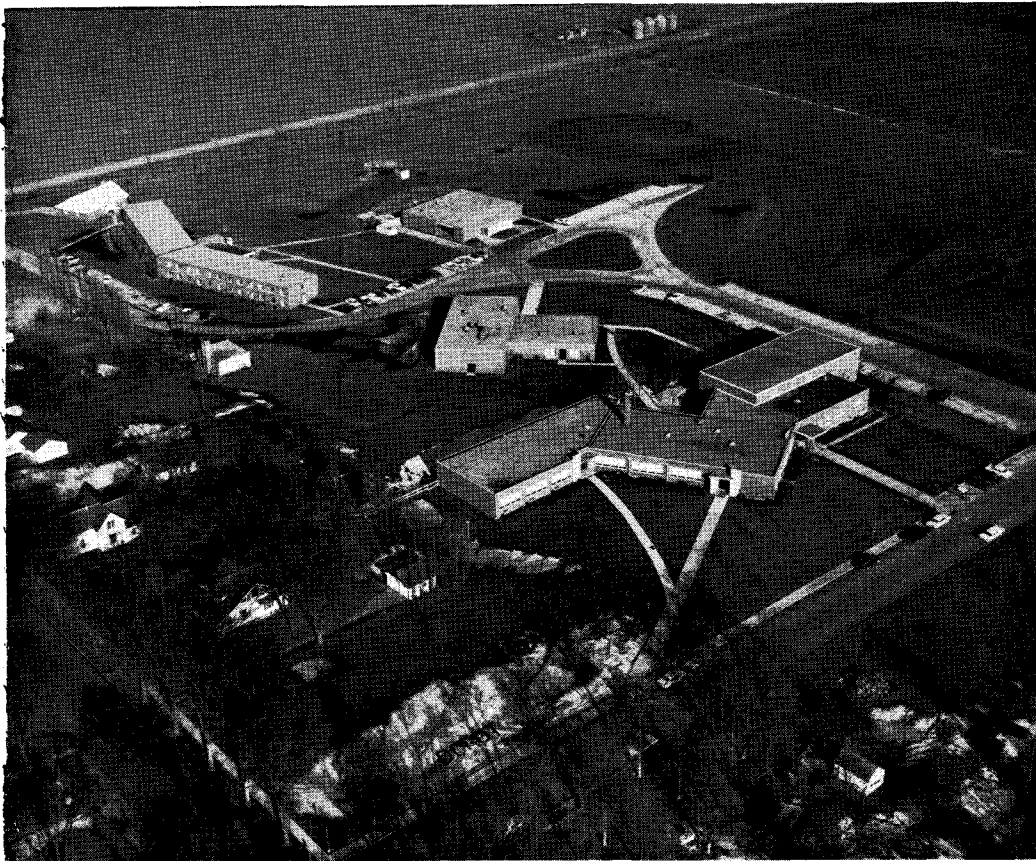


The Presbyterian



THE CAMPUS OF DORDT COLLEGE Sioux Center, Iowa

Dordt College has been in existence for only ten years. Consequently there are many who are unaware of this budding, Christian, Calvinistic institution of higher learning. The Lord has granted phenomenal growth to Dordt, which is most encouraging to those who are concerned with the advancement of the Calvinistic world-and-life view.

Within these ten years the facilities at Dordt have shown almost incredible increase. It has truly become a campus. One will find the following: a

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NEWS AND PHOTOS

VOL. 34, NO. 2

FEBRUARY, 1965

The Idol Within

EDWARD WYBENGA

Luke 18:18-30

An Important Question

At this point Jesus was confronted with an important question. A rich young ruler came to him and asked, "Good Master, what shall I do to inherit eternal life?"

This young ruler had much in his favor. He was rich. Now, riches can be a great evil; but when rightly used, they can open up greater possibilities for personal development and usefulness in this world, and greater opportunities for helping the needy and spreading the gospel.

This man was also young. Youth is the springtime of life when a person's powers are developed, his character shaped, his ideals formed, his convictions deeply rooted. It is a great thing to be young, to have all of life before you, and to throw everything into it for the realization of the highest good.

This man was a ruler. He held a position of honor and influence either as the ruler of a synagogue or as a member of the Sanhedrin, the ruling body of the Jewish people. Positions of honor and influence can be great assets in accomplishing lasting good for church and nation.

This man was rich; he was young; he was a ruler; and he was deeply religious. "What shall I do to inherit eternal life?" he asked. There are not too many people asking that question now. They are so full of this life—its problems, its interests, its pleasures, its accomplishments—that the thought of the life hereafter is never given serious attention. However, this young man apparently looked beyond this present world and its passing interests to that which is eternal.

He began by addressing Jesus as "good" Master (Teacher). Jesus answered, "Why callest thou me good? None is good save one, that is, God." What did Jesus mean by that? Did he mean to say that he was not good? And did he further mean to imply

that he could not qualify as God since God alone is good? In short, was he here denying both his sinlessness and his deity?

That can not be, for the Scriptures abundantly testify to both. But the young ruler looked upon Christ as nothing more than a man; therefore he could not honestly ascribe to him that goodness which belongs to God alone.

A Searching Answer

Having corrected the young man on this point, Jesus said, "If thou wilt enter into life, keep the commandments" (Matt. 19:17). Perfect obedience to God's law would earn eternal life. But no man has been able, since the fall of Adam, to keep the law of God perfectly. Thus Jesus sought to lead on the young man to see his own imperfect and lost condition, and his need of a Savior.

However, he was not yet ready to make that confession of utter inability. Confidently he replied, "All these commandments have I kept from my youth up."

Oh, how difficult it is to show a highly respectable person that he is still a helpless sinner in the sight of God! What this young man needed was something of a shock to bring him out of his torpor of assurance. Therefore Jesus said, "Yet lackest thou one thing. Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."

Ah, that was something else. He had not thought of doing that. He did not know that his riches stood in the way between him and God. He had not realized that God demands the whole heart of man: "Thou shalt love the Lord thy God with all thy heart." And so he began to see that he had another god, an idol-god in his heart—the god of gold!

Now he was faced with a most crucial decision. He could not have two gods at once—the one, true; the

other, false. What will he do? How will he resolve his problem? The answer to that question is one of the saddest recorded anywhere: "When the young man heard that saying (of Jesus), he went away sorrowful; for he had great possessions" (Matt. 19:22). He made his decision. He chose to keep his idol and to lose his God; to save his wealth and to lose his soul; to cling to earth and to lose heaven.

Alas, how many promising young men and women have done the same thing! In this age of materialism when nothing matters but financial success we need solemnly to hear our Lord's verdict: "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (This was an ancient proverb common among the Jews when they wanted to express the idea that a thing was impossible or exceedingly difficult.)

Perplexed Disciples

Jesus' words seemed so startling to the disciples that they asked, "Who then can be saved?" If it is that difficult, how can anyone ever hope to enter heaven?

Jesus replied, "The things which are impossible with men are possible with God." What men can not do, God can do. The saving grace of God can remove the greatest barriers to our salvation. God can cause a man to give up his idol in order to save his soul.

Giving up all things for God suggested to Peter that this is exactly what he and the other disciples had done. "Lo, we have left all and followed thee; what therefore shall we have?" We have done that which thou didst command the young ruler to do. What now will be our reward?

Our Lord assured the disciples that whatever is done for the kingdom of God's sake shall be abundantly rewarded both in this world and in that which is to come.

And now, what is the thrust of the story? This: whatever it may be that is keeping us from entering the kingdom of God or from giving our all to Christ—that thing or person must go!

The Presbyterian Guardian is published monthly (except May-June and July-August) by the Presbyterian Guardian Publishing Corp., 7401 Old York Rd., Phila. 26, Pa., at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more); \$1.00 for four months; 25c per single copy. Second Class mail privileges authorized at the Post Office, Philadelphia, Pa.

“...try the spirits...” I John 4:1

D. ROBERT LINDBERG

This paper is not for those who have no interest in the things of God but to criticize, or those who, having experienced a “gift” desire no confirmation or instruction from Scripture. Should any who read this be given a sincere desire to examine the Scriptures in the face of modern happenings, I pray these words will be of some encouragement and assistance.

Its Prominence Today

In its analysis of Protestantism in the year 1962, *Eternity* magazine gives feature place to what it calls “one of the most astounding developments in American Protestantism.” It describes men and women from all denominations gathering together to seek “the baptism of the Holy Spirit” evidenced by a speaking in an unknown tongue. They report that this phenomenon of speaking in tongues is part of a sweeping movement that is “stirring U. S. Protestantism.” They explain this is an indication of “the heart yearning for vital Christianity.”¹

The writer, having had some experience with those who emphasize spiritual gifts and thinking it was “of God,” sought and experienced what was called “the gift of tongues” and thereby felt something of the joy and thrill of this experience, but afterwards has been constrained to re-evaluate all this. I hope to do this in all fairness, but especially with all love and kindness toward those who take sides on these issues. I do not think any can rightly accuse me of going into the subject with a prejudiced mind since I earnestly sought after and obtained the experience concerning which I write.

It has been my experience also to have personal friends who are a part of this modern spiritual gifts movement, and whom I esteem highly in the Lord. As well, I have attended gatherings where such gifts and teaching regarding them are evidenced, including St. Luke’s Episcopal Church here in Seattle and the International Convention of Full Gospel Christian Businessmen’s Fellowship held here re-

cently. I also have studied carefully numerous articles and booklets on the subject, including: *The Full Gospel Men’s Voice* (a periodical of the FGCBF), *The Gift of the Holy Spirit* by J. E. Stiles, *The Baptism of the Spirit* by Henry H. Ness, *Healing from Christ* by T. L. Osborn, *Spiritual Manifestations and the Gift of Tongues* by Sir Robert Anderson, and the articles which appeared in the *Seattle Daily Times* on the “Pentecostal Phenomenon at St. Luke’s Episcopal Church” under the rectorship of Father Dennis Bennett. In addition to these, I have read every article I could find and talked to everyone whom I thought could add some light on these things.

