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**G U A R D I A N**

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## Meditation

### The Christian's Armor

*"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."*—EPHESIANS 6:11.

In the great struggle with satan, we must be good soldiers of Jesus Christ. But how can we be, when the odds are so much against us?

We must get our equipment from God's arsenal. This is indispensable. Substitutes will soon prove useless. It will not do to go into battle armed with no more than the power of positive thinking. You can't put the devil to flight by trying to flush out your anxieties with a grand flood of optimism generated in the clouds of your imagination. The devil is more substantial than that, and his activity more real. Neither can we lick him with a great shot of determination or proud self-confidence. Our intelligence and learning will not see us through. Neither will religion — just any religion.

Paul illustrates the armor of God by the equipment of the Roman soldier of his times.

He first mentions truth. This must be about us as a girdle or belt, providing support and giving freedom from all encumbrances. We are pretty hopelessly entangled in our own inventions and the snares of the devil until the truth sets us free. But truth provided of God through Jesus Christ and clearly grasped and heartily embraced, not only releases but energizes and invigorates and braces up the soul to fight effectively.

You can see on which side men are who tell the world that what we believe makes no difference in this war of the soul. Are they not the devil's hands working to remove our vital armor? We have to do with the father of lies. To be indifferent about truth is to give up the fight; to surrender and leave the field open to the forces of hell. It is really to contribute to the success of the enemy.

We must also be equipped with righteousness. This is to cover us as the breastplate covered the body of the soldier of old. Unless we stand right before the law of God, and conform perfectly to all his holy will, we have

no chance at all in this conflict. To be unrighteous is to be on the side of the enemy. The aim of the enemy is exactly to bring us to rebellion against God. Once we are guilty, we have fallen, and the devil has won at least a skirmish.

But all have sinned. Self-righteousness can therefore never avail us now. Righteousness must now come to us from God. And it is supplied through Jesus Christ, who justifies us freely through his cross. He died for us, the just for the unjust, that we might become the righteousness of God in him. Graciously does God pronounce us free of all guilt and righteous in his sight, for Christ's sake. So are we clothed with righteousness, and overcome the enemy through the blood of the Lamb.

In any struggle, promptness of action is important. There must be a readiness to take advantage of every opportunity. And this factor grows in importance with the strength of the adversary. As the soldier of old was concerned to wear sandals that made him both sure-footed and swift, so we must be shod with the preparedness of the gospel of peace. The Good News alone can put wings on our feet. Not until we are at peace with God can we fight with the devil. But when the news sinks in that we have peace with God through our Lord Jesus Christ, a new spring shows in our step. Without the Gospel, all efforts in religion are dead, mechanical, cold, and prompted only by a legalistic sense of duty. At best, it is all a flat footed performance, and a floundering in the mud. The grace of God alone can put us on our toes.

Faith is no small part of our equipment. It is the great shield that stops and extinguishes the devil's worst fire-carrying arrows. Without an unshakable confidence in the word of God and the God of the word, we soon burn with fear and torment before the enemy's attack. But consider the array of witnesses in the book of Hebrews, and the record that they left through faith.

There is also a helmet. This covers the head, and adorns it. And it emphasizes the manliness of the man. Such is salvation to the Christian soldier. It colors all our thinking and influences our actions, and adorns us with glory from heaven. And we can then go against the enemy with wisdom

and true dignity. In a very real sense, it will enable us to lift up our heads against the enemy.

Finally there is the sword, the word of God. It is the only weapon of attack God gives. But let us not think ourselves ill equipped. The world was made by the power of that word, and by it things hold together. It is the power of God unto salvation, and by it the world is to be judged and its destiny decided. Jesus warred with satan with this sword. And with it we still lead the thoughts of men captive unto the obedience of Christ, and tear down every invention that is raised up against his Kingdom.

HENRY P. TAVARES

### Summer Mission Appointments

MR. JOHN J. MITCHELL, a student of Westminster Seminary, has been appointed summer assistant to the Rev. Robert Lucas in the work at Hialeah, Florida.

Mr. Edwin C. Urban has been appointed for three months, beginning in September, to the extension work being carried on at Wheaton, Illinois, under the supervision of the Westchester Church. Mr. Urban is scheduled to graduate from Westminster Seminary this spring.

Mr. Donald Taws will spend the summer as assistant to the Rev. Calvin K. Cummings in the work of Covenant Church, Pittsburgh, Penna.

### Conn to be Ordained May 24

MR HARVIE M. CONN, a licentiate of the Presbytery of New Jersey, is to be ordained to the gospel ministry as an evangelist on Friday evening, May 24. Mr. Conn has been called by the Presbytery to take charge of the extension work now being conducted by Immanuel Orthodox Presbyterian Church of Crescent Park, in Stratford, N. J. The ordination service will be held in Stratford, with the Rev. Albert Edwards preaching the sermon and the Rev. Robert Graham of Middletown, Pa., giving the charge to the candidate. Mr. Conn is one of this year's graduates of Westminster Theological Seminary.

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# The Ascension of Jesus Christ

*"Ascension Day" May Not Be Important, But the Ascension Is*

By LESLIE W. SLOAT

ACCORDING TO THE New Testament record, and to the faith of the Christian Church as expressed in its historic creeds, the Lord Jesus Christ terminated His presence upon this earth by a public, visible ascension to heaven, witnessed by a company of the disciples who had followed Him during his ministry among men. Within some church traditions it is customary to mark Ascension Day as one among a number of solemn days on the Christian calendar. In other traditions Ascension Day as such is barely noted, and indeed even the fact of the ascension itself is given but slight attention.

