

The PRESBYTERIAN *Journal*

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GOD CARES FOR HIS OWN

Are we the beloved of God? Are we grounded and stayed fast upon His grace? He will send us what he shall think meet for us. . . . He will send His children what He knows is good for them, and if they have any want or need, He will comfort them, so that they may rejoice in the midst of their troubles; as St. Paul says, when we have the assurance of the love of God that our souls rest upon Him, we may rejoice not only for the hope which he gives us of everlasting life, but also for His grace in this present life because we know that He loves us; although we are afflicted, yet we rejoice because we are persuaded that He will turn our afflictions to our salvation, seeing He has already given us the feeling that He is taking care of us. Thus we see that the grace of God is the beginning first of all goodness then of blessedness. And it is not without cause that St. Paul joins them together in that order.

—John Calvin, Sermon on I Tim. 1:1-2

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ACROSS the EDITOR'S DESK

This is the first **Journal** to appear in our Centennial Year. Like other numbers in preparation, it is devoted to the everlasting heritage of which we are a part. Lest we forget that the greatest thinking and theologizing the world has ever known is not being done in our day, we have quoted, in the following pages, several passages from Dr. Egbert W. Smith's fascinating book, **THE CREED OF PRESBYTERIANS**. This former Secretary of the Committee of Foreign Missions has captured the **romance** of the Westminster Assembly as no other writer we have read.

As Dr. Singer explains in his article, "Reformed" is another word for "Calvinistic." Methodists may be evangelical Christians but they are not "Reformed" Christians. A distinguished educator (not a Presbyterian) very seriously said to me one day: "The future of the Christian Church, in my opinion, rests in the hands of those who have most faithfully adhered to the Reformed tradition." What that tradition is many Presbyterians do not fully know. To defend and propagate it is the mission of the **Journal**.

An elect lady favored us with a four-page epistle this week in which she praised the paper and then said (and we quote): "But you demand that everyone think **EXACTLY** as you do and if they don't you are ready to kick them out of positions of leadership in the Church. Your group demands a holiness of life equal to the Holy Rollers (don't smoke, don't dance, but you **EAT LIKE HOGS**). Oh **yes you do**, think of it, **you do, you do, you do**." Now in the first place, we don't want to be blamed for anyone's sins but our own. We do **not** eat like hogs. In the second place, though we may often be wrong we take our stand on the fact that the Bible is never wrong. And before we start a new theology based on the premise that the Confession is fallible, we want to see it spelled out in detail **EXACTLY** wherein the Confession differs from the Bible.

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The PRESBYTERIAN Journal



HOPE FOR REUNION IN KOREA

For: Presbyterian Life
The Presbyterian Outlook
The Christian Observer
The Presbyterian Journal
Christianity Today

BY L. NELSON BELL
Tokyo, Dec. 22

MEXICO — Twelve years of planning and effort were climaxed Nov. 29 when in Zitacuaro, Mexico, the new Presbyterian church building was dedicated. Seven hundred people filled the main floor and balconies and heard two choirs sing beautiful anthems after which the newly elected moderator of the General Assembly, the Rev. David Macias led the dedication ceremony.

The sermon of the occasion was preached by the pastor, the Rev. Benjamin Alvarez, who represented his Church at the Atlanta Assembly last May. All of the funds for the construction of the new church came from national sources with the exception of a challenge gift offered by our Presbyterian Mission and a few private donations by interested friends in the States.

—John B. Wood

Presbyterian church circles in America have been distressed over the growing crisis which has been developing within the Korean Presbyterian Church during the past year or more, and which culminated in the adjournment of the Taejon General Assembly on September 26th after three days of hopeless wrangling and the meeting in Seoul of one faction the following day, and of the other on November 24th, also in Seoul; each setting up a General Assembly and each claiming to be the legal Assembly.

The cause of this split has been widely publicized in some circles in America as a struggle between conservative and liberal theological forces and a basic departure from the faith on the part of some of the present-day missionaries in Korea.