Some Testimonies

Those who testify of having received a spiritual gift invariably describe a deep and unrealized longing which has filled them, often for many years. This unsatisfied and discouraging state, they find, is reflected all around them—but now all is changed. I quote from the testimony of one man who is a Methodist pastor and whose experience is, I believe, somewhat typical of many:

Our services had been dead and dry for so long. The altar was empty. We could no longer get Christians to pray, and interest in winning souls was nil. I felt I was wasting my time in the ministry, for I wasn’t accomplishing anything for the Lord. My heart was hungry and desperate for a real moving of God in our midst.²

Regarding what afterwards happened to him personally and to his church, the same writer says:

As we prayed, God came in mighty power on my soul, and for the first time in my life, I received the infilling of the Holy Spirit! My body was flooded with a glow of warmth. My heart overflowed with praise to God, and I felt as though I were walking on air. I worshipped Him in a language I had never learned nor heard.

A great calmness came over me and peace flooded my soul. I knew then that this was evidence of His power in my soul. The terrible hunger and thirst was satisfied at last and all I could do was praise God . . .

Our church is new in this relationship



to the Holy Spirit, but we are expecting great things from God . . . God has done wonders for us in just the short time since receiving the Baptism of the Holy Spirit. We pray for the sick, and ulcers have disappeared, a broken kneecap was healed, and eyes have been restored to perfect vision . . . Gifts of the Spirit are manifested in the Believers. Our Spirit-filled members are more willing to work, to call, and to pray at any time of the day and night, and their lives radiate a love that only the Holy Spirit can give!

Thus, this man testifies to what many say: When these spiritual gifts are manifested there is a marked overcoming of all defeatism, discouragement, and spiritual deadness, accompanied with an inflow of joy and peace. There is a resulting overflow of life to the church, with a new vision of the work of God and new desires to be engaged whole-heartedly in carrying it out.

Another man testifies after he received “the baptism of the Holy Spirit”:

I feel now, after 27 years as a Christian and a Sunday morning benchwarmer at church, I am fitted for service. The Holy Spirit has given me the authority to act. I intend to do all I can to win souls to Christ . . .

No, I am not going to join a pente-

costal church. Pentecost is an *experience* not a denomination. It is for every child of God who has been saved by the blood of Jesus and whose lives have been cleaned up and their temples cleansed by sanctification. When the temple is cleansed of all sin, then the Holy Spirit can come in a mighty way . . .³

These testimonies can be repeated hundreds and perhaps thousands of times, of lives changed, spirits revived, churches awakened, many being healed. Who can deny this? Who can contradict the personal experience of one who is so changed? Where will it end? Many predict that this is the beginning of a national or international revival!

Analysis

It will be evident by what has been said thus far that it is not the writer's purpose to question or criticize individual men and women who have testified to the help they have received through their experiences and observations in relation to the spiritual gifts movement. I am glad for them to this extent, that I desire every true Christian to find happiness which will take him away from self-centeredness and fill him with a strong and continuing purpose to serve the Lord Christ. However, I feel that I must give what is my judgment on the nature of this movement, begging the reader to weigh these things carefully in the light of the written Word of God.

If I am in error, may God be merciful, for there is no malice in me against any person or group; if I speak the truth, then may God give us all grace to give heed to it. One more thing: May it be *very clear* that I do not criticize *persons* but a movement, and this is difficult, because no one knows all about any movement. I shall speak only of tendencies to extremes or to error which I observe. May God give understanding to my readers to "put the shoe on" if and where it fits.

In spite of the pragmatic values ascribed to the modern spiritual gifts movement—bodies healed, spirits revived, churches blessed—and in spite of the scriptural proof which is given in defense of this movement, I am now convinced that it is not of God. (Note: I did *not* say that those in it were not Christians, and I do *not* deny that men have a "transforming experience" etc.) On the other hand, I do not think that the *immediate* instrument in this movement can be blamed on Satan either, as some have claimed. I believe that many in the movement,

however, are opening the door for Satan to work by their passivity in emptying their minds as they seek the "baptism." So then, Satan is taking full advantage of our unsettled state. What is involved here? I am convinced that primarily it is a network of psychological experiences which constitute a form of *mysticism*.⁴

To support my position I wish to state, first of all, what is meant by the term:

Mysticism is the teaching or belief that knowledge of God and of spiritual truth is gained through personal insight or intuition instead of through logic and reasoning. It also means a way of living based on such a belief . . . The mystic believes that the heart can understand in a flash of insight what the mind cannot understand through reason. The mystic widens the sphere of intuition and puts it at the very heart of religion.⁵

"Mysticism . . . is the doctrine that it is possible to achieve communion with

The Rev. D. Robert Lindberg is a graduate of Seattle Pacific College and of Dallas Theological Seminary. He went to China in 1948 with the CIM and stayed under the Communists for more than a year. Returning to the States in 1950 to become a pastor, he went back to the Far East in 1953 with Orient Crusades. It was during that time in Taiwan that he worked with Presbyterians in tribal evangelism and at Morrison Academy, where he became well acquainted with OPC missionaries, the Richard Gaffins.

Gradually becoming "more and more convinced of what is generally called the Calvinistic and Reformed position—although to me it was the Biblical position—at the close of our term in Formosa we returned home determined to find a church which was in accord with these doctrinal views," wrote Mr. Lindberg.

He started a series of home Bible classes which eventually became a little congregation. (Mr. Paul Doepke, a middler at Westminster Seminary, and his wife, are members of that flock.) Sensing the errors and problems of independency and learning of the Orthodox Presbyterian Church, pastor and people of the Puget Sound Chapel entered the denomination in March of 1964.

Mr. Lindberg is married and he and his wife are the parents of seven children. They reside at 2320 41st Ave. S.W., Seattle, Washington. Besides his pastoral ministry he teaches part time at a Christian high school.

God through contemplation and love without the medium of human reason.⁶

False Mysticism

Granted that all true Christians are, in a sense, "mystics" in that they believe that God has, in Christ, established a supernatural union between himself and themselves, yet the writer is convinced that this movement has at its heart a *false* mysticism which is contrary to the Word of God. These are the reasons for coming to this conclusion:

(1) There is in the modern spiritual gifts movement a marked emphasis upon human *experience*, more than upon the Lord Jesus Christ. I do not mean that he is not sought after, prayed to, spoken of, etc., but the end in view is usually, "Seek the Lord, seek the Baptism, *that* you might experience joy, peace, blessing, victory!" This is not a blanket criticism of experience, but of making such the *end* in view. I feel confident that the majority in this believe they are exalting Christ, but their words and their feelings deny this. The Holy Spirit is not an "experience"; Jesus Christ is not an "experience." These are living Persons of the Godhead. If I have an experience relative to my seeking God I cannot say, "Now I have God, now I am filled with the Holy Spirit because I have had this marvelous experience."

(2) Of particular note in this movement is the emphasis upon the joy, the thrill, the excitement which follows the agonizing, the earnest seeking of the "Baptism of the Holy Spirit." This is really a part of the above but deserves to be mentioned separately. Many types of experiences are related. Some seem to "float on air" and others describe their experience in terms of light. As one said:

I had my head back with my eyes closed, seeking the Lord. All of a sudden, it looked like the clouds rolled back. Then it seemed like a light from Heaven shone through my closed eyelids, and everything was bright. I felt light—just like I might be in Heaven. I opened my eyes to see what it was. And it was so bright, I was blinded and had to close my eyes again . . .⁷

Emphasis on Experience

Still others liken their experience to an electric shock of some kind. One wrote:

I say to you without any equivocation whatsoever, 'I have heard God's Voice!' I do not say that in any egotism, but I know when I hear the Voice of God. I have been sent forth by the Lord; for it

was in a little hotel room after my Baptism that I saw Jesus, and I could hardly believe my eyes. I saw His lips begin to move, and He said, 'I am your Savior, and have sent you forth to do this work.' I started up from my knees, thinking that I was off in a world of fantasy. And when I started up from my knees, something like electricity pulled me down. Again I saw the vision, and He began to speak again and said, 'That you may know the Lord your God, it is He that talketh with thee. Stretch forth your hands toward me.' And this Southern Baptist preacher stretched forth his hands toward the vision; and suddenly, like two bolts of lightning, a million volts of electricity hit my hands as though God took them. And they bent, and surged, and I wept as I listened, and shook as God spoke to me . . . The Joy of the Living Presence of God is so marvelous! Oh, that multitudes would enter in, that they may have the Joy of the Lord!⁸

Another says this experience is "like falling in love."⁹ Still another says:

Suddenly, the power of God came down and knocked me flat on my back. All over the place, the young people went bang, bang, bang, flat on their backs.¹⁰ Some stood on their feet, unable to move, as they were laughing and crying at the same time. Many received the Baptism in the Holy Ghost as this blessing continued for hours and hours. —asked me to go back and look at one young girl that had fallen on her back when the power fell in the early part of the evening. It was almost 3 o'clock in the morning and she was lying as she had fallen. Her personal belongings were scattered about her. I listened closely and heard faint, beautiful tongues softly flowing forth and glorifying God . . .¹¹

Open to Deception

(3) The manner of receiving this experience of the "baptism of the Spirit" shows us both that there is a false mysticism in it, and that one is opening the way for any kind of an impression from deceiving spirits. Usually it is suggested that those seeking this experience raise their hands and pray earnestly, often repeating some expression such as "I love you Jesus, I love you Jesus . . ."

