

The Presbyterian
GUARDIAN

Contents

Magazine Viewer

By EDWARDS E. ELLIOTT

Tithing

By RAYMOND O. ZORN

Korean Challenge Today

By BRUCE F. HUNT

Fasting and Lent

By G. I. WILLIAMSON

Where We Haven't Been

By HARVIE M. CONN

Events at Westminster

By J. A. McINTOSH

Teen-Agers — News — Features

The Magazine Viewer

By E. E. ELLIOTT

Changing Minds

Twenty-one years ago, the onwash of Barthianism to America caused a series of articles to appear in the Modernist periodical, the *Christian Century*, "How My Mind Has Changed in the Past Ten Years." There was a second round of such articles ten years later, and now the third round is appearing. Karl Barth has written for all three. Billy Graham also appears in the current series.

The first article is by John C. Bennett, Professor of Applied Christianity at Union Theological Seminary, New York. The inadequacy of the old optimism of liberalism, as it viewed man and history, was pointed up to Bennett not only by Reinhold Niebuhr, but by the catastrophic events of the period. But Bennett has not turned for relief to the Bible as the Word of God. "I still make room for preparations for, and confirmations of, revelation, which have a broader basis than the Christian faith, and I give emphasis to these in attempting the apologetic task." A little later he says, "I have always been on guard against a kind of theological brainwashing which quietly substitutes the question: is it biblical? for the question: is it true?" So the trumpet Bennett would put to his lips is "a New Testament *kerygma* (a word meaning heralding or proclaiming) as the center of the gospel." But this *kerygma* is one from which such "myths" as Christians regard as facts have been stripped away. So Bennett adds, "I reject all attempts to surround the gospel with authoritarian guarantees." Bennett says he learned from Barth "that man, even as we know him, is to be understood in the light of Christ rather than in the light of fallen Adam." How Bennett can escape universalism is hard to see. Naturally, Bennett's emphasis is on social ethics rather than on proclaiming a message of deliverance for lost sinners.

Karl Barth writes the second article. A report on his personal development, he says, "cannot be more than a trifle." But he does voice his hope

to complete his life's work, the multi-volume Church Dogmatics. "It does not allow my head to hang or my hands to rest."

While Barth and his followers would probably angrily dismiss the charge that dialectic thought builds a bridge between the church and Marxism, this idea seems even more plausible as we read these words: "I regard anti-communism as a matter of principle an evil even greater than communism itself." He sees communism as the "natural result of Western developments." He cannot think in terms of the "absolute enemy." ". . . only the Hitler in us can be an anti-communist on principle." "People have charged me a hundred times with the seemingly flagrant contradiction of refusing to reiterate against communism what I once brought forward against National Socialism." And Barth naively dreams of the possibility that "from the Vatican or from Geneva instead of meaningless generalities a prophetic-apostolic word of repentance and peace were to be heard one morning."

Barth on Barth

He expresses his pleasure at the spread of his views throughout the world. As he looks at other theologians, he sees Bultmann's "demythologization" of the New Testament as the thing that has "occupied me most of all." But yet he sees Bultmann being led into "captivity to a particular philosophy." (As though Barth's position were actually something else.) He also expresses his amazement that recent New Testament scholars "have armed themselves with swords and staves and once again undertaken the search for the 'historical Jesus'—a search in which I as now prefer not to participate." (The reason Barth does not need the "historical Jesus" is pointed out in Dr. Van Til's pamphlet, "Has Karl Barth Become Orthodox?" But this quest for the historical Jesus is something that goes on and on, as Geerhardus Vos points out in his book *The Self-Disclosure of Jesus*, because nobody who calls himself a Christian really wants to part

company altogether with the Jesus of history. But the "Jesus" of modern reconstruction will not satisfy the believer in the Jesus of the Gospel.)

Barth expresses his pleasure at the common ground which has been achieved between his position and the position of certain Roman Catholic theologians. Whether the Roman church as such will acknowledge this is another story. For he may really be dealing with a "Barthian wing" of the Roman church, which that opportunistic body would allow to flourish for the time being.

Article number three on this multifaced totem pole of theological mentalities, is by Albert C. Outler of Southern Methodist's Perkins School of Theology. He calls himself a happy dilettante, which he explains is like a dog walking on his hind legs — "Rather pleased with himself that he can manage it at all." And so, while he would like to take the "leap of faith directly from the present moment to the New Testament — seeking to hear God's Word, so to say, from out of time . . . The fact is that we hear what we hear with the apperception produced by our own histories, and these affect what we hear and what we do in response."

Personally, I don't see what Outler has to be happy about in this kind of earth-bound, unregenerate perception. Speaking of the doctrine of Christ, he says, "I would like to see a modern restatement of the two-natures doctrine which would move from our knowledge of the agent to an understanding of the act of our salvation, to that faith-acting-in-love which is the Christian life." But this shift of attention from Christ to us, from the agent to the act would result in religion becoming a matter of psychology — as it has in many a theological school.

Dollar Sign

"Down With Altruism," *Time* Feb. 29, p. 94, tells of how novelist Ayn Rand (*Atlas Shrugged*) considers herself the 'most creative' philosopher alive today. She says, "If any civilization is to survive, it is the morality of altruism that men have to reject." She wears a dollar sign on her clothing. "The cross is the symbol of torture; I prefer the dollar sign, the symbol

(See Magazine - p. 54)

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Tithing seems to have been practised from time immemorial. The records of almost all ancient nations give an account of some method of tithing. For example, the ancient Phoenicians consecrated a tithe to the Tyrian god Melkarth, sometimes identified with the Greek Hercules.

Tithing by reason of its antiquity would appear to have originated as a Divine commandment given to the first parents of the human race for, along with such other ordinances as the sabbath and animal sacrifice, it existed almost universally among the nations of antiquity. At any rate, it is certain that the custom of tithing was in practice long before the time of the patriarch Abraham of whom the first Biblical account is given concerning the gift of tithes.

Tithing may be defined as a devoting of one tenth of one's income to the service of God. The term tithe itself means one tenth. In ancient times under commonly practised systems of barter it consisted of one tenth of a man's gain in material possessions such as property, produce, livestock, etc. Today, under our modern systems of financial exchange, it is usually most easily represented by monetary income. For example, if a farmer grows and harvests a crop at an expense of \$1000.00 and sells it for \$2000.00, the \$1000.00 gain should be subject to a tithe of \$100.00. On the other hand, if a man's weekly income is \$100.00 in salary or wages, his tithe should be \$10.00.

Let us therefore trace from the Scriptures the history and validity of tithing, noting first how it was practised prior to the Law; secondly, how it was applicable by commandment of the Law; and finally, how it is relevant for today.

I. TITHING PRIOR TO THE LAW

Tithing's first mention in the Bible is in connection with Abraham's victory over the four kings of the East. In Genesis 14 we learn of their battle with the five Canaanite kings including the king of Sodom. Having defeated the Canaanite kings, Chedorlaomer and his confederates consequently sacked the cities of Sodom and Gomorrah and departed toward Dan to the north. Since, however, Abraham's nephew Lot had been taken captive with the spoils of Sodom, Abraham and his servants pursued after the kings of the East

Tithing:

God's Precept for God's Program

By **RAYMOND O. ZORN**

and by means of a clever stratagem was by God given the victory in battle so that he recovered Lot and all the plunder.

It was then we are told that, after Abraham had returned with the spoils of war, Melchizedek, king of Salem and priest of the most high God, met him and bestowed upon him the blessing of the Lord. In recognition of Melchizedek as the representative of the true God who had previously established His redemptive Messianic covenant with Abraham, he therefore gave unto Melchizedek and consequently to God tithes of all that he possessed (Gen. 14:20). Thereby he recognized God as sovereign over his life, the giver of his victory, and the source of all his temporal and spiritual good. Abraham was a servant of the most high God and a steward of His manifold grace. And the tithe he bestowed bore eloquent testimony to the truth of this fact. Since the New Testament calls Abraham the father of believers, whether Jew or Gentile (Rom. 4:11-12), it should therefore be noted that Abraham, under the Covenant of Grace and prior to the Law, recognized the validity of the tithe as that which belonged to God and, moreover, that he was a voluntary not a commanded tither.

Of Isaac we see that, though he made offerings to God, no explicit mention is made of his tithing. However, since his father Abraham was a tither as was also his son Jacob, the plain inference is that Isaac, too, tithed, for it was doubtless from his father that Jacob in turn learned it.

Patriarchal Practice

Mention of the tithe with Jacob is made in connection with his first spiritual experience at Bethel. Fleeing from the wrath of his brother Esau who had threatened to kill him as soon as their father Isaac was dead, in fear and loneliness with troubled conscience over his recent acts of duplicity in connection with procuring

the coveted birthright, he must have felt all but abandoned even by God. But that night, as he slept with a stone for a pillow under his head near the city of Luz, God gave him by means of the ladder-dream the assurance of His continuing presence and blessing. Jacob therefore called the place "the house of God" (Bethel) and vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that Thou shalt give me, I will surely give the tenth unto Thee" (Gen. 28:20-22). God being true to His unfulfilling promises was indeed with Jacob so that by the time of his return to the land some twenty years later he had become a man of extensive wealth. And since Jacob was one of God's great ones (Gen. 32:28), we may safely conclude that Jacob also kept his end of the bargain and paid up all of his back tithe.