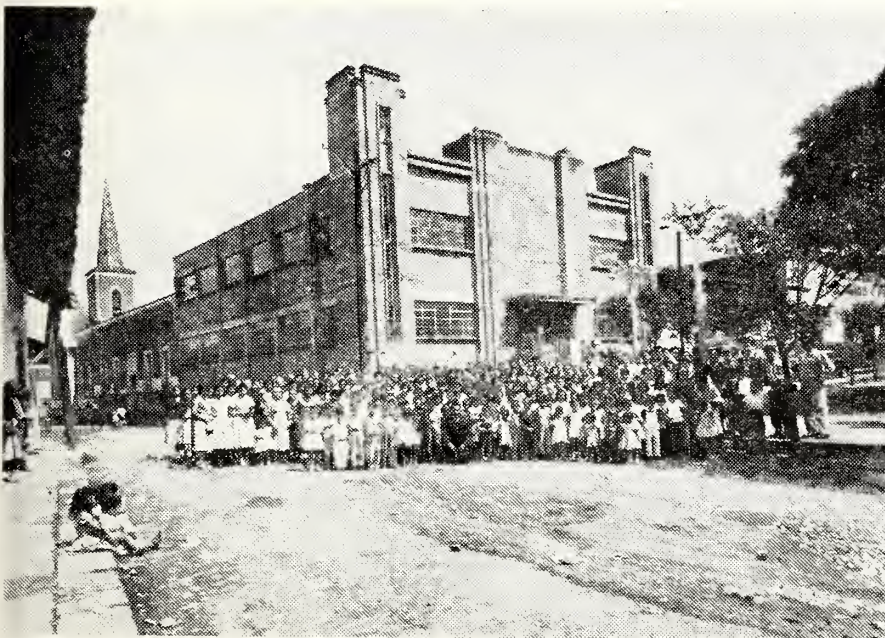
The writer would like to state categorically that the basic problem is

not doctrinal; that there is probably no church in the world more conservative in theology than the Korean Presbyterian Church, while the Presbyterian missionaries in Korea, UP-USA, U.S. and Australian, have for generations been as one in their allegiance to the historic evangelical faith. Today this same loyalty to the conservative theological position is in evidence on every hand and has just been reaffirmed by these missionaries on the basis of the doctrinal statement signed by the Board and Professors at the Pyongyang Theological Seminary in 1920.

Giving wholehearted assent to the Westminster Confession of Faith these stalwarts of a past generation prepared a short statement which embodied the basic doctrines in a way easy for all to understand. The statement follows:

1. We believe the Scriptures of the Old and New Testaments to be supernaturally inspired of God, and accept them as the only infallible rule of faith and life.
2. We believe in the eternal deity and the true humanity of the Lord Jesus Christ, in the incarnation through the Virgin-birth, in His perfect sinlessness, in His substitutionary atonement by His death on the cross, in His bodily resurrection and ascension, in His present high priestly ministry for us, in His personal return to this earth at God's appointed time in great power and glory, in His righteous judgment of all nations, in His complete victory over all enemies, and in His final delivering up the Kingdom to His Father.
3. We believe in the living true God eternally existing in three persons as Father, Son and Holy Spirit.
4. We believe in the absolute Deity and true personality of the Holy Spirit, and in His agency in creation, providence, and redemption, especially in the regeneration,

(Cont. on p. 11)



The Presbyterian Church, Zitacuaro, Mexico

JOHN LEIGHTON WILSON -PIONEER FOREIGN MISSIONARY

Wm. C. ROBINSON, Th.D.

she had not chosen to follow Christ. After signing the confession she was condemned to die. She was carried to Smithfield, the place of execution, in a chair because her tortures had made it impossible for her to walk. She was tied to the stake by a chain that held up her body. Three others were also brought with her to suffer for the same offence. They were Nicholas Belenian, a priest; John Adams, a tailor; and John Lacels, a gentleman of the court and household of Henry, VIII.

When the wood had been piled around them, Dr. Shaxton preached a sermon. During the sermon, where he said something Scriptural, Anne Askew would approve it; but where he spoke error, she said, "He misseth the mark and speaketh without the Book."

After the sermon the four martyrs prayed. A great crowd stood around, kept back by a railing. In seats of honor, or rather dishonor, sat Wrisley, the Chancellor of England, the old Duke of Norfolk, the old Earl of Bedford, the Lord Mayor, and others. Then the Lord Chancellor offered Anne Askew a letter of pardon, if she would recant; but she refused to look at the letter, saying that she had not come to this place to deny her Lord and Master. Pardons were also offered to the other three, and they likewise refused.

Then the Lord Mayor commanded the fire to be put to them and cried out, **Fiat Justitia**. And thus Anne and her three companions were swallowed up in the flames as sacrifices to God.