Another says:

. . . the position of faith is this, that the man will cast away all that of speaking his natural words and will, in faith, look up and expect the supernatural moving by the Spirit which dwells within. Then, when he feels the moving of the Spirit, his step of faith is to lift his voice and begin to speak whatever sounds come, as the result of the Spirit's moving. It is none of the man's business what the sounds are which he speaks. That is God's part. The one who has real faith will trust God to do His part, that is, prompt him to form the words on his lips, and then will lift up his voice and speak out whatever comes. This point is very important . . .¹²

The issue here is not merely whether or not the procedures described above "work" (They do!) but whether or not one is approaching the dangerous position of giving the control center of his personality to another power (which is the basis of hypnosis). Passivity, emptying of one's self, is most dangerous, even though one piously supposes that it is "to the Spirit." Anderson, describing an outpouring of spiritual gifts which occurred in the 1830's in England, tells of Edward Irving's experience:

. . . the power fell upon me and I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the Church and the nation . . .

The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion, or excitement. Excitement there might appear to a bystander, but to myself it was calmness and peace . . . The things I was made to utter flashed in upon my mind without forethought, without expectation, and without any plan or arrangement; all was the work of a moment, and I was as the passive instrument of the power which used me.¹³

In the case described above there were all the "supernatural" gifts of the Spirit present as in the modern movement.

Suppression of Reason

(4) Closely related to the above problem is that of the individual voluntarily denying to his powers of reason the right of control in seeking this experience. One said, "I didn't know how to pray for — (a friend in need) so I employed speaking in tongues. With this came the sense of satisfaction that I was praying in the Spirit, therefore according to her real needs." Again, "I had formerly prayed in a matter of fact way, 'Lord bless —,' but now that does not satisfy, and I find real comfort in praying in an unknown tongue." Again, "I once found myself greatly stirred up and prayed almost scolding or commanding (all in a "tongue") but I felt sure that this was God's affair so I need not worry, and afterwards I went to sleep." Another said, "I never prepare a written sermon any more. I often come to the pulpit not knowing what I will say, but the Lord gives me something. People tell me that I never preached better. I preach four times each Sunday and often use different messages. In all this I seek the guidance of the Holy Spirit." Regard-

ing the speaking in tongues this same one says, "One forms words of praise and confession which he knows, yet does not know—i.e. he knows the sense of them, that they were praise to God, but not the meaning of the actual words." A scriptural basis for this position is sought in I Cor. 14, especially verses 14, 15.

(5) The doctrine involved in the spiritual gifts movement necessarily entails a form of "perfectionism," i.e. the idea that one conquers sin, gains a permanent victory over the powers of darkness because he now has possession of this "highest" gift, the gift of the Holy Spirit. So, one called this the *epitome* of Christian experiences. There is a general feeling among many that those who do not have this baptism may be saved all right, but they are "just barely in," whereas those having the Baptism are in the fullness of God's blessing and purposes. One has put it something like this: "You don't have to speak in tongues to have the Spirit of God, but you do in order to have his *fulness* of blessing, or the *freedom* of the Spirit." As a result of this attitude, the door is open to regard "Spirit-filled" men and women as "having arrived" or being above the rest of ordinary professors.¹⁴ Thus we are up against the same old problem of dividing the church into "spiritual" and "unspiritual," "sanctified" and "carnal." As we might expect, those who have been "Baptised with the Spirit" think and talk little of their sinfulness and of their great need for repentance as children of God. They are beyond this.

Is It of God?

(6) There is a tendency among those in the spiritual gifts movement to feel that everything miraculous or supernatural in appearance is *of God*. "It must be of God if it results in healing, joy, peace, blessing, quickening to the church, etc.," they say. It is not considered that Christian Science, Spiritism, Hinduism, and many others have 'miraculous' powers associated with their work. The writer met a man who was 10 years on his bed completely paralyzed except his jaws, and was instantly healed through the message of Christian Science. By what power is this?

But, it is said, they do not heal "in the Name of Jesus" as we do! Hear our Lord: "Many shall say to me in that day, Lord, Lord, have we not

prophesied *in thy name?* and *in thy name* have cast out devils? and *in thy name* done many wonderful works?" (Mt. 7:22). Such persons plainly *never were saved* (v.23), but the point is, *they thought they were!* It is in the minds of some that the words "in Jesus' Name" are like a magic formula, just say them and demons, sickness, opposition, etc. flee away. Nothing could be farther from the truth. No one can do anything "in Jesus' Name," except he is habitually obeying the will of God the Father (Matt. 7:21). For that, all profession of devotion and worship to God and to Jesus must be linked to obedience to his Word. The writer heard a vast congregation saying over and over again, "I love you Jesus, I love you Jesus" and he wanted to shout out to these people, "That's fine!" Now, Scripture says, "If ye love me, KEEP MY COMMANDMENTS!"

One must not go overboard on this and say a miraculous or supernatural manifestation *could not* be of God, as some claim who feel the days of miracles are entirely past. God is absolutely sovereign. He is able to save, to heal, to grant special manifestations as he pleases. But the question at hand is, "Are these manifestations in the spiritual gifts movement from God?" I say "no": they are self-induced by desperate souls, who long for spiritual joy and victory, and who mistakenly think that this is the way to get it. In this I do not deny that many receive the joy, the peace, etc. they seek, or that many marvelous events, dreams, visions, healings, etc. accompany these experiences. Tortured, discouraged, bound souls apparently are set "free" in body and in soul. But still the question comes back, "Is this of God?" Or could it be that this is but a temporary change and the "last state shall be worse than the first" (Mt. 12:45)?

Bible Subordinated

(7) There is a marked tendency among those who seek and find spiritual gifts to exalt the spoken word of men—their "tongue"—as equal to or above the Word of God. This point would be hard to "prove" as much Scripture is used by those in this movement. But the writer has had this personal experience that there is little attempt to exposit the Scriptures among those who emphasize "the Baptism of the Spirit." There are a few favorite texts, but the main emphasis

is upon experience. Thus the *absolute authority of the written Word of God* is undermined. Why worry about that which is long past when one can have a present, living, real relationship with the Spirit?

When we were in the city of Shanghai we heard of a group of Chinese pastors who gathered for a conference. They did not bring their Bibles and the Bible Society in Shanghai took pity on them and furnished them each with a copy of the Scriptures. Later the leader stood up and said, "This is the dead Word of God (pointing to his Bible); I have the Living Word of God in me!" No doubt this is extreme; nevertheless it points out a tendency and what the author believes is the chief danger of this movement.

Why search the Scriptures, spending hours and hours examining, comparing, meditating, analyzing each verse, yes, each word of sacred Scripture, when one can get a revelation "direct" from God by way of a beautiful tongue—which, as many testify, is practically the same as Scripture? If the Bible is THE revelation from God and is absolutely and completely inspired of God and profitable for doctrine, reproof, correction, and instruction in righteousness as the church historically claims, then to get "all taken up" with some experience—no matter how beautiful, joyous, wonderful, mysterious, ecstatic, or "supernatural"—it necessarily puts the Bible in second place.

This course is inevitable to any movement which has as its basis mystical experience, no matter how "scriptural" it may appear to be. Let us not be fooled by the use of Scripture in support of this teaching on manifestations of the "Spirit." Certainly there is Scripture. Certainly the Bible teaches that there is a gift of tongues of divine origin. The question at hand is, "Is what we see today 'it'?"¹⁵ I say, "no": but that it is auto-suggestion, self-induced—piously, yes, but wrongly and unscripturally.

Search the Scriptures! If supernatural gifts were so important to the church, why did not the Lord Jesus tell this to his disciples in the upper room? Why did not the apostle Paul give instruction to *all* or *most* of the churches concerning it? Why did he "dampen" the efforts of the one church he did tell about it (I Cor. 14:5, 12, 19)? Did the 3000 baptized on that day speak with tongues?

What was the purpose of the tongues of Acts? Was it a *gift* or a *sign*?¹⁶

Instruction and Admonitions

It would not be wise to close this paper without some reference to what should be done in the light of these things. You have been urged to search the Scriptures, to try the spirits, to see if they are of God. Now note several positive issues which ought to be taken into account.

(1) Those who claim joy, power and victory through the receiving of the "Baptism" are not claiming any more than that which is promised by the *written* Word of God as the fruit of salvation and of abiding in Christ (I Cor. 1:30, Eph. 1:3-14, Col: 2:9, 10).

(2) Scripture very carefully builds a doctrine of salvation which teaches us that *in Christ* we have "all spiritual blessings"—life, justification, sanctification, power, wisdom, grace, victory, love—all the fruits of the Spirit (since we have the Spirit of God and one cannot have him without having his fruit (Rom. 8:9)). It is freely granted that we are all our lives *entering into* these blessings and that some have appropriated them more than others, yet the fact remains that he who has Christ has *all* things in him, though he has "nothing," and he who does not have Christ has *nothing* though he claims all. This movement is fearfully weak on stressing the fruit of justifying grace in all believers (as in Romans 5:1-5).¹⁷

(3) Scripture makes it clear that all true Christians are baptized with the Spirit *into Christ* (and if they weren't they wouldn't be Christians). It is this spiritual union with Christ which makes us Christians.¹⁸ But certainly not all have "tongues."