From this study of the tithe as practised by the Patriarchs prior to the Law, we see: (1) that they had a knowledge of the tithe as that which belonged unto God; and (2) that they were voluntary tithers in recognition of the fact that they were His servants and stewards.

II. TITHING UNDER THE LAW

Some 430 years after God established His covenant with Abraham and his seed, God delivered Abraham's descendants from Egypt, the land into which they had gone in order to multiply into a numerous people to become the nation of Israel. Bearing them on the outstretched arms of His power unto Mount Sinai, He gave them His commandments in the Mosaic Law.

We should remember, however, that the Law did not alter God's previously established Covenant of Grace, as though a new and different dis-

penetration had been inaugurated whereby God's people might now be saved through the works of the Law rather than by the grace of God alone. For, as the Apostle Paul reminds us, "The covenant that was confirmed before of God in Christ (the Messianic Covenant of Grace), the Law which was 430 years after cannot disannul that it should make the promise of none effect" (Gal. 3:17). "Wherefore then serveth the Law? It was added (to the Covenant of Grace) because of transgressions till the seed should come to whom the promise was made" (Gal. 3:19). The Law was therefore given to show how inadequately man lived up to the righteousness demanded of him by God. In this respect it was to be a schoolmaster (tutor) to lead men unto Christ (Gal. 3:24), a purpose it yet serves today. But in another respect it was also a revelation of the righteousness of God and the rule of practice unto which His people's lives were and are to be conformed by the obedience of faith. For the Law, after all, was given to a redeemed people and was and is yet presently to be applied by them unto holy living.

Under the Law, consequently, tithing became mandatory. This is as might be expected since the tithe had long since been recognized by God's people as a responsibility of stewardship to Him. Accordingly, therefore, we read, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32). It should be noted from this that the tithe comprehended all of the Israelite's increase, whether the products of the soil, or cattle, or gain derived therefrom. For what, after all, did the Israelite possess that he had not in the first place received from the Lord? Therefore the return of the tithe to the Lord as His required due was but a patent recognition of this fact by every obedient Israelite as he made payment of the tithe in worship.

Moreover, since it was the covenant community's duty to be perfect as the Lord is perfect (Deut. 18:13) by keeping His statutes (Lev. 18:5), obedience to the Law became the condition of Divine blessing. And when the Law was not kept, blessing was

accordingly forfeited. This is seen in its broadest aspect in the dispersion and captivity which Israel suffered as a consequence of disobedience and unfaithfulness to God by which was demonstrated like sinfulness with the iniquitous nations round about. So, forfeiting the blessings of habitation in the land of promise, Israel was driven from it to suffer the judgment of the captivity until a purged remnant should again be restored unto the land. (Is. 6:13).

Robbing God

What the captivity illustrates in the forfeiture of blessing in the broadest aspect may also be seen more specifically in Israel's lapse after the captivity in the payment of the tithe. The reprimand of Israel was given by God's prophet Malachi. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:8-11).

It should be noticed that God calls the withholding of tithes and offerings a robbery of Him (Vs. 8). Moreover, He makes it clear that, as a result, Israel was experiencing the curse of His judgment (Vs. 9), indirectly described in Vs. 11 as the ravaging of crops by disease and pestilence and the loss of harvest by untimely storm and tempest. The challenge is therefore held forth to bring all of the tithe once again into God's house. Then, not only will the needs of the Lord's work be adequately supplied, but God will fill the lives of His people with superabundant blessing. For God, after all, cannot be outgiven, as would be testified to by the disproportionately larger nine tenths of the gain with which He had blessed His people in the first place and which would be theirs to keep after they had given Him the appropriate tithe of it. But over and above this, He promises here to give

in greater measure than is His people's ability to receive (Vs. 10), for He is the God of all grace as well as of providence (Vs. 11).

III. TITHING TODAY

Why the realization of the above promise is not more patently demonstrated in the lives of God's children today may well be due to the fact that even now too few are unconditionally willing to take God at His Word, though tithing is still as valid a precept as ever. The tithe belongs to God as the Patriarchs affirmed by their own practice of it under the aegis of the Covenant of Grace which was long in effect before the giving of the Law. Moreover, the Law itself affirms that the tithe belongs to God for to fail in this responsibility is to be guilty of breaking the eighth commandment by theft in that one is thereby robbing God.

Our Lord Jesus was severe in His condemnation of the Pharisees who had reduced righteousness to the casuistry of mere external ordinances, so passing over the more basic heart attitudes of loving God and practising justice and mercy with regard to one's fellow man. But He nevertheless commended the Pharisees for their meticulous practice of tithing for, "These ought ye to have done, and not to leave the other undone" (Lu. 11:42). Tithing or, as a matter of fact, any other outward practice of a precept cannot take the place of a right relationship with God, but neither may it be neglected as though it did not matter. The one must be the complement of the other. "These you ought to have done, and not to leave the other undone."

In the Apostle Paul's instruction to the New Testament church, it is safe to assume that he presupposes the tithe as the most basic unit of giving for the believer. For of the weekly offering which is to be taken in the church he writes, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Now, how may the believer properly lay by him in store save as subscribed by the ratio of the tithe? If, on the one hand, God has prospered him with more income, he will lay more by him in store according to the larger ratio of the tithe. But, on the other hand, if God has seen fit to bless him with less, though he will consequently lay less by him in store, the ratio of the tithe will

nevertheless preserve in his giving an equality with his more prosperous brother. And thereby none will either be unduly burdened or improperly eased.

A Good Beginning

Actually, Paul makes no mention of the tithe because it should only form the basic beginning and not the sum total of a believer's giving to the Lord. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-8).

What then is a man to purpose in his heart to give? less than a tithe? Of course not, for how could this be possible in the light of previous Old Testament practice by saints who lived at a time when grace's experience was yet shadowy and not in full expression as with the New Testament believer in the present age, but who were yet tithers? Furthermore, how could the giving of less than a tithe be possible in the light of God's own unspeakable gift of Christ for His people's redemption? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

Well, then, will just the giving of the tithe be enough? Is this what a man should purpose in his heart to give? At least this much! But if the tithe has ever been recognized as belonging to God, then can it justifiably be said that the mere giving of it is sowing bountifully? Paul indeed must have in mind even larger gifts than the tithe when he affirms that he would have the believer sow bountifully that he may also reap bountifully (Vs. 6). And echoing what was already stated by the prophet Malachi earlier, he reassures us that God cannot be outgiven. Rather, He is able in turn to make *all* grace abound so that the giver, having *all* sufficiency, may abound to *every* good work (Vs. 8). What another stupendous promise! In the light of its vastness, the tithe fades away to a place of signifi-

Adorning The Gospel

Bill was impatiently waiting in the hall. He and his wife were headed for the concert. But while Bill waited, his wife was still busy with the things that busy womankind — powder, hairpins, perfume — while husbands wait. Finally Bill gave up, sat down, and took up the evening paper. At least, he need not waste good time.

Though he looked at the pages, his eye did not read what was written thereon. Instead, his thoughts wandered . . . After all, he thought, perhaps it is not so bad. Joan is sensible; she does not put on anything that is gaudy or in poor taste. When you look at her you would scarcely know that she is made up at all. What she does just seems to bring out what is best in her, making her look natural. Besides, I would not be content with her if she did not look her best . . .

Bill sank farther into his chair and relaxed a bit, letting the paper sink to his lap. How much, he thought, this is like the gospel. God has given us the gospel, His Word. We are entrusted with it as His ambassadors. Yet, God has not let it go at that; He has said that we should adorn his gospel. That does not mean that we should make it into something else by hiding it under fancy frills or making it into a gaudy show; our adornment of the gospel should bring it out in all its naturalness, letting it be what it really is. Our lives should be such that they will be fitting channels for that which God has given to us. Instead of covering up and obscuring the gospel, our lives should let its glory shine through brightly.

Just as a woman — or a man, for all that — adorns her body; just as a congregation adorns its place of worship; so the Christian should adorn the gospel with his life . . .

In his reverie Bill had altogether forgotten his paper. He was no longer aware that some time had elapsed. He was brought back abruptly to the present by the sound of his wife coming downstairs.

"Well, here I am, Bill," she said. "We still have ten minutes to get to the concert."

Somehow, even though he knew it was a fifteen minute drive, the thought did not seem to bother Bill. As he opened the door for his wife to pass through, he said, "We'll be a little late; but they probably won't start on time anyway." With that the door closed behind them as they went out into the night.

ROBERT D. KNUDSEN

cance as the mere starting point of the believer's giving unto the Lord.