* * * * *

Dr. Clark is Professor of Philosophy, Butler University, Indianapolis, Ind.

PRESBYTERIANISM—From p. 7

suffered along with the South in the war and the Reconstruction era.

Throughout its history of one hundred years, the Presbyterian Church, U. S. has remained true to the Reformation, to the Westminster standards, and to the Word of God upon which it is founded. Growing steadily in membership it has had an influence in shaping American religious life far out of proportion to its numerical size and its regional boundaries. In theological integrity, stewardship, missionary activity, evangelism and education, it has led and continues to lead the way.

* * * * *

Dr. Singer is Professor of History, Catawba College, Salisbury, N. C.

John Leighton Wilson was not the first missionary sent to the foreign field by our Church; that honor belongs rather to the Rev. and Mrs. George Washington Boggs, who went to India in 1832. But Wilson followed to Africa a year later, and in the providence of God, became not only a great missionary but a missions statesman.

He was born in Sumter County, S. C., on March 25, 1809, a son of William Wilson, an esteemed Presbyterian elder. He was educated at Darlington and Winnsboro, and also spent a year studying with his uncle, the Rev. Robert W. James of Indiantown. So well prepared was he that he graduated from Union College, New York, in two years. After teaching one term at Mount Pleasant near Charleston, he entered Columbia Theological Seminary in 1830. There he became the first student President of the Society of Missionary Inquiry. He credits his friend John B. Adger with much of his early missions zeal.

In the autumn of 1833 Wilson went on an exploring expedition to Africa where he fixed upon Cape Palmas in Liberia as the place to locate a mission. There he took his bride, the former Miss Jane E. Bayard of Savannah, in 1834 and labored for seven years. During their residence at Cape Palmas several hundred native youth of both sexes were educated; a church was formed of thirty or forty members; the language was for the first time reduced to writing; and portions of the New Testament and other religious books translated into it. A dictionary and grammar of the language were also published. In 1842, when the Board moved the Wilsons to the Gaboon, the fruits of this Liberia mission were turned over to the Episcopal station located at the same place.

The Wilsons served at the Gaboon from 1842 until 1853, when the failure of their health compelled their return to America. In their second mission field the language was reduced to writing for the first time, considerable portions of the New Testament were

translated, schools were established and a church organized. Dr. Wilson wrote a volume on **WESTERN AFRICA** which is still useful. He wrote a paper on the evils of the slave trade which kept the British fleet near the coast of Western Africa to prevent this traffic.

From 1853 to the outbreak of the Confederate War, Wilson served as one of the Secretaries of the Presbyterian Board of Foreign Missions located in New York. While in that post he persuaded his personal physician, Dr. John C. Hepburn, to go as a missionary to Japan. Wilson's history of foreign missions also records the going to Japan of Dr. Samuel R. Brown of the Dutch Reformed Church, like Wilson an early graduate of Columbia Theological Seminary. These two men, Hepburn and Brown, had the major part in translating the Bible into Japanese and presenting it to that vigorous people. As a Secretary of the Presbyterian Board, Dr. Wilson also took the leading part in persuading the Board to send Rev. A. G. Simonton to Brazil and so in opening the great work of our Church there.

In 1861 Wilson left New York to return to South Carolina in order "to suffer with his people." On leaving it was agreed that the Southern Presbyterian Church would take over the missions to the Indians in the Southwest. At the first General Assembly in Augusta, the foreign missionary spirit was so great that the Church deliberately inscribed on her banner as she unfurled it to the world, her Lord's last command, "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised blessing.

Dr. Wilson was made Secretary of Foreign Missions by the newly organized Southern Church and in 1863 the task of Domestic Missions was likewise laid upon his shoulders. In the period of Reconstruction, he was

(Cont. on p. 10)

EDITORIAL

The Year In Religion

1959 was in many respects a banner year in the world of religion and in the life of Presbyterianism. June saw celebrations in Geneva to observe the 450th anniversary of the birth of John Calvin, giant of the Reformation. Earlier commemorations were held at his birthplace at Noyon, France, to mark the fourth centenary of the French Reformed (Calvinistic) Church.

Brazil also had Calvin anniversary celebrations. The occasion was the 18th General Council of the World Presbyterian Alliance in Sao Paulo in July, which coincided with the 1959 Presbyterian Centennial in Brazil, where Protestantism has had its biggest gains in Latin America.