Triune in Our Thinking

(4) It is so very important that we be "Triune" in all our thinking—that we not "divide up" the Godhead. The Spirit, when present, *always* exalts Christ, and Christ *always* exalts the Father. In this movement we are dealing with "the cult of the Spirit," as one has called it. The thought is, the *sumum bonum* of the Christian life is to realize "the power" of the Spirit to the end that *we* may have power to witness, to heal, to pray, etc. Thus, unknowingly, the persons of Father and the Son are suppressed because they do not give the "feeling" of power and victory we seek. Ask your-

self, "Do I want spiritual power and victory? If so, Why?" How you answer this in your heart will determine your stand on the *truth* of God.¹⁹

(5) When Jesus went away into heaven he promised to send his Spirit to abide with his people forever. Do not Christians dishonor the Son of God by seeking the Spirit as though he were not in us? What is the ministry of this indwelling Deity? First of all, it is to reveal *Christ*, to glorify *him*. Of this ministry of God's Spirit before and after conversion one has well said:

When the Holy Spirit reveals Christ to the heart of a sinner for salvation, it is not an ecstatic rapture nor a mental image; it is the Lord Jesus Christ crucified, buried, and risen, as set forth in God's Word. In other words, Christ is made a living reality to that human heart as his all-sufficient Saviour . . . It is not the illumination of the Holy Spirit that the sinner sees; it is the *Object* revealed in the light of the Holy Spirit, and that One Object is *Christ*.

Then the born again believer is not

taken up with the Holy Spirit—he does not talk about receiving the Holy Spirit; he does not talk about the illumination of the Holy Spirit. His one theme of conversation is CHRIST—Christ who died for me, Christ who paid my sin debt. Christ my risen Lord, Christ my living High Priest, Christ my coming, ruling King (John 16:13-15).²⁰

Of course we do not imply that it is wrong to talk about the Holy Spirit . . . only that all stress on the Spirit of God is with a view of exalting the Son of God in whom God has purposed to sum up all things (Eph. 1:10) and who is the Head of all things, and who must reign until everything is put under him (I Cor. 15:25). Is it your *one* concern to know God in Christ? God's Spirit taught you this. Is your *one* concern to "have the power"? Beware! You did not get this from God's Spirit.

Filled with the Spirit

(6) Plainly, Holy Scripture does teach us that all Christians need to be filled with the Spirit of God and that

continually (Eph. 5:18). We need to be walking according to the power of the Spirit, and not according to the energy of the flesh (Gal. 5:16 ff.) In this sense it is right that we "seek the Spirit," i.e. that we seek to realize the mighty power which God wrought in us through Christ, applied to us by the gracious indwelling Spirit. But how wrong it is to suppose that there are persons who are genuinely saved and yet have not this power. That they have not learned to *appropriate* it undoubtedly is true, but that is another thing.

Then, to imagine that we can have a "one shot" experience which will take care of the whole thing—the sin problem, the lack of victory, the discouragement, the prayerlessness, the host of manifestations of the flesh, the power of the devil, etc., etc.—this is sheer madness. When we seek the filling of the Holy Spirit that we might glorify Christ in our beings throughout our entire lives, we do not seek an

¹⁹"Where Will the Church Turn for Vitality?" Russell T. Hitt, *Eternity*, January 1963.

²⁰Testimony of Marvin Buck, Pastor of Beach Methodist Church, Beach N.D., quoted in the *Full Gospel Men's Voice*, July, August 1962.

²¹Testimony of William P. Sterne, Mang.Ed. *Abundant Life Mag.*, *Full Gospel Men's Voice*, September 1962.

²²See the testimonies of a comparison between spiritual mediumship and the pentecostal experience: "In entering the trance condition your hands and body may twitch and jerk as if you were being subjected to a series of galvanic shocks." "When the spirit-power comes there is manifested a peculiar jerking, twitching or vibration of the hands and arms, sometimes extending to the whole body." Quoted from *Genuine Mediumship*, pp. 237, 230 in the booklet *The Modern Tongues & Healing Movement* by Carroll Stegall, Jr. & Carl C. Harwood. *The World Book*, Encyclopedia, Vol. 11, "Mysticism," p. 5374.

²³*Webster's New World Dictionary of the American Language*, "Mysticism."

²⁴Testimony of Jim Nash, *Abundant Life* Photographer, *Full Gospel Men's Voice*, June 1962.

²⁵Testimony of John H. Osteen, Baptist, FGBFI publication, "The Baptists & the Baptism . . ." Cf. Quote from *Genuine Mediumship*, p. 237.

²⁶*The Seattle Times*, Dec. 6, 1961, from Father Dennis Bennett.

²⁷Several reliable men have pointed out that in every case of one coming "under the power" he falls on his back, whereas in Scripture, men in God's presence invariably fall on their faces (Ezek. 1:28).

²⁸Testimony of Thomas R. Nickel, *Full Gospel Men's Voice*, July, August 1960.

²⁹*The Gift of the Holy Spirit*, J. E. Stiles, p. 40.

³⁰*Spiritual Manifestations and The Gift of Tongues*, Sir Robert Anderson.

³¹The writer met a complete stranger recently and, after a short conversation, he said, "I'm . . . a 'Spirit-filled Lutheran!'" These things ought not to be! *Scripture* claims that Peter, Paul, Stephen, etc. were "Spirit-filled" but not that they themselves went around testifying to it.

³²It is very clear that in every case in Acts 2 those who spoke in tongues, spoke in a language understood by the bystanders (without an interpreter). In comparison, a linguist, who has analyzed from a tape recording a modern tongues

message, says: "I am sure that the recording can be shown to be something other than human language as we know it; 'babblings' is perhaps too deprecatory a term, but I believe it is specifically not language . . . One of my reasons for saying this is that the text appears to use only two vowel sounds . . . No language I have ever heard of has less than three distinctive vowel units; and even such languages (e.g., some dialects of Arabic) have many more different vowel sounds . . . conditioned by neighboring sounds."

³³In Acts 2 "tongues" served to fulfil prophecy and to confirm to the people that though Jesus had died, he was now risen and manifesting himself among them through his witnesses. In I Cor. 14 tongues were for a sign to unbelievers, and not to edify believers (prophecy took care of that), and great care had to be exercised in their use lest strangers, dropping in on the church, think they were crazy.

³⁴"Every believer can say, 'The Lord Jesus lived the whole of His perfect life on earth for me.' The greatest gift that ever can be given to anyone is the gift to us, by the Father, of the meritoriousness of that life of Christ. The moment a sinner believes, all that meritoriousness is ascribed to him by the Father. Therefore how false the idea that there can be a second step where the believer is *more* consecrated by Christ towards God than before!" "Yet it may be years before believers know Christ as any more than a Saviour in general. Then they may meet with a book, or hear the ministry of a servant of God, whereby they are instructed and enlightened. At once they take up a new position, and employ their energies in a new manner. They speak of a new "conversion"; but they are only acting in the power of that which God had given them when they received the new birth. If they had been aware of it they would have found it all five minutes after conversion." B. W. Newton, *Baptism of the Holy Spirit*.

³⁵"If a soul is not sealed with the Holy Spirit, he is no believer at all. See Eph. 1:13, "In Whom believing (ie. *when* ye believed—not 'after') ye were sealed with the Holy Spirit." Shall we limit or deny those blessed words? (see also II Cor. 1:21, 22)" B. W. Newton, *Ibid*.

³⁶The historic position of the church is that "man's chief end is TO GLORIFY GOD" (the Triune One).

³⁷*What the Church Has Lost*, L. R. Shelton, p. 8.

³⁸"Impressions, from God or?" by Martin Wells Knapp, part II, from *A Voice in the Wilderness*, Nov., Dec., 1962, p. 35.

³⁹*Spiritual Manifestations & The Gift of Tongues*, Sir Robt. Anderson, pp. 18, 19.

Search the Scriptures

"experience." We seek to realize, to understand, the divine purposes so that, being conformed more and more to the image of Christ, God's will and our will should become progressively one; God's mind in Christ should become ours (Phil. 2:5, I Cor. 2:16)—so we become more and more like Christ. We seek a daily filling of the Spirit of God so that we can do all the ordinary things of life as well as the special things to God's glory and not our own. We do not exalt ourselves, claiming to be "Spirit-filled," even though it is our earnest desire that others see Jesus in us, i.e. in our very attitude and actions.

(7) One must ask, "What will happen to the individual who is "Spirit-filled" when this experience becomes "old stuff"—dies away?" Now there is a thrill—joy unbounded both in one's self and in hearing of others' experiences. What will be the case when five or ten years have gone by? I fear greatly for those who so testify of some great ecstatic experience. When "the smoke has cleared," if he is a Christian, he must walk by faith, and not by sight, just like others. Christ's blessing is on this (John 20:29). Hear this testimony of one person, noting carefully what is said:

Three months ago I entered into the Canaan of perfect love, but now I am the most miserable being in existence. I believe it all came from *resisting an impression* from the Spirit. I was *not sure* it was from God, and for fear it would lead me into fanaticism, I resisted—but after a time my joy and peace departed. I yielded then, but it seemed too late.

The most awful feelings have taken possession of me. At first, in the day time, I could resist them with all the strength of my will; but at night it seemed to me Satan took possession of my very will power. Now the most dreadful and rebellious thoughts rush through my heart, and I have *no will* to resist, no power to give them, as I once did, to Jesus to remove . . . Oh, I have given my sweet experience from God's Holy Spirit in the hands of the enemy, and though I would instantly have recalled it all, *it is too late* . . . The conviction is in my soul that I have committed the 'unpardonable sin' . . .²¹

Hear also a respected writer's testimony concerning a man who gave much evidence in his college years that he was a devoted servant of Christ. Of him this man says:

A book he read about the ministry of the Holy Spirit led him to give himself up unreservedly to the Spirit's guidance.