Voluntary and Cheerful

Moreover, the fact should not be overlooked that the giving of the tithe may not even fulfill one's minimum duty. If, for instance, one gives it from a mere sense of duty, i.e., grudgingly or of necessity in deference to a recognition of what one owes the Lord (Vs. 7), then one would probably be better off not even to give it. For God did not give us His best that way. Nor does He with such an attitude daily load us with benefits unnumbered. God gave, and *gives*, and *GIVES*. He therefore loves a hilarious (*Gr.*) giver in return.

Is there yet someone with the temerity to say, "I wish I could tithe, but I can't afford to"? In the light of

God's Word, how can that person afford not to? It was John D. Rockefeller, Sr., who said, "I would never have been able to tithe the first million dollars I made if I had not tithed my first salary which was \$1.50 a week." God may not make us John D. Rockefellers, nor perhaps would we want to be entrusted with the responsibility of such wealth as was his, but if we are not faithful in that which is least, neither will we be faithful in that which is much. For, if a man cannot give to the Lord 15c, the tithe of \$1.50, neither will he find it possible to give \$10,000.00 unto the Lord, which is the tithe of a million dollars. As the voice of inspired wisdom puts it, "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul

shall be made prosperous" (Prov. 11:24-25).

The tithe belongs to God. It is His precept for His program. In its consecration to God along with the offerings they make, His people recognize that every good and perfect gift they have received has come to them from the unfailingly faithful Father of lights. Giving to Him is therefore no coerced duty, but a joyous privilege and an act of worship. And as the tithe is brought into His storehouse, so also sufficient means are provided for the accomplishment of His work. For where the people of God faithfully tithe, there the church will not trifle with bazaars, rummage sales, suppers, and other fund-raising schemes whose result is to make the house of prayer a place of merchandise in order to augment the poor work of the Lord. (Or, is it the work of the poor Lord?)

No one, however, would make you tithe against your will. Nor is this God's way. God so loved that He gave . . . and He wants the free response of your love in return. May God who has enriched His people with all temporal and spiritual blessings in Christ also give them sufficient grace to hear and heed His words, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Lu. 6:38).

Korean Presbyterians Unite

At a mid-February meeting in Seoul the Presbyterian Church ("Ye-chang") reconstituted its 44th General Assembly which had divided last fall at Taejon. The action had the effect of ignoring the fact that the two groups had met separately and each had regarded itself last fall as the "official" Assembly.

The reunion also appeared to nullify the stand that the so-called NAE group had taken in opposition to the modernist World Council of Churches. As late as January 14 a circular published by the ecumenical side quoted the NAE position as "Never can it be changed, added to, or subtracted from," and on the 15th "Negotiations were entirely broken." There are reliable reports, however, that a great deal of pressure was brought to bear in the intervening month. Teams

of missionaries (representing the United, Southern, and Australian Presbyterians) visited the various presbyteries. When the reuniting Assembly convened from February 17 to 19, nearly 200 of the original 286 Taejon commissioners were present, with another 50 delegates also attending, and 31 out of 34 presbyteries were represented.

The plan of reunion was essentially that proposed by the Southern Presbyterian missionaries. Dr. L. Nelson Bell of that church, and executive editor of *Christianity Today*, led three days of special meetings for the commissioners just prior to the Assembly. While the meeting, after some debate, honored the agreement to withdraw from the WCC "because of the sharp differences of opinion about it," in deference to the ecumenical side (who reportedly had three-fifths of the delegates) it also explicitly declared that the WCC was neither pro-Communist nor a promoter of theological liberalism or a super-church.

In further confirmation that it wanted to be completely in the "middle-of-the-road," the Assembly chose as moderator the man who had moderated the now-ignored ecumenical assembly; as vice-moderator the moderator of one of the largest presbyteries on the anti-ecumenical side; as stated clerk a Seoul pastor regarded as a neutral; and as assistant clerk the man designated as "manipulator" in Dr. Barnhouse's pamphlet "Scandal in Korea"!

There are some who could not in good conscience participate in so confusing and compromising a situation, and among them are some able and consecrated scholars and leaders, some 70 or more seminary students, and an unknown number of congregations. *Christianity Today*, in its March 14 news columns, calls them "a small group of anti-ecumenical extremists" who "prevented a complete healing of the schism." We have seen no news in the *Beacon* since the reuniting Assembly as to any present activities of the ICCC in Korea, which opened an office in Seoul. Observers report, however, that the widely publicized \$100,000 fund for Korea was by insinuation made to appear as a bribe by ecumenical protagonists in attacking the ICCC and its sympathizers in Korea. What course of action this minority will take, or even whether

they will all pursue the same course, is not yet clear.

For a fuller understanding of the Korean church we again commend the series of articles by Bruce F. Hunt, veteran missionary of the Orthodox Presbyterian Church, the third and final of which appears in this issue. It is in the "Koryu Pab" movement with which he and other faithful missionaries are working that one finds greater stability, a commitment to the Reformed heritage, and uncompromising loyalty to Christ and the Scriptures. — ED.

Magazine — (from p. 50)

of free trade, therefore of the free mind." "Money is the root of all good." She thinks of the best man as "a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute."

This will ring an often-rung bell in many a sinner's mind, and cause him to pass by on the other side of human need. A struggle between such heroic self-centered "best men" is the sort of thing that only a "Mr. K" could win. It would fain crucify the Son of God afresh.

Request for Minutes — The Stated Clerk requests anyone having an extra copy or copies of the Minutes of the 15th General Assembly of the Orthodox Presbyterian Church to send them to the office of the Committee on Home Missions and Church Extension, 624 Schaff Building, 1505 Race St., Philadelphia 2, Pa. An effort will be made to bind the Minutes of the 15th through the 26th Assemblies in one volume, but this cannot be done unless additional copies of the Minutes of the 15th Assembly are available.

Position Wanted — Church secretary and/or educational director; or English teacher for Christian high school. Member Maitland, Florida, Orthodox Presbyterian Church. Can assume duties July 1, 1960. Please contact Miss Nancy Bibb, Taylor University, Box 25, Upland, Indiana.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. — Proverbs

Korean Challenge Today

Korean Story Concluded

By BRUCE F. HUNT



In the present situation in Korea the "Koryu" Presbyterian Church now faces competition from other evangelical groups. Previously, division of territory was practiced between the larger missions but, as has been mentioned, that has been done away with. Under that plan people were exposed, for the most part, to the teaching of only one denomination — either Methodist or Presbyterian, depending on where their home happened to be. This had a seeming advantage in that, when accepting Christ, people did not have to choose between denominational beliefs. It did not always make for doctrinal awareness, however.

Some of the disadvantage is seen today, moreover, when the non-Christian and even the Christian is confronted with the simultaneous preaching of many groups. A number of these groups are new to Korea, such as the Southern Baptists, Missouri Synod Lutherans, TEAM, Soul Clinic, World Vision, Nazarenes, Navigators and others. Some are quite evangelical; others, though evangelical, are so anxious to be non-denominational or inter-denominational that they will insist on working liberals and conservatives together.

Some of the groups, more recently come to Korea, are not too careful in guarding against making "rice Christians" — using funds and rewards quite freely to draw people to them. In this way not only are non-Christians drawn in from wrong motives, but nominal Christians are lured away from the churches of which they had been members by these material enticements. These nominal Christians, familiar with only one presentation of the message, often are not able to distinguish error from

truth, especially when it is liberally coated with material advantages.

Confusion of Cults

To these who by their varying emphases are confusing the young Christians may be added the false religions and cults: Bahai, Mormons, Jehovah's Witnesses, Christian Science, Seventh Day Adventists, Unitarians, plus several local false leaders who claim supernatural powers of healing and miracles — one for example who called himself the Olive Tree of Zechariah. With the exception of the Seventh Day Adventists, all of these are new to Korea since her liberation from Japan. Korean Christians, used to one presentation of the Bible's message, accepted it simply and joyfully. It was indeed good news, and even the general public has recognized that the fruits of the gospel are good. But now people who come calling themselves representatives of Christ and claiming to teach the Bible are likely to find these simple, often naive Christians ready to give them a hearing, even though the newcomers may be Mormons, Unitarians, or Christian Scientists.

On top of this Roman Catholicism is today becoming much more aggressive in Korea. There is a Catholic daily paper. The Vice-President of the country is Catholic. Large institutions built by the Catholic Church have recently been constructed — schools, churches, hospitals. They have a big relief program using a great deal of surplus American agricultural products. Poor people are drawn into their church from the Protestant fold as well as from the pagan society by the offer of something to fill empty stomachs. Others are being attracted to them through

their medical and educational work, and still others by their political power and 'unity.' At a time when the aid of the 'Christian' countries of the West has meant so much to the people of Korea, even some non-Christians are ready to look into the claims of Christianity with an open or friendly mind. Often, however, they cannot distinguish one sect from another, nor Protestants from Catholics, and the size and material display of the latter is impressive. Who is to show the Koreans that entrance into the Kingdom of God is through faith in Jesus Christ alone?

Can a liberalism that has only its reason to appeal to as the ultimate authority stand up against such an array of sects and powers (I have not even mentioned Communism, another looming power) and help Christians to stand?