In Tokyo, many foreign churchmen took part in observances of the 100th anniversary of the beginning of Protestant missions in their homeland.

At home, plans began to take shape for a great Centennial celebration in the Presbyterian Church, U. S.

Elsewhere in the world the religious picture was not so bright. New chapters were written, sometimes in blood, in the Red war on religion. In East Germany, Communist propagandists lashed out at Lutheran Bishop Otto Dibelius of Berlin after he had published a pamphlet in which he maintained that a totalitarian state does not constitute a "supreme authority" to which Christians owe allegiance in any Biblical sense. Reports from Budapest confirmed that the leaders of the Protestant and R. Catholic Churches in Hungary have been stripped of their administrative functions and the real "boss" is the State Office for Church Affairs. Reports reaching Hong Kong from the China mainland revealed the growing dismal plight of Chinese Protestants as churches continued to be closed and believers to be accused of using religion to mask illegal activities.

In the U. S. controversy boiled over several issues. The Church - State dispute was a live issue between Protestants and R. Catholics in several states, where the matter of re-

leased-time classes for public school children, of tax-paid transportation for parochial school children and other matters found their way in and out of the courts. In several states the reading of the Bible and the saying of simple prayers in public schools were taken to court by atheists and others claiming protection for their disbelief under the American Constitution.

Another live issue in 1959 was that of Sabbath Observance. In Pennsylvania and New Jersey, among other states, the courts supported communities seeking to close business establishments on Sunday. Several cases are pending before various courts involving convictions and appeals from conviction under so-called "Blue Laws" as the growth of secularism and materialism in American life has flared into the open.

Pornography in literature, immorality in public and private life and scandals in the broadcasting industry took their share of attention with many hoping that a wide-spread reaction will set in against indifference and carelessness in both theology and morals.

For evangelical Protestants, a major 1959 development was Billy Graham's crusades in Australia and New Zealand, where the American evangelist received the greatest response of his career. In connection with the evident world wide growth of conservative Christianity, the British Council of Churches had occasion to take special note of a "revival of a very evangelical form of Christian faith."

Remarkable developments occurred in the Roman Catholic world. Pope John, in a historic decision in January, announced an Ecumenical Council at which Christian unity would be a major topic. However, it was made plain that Council participation would be limited to members of the "true" Church only, namely the Roman Church. However, Roman scholars in the U. S. proposed steps towards the translation of a unified Bible which would be acceptable to both Protestants and R. Catholics. And in Rome it was disclosed that the Pontifical Commission of Historical Sciences is planning a study of the Reformation and will ask Protestant historians to join the project. In one embarrassing

move the hierarchy canceled the experiment in France with "worker priests" due to the inclination of the clerics to develop Communist sympathies when placed in too close contact with shop, mill and bench.

That aggressive part of the religious world for whom Unity is a paramount doctrine lifted its sights yet further. In Chicago, Dr. Pelikan of the Federated Theological Faculty proposed discussions between Christians and Jews looking toward eventual unity. And in Atlantic City the Divisions of Home and Foreign Missions of the NCC boldly called for greater integration in structure and operation of the world-wide missionary enterprises.

In November, the American Unitarian Association approved a union with the Universalist Church of America which, after prolonged controversy, omitted the name of Jesus from its constitution.

The final year of the fifties was made memorable also as Churches here and abroad mustered strong support behind the World Refugee Year, launched to stimulate the free world to greater efforts in the face of the staggering problem posed by 15,000,000 homeless and suffering in Europe, North Africa and the Near and Middle East.

A record-breaking increase of 5,368,063 in 1958 brought church membership in the United States to an all-time high of 109,557,741, or 63% of the country's estimated population of 173,374,000. Of the grand total of church members, 61,504,669 were counted Protestants, 39,509,508 were estimated under that Church's unique system to be Roman Catholics, 5,500,000 Jews and 2,545,318 Eastern Orthodox.

Let us resolve to make 1960 a year of devoted, earnest prayer and witness to our Lord and Saviour Jesus Christ that He may overrule His enemies and bring about a great revival of His Gospel in the hearts of men who call themselves Christians as well as in the vast areas of the earth where His Name is not named.

J. L. WILSON—From p. 9
mightily used of God in holding together our poverty-stricken churches in the home land. He was trusted in the border states and even in the North, and thus received and wisely used funds to hold and extend the Church's lines. In particular he is

credited with saving Texas for our Church. Yet in the deepest hours of local need the foreign fields were not forgotten. Indeed every year of Reconstruction saw a new foreign mission established under his heroic leadership.