From that time his desires deepened to do the will of God in all things. As he grew in this habit of *yielding* absolutely to spiritual guidance, the Bible became less and less his study, and he ended by neglecting it altogether. Being thus guided in every detail of his daily life, he no longer needed the Written Word; and the total abnegation of his own judgment followed. This complete surrender of mind and will—his entire personality—to what he believed to be the guidance of the Holy Spirit, left him a prey to the terrible delusions in which he was at last engulfed. O the pity of it, the pity of it!²²

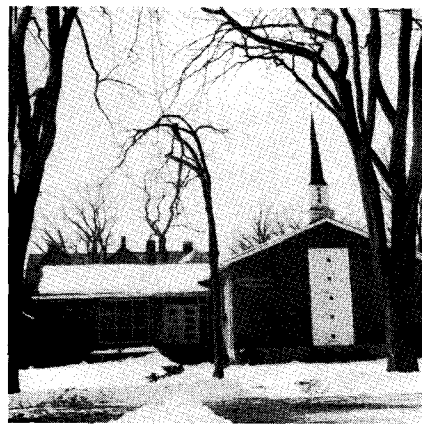
Lordship of Christ

Although the Bible teaches us to "yield" our members to God ("present" is a better translation) it is never with the idea of our opening our souls to "impressions" which are not judged strictly by the Word of God, the Bible, and all our faculties of reason. Our yielding to God is not like the sweeping and garnishing of Matt. 12:44, 45. It is rather that we recognize the Lordship of Christ over our members and willingly submit to the end that our wills, minds, spirits be instruments he uses for righteous and holy uses, according to the written Word of God.

Search the Scriptures! This is our only hope. Notice in portions like the upper room discourse (John 14:16) that the indwelling, filling presence of the Godhead is promised to those who *obey* him (John 14:15-23; 15:10, etc. See also Act 5:32). This obedience must be in *all* he has commanded (Matt. 28:20). If we would realize the power of the Spirit of God, let us do as God's servant of old and be "a companion of all those that fear thee and of those that keep thy precepts" (Psalm 119:63).

Berkeley Westminster Lectures

The Rev. Norman Shepherd, Instructor in Systematic Theology at Westminster Seminary, is to deliver the Lectures sponsored by the Covenant Orthodox Presbyterian Church, Berkeley, California, March 23, 24, and 25. After an unavoidable lapse of one year this Lecture series is being resumed in this center of many institutions of higher learning where the voice of sound biblical scholarship is almost entirely silenced, according to Elder David Neilands, clerk of session. The prayers and support of God's people are urgently requested.



Second Parish Church, Portland, Maine

Second Parish to Expand

A year after moving to its new location on Neal Street, the Second Parish Church is about to enlarge its facilities by erecting a new auditorium. The interest manifested by residents in the community since our move is particularly encouraging, according to the Rev. Leslie Dunn, pastor.

At a special meeting of the Parish held on November 30, 1964 the following motion passed: "That the Parish Building Committee be empowered to contract the addition to this building according to the plans presented to us, not to exceed \$37,500 which includes the furnishing and installation of pews and the installation of our organ."

The Building Committee consists of Mr. Carleton Winslow, Mr. Andrew Thomas and Mr. Robert Swett. Mr. James Kennedy, Chairman of the Parish Committee, and the Pastor are members ex officio of the Committee.

The treasurer reported that nearly \$16,000 had been received in the Building Fund since the drive for funds was started last February and that about \$10,000 in receipts is contemplated over the next two years as indicated by donors.

The treasurer also reported that in spite of the generous giving to the Building Fund the giving to the General Fund had also been better than in previous times.

The Building Committee hopes to secure bids for the construction of a 40x54 foot auditorium seating 250 and be in a position for the builder to begin work in early spring. The new construction will also allow for a total of 12 classrooms for the Sunday school, which is cramped at the present.

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

Is It the Grace of God?

Sometimes a sentence sticks in your mind—like one at the close of a letter in our January issue. The writer quoted the comment of a recent attendant at a little church as saying, "The only reason the people go out there is the grace of God."

It's worth thinking about that for a minute or two. Why do you attend your church? What is there that especially attracts others? After their first visit how many return? Why do a few keep coming and in some instances eventually become members? Is it chiefly because of the grace of God?

Now there may be all sorts of reasons that bring people to a particular church for the first few times — a neighbor who attends, a popular preacher, proximity, members who have similar interests, an attractive new building. Yet such reasons may prove inadequate to keep them coming. It is conceivable that visitors may not get beyond the lesser reasons that first appealed to them, unless we avoid the subtle temptation to put too much emphasis on things other than the grace and truth which is found only in Jesus Christ.

Granted that a 'building that looks like a church' is an asset, there is danger in paying too much attention to the beauty and comfort of our surroundings. Pews are designed not for resting but for readiness to hear the message of God's grace.

Granted that a polished delivery, a well-modulated voice, a handsome face (undeniable assets to any preacher) are much to be desired, let our gathering for worship be primarily in order to receive the whole counsel of redeeming grace from a faithful ser-

vant of the Lord—even when his voice has a bit of twang or his mannerisms tend to irk us (maybe because they differ from our own idiosyncrasies).

Indeed it is most agreeable to be with congenial friends and neighbors—especially if they vote as we do, have the same slant on controversial issues, show the same tastes in dress—but surely these are not the things that make the church attractive as a company of saints! Rather, do we not continue to seek the fellowship of the church basically because we know that we are sinners saved by the grace of God? 'Good' sinners and 'bad' sinners, labor union sinners and businessmen sinners, left- right- or middle-wing sinners—but sinners all, changed only by sovereign grace!

These paragraphs intend no reflection on the best in architecture. Nor do we decry comfort. Or a good preaching voice. Or people that are easy to get along with. But the query persists: why do people attend your church? Above all else, is it by and for the grace of God?

May it ever be that from the pulpit the message is that of pure grace: not by works of righteousness, not by what we have done, are we saved, but by the mercy of God through the renewing of the Holy Spirit and faith in Jesus Christ. In the pews may the consciousness of the fellowship of grace transcend the differences that may set us apart elsewhere. The God of grace is no respecter of persons.

When the sanctifying grace of God's indwelling Spirit produces the fruit of more graciousness in our lives—even our speech being of grace and seasoned with salt; when our prayers are effectual through the gracious providence of our mighty God; when our often bumbling efforts are nevertheless used by the sovereign Spirit to bring sinners into the company of the saved; then we may be able to say with new and richer meaning: the only reason people come to our church is the grace of God.

R. E. N.

Warrior at Rest

He fought a good fight. He finished his course. He kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day: and not to him only,

but unto all those also who love his appearing (II Timothy 4:7-8).

The Apostle's words are fitting for our brother Lynne Wade whose home-going is reported elsewhere in these pages. His survival far beyond every realistic prognosis was in a way typical of the persistence of his every effort. Whether it was a game of golf or an intense encounter for the souls of men, he did nothing half-heartedly. A Calvinist to the core of his being—and he never apologized for that word—his high regard for the doctrines of sovereign grace was equalled by the compassion with which he sought to press upon men everywhere the claims of Jesus as the only Savior of sinners.

As jealous for the truth as he was intolerant of error, sometimes dogmatic in his opinions of right and wrong, he gave unstinting loyalty to the causes which he believed to be biblical. Acknowledging his own shortcomings, he relied solely upon the shed blood of the Redeemer for the forgiveness of his sins. In the affliction of a living death he ever gloried in the sure hope which is the victory of all who live and die in Christ. Herein is comfort for those who remain.

For as many years as we can recall he contributed generously in fulfillment of what he called his "monthly pledge" to this magazine. His last gift came with a note in his own hand written on December 31, 1964. We shall miss his words, sometimes of rebuke, often of encouragement, always of thanksgiving, "waiting to behold," as he once put it, "the happy surprise God has in store for us when he works it all out in his own perfect way and in his own proper time."

The church will always need such warriors in her midst.

R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

We read with interest the article "Thinking of College?" (*Guardian*, Nov. 1964) by Messrs. Robert Needham and Robert Jewell. We agree that their article made some points which are worth considering; however, we believe that there are Christian colleges which have a high "quality of curriculum, intellectual honesty, and commitment to Jesus Christ." As Orthodox Presbyterian students at Dordt College, we believe that this Calvin-

istic institution does possess these qualities in addition to several other advantages.

These advantages range all the way from obtaining a truly Christ-centered education to having a really active Christian social life. Facts which cannot be applied to our Calvinistic world-and-life view have little real value. The fear of the Lord is the beginning of wisdom (Ps. 111:10).

Because Dordt is not an extremely large college, the student may benefit in several ways. There is good personal rapport between the students and professors. Students find it easy to get acquainted and make new friends. There is ample opportunity to participate in musical activities, athletic intercollegiate and intramural teams, dramatics, journalism, Bible study groups, and various clubs.

One of the practical advantages of attending Dordt College is the very reasonable cost. (Last year I was able to live well and my total expenses, including travel, did not exceed \$1100.—D.C.) This is because 45% of the costs are met by private gifts and through church quotas and offerings.

At present there are twelve students from the Orthodox Presbyterian Church attending Dordt College from five states, including two as widely separated as Pennsylvania and California. God has richly blessed us at this growing school. We sincerely hope that in the coming years many more students will make use of the Christian educational opportunities at Dordt.

DALE CLAERBAUT
JOHN MAHAFFY

These two sophomores plan to attend Westminster Seminary following their graduation from Dordt. John is the son of missionary parents in Ethiopia. Dale, from Oostburg, Wisconsin, was a member of the first SAVE team in Miami.

TEACHERS NEEDED

Evangelical Presbyterian Day School

Opportunity for three new teachers including a teaching administrator for a Christian day school in Huntsville, Alabama sponsored by the First Bible Presbyterian Church. Six classes running through the fourth grade. New building. Inquiries invited to:

Presbyterian Day School Board
3100 University Drive
Huntsville, Alabama

THE CHANGING SCENE

HENRY W. CORAY

The Christmas, 1964, edition of *LIFE* magazine might be called a cobalt bomb that plummeted squarely on the bastions of Scripture. It purported to be a summary of the contents of the Bible written by representative scholars from Harvard, Union, and San Francisco Theological Seminaries. Since *LIFE* is read by millions of Americans, one may assume that the radiation billowing from the strike probably has affected the thinking of multitudes. The issue was beautifully illustrated, and in all fairness some excellent things were set forth. Actually, however, the contents of the articles added up to a massive assault on the Word of God.