Can an ecumenical movement, afraid to offend anybody lest it not be able to draw them into the one big whole, point out the errors that make for our real differences? And point clearly to Jesus Christ, the Mighty God and Everlasting Father, as the only way, truth, and life?

Missionaries Chose Sides

Tremendously important, then, in present-day Korea is the "Koryu" Presbyterian group. In tracing the history of this movement as it emerged from the foundations laid by the early missionaries, though admittedly it has many weaknesses, we have seen it is still a militant Reformed church. Furthermore, it is wise to remember that missionaries and churches of the West have not been disinterested bystanders, watching from the sidelines.

It has already been noted that the

creation of the United Church of Canada had its repercussions in Korea; that the home boards did not take so serious a view of liberal tendencies in missionaries as did the majority of the missionaries on the field and as did the Korean church, for example in the case of the missionary who was later a signer of the Auburn Affirmation; and that in matters of union education, union medical work, and union publication projects the home board was always anxious to go further than were missionaries on the field. There were several occasions of sharp conflict between board and mission on such matters. Finally, we have also seen that the board at home did not take as grave a view of the compromise of testimony involved in mission schools' and later churches' participation in shrine ceremonies as the majority of the mission did. Missionaries took their sides on these issues, and it cannot be denied that missionaries are at least partly responsible for the emergence of a strong protest movement.

As mentioned earlier, the happenings in America connected with the upheaval in Princeton Seminary, the formation of Westminster Seminary, the creation of the Independent Board for Presbyterian Foreign Missions and the subsequent disciplining of Dr. Machen and others had drastic repercussions in the Korea Mission of the Presbyterian Church U. S. A. Even the constitution of the Korean Presbyterian Church was changed to accommodate and make room for those who no longer felt they could remain in their former denomination.

Dr. H. C. Whiting was one of the first to withdraw from the Korea Mission of the U. S. A. Church over these issues. In 1936, when Dr. Machen and other members of the Independent Board were disciplined and forced out of the church, Dr. and Mrs. Roy Byram and the writer and his wife withdrew from the U. S. A. Presbyterian Church and its Korean Mission. Later, for the same or similar reasons, Dr. and Mrs. Floyd Hamilton, Dr. and Mrs. J. Gordon Holdcroft (then chairman for several years of that large Mission), the Rev. and Mrs. William Baird, Dr. and Mrs. William Chisholm, Miss Marjorie Hanson, the Rev. and Mrs. Dwight Malsbary, Elder and Mrs. Edwin Campbell, Dr.

and Mrs. T. Stanley Soltau — a total of over 20 missionaries — withdrew from the Korea Mission, over the years, because of this issue of modernism and apostasy. The history of the Orthodox Presbyterians (and Bible Presbyterians) in the United States is thus closely bound with the struggle in the Korean Church.

The Shrine Issue

During the days of the conflict over shrine worship the missionaries of the Orthodox Presbyterian Church and the Independent Board, though few in number (only nine), were not hampered in working with the Korean Church by any compromising stand of unsympathetic boards at home. They were able more freely to throw in their lot with the Korean brethren who were striving unto blood against the entrance of emperor worship into the church. They actually withdrew with many Koreans from the Korean Presbyterian Church when it officially approved shrine worship and government control of the church.

This was the first open and official break in the Korean Church's unity. In the division the liberal element, which until then had been rather quiet, was found to be on the shrine side of the controversy, while the conservatives were on the other. During the controversy the liberals became more vocal, and at the end of the war, when the withdrawal of the Japanese removed the shrine issue as a present threat and it was largely a matter of what to do with past offenders, liberalism had come so much to the fore in the pro-shrine group that those trying to return to the church which they had left over the shrine issue or to reform the church which had forsaken Presbyterianism to become part of a government-controlled union church, found liberalism and Barthianism more and more dominant. It was a constant internal battle as to whether they could conscientiously work together in one church with such infidelity.

Influence of Orthodox Presbyterians and Others

The writer has sometimes been blamed for splitting the Korean Church. When one considers the number of influential missionaries and pastors on the other side, the weight of numbers and material strength, the large denominations in the West who were (and are) giving moral as well as physical support to the main body

of Korean Presbyterianism, to make such a charge, if true, is to credit the writer with a great deal more influence than he fears he deserves.

It is true that after the liberation of Korea, for two years Chaplain John Betzold of the Orthodox Presbyterian Church and the writer, a missionary of that same denomination, were the only Westerners who worked with the "Koryu" Seminary group and during these first critical years showed an interest in its struggles. How conscious the Orthodox Presbyterian Church, as a denomination, was of its involvement in this struggle at the beginning, the writer cannot say. Through the encouragement given by Chaplain Betzold to the embryonic seminary, and the writer's acceptance of an invitation to become associated with it, the Orthodox Presbyterian Church definitely did become involved, and thus since 1946 has not been a mere bystander. With the appointment of the late Miss Florence Handyside and subsequently of the Theodore Hards and the Arthur Spooners the Orthodox Presbyterian Church became definitely committed.

In 1948 with the arrival of Dr. Chisholm, Mr. Malsbary, and Dr. Hamilton, and later with the coming of their families, along with Miss Tate and Miss Hanson, the Independent Board and the Bible Presbyterian Church also became involved. Dr. Chisholm's and Mr. Malsbary's radio program and Dr. Holdcroft's visit to Korea in 1950 sharpened the cleavage between the "Koryu" Seminary group and the other bodies in relation to the ecumenical movement and membership in the World Council of Churches. More recently, in 1959, Mr. and Mrs. Dennis Miller have joined the Independent Board staff.

In 1951 the Christian Reformed Church began to give generously toward physical and spiritual relief in connection with this movement. This has been responsible especially for a good deal of the physical expansion in seminary and church buildings, in more generous teachers' salaries, for the literature program, and a healthy medical work.

In 1958 World Presbyterian Missions (Bible Presbyterians, Columbus Synod) sent the Rev. and Mrs. John Hunt to work with this same "Koryu" (See *Korean Challenge* - p. 61)

The Presbyterian GUARDIAN

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Fasting and Lent

By G. I. WILLIAMSON

Surrounded as we are by those who make much of the observance of Lent, it will not be wasted time if we consider what the Word of God has to say about such matters.

In Father Connell's edition of the Baltimore Catechism of the Roman Catholic Church we find these words: "The Catholic Church has the right to make laws . . ." and "We are bound under pain of sin to obey the laws of the Church," and finally, "The Church observes Lent as a time of fasting to commemorate Our Lord's fast of forty days in the desert." Lent begins with the ceremony of the imposition of ashes on Ash Wednesday. This is supposed to be a token of mourning and penitence.

To all this the Reformers said this: "The supreme Judge, by which . . . all decrees . . . opinions . . . doctrines . . . are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

Biblical References

Fasting is first mentioned in Judges 20:26f. It was due to great sorrow for great sin in the congregation, and the seeking of divine guidance in dealing with the offenders. Samuel led in a day of prayer and fasting when idols were being forsaken (I Sam. 7:6f.). Seven days of fasting occurred when Saul was buried (I Sam. 31:13 etc.). And David fasted when his child by Bathsheba was near death (II Sam. 12:21 f.). Again,

King Ahab fasted when he realized the enormity of his crimes (I Ki. 21:27 f.). And Jehoshaphat fasted in a time of national peril (II Chron. 20:3f.).

When the Israelites returned from Captivity (Ezra 8:21f.) Ezra proclaimed a fast to seek God's guidance and blessing. And when news came of Israel's distress in Canaan, Nehemiah fasted and prayed (Neh. 1:4f.). Later all Israel fasted in a time of general confession of sin and rededication (Neh 9:1f.). And the Jews fasted at Esther's call by Mordecai (Esther 4:16f.).

Christ fasted during the time of Satan's appearance to tempt Him (Mt. 4:2). Cornelius fasted as he sought the blessing of God (Acts 10:30). The Church at Antioch engaged in prayer and fasting preparatory to selection of two missionaries to be sent forth (Acts 13:2f.). And ordination of elders was accompanied by prayer and fasting in every church (Acts 14:23).

Not Merit But Mercy

It appears from this, then, that fasting is a part of earnest, soul-consuming prayer. When the passion of the soul becomes all-important, the ordinary demands of the body are temporarily set aside and the soul has the right of way. Notice again the times of fasting: 1) mourning for past apostasy, 2) seeking restoration to God's favor, 3) imminent peril or disaster, when divine help is imperative, and 4) personal crises when God's help is urgently needed.

Notice the length of the time of fasting: it varies with the particular situation. Peter and Cornelius apparently fasted a part of one day (Acts 10:9-10). Israel fasted seven days at Saul's death. Christ fasted forty days. Notice the manner of fasting: a temporary neglect of the body because of the activity of the heart. Notice the purpose of it: not to obtain merit, but rather mercy.

