the right to build a church in a certain restricted area.

Lincoln U. Seminary To Close

The Theological Seminary of Lincoln University, Negro college situated near Oxford, Pa., will close its doors in 1959. The college is af-

filiated with the Presbyterian Church in the U.S.A. There are only about 20 students now attending the Seminary, and it was noted that practically all seminaries in the country now accept Negroes.

Southern Presbyterian Assembly

The 98th General Assembly of the Southern Presbyterian Church, meeting in Charlotte, N. C. was informed by the Stated Clerk that membership had reached an all-time high of over 852,000. During the past 12 years the denomination has formed at least one new congregation a week.

Ruling Elder Philip F. Howerton of Charlotte was elected Moderator of the Assembly. A new stated clerk, Dr. James A. Millard, Jr., of Austin Seminary, was elected, to succeed Dr. E. C. Scott who retires in 1959. Dr. Scott has served for 22 years.

In specific actions, the assembly refused to revise its position, stated at length last year, of supporting the decision of the U. S. Supreme Court against segregation in public schools. It also declared that the use of church buildings as classrooms to circumvent compliance with the government decision was not proper.

The Assembly disapproved an overture from a Texas presbytery which would have eliminated from the *Confession* paragraphs which assert that some men are foreordained to salvation and others to condemnation. It approved a report calling for a less strict attitude on the remarriage of divorced persons.

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