The writer on Genesis has adopted the liberal Wellhausen approach. Moses could not have written Genesis since it was produced in the tenth century B.C. This modern theologian should have read what the great Robert Dick Wilson had to say about that hypothesis!

The piece on the four Gospels is the most deadly of all. Those documents, we are advised, are full of "doctrinal and literary chaos." "If the Gospels did not intend to leave an 'historical record' of Jesus' life, it is equally true that they could not have done so had they tried." The reason: so many years elapsed between the carrying out of the events and teachings put down and their recording that there could not possibly be his-

torical accuracy in the accounts. The conclusion completely ignores the promise of our Lord to his apostles that the Holy Spirit should "teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Again, "The Quest of the Historical Jesus" has to end in frustration. We can never really cut through the mists of tradition and get back to Him. "The Gospels are the only specific sources for the life of Jesus. And in so saying, one has defined the reasons for the difficulties—and, it would seem, almost inevitable failure of the Quest." If this is so, then we are of all men the most miserable, for we are forever enmeshed in bottomless skepticism. How refreshing it is to read Peter's own testimony: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Peter 1:16).

The authorship of the fourth Gospel has long been a battleground among liberal theologians. There is abundant internal evidence that the writer was indeed John the beloved disciple. No, says *LIFE*, the majority of scholars have ruled him out as the author. Who then did write the book? The glib answer: "Nobody knows." Here we see the absurdity of the argument. If, as the critics claim with supreme confidence, John the Apostle did not

* * *

I perceive that *LIFE* explains
The reason for the extensive journey
Of the Israelites to the Promised Land
Is due to the fact that the people
Rode on donkeys
And not, as formerly thought,
On camels;
Hence the tortuous and circuitous route
They followed.
Astonishing indeed
That those travelers should consume forty years
To journey less than two hundred miles on donkeys.
A thousand pardons, sirs,
But this explanation strikes me as being
Slightly asinine.

THE OLD CHINESE PHILOSOPHER

write the fourth Gospel but they do not know who did write it, then how can they be so sure that John did not write it? Here we have the type of logic that states, "We do not know who wrote Hamlet but we know Shakespeare didn't."

This is scholarship?

John, of course, did not write the book of Revelation, declares our nineteenth century authority. What does the author of the book say? "I, John, who also am your brother" (Revelation 1:9).

Paul, we are informed, never saw the living Jesus. Shall we summon Paul to testify? "Have I not seen Jesus Christ our Lord" (I Corinthians 9:1)?

Illustrations of the destructive structure of the articles could be multiplied. Enough material has been given, however, to show that the editors of *LIFE* have lined up solidly against the authority of God's Word, and will certainly have to answer for the sin in that day when the books will be opened (Revelation 20:12).

Nor it is without significance that the broadside has been spearheaded by leading Protestant theologians. Can anyone imagine *LIFE* coming out with a sustained assault against the foundations of Roman Catholicism? How is it possible for the great betrayal to take place in the Protestant area? Simply because the Protestant liberals have sold out to the enemy. One can almost hear the echo of the Savior's plaintive cry, "I was wounded in the house of my friends."

The response of the public to this issue of *LIFE* has been arresting. Most of those who have written to the editors have been laudatory. Enthuses the President of the Southern Baptist Pastors' Conference, "I was profoundly moved by the remarkably significant contribution of your Christmas gift to the nation. The special issue on the Bible was the best thing under the tree. We are grateful."

Laurels should go to Dr. Edward Young of Westminster Seminary, who protested: "An unlettered Christian who has been regenerated by the Holy Spirit has far more profound and accurate knowledge of the Bible and of Jesus Christ than is represented by the negative criticism which characterized *LIFE's* approach to the Bible."

AMEN AND AMEN!



What Is Dordt ?

B. J. HAAN

(continued from cover)

large classroom building with good laboratory facilities included, an auditorium-gymnasium, an administration-music unit, a dining hall, a dormitory that houses 160 students, a central heating plant, and the college president's home. Plans for a \$325,000 library are approved, with construction to begin this spring. Early this summer a second dormitory will be under construction to house 200 students.

Dordt is located in northwest Iowa, in the lovely city of Sioux Center, a stronghold of orthodox churches maintaining a vigorous interest in church activity.

Readers of the *Guardian* may have a special interest in Dordt College since several Orthodox Presbyterian students are enrolled at this institution. These students are allowed the same tuition rates as the Christian Reformed, German Reformed, and Protestant Reformed students enjoy. Several ministers' children are among those enrolled from the Orthodox Presbyterian Church. Dordt is delighted to have these fine young Christians on campus and is eager to gain more.

Students and Faculty

Ten years ago Dordt started with an enrollment of 35 students and five teachers. This year there are 445 stu-

dents enrolled. They come from 22 states and four provinces of Canada; 235 are men and 210 are women. The anticipated enrollment for next fall is between 500 and 525. Students find not only a well-balanced academic program but several extra-curricular activities such as music, dramatics, sports, formal and informal parties, and several club organizations.

Particular attention is given to the spiritual and religious life of the students. Chapel services of an hour length are held two times each week. There are weekly Bible study groups and other special religious events interspersed throughout the school year.

This fall there will be thirty full-time teachers on the staff, among them ten with a Ph.D. degree. Others are steadily working through summer study towards this degree; none on staff will have less than a Master's degree. These men are selected by a careful and prayerful process of interviewing. They not only must demonstrate academic proficiency, but also must indicate a conscious, understanding, and forthright loyalty and commitment to the Calvinistic faith based

The Rev. B. J. Haan, longtime pastor in the Christian Reformed Church, is the president of Dordt College.

upon the infallible, divinely inspired Word of God.

Dordt is a four-year Christian liberal arts college offering the A.B. degree in the general college, teacher training, and pre-seminary courses. Students interested in taking one or two years of work in pre-professional curricula such as pre-law, pre-engineering, pre-medical, pre-dentistry, or pre-nursing are able to set up programs in these areas. Majors can be earned in biology, chemistry, English, German, history, music, and mathematics. Minors are given in biology, chemistry, English, German, Greek, history, Latin, physical education, mathematics, music, philosophy, and speech.

Credits and Scholarships

Credits earned at Dordt can be transferred to other accredited colleges and universities. Teachers who meet the requirements of the programs can receive state certification in both the elementary and secondary areas. Dordt also qualifies for federal government loans to be used in construction of housing, library, science, and modern language facilities. Students are eligible for government loans, and those who have financial problems do well to inquire concerning these attractive loans.

Any students with a B average or higher in high school qualifies for some type of financial scholarship, provided that he has an ACT or SAT test score above a certain level. The higher the average above the B, the greater will be the financial scholarship received. Those with special compe-

tency in music may apply for a music grant.

Society Controlled

Dordt is owned and operated by a society of believers on basically the same principle as that of the elementary and secondary Christian schools which are members of the National Union of Christian Schools. There are eight districts covering a four state area—Iowa, Minnesota, South Dakota and North Dakota. Each district elects eight members to the general board which in turn elects two of its members from each district to the Board of Trustees. The latter is entrusted with the management of the college.

Funds for the operation of the college are obtained through tuition (55%), annual drive among the local constituents (10%), quotas and offerings from churches (25%), and the remainder through gifts from various sources, mostly individuals.

Dordt appreciates deeply the financial help received from several Orthodox Presbyterian churches. It is our prayer that this institution may remain faithful to the Calvinistic faith and be of service to many young people who are eager to have a college training which is scripturally oriented. We invite such young people to correspond with us and, if they find opportunity to meet their educational goals here, to join our rapidly growing Christian college.

We are grateful for this opportunity to give a brief report in the *Guardian* on what is taking place at this institution.

Mr. Churchill is the pastor of the Community Orthodox Presbyterian Church, Sonora, California.

readily agreed and came that night with his equipment. At the close of the service, he told me that it would be on the radio the next Sunday, January 31.

During the week I met people on the street, ministers and others, who told me they were going to announce it and listen. I wondered how they knew about it. Well, it so happened that this radio station all through the week kept giving spot announcements about the subject to be dealt with. So the whole 55-minute sermon, quoting *LIFE Magazine* and then bringing the Scriptural answer, was on the radio from 2 to 3 o'clock that Sunday. I wondered how in the world a radio station could, or would, allow such a message; after all men are allowed to attack the Christian faith, but who ever heard of some one being allowed to give a public answer?

Taped for Radio

Well, come to find out this man who taped the sermon is the owner of the radio station and also a Christian. It also happens that his own minister is a thorough-going liberal and the radio station manager does not agree with him. It also happened that while attending a minister's meeting I had discussed the *LIFE Magazine* article saying that if this presentation were true we should close our churches. At this same meeting a liberal minister arose (yes, it was our radio man's pastor) and said that we should not be concerned with such peripheral matters, things that were non-essential to faith. It also happened that in the taped sermon I had mentioned the fact that Dr. Machen and other Orthodox Presbyterian Church leaders had been put out of the United Presbyterian Church because of their stand against such errors as *LIFE Magazine* was now laying before millions. Should we remove this reference? No, said our radio man, we want the truth even if it hurts. So God moves in a mysterious way.

I went into a real estate office yesterday (we are still house-hunting) and the realtor said, "Didn't I hear you on the radio Sunday?" This man also is in a liberal church, and wonders why ministers don't preach on the Bible.