Christ discusses fasting in two important passages: Mk. 2:18-20, and Mt. 6:16-18. Here we learn that fasting 1) is impossible under some circumstances, 2) is absolutely unavoidable under some circumstances, and 3) that true fasting is an outward act dictated by an inward concern of the soul. False fasting, such as that performed by the Pharisees, 1) is possible at any time, 2) is imposed by tradition, not by the condi-

tion of the soul, and 3) has as its purpose the earning of merit and impressing men. Ordinarily it was not Christ's will for men to fast (Mt. 15:32) unless it became necessary by conditions imposed by divine providence (II Cor. 11:27) or spiritual circumstances (I Cor. 7:5).

Let us beware, then, the idea that fasting can in any way please God when it is merely a humanly devised custom. Let us likewise banish the thought that it can merit anything, or produce any work of grace. Rather let us so yearn for the true and living God, that we shall, when occasion arises, give ourselves to true prayer and fasting.

Letter to the Editor

Dear Sir:

I have enjoyed very much the various articles on Westminster Seminary but there is one thing puzzling me. According to a report some time ago, of nine Orthodox Presbyterian students graduating last spring only three were planning to enter the pastorate, to shepherd the flocks, to care for the lambs of Christ as young men were bidden to do by our Lord. These three, I've noticed, have in the providence of God achieved their desire; each one overseeing the flock of God in one of our Orthodox Presbyterian churches.

What of the other two-thirds? Six young men, trained to preach the Word in fullness and in truth. Where are our young men? Have they little compassion for souls? Have they no zeal and love for the lost and dying without Christ? Or have they decided they have not the gifts necessary for the work of the pastorate? Do they think they have not the call of God upon them for this task?

Remember how it used to be, long ago. Surely, we've all read of how (even not so long ago) in every godly family one male was set aside from birth as belonging to God. He knew he was to serve the Lord. All of his life he was taught so and he did so. We Orthodox Presbyterians have many sons among us. Are we training

The burden of the writer of this letter is one that we think may well be shared. She is known to us, but the name is withheld at her request.

them in the way that they should go?

Today in our denomination we have several vacant churches, sheep wandering alone without a shepherd to guide them, to help and comfort them. From Maine to Oregon they are crying out for some shepherd to come and care for them. Our foreign mission fields and other faithful Christians at home are longing for a missionary to aid them. Where are our young men? Here is a great need; a tremendous challenge; work of the Lord going undone, and, I venture to say, unnecessarily undone!

Not only among last year's graduates, but each year it seems, of our Orthodox Presbyterian graduates, young men trained wonderfully well for the highest possible calling, many are not doing it. They not only have the training, they also have before them the godly example of their professors, whose zeal and compassion for souls, whose love for their fellowman shines through in every work they do, and who are always, on every occasion making known the name of Christ — whether in the classroom, the church, the hospital, or the train or plane in which they ride from one preaching engagement to another. Then *where are our young men?*

Many go on for more graduate work, quite a few go into teaching, and some after tries at these two alternatives do enter the pastorate after awhile. Why is this hesitation? Do they hold this high calling of God so high in their own minds that they think they cannot attain unto it? Do they lack confidence in their own gifts and abilities?

If this is so, and, dear fellow Christians, I think it often is, we need to pray earnestly, fervently for our young men. Perhaps as we have never before prayed for them. These graduates of Westminster Theological Seminary — men who may see visions and dream dreams, men who know of the coming Christ and the kingdom of God — these same young men need our prayers to undergird and strengthen them for the race that is set before them, for that work which is their special high calling in Christ Jesus.

Let us continually pray for them that the gospel may be preached, and His kingdom advanced.

Sincerely yours,

A MOTHER

For Teen-Agers Only!

By LAWRENCE R. EYRES

Kings and Queens Under God (V)

Conquering Others With the Gospel

Scripture: Romans 10:1-15

Introduction

Since sin entered the world, and with it the curse, the kingship of God over His creatures is not automatic. It must be won through conquest. It was so with us in our salvation — Christ conquered Satan on the cross. He conquered our hearts by grace and is conquering our own natures by His Word and Spirit.

But this is not a limited war. It must extend from us outward until He is victorious, in one way or another, over all men and things. We as His children and co-workers are required to extend this conquest with all our might. And the first step is to conquer those about us for Christ, not with the sword, but with the gospel.

Body of the Lesson

1. *Winning the lost to Christ is not just a job, it's a holy passion!* The Apostle Paul not only said, "Woe is unto me, if I preach not the gospel" (I Corinthians 9:16), but also, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3). This passion for the lost is necessary to our royal calling as kings and queens under God.

2. No successful conquest can be haphazard. Therefore *our conquest of the lost must be under the banner of the church.* Even Paul was sent out by a church (Acts 13:1-3). Whenever Paul made converts he established the church. "Evangelism by the church for

the church" is a good motto. No matter what our earthly calling, we must give our hearts and hands to fulfill the great commission (Matthew 28:19, 20) for the building up of the church. Generally speaking, "freelance" evangelism is unscriptural.

3. *In the body of Christ there is division of labor.* Hence, ministers, elders, Sunday school teachers each have their function. *But that does not relieve mere church members of their place in evangelism.* "They that were scattered abroad went everywhere preaching the Word" (Acts 8:4). The hearts, the hands, the tongues of every redeemed person are the hearts, hands, tongues of Jesus Christ. Unless we speak for Him, He is dumb!

4. *Every Christian ought to ask himself, "Does God want me to be a full time minister, missionary or evangelist?"* The answer may be no. But, in view of the pitiful condition of the lost, he ought to ask this question.

Discussion Questions

1. John was a conscientious young man. He wanted to do God's will. In fact he felt he ought to become a missionary. One thing was lacking — a passion for winning the lost. He didn't have it, but wanted it. How should he go about to get it?

2. Suppose you had just led someone to Christ, but no help is given to get him into a good church. What is likely to happen to your new convert?

3. If the person in the previous question were truly saved, what difference could it possibly make whether he finds any church? He can't be lost once he is truly saved.

4. In an average good church, isn't it better to hire people (assistant ministers and trained workers) to do all the calling than to have the members do it? Professionals are better trained than laymen.

5. It has been the practice in many evangelistic crusades to ask young people to stand up and pledge themselves to the foreign mission field. Do you approve of this? Why?

Conclusion

Too often, in their eagerness to acquire a good education, Christian young people cut themselves loose from the church. The churches they do attend are often Christ-denying churches — really no churches at all. The result is the tragic loss of assur-

ance. Very often their failure in the spiritual leads to failure in the academic.

Our highest calling is to be Christians — good Christians. And that means good witnesses. How can we expect to be successful at our secondary callings if we neglect the highest calling of all?

Kings and Queens Under God (VI)

Our Cultural Task

Scripture: Colossians 3:5-17

Introduction

In our first lesson we learned that the good world God created still needed the labor of man to make out of it what God wanted it to become. Subsequently we saw that sin and the curse did not change the nature of man's assignment to subdue the earth. It only made it harder.

In modern times amazing progress has been made in subduing the earth. Ambitious young people may be tempted to cry with Alexander because there are no more worlds to conquer. Don't! With all the progress of recent years, our cultural task is far from complete. We still have frontiers to subdue. The work is harder, but the rewards are great. We shall consider the whole task in this lesson and then break it into its parts in the remaining lessons of this series.

Body of the Lesson

1. *Our cultural aim* — to write the name of Jesus over every legitimate human activity. "Whatever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17). Whether it be in education, medicine, government and law, the arts or the sciences: there is a Christian reason and a Christian way to labor. Any Christian who does not seek to use Christian means to gain a Christian end is delinquent in his duty.

2. *The driving force* — love for God and man. The ten commandments are not just to practice in church. "Six days shall thou labor and do all thy work." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Romans 13:10). For this reason we should

beware of setting our hearts on material gain. Earlier we spoke of the divorce between work and pleasure. This need not be: for if we work for the love of God and man, we will find our pleasure *in* our work. "The workman is worthy of his hire," but God and right-thinking men despise the "hireling" (John 10:12, 13).

3. *The challenge* — invest your talents where they will bring the largest return to your Lord and Master. The parable of the Talents (Matthew 25:14-30) has an application to your life work as Christians. In almost every field of honest labor there is a scarcity of Christians higher up. This is true in politics, in the arts, and in the sciences (to mention only a few). Christians, on the average, are as capable as non-Christians. Add to that the fact that they have a bigger and better reason for working hard and excelling, that they have higher values — know what they are about and where they are going. Why, then, are Christians doing so few big things in the world?

Discussion Questions

1. There has been immense scientific advance in our generation. But the "progress" is in the wrong direction. Illustrate this in the field of atomic physics.

2. In certain businesses it is accepted practice to "pass money under the table." "It's not wrong. Everybody does it," they say. How is a Christian business man to write the name of Christ over such a business?

3. A Christian young woman belongs to a union which is on strike. The placard says, "This company is unfair to organized labor." Is she right in taking her turn at picketing? Why?

4. If we are not working for money, but for the joy of serving God, is it ever right to quit a job for a higher paying one?