* * * * *

Dr. Robinson is Chairman of the Sub-Committee, Centennial of the Southern Presbyterian Church.

KOREA—From p. 3

sanctification, and glorification, of believers.

5. We believe that all men are sinners in the sight of God, and that the wages of sin is death, involving everlasting separation from God in the case of the finally impenitent.
6. We believe that all who receive the Lord Jesus Christ by faith as their Savior have been born again through the power of the Holy Spirit and thereby become the children of God; and that there is no other way of salvation.
7. We believe in the actual resurrection of the bodies both of the just and the unjust, and in life everlasting for those who are in Christ Jesus.

To the above the Korean missionaries have now added the following additional statement:

"It is our deep concern that faith in these historic affirmations be translated into consistent Christian living, for Christianity is not only faith in the Person and Work of Christ, but also a way of life proceeding from this faith, in which Christ has the preeminence in our personal lives and our relationships with others.

What then is the issue, and why the schism?

The writer has been a member of a special team of inquiry and reconciliation sent to Korea especially to find out. He participated in a number of meetings with representatives of the rival factions held in various places in Korea, and then in joint meetings with men from both sides. Also in a most encouraging meeting

(Cont. on p. 19)

A Layman And His Church

IT'S A QUICK WORLD

The heading of this editorial is neither grammatically nor scientifically correct but we hope it makes you think.

The processes of communication, coupled with scientific know-how, have given us a world so different from that of our pioneer fathers that few of us begin to realize the implications.

Last night the writer left Los Angeles by jet airliner, spent four hours in Tokyo and now (noon) is well on his way to Korea. In the Tokyo airport planes were leaving for every part of the globe. It was possible to place a phone call in the airport and in a few minutes hear a familiar voice at the other end of the connection — 10,000 miles away.

On every hand we see tremendous changes taking place. We have just been reading a late newspaper printed in English, handed us by a Chinese Stewardess. In it we read of the inter-tribal riots in Luluabourg (where we have missionaries); of President Eisenhower's conferences in Pakistan and of his arrival in Afghanistan; of speculation by Far Eastern leaders as to Nehru's successor; of a measure of quiet in the Canal Zone; of most recent developments in the current abortive revolt in Brazil . . . the whole world at one's finger tips and in many ways a world in ferment and uncertainty.

The latest issue of **Newsweek** — dated yet four days in the future — tells of what will happen in the decade beginning next year — the "golden sixties".

But what will happen, even tomorrow? How long will God permit men and women to ignore Him? How long will He continue to be crowded out of His own universe? How long before men and nations come to see that it is with Him all will eventually have to do?

God has endowed men with tremendous gifts and potentials. But

along with these He has also given them a revelation of Himself. Only as man learns of spiritual values and permits them to control that which is material is he found in the way God has planned for him. It is the frightening **disregard** for God on the part of those who have the opportunity to know Him; and the **indifference** of those who know Him which raises the imponderable as to the future.

God is not mocked; if man continues to sow the seeds of rejection or indifference then the harvest of God's judgment is utterly certain. In the revelation given in the Person and Work of His Son man can through faith, come to know God and enter a restored fellowship broken by sin.

To the Church is given the custody of the supreme message of the ages. Man has made material strides; his scientific advances stagger the imagination; the world in which we live is becoming smaller each moment. In the face of these demonstrable truths what is the Church doing with the Gospel message? Is she proclaiming that Christ died for our sins according to the Scriptures, and that He was buried and rose from the dead according to those same Scriptures? Has this become a muted note in the Church of Jesus Christ? Are there other concerns (the **fruits** of the Gospel) which are preempting the basic message of the Cross?

We live in a quick world; in a world in which we may through neglect and indifference, fail at the one point that counts for eternity. Paul speaks prophetically of a day when every man's work shall be tested as by fire. To stand that testing is our gravest responsibility and the unknown equation of the moment.

Yes, we do live in a quick world. Before you can read this the writer will have left Tokyo on a Tuesday evening at 11 P. M. and arrived (d.v.) in San Francisco at 8 P. M. the **same date** !!!

—L. N. B.

Doctrine is the necessary foundation of duty; if the theory is not correct, the practice cannot be right.

—Tryon Edwards, quoted in **DICTIONARY OF THOUGHTS**, Hanover House.