A Sunday in Sonora

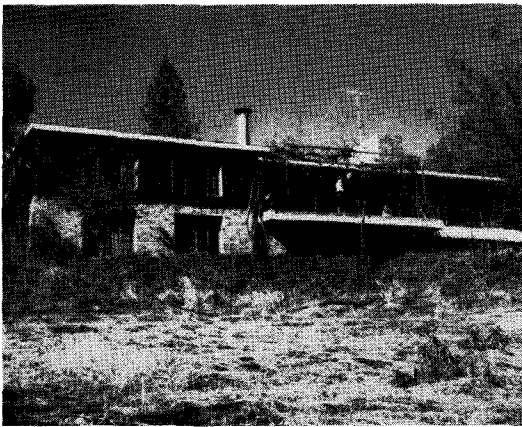
ROBERT K. CHURCHILL

The morning service was well attended; some came on whom we had been working for months. If all came who promised, our hall would not be large enough to hold them. I had been preaching a series of six sermons on Hebrews Eleven, "The Heroes of Faith." That morning it was on "Moses' Great Decision"—a special sermon for young people.

Then in the afternoon at 2:00 p.m. we heard over the radio a broadcast of the sermon I had preached the Sunday before. This was a special sermon

on *LIFE Magazine's* attack on the Bible. Many of you have seen it—a double issue which came out at Christmas time, dealing with the whole Bible. It was a very long series of writings trying to show errors, contradictions, myths, and traditions in the Bible, and ending up by saying that we did not know who Jesus was, and would ever despair of finding him.

I thought there should be some answer, so I advertised the same and asked our local radio station if the message could be taped. The manager



The Churchill home on the mountain near Sonora, California



The Churchills



Dentists make up the quartet at a harvest dinner

After listening to the broadcast, we drove down our mountain and I picked up several of our young people to go calling on some homes where there were other young people. We were invited in and had a good variety of experiences—the parents always being the big hindrance to their coming to church. The last home we were in, we had the mother and three young people all lined up to come to church next Sunday. They all admitted that they were neglecting God and his worship. (We had asked to see the young people and they had come in from cutting wood!) Well, we were all feeling pretty good until the father came in. We had taken his helpers away from their wood-cutting and he was pretty mad. When I told him what we were there for, he sort of invited us to leave. ("We'll let you know when we are ready to come, and let's leave it at that, shall we? Good bye.") Well, I think I was able to simmer him down a little before we left, so we won't write that family off.

When our young people got in the car again and we headed for the church and Machen League meeting, the talk was very excited. All in all, it was good for them to have that experience. It showed them the enmity of the natural man against God and let them know how impossible it is to build up the church and save souls—apart from the working of the Holy Spirit of God. We got back to the hall, where Mrs. Churchill had prepared supper for us. We gathered around the table to eat and discuss how we could "Fulfill the Great Commission at Home." I notice that when our young people go visiting before their meeting, it puts more zip into the

meeting. They have real life situations to talk over and pray about.

Making Friends

For the evening service that night, we had two missionaries who are on the way to Peru. They had gone through a strenuous Jungle Training Course and had a good missionary challenge for us. After the evening service, at which there were several strangers, the ladies served coffee. That may sound strange—having a coffee hour after a church service. We do it only occasionally. It is a means which the Lord uses to make strangers feel more at home. It can develop a helpful friendly atmosphere when well handled. Something like the feeding of the 5,000 where they sat in companies. Into this area people are constantly moving. When new people come to a small church they don't know a soul. The coffee warms things up and new acquaintances are made.

Thus ended a perfect day. After gathering up our dishes and utensils which we must pack to and from the hall if we have eats, we started home, dropping off passengers along the way.

We drove up our ten miles of winding mountain road with a cloudless star-spangled sky looking down on us. In our large ranch home, we staggered to bed, but we were too worked up to sleep . . . Will our (so few) young people be discouraged? And that fine new family looking for a church that was not a denomination—non-denominational, one lady called it . . . And could that starved Baptist couple take that sermon? . . . Then there was a new person who came to Sunday school and even stayed for church . . . nominal . . . non-denominational . . .

Changes of Address

Since the recent circulation of the Minutes of the 31st General Assembly the following changes of address, or new ministers enrolled, have come to our attention:

The Rev. Stanley P. Allen (received by the Presbytery of Southern California), 1217 Dorset Lane, Costa Mesa, Calif.

The Rev. Bruce A. Coie, P.O. Box 68, Santee, Calif.

The Rev. Harvie M. Conn, Orthodox Presbyterian Mission, APO San Francisco, Calif. 96301. (*first class mail only*)

The Rev. David Freeman, 154 Mt. Hope St., Tiverton, R. I.

The Rev. Bruce F. Hunt, Orthodox Presbyterian Mission, APO San Francisco, Calif. 96259. (*first class mail only*)

The Rev. Louis E. Knowles, 2308 Rutgers Ave., Long Beach, Cal. 90815

The Rev. William E. Moreau, 239 Sherman Ave., New Haven 11, Conn.

The Rev. Gordon D. Mouw (ordained by the Presbytery of New Jersey), 39 Marsellus Place, Garfield, N. J.

The Rev. Robert W. Newsom, 375 Tennessee, Mill Valley, Calif. 94941

The Rev. V. Robert Nilson, 308 Pakowhai Road, Hastings, New Zealand.

The Rev. Arthur G. Riffel, 319 Cabrillo Ave., Santa Cruz, Calif.

The Rev. Wendell L. Rockey, Jr., 20 Rust St., So. Hamilton, Mass. 01982

The Rev. John H. Skilton, 930 W. Olney Ave., Philadelphia 41, Pa.

Lecture Tour in Taiwan

During the month of February the Rev. Charles G. Schauffele, associate professor of Christian Education at Gordon Divinity School, is speaking and lecturing in Taiwan, accompanied by his wife. He expects to be in Korea during March and April. The following letter gives some of his first impressions and an indication of the schedule he faces.

Portuguese settlers first called this place "Beautiful Land"—Formosa. Japan Air Lines personnel en route from Hong Kong introduced us to Oriental courtesy during the short flight. The first face visible in the glassed-over airport deck was that of the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary in Taipei. The welcoming party enlarged to include Miss Elizabeth Evans, executive secretary of the Taiwan Evangelical Fellowship, Miss Georgine Caldwell of the Canadian Presbyterian Mission, and two Chinese students with Mr. Andrews, one of whom was to be our interpreter. He was anxious to hear if we had a Southern or Harvard accent! Three family members of Kitty Lin, a Gordon M.R.E. candidate, were also there to greet us.

Lunch with Mr. and Mrs. Andrews in their lovely home was followed by a tour guided by Betty, who took us to Yangmingshan Park, a beautifully landscaped place of fountains and flowers, crowded with gaily dressed New Year's celebrants. While February 2 and 3 were "business closed" days for the Chinese New Year, the whole week was for celebration and schools are closed for a month.

In springlike weather we took a train south to Hsinchu the next day for the annual Young People's Conferences. Stewardesses brought magazines and a steward served several kinds of hot tea during the short ride from Taipei. (Such ideas might pep up the passengers on the Boston & Maine from Hamilton to Boston!) Orthodox Presbyterian missionaries, the Rev. and Mrs. John Johnston, with their five children, were our hosts in Hsinchu. Their spacious Oriental-style home with its courtyard joined to the Protestant Chapel next door was our base for the weekend.

The conference had been in prog-

ress all day Thursday with the theme, "What Is a Reformed Church?" Mr. Andrews started his series on "The Apostolic Church," using Witherow's famous book on church government. Jonathan Chao, a student on leave from Westminster Seminary, also brought a series on "The Church, the Body of Christ" from Ephesians. My subject for three talks was "Teaching in the Reformed Church," beginning with setting forth a God-centered philosophy of Christian education. You might be surprised at the weight of these subjects for students in junior and senior high and maybe a dozen in college, but their attention was phenomenal and finding Bible references and taking notes were in constant evidence.

"Professor Shao, Fu La"

Mr. Andrews introduced us as Professor "Shao, Fu La"—a name with three characters, the surname being one of a hundred standard Chinese ones. The other two characters mean respectively "abundantly full" and "joy and peace." At the close of the meeting a tall Chinese boy came with our interpreter and introduced himself jokingly as my brother: his name really was Shao!

The next noon Shao asked me to eat lunch with the Taipei boys, mostly college, all of whom spoke a little English. I enjoyed both the native food and their questions and comments: "Was I born in Boston?" "Where did my father live and what did he do?" "Your wife must be of a great family in America for she is such a noble looking lady with high nose." (*The Kelloggs may take a bow—ed.*) The cynical secularists here say that Chinese become Christians in order to spend this life in America and the next in heaven, but only one of these boys hoped to go abroad to study, and he to Westminster Seminary.

Jonathan Chao gave a fine evangelistic message Friday night, for there was a sizable group of unsaved. Then back to their hotels went the students to rest, since the day began at six with an hour's prayer meeting. Breakfast over by eight, the program started with a worship service. How they love to sing! A part of the rivalry between groups was carried on by musical

numbers, with each group putting forth instrumentalists or choirs to demonstrate their ability. The conference closed after lunch on Saturday.

Ready for Persecution

At six-thirty I attended, by invitation, a session meeting in which ten young people were being examined for church membership. They had taken a communicant's course, had learned the Shorter Catechism, and had been on probation for some time. The session members, even without the aid of Mr. Johnston (who was there, of course), went right down the line on the authority of Scripture, the deity of Christ, the miracles, the resurrection and other doctrines. They were diligently questioned on the commandments, the matter of bowing to pictures of national heroes, the question of marriage to a Christian alone, the problem of persecution from unbelieving families, and other practical matters.

Many of these youngsters would have to expect severe family opposition, as did one recent member who received a violent beating and underwent starvation and isolation in her home for three months. But the pastor and elder visited and finally the family let her come to worship again. We met a beautiful and joyous girl after the evening service who recently made a clear confession of Christ and publicly burned her gods. The hold of Buddhism is sinister and real. Going into the oldest and largest temple, we saw smartly dressed women with teased bouffant hairdos pouring wine libations, offering chicken, and casting wooden lots to the floor to get prayer answered from the gods they were seeking to placate.