5. In what way does the parable of the Talents apply to your choice of a life work?

Conclusion

The choice of a life calling is both important and difficult — difficult because there is so much to choose from, important because you have Christ to think of. He's counting on you. Are you going to let Him down? While it is becoming increasingly hard to follow certain occupations as consistent Christians, we must ask our-

selves whether it is right to leave all the important and critical areas to the followers of the god of this world. Are we the salt of the church or the salt of the earth?

Lynne Wade III

Requests Prayer

A blood tumor removed from the right shoulder of the Rev. E. L. Wade on March 3 proved to be malignant (an internal tumor removed in major surgery last spring was also malignant) and the prognosis is not at all encouraging. Writing from Guam in mid-March, he said, "I certainly stand in need of the special prayers of my brethren . . . How long I live depends on how widespread it is and how I respond to treatment, the doctor says. I'd like to stay here as long as possible.

"Anyway, we'd greatly appreciate the prayers of the church for the obvious personal need of healing, and grace to bear up under whatever God's providence is for us, to His greater glory . . . and certainly that our work here will not suffer, but may continue and prosper to God's glory and His beloved sheep be cared for . . . Our God is able. I really feel wonderful, better than I've felt for years, although I'm going harder than ever. On the other hand, I already have another small tumor and there are other signs that aren't so good . . ."

Orthodox Presbyterian missionary Wade, supported by Protestant Reformed churches, has two radio programs on Guam. In addition to a full schedule of services on the Lord's Day he has a teaching ministry at Camp Busanda that includes a "School of the Prophets" and besides pastoral calling an unceasing labor of personal evangelism that has been signally blessed of the Holy Spirit.

It is probable that Mr. Wade may be required to return to the Los Angeles area for treatment. With him on Guam are his wife and two youngest children. A married daughter and a son are in the States, and his parents.

(Ordinarily we wouldn't mention it, but in the letter which brought the above news was a check from Mr. Wade bringing his monthly "gift pledge" for the GUARDIAN up to date. This time we'd like to say "thank you, Lynne," right out loud.)

Where We Haven't Been

By HARVIE M. CONN

Great worthies of the church have long been troubled about where the church is going. There have been dissents about the future of the Orthodox Presbyterian Church in these same pages. I have great sympathy with such dissenters. Being a heresy hunter from the word go, I am as concerned about doctrinal problems in the church as the next man. But there is something that disturbs me even more. It's not so much where we are going that gives me the trouble as where we haven't been.

For one thing, we haven't been in the United States. From 1950 to 1956 the Roman Catholic Church has shown a percentage gain of membership of 20.7. The Lutheran Church-Missouri Synod has grown, during that same period, by 23.9%, the Seventh Day Adventist 19.3%, the Southern Presbyterians 22.3%. I heard a vague rumor the other day that the Southern Baptist Church has been adding one new congregation a week. And the Orthodox Presbyterian Church? In last year's "Minutes of the General Assembly" there was one new mission work listed, that of Stockton, California. The Presbyteries of New Jersey and Philadelphia had had no new recognized mission works in the past four years. Other Presbyteries could show perhaps a little better record. New congregations have come into being in our church during the past decade but they have come, for the most part, from other denominations, seeking entrance into our fellowship. The only Presbytery that shows real patterns of growth and expansion from the point of view of new works and preaching stations is the Presbytery of California.

That is what disturbs me. And apparently it disturbs others as well. How can the Presbyterian Church in Korea ("Koryu" Group) with which our missionaries labor, grow from a struggling group of less than a hundred churches after World War II to a denomination of 600 churches and 16,000 communicant members in a little over 15 years, and the Orthodox Presbyterians stand still, comparatively speaking? Why do we have to issue appeal after appeal for

mission funds to support our work? How long are those poor souls who appeared as missionary candidates in the February issue of the *Messenger* going to sit around on their verandas before we scrape together enough money to get them to Eritrea, Korea, and Formosa? The Urbans go because of money outside of our church. The General Secretary makes a trip to enlist outside support for the Conns. Why? What happened to the inside support?

Questions that Disturb

It is a disturbing pattern. Maybe I had better take off my dark glasses, but the picture I get is of a church that talks big and prays little, of pastors who are kept so busy with local works they seem to lack ability to get beyond them. We seem to be suffering from tunnel vision. We can't look off to the sides, only to the front. In the eyes of the church, missions is often thought of as the concern, the private, vested interest of a Committee in Philadelphia, that meets many times during the year to ask themselves, *Why?* A good question, I admit. They have also given good directions recently as to *How*. The only question that remains is *When?*

My attention was drawn recently by a layman in one of our churches to a very sad thing, if true. He had gone to his pastor to ask about doing calling work in the community and had been discouraged. The pastor didn't think he was ready. Another layman told me he would like to start a branch work in his neighborhood, but was almost positive his Session would discourage it because it would reduce the attendance of the mother church. So he didn't bother to ask. Why try?

What is the reason for all this? Is it that there are not enough opportunities and places to reach out? Our Committee does not share that opinion. Their cry is that there are too many, and not enough money. In what has been thought by many to be

If Mr. Conn, home missionary in Stratford, N. J., and candidate for Korea, seems to be needling us in this article, he will doubtless agree that so he is. We think he makes his point.

the physical center of our work—the Philadelphia area, we find mushrooming suburbs and new cities rising up overnight. Mushrooming churches? Plenty of Mormons, Seventh Day Adventists and others, and one lonely Orthodox Presbyterian mission work (Hatboro) in the reputed center of the greatness of the church.

Is it that there is not enough money? To be sure, we can't hire summer workers as we should because we are troubled by the shortage. Our Committee drafts good and worthwhile plans to expand our movement with the least amount of funds. We have to go outside the denomination to get the Urbans and the Conns to the foreign field, and who knows where we'll have to go to get the new recruits out.

Prayer and Work

What is the answer? Pardon a very pious phrase, but there isn't enough prayer, and there isn't enough work. Our pastors do not pray enough about missions (the writer of this article certainly doesn't). Our churches do not pray about missions (except Sunday morning when the preacher mentions "those who labor in foreign lands"). Our people do not have missions as one of the greatest burdens of their heart. We play at prayer. We generalize and steam and create an atmosphere of low visibility, but we don't sweat at prayer. We may create the most exegetically sound position for praying without ceasing, but we still haven't done it.

Every spiritual program, if it is going to work, must be supported and defended by definite, particular, earnest, believing prayer. Dwight L. Moody once said that "every God-called man and every God-planned enterprise must have praying folk to pray out the problems." We lack the firmness of step needed in prayer. We lack the particularity of prayer. Why does Billy Graham attract thousands to his meetings, and to the preaching of the Word? Certainly much of it is

"All the prayer you can utter must be accompanied by all the work you can do."

method. But method is never successful unless it is accompanied by prayer. Have you ever heard a fundamentalist brother speak of saturating a sermon or a church with prayer? I used to chuckle at that language. I don't any more.

There must also be work as well. All the prayer you can utter must be accompanied by all the work you can do. Do we work at missions? I seriously question it. Our students at Seminary worry about whether there will be a church for them when they get out of school. They don't feel they will get a call. A call comes from a vision, and one of the best ways to get a vision is to go look for one, down a street, ringing doorbells, challenging men for Christ. Talk about missions is as cheap as talk about anything. One thing will produce results in the missions lag of the Orthodox Presbyterian Church: a prayer-backed, prayer-saturated campaign of hard, honest work.

Ministers must start looking for a field in their backyard that may be white to the harvest. Sunday schools must think in terms of branch Sunday schools. Sessions must think in terms of new fields to conquer for Christ. No one ever accomplishes anything, just sitting. Making progress requires movement on somebody's part. As I said, it's not where we are going that gives me most of my sleepless nights. It's where we haven't been. People and churches who sit in rockers are making some sort of movement but it's not very forward looking.

Let's pray that God will give our churches the forward look for the 1960's!

Korean Challenge (from p. 56)

movement, and in 1959 they added the Rev. and Mrs. Alvin Sneller.

Four denominations or agencies are now committed and cannot be called disinterested bystanders. Only God can judge as to the extent of the responsibility each has had in the creation of the present situation. Certainly it behooves those committed to know both the nature of their commitment and the nature of the cause with which they are involved. Is it something from which they are not quite ready to retreat, but to which they as yet are not ready to give wholehearted support? Or is it something

March 25, 1960

in which they have been actors, however minor the role, from the beginning, and to which they have a responsibility, along with their Korean brethren, a responsibility from which they may not turn back, once having put hand to the plough?

There are those who feel that such a Korean church as the "Koryu" group needs no further outside help and that in the program of world evangelization efforts could now better be spent elsewhere. They fear lest, with limited funds and personnel, they may be binding themselves to a too local and circumscribed program for some years to come. The question thus becomes: should the four missions involved retreat? or adopt a holding action? or advance vigorously?

No Turning Back

To the writer there can be but one answer: we dare not surrender this beachhead in Korea. Our impetus needs to grow rather than to fall off. If those who have such historical stakes in Korea fail to send reinforcements I fear this most commendable movement will have to go very much alone, while others are being built up with funds and personnel from the West. We know that the Lord will not forsake it, but it is the Lord who has put the solitary in families. I pray that the work may not suffer by the default of us who more than any others may be considered their brothers among the families of denominations.

The Independent Board's first "new" missionaries arrived last August, but five of those they originally sent are now off the field and another may retire soon. The Christian Reformed Church has considered sending missionaries to Korea but has not yet done so. World Presbyterian Missions have two couples in Korea, and the Orthodox Presbyterians, three. Now the latter body is doing work in four different countries and we cannot expect many replacements for this field alone, but dare the Orthodox Presbyterian Church say "No more"?

In summary, we have in Korea an indigenous Oriental church which has

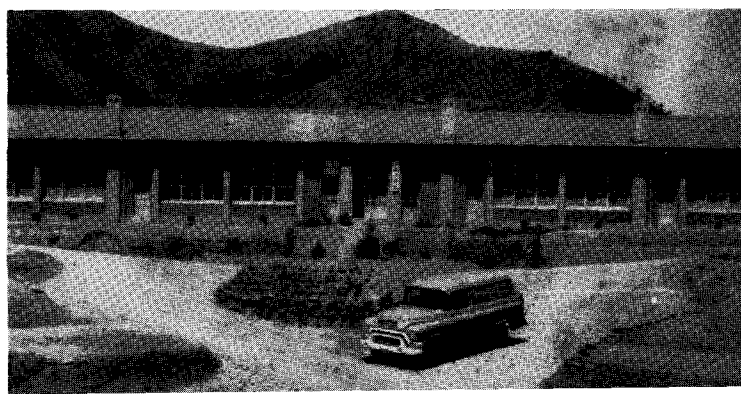
consciously chosen the gospel "according to the Scriptures" as its sword. This "Koryu" Church is self-supporting and self-propagating. Already it has sent one couple to Formosa to work among the Hakka people and there was actually talk on the floor of the General Assembly last fall of opening work in Japan, where it has Korean connections, speaking Japanese, with whom it can work. It has other contacts in North Korea now under Communist domination, still others in China and Russia, speaking those languages.

Our Koryu Brethren

While it has the desire to throw off being a receiving church and to become a sending church, its members are conscious of their weaknesses. Korea has long been cut off from the rest of the world and there is a natural timidity as the church seeks to probe the "regions beyond." We of the West, with our longer experience in missions, can work with them, encouraging and strengthening them in this holy purpose. Its members are constantly saying, "But we have not the training to go as missionaries," and when we consider the woefully inadequate staff of teachers and equipment in our Christian High School, Bible Institutes, College, and Seminary, we must sympathize with this feeling of insufficiency in preparation.

Are we going to stop with sympathy, or are we going to send men who can help train them and who can work with them in the great task of missions? A recent visitor from Afghanistan, after seeing the work here, said perhaps the key to the problem in that country might be Oriental missionaries such as the Korean Christians he had seen. In the "Koryu" Presbyterian Church we now see a movement of some stability which continues to demonstrate its loyalty to Reformed standards and its obedience to Christ above all else. To the writer Korea, and especially the work here with which we are associated, could easily be the key to the evangelization of neighboring lands, and even of the Orient and unto the uttermost part of the earth. Such is Christ's commission.

**Main Building
of
Koryu Seminary
in Pusan**



Recent Events at Westminster

A Student Reports

Westminster Seminary students were recently privileged to hear Dr. Kenneth L. Pike of the Wycliffe Bible Translators and Professor of Linguistics at the University of Michigan. Dr. Pike delivered four memorable addresses to students and faculty, combining a fascinating and expert account of problems connected with the translation of the Bible into various languages with a rather direct challenge to his hearers to consider seriously this work as a possible avenue of service.

In his first lecture, "Culture Structure and Bible Translation," Dr. Pike made very clear the importance of understanding the cultural background of the language in which translation was being attempted. He considered that one reason why missionaries had accomplished apparently so little in Moslem countries, for example, was their failure to penetrate Moslem customs and ideas and so to communicate the gospel accurately and clearly. His second address, held in Calvary Church, was of more popular nature and outlined the history of the Wycliffe Translators. He emphasized that Christ's commission included even the smallest language groups, each of which occupies a unique place in the total display of God's diversified creation to His glory. It is these often-neglected groups which are the special objectives of the Wycliffe personnel.

A third lecture dealt with the "Nature of Meaning and Bible Translation." Dr. Pike explained how, in languages which had no words to express Biblical concepts, new meanings had to be deliberately imported by translators into already existing words, even as the writers of Scripture had done in their situation. In his final lecture Dr. Pike demonstrated some of the problems of pitch in languages, showing that the English language itself has a highly complex system of pitch. With pointed illustrations he warned his hearers that voice inflexions convey a speaker's attitude and meaning often without his knowledge and even in spite of his words. Hence on the mission field or in the ministry as well as in everyday life the pitch or tone of voice inevitably

betrays character and therefore greatly hinders or assists in Christian work.

Although some may have felt that the lecturer's appreciation of the importance of academic theological study was inadequate, no one listening to him could fail to appreciate his very able penetration of linguistics as well as his own missionary zeal for Christ, or to see his point that seminary graduates with a knowledge of the original languages of Scriptures could make a more significant contribution in Bible translation.

Day of Prayer

Westminster's annual Day of Prayer was held the first week in March. Beginning with residence groups meeting for prayer before breakfast, class and faculty groups gathered during the morning to pray for the Seminary. Later various matters concerning prayer were discussed with the speaker of the occasion. Faculty-led prayer groups assembled at 3 o'clock to pray for the church at large.

Guest speaker for the day was the Rev. Morton H. Smith, former vice-president of Belhaven College. With the theme of "A Minister's Self-Examination," in the morning Mr. Smith

discussed motives for the ministry. Pointing out that false motives could involve money, popularity, fame or the wish of someone else, he indicated the right motives to be a love for Christ (John 21:15), a love for sinners, and a desire for the glory of God. Qualifications for a minister are basically that he be a believer, that he manifest true Christian love and humility, and that he have a love for the truth. Seminary life, he emphasized, should be the time of greatest spiritual growth and knowledge.

His evening message was an inspiring address on "The Kingship of Christ." After presenting the witness of the Bible that He is King — His divine sovereignty and mediatorial kingship as Messiah — and as to the character of His kingship — its power, grace, and glory — Mr. Smith pointed out that the implications for servants of Christ are obedience to His laws, dependence upon His power, trust in His goodness, and the advancement of His kingdom.

Kik on Ecumenicity

Another speaker early in March, guest of the Student Association, was the Rev. Dr. J. Marcellus Kik, recently resigned as associate editor of *Christianity Today*, who addressed the student body on "The Biblical Mandate for Ecumenicity."

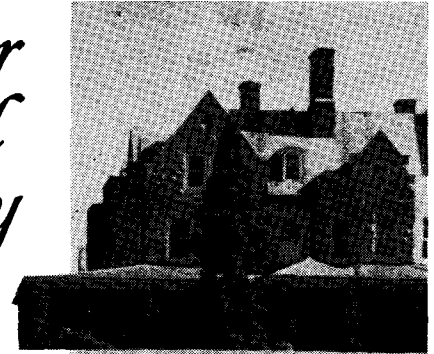
Westminster Theological Seminary

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

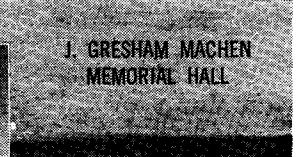
Edward J. Young, Professor of Old Testament at Westminster replies: Christianity is rooted in history. The Old Testament is preparatory to the New and both are essential parts of God's revelation. He who does not know Moses and the Prophets cannot preach Christ.

Professor Young is one of a company of distinguished scholars who compose the faculty of Westminster. Qualified students of many denominations receive a unified course of study designed to prepare them for a ministry relevant to our day and faithful to the infallible Word of God.

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In carefully chosen words, and with a manifest attempt to be fair to all sides, Dr. Kik spoke first of the ecumenical aims of the National Council of Churches. He considered that, despite denials to the contrary, the real goal of this ecumenical movement is to organize one "state church" which would exercise a powerful influence on the state itself and which in turn, through the World Council of Churches, would become a "world church" with worldwide influence.

Contrary to common ecumenicalism, Dr. Kik insisted that the answer to the problem of unity is not a *diversity* of worship, but *one kind* of worship. The New Temple of Ephesians 2:19-22 is as unified in this respect as was Solomon's. Refusing to admit that denominationalism is of itself necessarily a sin, he nevertheless firmly stated that the unity which Christ prayed for in John 17 is a *visible* unity, "that the world may believe." Evangelicals (including Reformed groups) have not put sufficient value on the burden of this prayer, but the fulfillment as seen by the modern ecumenicals — a world organization without unity in doctrine — is not in accord with the unity between Christ and the Father which it is the church's task to reflect. Where there is adherence to sound doctrine, *there is unity*, he stressed, and only there. The official pronouncements of the ecumenical movement indicate only a "social gospel," — a program quite similar to that of Socialism or Communism, whereas the church's task is to preach redemption to the world and to teach the whole counsel of God.