The local youth met Saturday evening, with singing and a short illustrated talk by "Professor Shao" on Christian education, followed by testimonies. There was a cake to celebrate the birthdays of two present. They have a tremendous sense of humor and respond instantly, even by interpretation. Games ensued and it was after ten when the boys swept out the hall to have it ready for the morrow.

Busy Sunday

Sunday began with Sunday school at eight-thirty, and many of the new members received by session the previous night were teaching. Classes were held every place in the building and in the courtyard. Elder Lin led

the morning worship and I was privileged to bring the communion meditation, "Basin and Cup." It was translated into Taiwanese for the benefit of older folk who did not know Mandarin. Eight of the new members were baptized after Mr. Johnston again exhorted them that this was an all-out commitment with no turning back. A covenant child was also baptized and I was asked to perform the rite. Communion was celebrated and the whole service was concluded with the singing of the "Threefold Amen" by the congregation in harmony.

Then a congregational meeting was held. Two godly men of great maturity who evidently had the confidence of the whole congregation were reelected as elders. Three deacons were elected too, and the new members, exercising their full prerogatives, applauded the results at different times! It was then one o'clock and lunch was served to the entire congregation. Spun rice, spaghetti, and duck soup were the main dishes, with enormous helpings. (Later around the Johnstons' hospitable table we had some good old apple pie and cheese chased down with steaming coffee.)

On Sunday evening the service was more informal, with one of the students from the Bible school bringing the message from Genesis 9. While the attendance of the older members was less, every one of the ten received into membership that morning was there! In these days of great theological apostasy on the island and the shifting even of former evangelical strongholds from their foundations, these young people give the greatest hope for the future.

Tomorrow we go on to Taichung, Wednesday to Tainan, and Thursday to Kaosing. Pray for us in the busy weeks ahead also in Korea.

CARL SCHAUFFELE

Edwin Lynne Wade

After a long illness the Rev. E. Lynne Wade died on February 18 on Guam where he had served the Lord during the last eight years of his life. Born in Houston, Texas on July 6, 1908, he went with his parents to California in 1925. A 1933 graduate of Westminster Seminary, in 1936 he organized the Westminster Church in the Eagle Rock section of Los Angeles.

Following a pastorate in Kirkwood

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

during 1940-41 he entered the Navy as a chaplain, continuing in that capacity until 1956 when he began his labors as a missionary on Guam. Mr. Wade was one of the constituting ministers of the (now) Orthodox Presbyterian Church in Philadelphia on June 11, 1936. His mother, Mrs. Henry E. Wade of Monrovia, California, who preceded him in death by two months on December 18, 1964 in her 92nd year, was also a charter member of the denomination on that historic June date. Elder Henry Wade died in 1962.

Besides his wife, Ula, and a son, Dennis, who have been with him on Guam, Mr. Wade leaves a son, Uel, a professor of music at Michigan State; a daughter, Adele, in her first year of nurse's training at Lankenau Hospital in Philadelphia; and a daughter, Sharon (Mrs. Disselkoen), mother of his six grandchildren in Arcadia, California.

During his long struggle with cancer following his first surgery in the spring of 1959 Mr. Wade underwent treatment or removal of more than seventy tumors. Nevertheless he persisted in his work, keeping up a measure of his activities until the final few weeks. He was able to attend the 30th General Assembly held in Vineland in 1963. As his occasional letters printed in this periodical gave evidence, Lynne Wade's confidence in the sufficiency of God's sovereign grace remained firm through all his trials and sufferings and he continued to rejoice in the triumph of his risen Lord who died that he might live.

San Francisco, Calif. — Among guest preachers at First Church since the first of the year: the Rev. Ray de la Haye of the Sudan Interior Mission, on furlough; the Rev. Louis Knowles; Mr. Casper Van Dyke, of Oakland; the Rev. R. J. Rushdoony; the Rev. J. J. Steigenga, of Ripon, pastor emeritus of the Christian Reformed Church; Mr. Fred Taylor, area director for International Students, Inc.; and the Rev. Edwin Urban, moderator of the Session during the pulpit vacancy. Elder

S. Grant Simpson has been leading the prayer meetings.

The Rev. Robert Newsom, former pastor, is at present serving as stated supply of Covenant Church, Berkeley, while the Rev. Richard Lewis is lecturing in Systematic Theology at Westminster Seminary during this semester.

Marietta, Ohio—Mr. Stanford Sutton, a member of Emmanuel Church of Morristown, N. J. and a licentiate of the Presbytery of New Jersey, is supplying the pulpit of Faith Church until next August. Mr. Sutton is a graduate of Swarthmore and of Gordon Divinity School. This home mission field receives aid from both the Presbytery of Ohio and the denominational committee. The congregation meets in the Civitan Community Room but has purchased a building site.

Center Square, Pa. — The Rev. Ivan DeMaster has announced that a series of evangelistic messages will be preached at the Community Church March 10-14 by the Rev. Calvin Busch, pastor of Emmanuel Church, Morristown, N. J.

Santa Cruz, Calif. — The pulpit became vacant as of January 31 with the resignation of the Rev. Arthur Riffel as pastor. The congregation has extended a call through presbytery to the Rev. Melvin B. Nonhof, pastor since 1957 of the Ebenezer Church (Reformed Church in the U. S.), Shafter, Calif.

Fair Lawn, N. J. — Grace Church is to be host for the final of five lectures given by Professor Edward J. Young during February and March on "The Early Chapters of Genesis." This is the seventh annual Westminster Lecture series sponsored for North Jersey by five Orthodox Presbyterian churches. The other four where Dr. Young has spoken are Covenant, East Orange; Grace, Westfield; Emmanuel, Morristown; and Community, Garfield.

Ludlow-Smyrna, Maine — Although a committee of Presbytery had suggested a couple of years ago that Bethel Church might be disbanded, it has continued by the grace of God

THE PRESBYTERIAN GUARDIAN

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under the pastoral care of the Rev. Charles Stanton. During the past year three communicants and three covenant children were added, and more recently five other individuals were welcomed as communicant members. One of these was the first acquaintance made by Mr. Stanton when he arrived from seminary to begin his work in Canaan some 25 years ago. Though faithful in the Lord's service through these years, she found no church home in Canaan and now enters Bethel Church by baptism and reaffirmation of faith. It is of interest that a *Guardian* Club has been reactivated in this small congregation.

Lincoln, Nebraska—Faith and Pioneer Churches closed their first full year of self support with a cash balance in both accounts, "for which we praise the Lord," reports Pastor Russell Piper. The elders of Pioneer Church participated in a recent service at which Mr. Robert Schreiner was ordained as an elder for the Faith congregation.

West Collingswood, N. J.—Immanuel Church elected two new elders at its congregational meeting in January: John Eric Crowe and Herbert Plummer. Both had served as deacons.

La Mirada, Calif.—Calvary Church, which was looking for a needed piano, now has not only that instrument but also an organ, the latter a gift from Mr. and Mrs. William Bremer.

Hanover Park, Ill.—The work of Grace Chapel is under the leadership of Mr. Donald J. Duff, who has been licensed to preach the gospel by the Presbytery of Wisconsin, which is also giving financial aid to this mission field. Meetings are held in a fieldhouse where Mr. Duff is giving morning messages on the Ten Commandments. A group of women gather on Monday evenings for prayer and a Bible study of the book of Acts is held on Tuesday nights.

Glenside, Pa.—At long last work is under way on the building addition

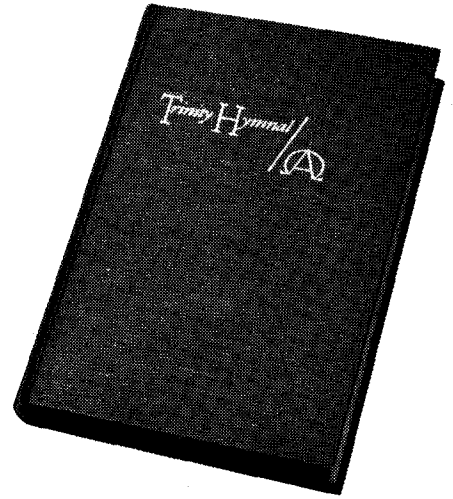
and renovation of the present structure of Calvary Church. Diligent efforts on the part of the building committee under the chairmanship of Mr. Francis Sloat, working with the architect and contractor, resulted in bringing estimated costs from an original \$60,000 figure to about \$40,000. . . . Mr. Robert Meeker, formerly a deacon, has been ordained to the office of ruling elder in the congregation.

Trenton, N. J.—Publicity comes to a church and its pastor in a variety of ways. During his early February vacation the Rev. Donald Parker attended a daytime television program "Password" and was chosen as an evening contestant for an airing on March 4. Observable in the audience are the pastor's wife, her mother and brother, and a half-dozen members of Grace Church.

Silver Spring, Md.—Knox Sunday school has started a 12-week contest with the goal of increasing regular attendance to at least 250. . . . Pastor Charles Ellis gave two addresses at the annual day of prayer at Westminster Seminary. In March he is scheduled for three speaking engagements with IVCF at the University of Maryland.

San Diego, Calif.—At the time of the death last October of Mr. Bert Turner his family requested that those who wished to give a remembrance contribute to a fund for a new building for the Sunday school. Mr. and Mrs. Turner were charter members of the Paradise Hills Church and for many years he served as an elder.

"The Turner Memorial Sunday School Fund" spurred the congregation to action looking toward enlarging the present facilities. An architect was obtained and with the assistance of an agency known as Church Finance plans are being carried out for widespread participation in this building effort. "We are thankful for the vision shared by the Turners and pray that the fruit of it will be gathered in for years to come," stated Pastor Edward Kellogg.



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