Actually, Dr. Kik stated, there is a real unity among all true Christians, but we must work to give expression to this oneness, to give more visibility to the invisible church. As the early church wrestled with the question of the person and natures of Christ for a century, so evangelical Christians today should be willing to strive to resolve doctrinal differences by such means as conferences, round table discussions, correspondence and other literature. Since evangelicals have a commonly accepted norm or standard, the infallible Scriptures, where the Bible is so received as authoritative there exists the opportunity for working at true ecumenicism.

J. A. MCINTOSH

Here and There in the Orthodox Presbyterian Church

Portland, Ore — Mrs. Romer Enfield, wife of one of the deacons of First Church, Portland, Oregon, recited from memory this original verse at a farewell gathering shortly before the Rev. Carl Ahlfeldt left for his new labors in Oklahoma City, where his family will be joining him at the close of the school year.

We present it not only as a deserved tribute to one faithful pastor and his family, but also as a heartfelt expression of the feeling that comes to every congregation from time to time when a beloved undershepherd moves to another place of God's appointment.

TO THE AHLFELDTS

It just couldn't be true
That it really was you,
The folks who were going away;
But how could this be?
We just couldn't see
How you could go and leave us this way!

But then we knew you'd no choice,
You must heed to the voice
Of the One who gives the commands;
If it means leaving all,
We must answer the call
Of Him who holds all in His hands.

So we'll just say "good-bye" —
And not question "why?"
But trust Him who is wiser than we;
And we know that some day
We'll see all things His way,
When our dear Savior's face we shall see.

As we bid you adieu
Folks are praying for you,
That the good Lord will watch over you;
May He stay close beside you,
And tenderly guide you
And keep you in all that you do.

What a joy it must bring
In the work of our King,
To serve Him in all that you do;
To give every day
To show others the way,
And teach them of Him who is true.

There are those you have shown,
Who might never have known
The way of salvation from sin;
We give thanks to our Lord
You have taught them His word,
And the Savior has taken them in.

You have taught us to love
Him who all else above
Is the sweetest friend we've ever known;
You have showed us just why
He was sent here to die,
How He loved us and called us His own.

We give thanks, truly meant,
For the hours you've spent,
For instruction you've given us all,
For the visits you've paid,
And the calls you have made
When it wasn't too easy to call.

So with hearts filled with love,
And with memories of
The fellowship sweet of each year,
We've a feeling inside
That we just can not hide,
As the time of your parting draws near.

In our hearts you've a place
Even time can't erase;
The thought of your leaving brings pain;
But since you must go,
It's a comfort to know
That our loss is the other folk's gain.

There are tears in our eyes
As we say our good-byes,
For we'll miss you in so many ways;
No words can impart
What is deep in the heart,
So, good-bye, may God bless you always!

HELEN ENFIELD

Chula Vista, Calif. — David Mark was born to the Rev. and Mrs. Jack J. Peterson on January 21. He was welcomed also by two sisters.

West Collingswood, N. J. — After 45 years of devoted service to the church Mrs. Alice Martin resigned as organist and was honored at a surprise testimonial dinner. Mrs. Dean Nold has been appointed organist, with Mrs. Ethel Moule assistant.

March 13 marked the farewell services for the Rev. Carl J. Reitsma, who left with his family on the 15th for a few days with relatives in Michigan before taking up his new duties in Cedar Grove, Wisconsin. On March 5 the annual congregational dinner was held at the Collmont, at which time the Reitsmas were presented with a check and a Seth Thomas Chime Banjo clock. Members received during the past year were guests of the church.

Silver Spring, Md. — Knox Church was saddened by the sudden death of Mrs. Mary A. Andrae in January. Her late husband was one of the first elders of the church. Recent missionary guests have been the Rev. Harvie Conn at the fourth annual youth missionary rally in March attended by more than one hundred, Mrs. Francis Mahaffy, and the Rev.

John Johnston, soon to return to Formosa. At a family night program deacon Max Beard showed color slides taken during a recent European trip.

Men of the church are hoping to have finished laying the tile on the basement floor of the new building by the time of the all-age-group Machen League area-wide rallies planned for April 9.

Presbytery of New Jersey

The February stated meeting of the Presbytery of New Jersey was held at Faith Church, Pittsgrove, on February 27. The meeting began with a devotional service in which the Rev. Dr. Meredith G. Kline discussed the similarities between the covenant given by God to the Israelites at Sinai, and ancient treaties between suzerains and their vassals.

Eighteen ministerial members, twelve elder commissioners, and nine alternates were present, making a record attendance. The Rev. Robert E. Nicholas, of the Presbytery of California, and the Rev. Harold Hight, of the Bible Presbyterian Church, were seated as corresponding members. Moderator Albert G. Edwards, III, presided.

The call of Calvary Church, Cedar Grove, Wisconsin, to the Rev. Carl J. Reitsma was approved by Presbytery and accepted by Mr. Reitsma. The pastoral relationship between Mr. Reitsma, and Immanuel Church, West Collingswood, was dissolved as of March 15. The Rev. Calvin A. Busch was elected to Presbytery's Young People's Committee to replace Mr. Reitsma.

The call of Calvary Church, Ringoes, to the Rev. W. Lee Benson, who has been serving as stated supply, was approved by Presbytery and accepted by Mr. Benson. He will be installed as Pastor by a committee of Presbytery on March 27.

Presbytery instructed its Foreign Missions Committee to seek to promote four missionary objectives related to Korea: (1) translation of Reformed literature into Korean by students in this country, (2) publicity for the Korea Theological Seminary, (3) books for the college and seminary libraries in Pusan, Korea, and (4) more funds for publishing Reformed literature in the Korean language.

As part of Presbytery's program of church visitation, reports were heard

from committees which visited Immanuel Church, West Collingswood; Community Church, Garfield; and Grace Church, White Horse. Presbytery also devoted over an hour to discussion of the Peniel question, and scheduled further discussion for the April meeting. In other actions, two overtures to the Twenty-seventh General Assembly were adopted. One deals with ministers not actively engaged in the ministerial calling. The other deals with an action of a sister denomination, De Gereformeerde Kerken of the Netherlands, relative to the International Missionary Council.

RICHARD A. BARKER,
Stated Clerk

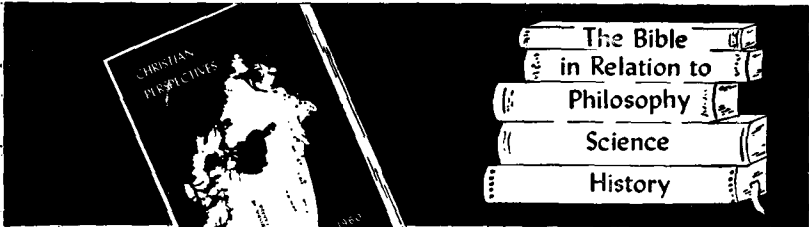
For the Budget

Working with a pair of pliers and some baling wire may be fine for the backyard mechanic of Model T days, but the repairman for today's automobiles needs a set of tools adequate for his needs if he is to be efficient. Your minister needs certain tools also. If he is to be the scholarly student and teacher of the Word of

God that we in the Orthodox Presbyterian Church expect him to be, he must have available the books and periodicals that are currently issuing from the presses. He must know what other evangelical scholars are saying, and what the non-evangelicals are putting forth also.

Unfortunately, most of our ministers need to expend their paycheck for the necessities of physical existence. It is difficult to find that spare two dollars for the annual subscription to the *Westminster Theological Journal*, to say nothing of an impossible \$4.95 for the latest worthwhile book by a Reformed scholar. Here is a suggestion for church budget makers that they may still have time to use: an item of a few dollars per month to be expended by the pastor on theological literature. This item should not be a part of his salary and should only be available to pay for books and periodicals. Many churches provide an item to cover travel expenses of the pastor. Is not a fund for necessary literature equally worthy?

L. E. KNOWLES in the
"California Presbyterian"



\$1.50

INTRINSIC RELATION?

On page 141 of those early fathers thus seen its INTRINSIC and on page 145: "Christian Perspectives 1960" Dr. Runner says, "INTRINSIC RELATION TO THE WORLD OF LEARNING. . ."

"REASON' DOES NOT EXIST: THERE IS NO SUCH THING."

Three lectures by this scholar, Professor of Philosophy at Calvin College; three by Prof. Farris, Professor of History at Knox College, Toronto, Canada; and three by Dr. Van Riessen, Professor of Philosophy at the Technical University of Delft in The Netherlands, were given at Unionville, Canada to Canadian students prior to this school year which for many of them was to be in attendance at public, non-Christian universities. These lectures were sponsored by the Association for Reformed Scientific Studies. The authors give a scholarly account of the relation of the Bible to Learning (Runner), History (Farris), and Science (Van Riessen).

Although these lectures are on a high plane of scholarship challenging the false idols of learning with the dynamic of God's Word, they will be helpful to all Christian laymen, students and scholars, and we have therefore published them in attractive form in our "Pella Paperback" for the reasonable price of \$1.50.

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