We do not advocate the multiplying of "holy days" and find no particular warrant in the New Testament for special observance of Ascension Day. On the other hand the event itself surely deserves far greater attention than it often receives. For the ascension of our Lord into heaven was the event which initiated those conditions upon earth wherein the church as we think of it could take form and carry on the task which had been committed to it.

## The Necessity of the Ascension

The ascension of Christ was necessary for a number of reasons, as He himself made plain to the disciples. It was necessary first to bring to an end His presence upon this earth. During the course of forty days following the Resurrection, Christ appeared to one or more of the disciple group on at least ten separate occasions. Such repeated appearances were important to confirm the faith of the disciples that Jesus actually had risen from the grave, and that He was alive in the same body in which He had suffered (though a body with changed physical properties). This faith was an essential element in the gospel message the disciples were to preach in the world. Moreover the resurrection appearances provided the opportunity for the risen Christ to guide the understanding of the disciples to a new awareness of the meaning of His death, as that was presented in the Old

Testament Scriptures. Before, He had spoken to them, as it were, in parables. Now He could speak plainly. Moreover, the disciples had to have time to adjust their thinking to the things that had happened. An entirely new development had taken place in the world, and they were the ones who were to make it known. Never before in history had men served as Lord and Master One who had died before their eyes, been buried, and then had risen again, manifesting power even over the grave. This readjustment of their thinking took place during the forty days of the resurrection appearances.

But it was not sufficient that these appearances should just taper off, as it were, and finally stop all together. Such would have been an entirely unsatisfactory termination to the earthly career of Christ. There must be a definite stopping point, a point beyond which the disciples would no longer expect to meet Christ in the upper room or on the dusty road or by the sea, but would go about the work He had given them to do with the conviction that He was in Heaven, watching over them and spiritually present with them indeed, but not just around the next corner.

Christ Himself had told them that such an end to His career on earth would occur. On the night before His crucifixion He had dealt with this quite at length. He was going to prepare a place for them. It was expedient that He go away, otherwise the Holy Spirit, the Comforter, would not come. They should rejoice that He was going away, for He was going to the Father, and "the Father is greater than I." And in even more specific terms He declared, "I came forth from the Father, and came into the world. Again I leave the world and go to the Father."

## The Fact of the Ascension

A definite departure was therefore not only necessary, but also natural, if we may use such a term regarding Christ. Now it may be that at the very first the disciples interpreted these

words of Jesus in reference to His death. We normally think of death as the event through which people finally go away. But when Jesus was raised from the dead and appeared among them, it became evident that something more had been envisioned.

So it was that on the fortieth day after the resurrection Jesus, meeting with the disciples in Jerusalem, led them out to the Mount of Olives, and there as they were looking upon Him He was taken up into heaven, and a cloud covered Him from their sight. It is not to be wondered at that they were amazed, or that they stood there gazing up into heaven. They had beheld strange things as they followed this Christ. Strangest of all, they had seen Him alive after His death and burial. But now in breathless awe they watch as He is taken up from the earth. It required a visit from angels to break the spell of that divine experience. But a visit of angels there was, and a word of questioning rebuke, and then the disciples returned to Jerusalem, convinced now that they had really seen their Jesus on earth for the last time.

This conviction might well have brought again a spell of deep gloom to the disciple company. It would certainly have done so, had He not Himself so carefully and fully instructed them that there was more yet in store for them. He had done this by telling them that after His departure He would send the Holy Spirit upon them. Just what this meant they certainly did not know at first, but it meant *something*, and it gave them something to look forward to. He had also told them that through the coming of that Spirit they would themselves be tremendously affected. They would be "endued with power." They were to await and expect the promise of God, and then, baptized with the Holy Spirit, they were to be witnesses to Christ to the ends of the world—beginning at Jerusalem.

Thus before Christ's departure He had outlined for them a program in which they would be central participants. And when they were finally convinced that He had left them, their thoughts turned to that program which He had marked out. It was doubtless of this, and especially of their duty to be witnesses, that they thought during those ten days they waited between the ascension and Pentecost. This would seem clear from

the fact that during this period, at the suggestion of Peter, they appointed another disciple to take the place of Judas and be a witness with them of the life, death, resurrection and ascension of their Lord. Their thoughts were thus adjusted to the task He had given them, the carrying out of the "Great Commission."

The period of waiting, with the uncertainty it contained, was abruptly and forever ended with the coming of Pentecost. For on that day, as the disciple group was gathered together, suddenly there was a sound as of a rushing mighty wind, and it filled the place where they were, and there appeared tongues as of fire on each, and they began to speak, to speak in languages that all the dwellers of Jerusalem could understand. So the silence was ended, and the church began that "witnessing" which it has continued from that day to this, and will continue until the ascension itself is reversed, and Christ comes back, on the clouds of heaven, with power and great glory.

#### **Importance of the Ascension**

The ascension of Christ was necessary, however, not only that His career on earth might have a proper ending, and that the Church might be prepared for the task it was to perform. The ascension of Christ to heaven was also necessary in order that He himself might carry on the further work which was His as the Redeemer and Lord of His people.

Thus we are told in Hebrews that, even as in the Old Testament ritual the high priest entered with the blood of sacrifice into the inner sanctuary of the tabernacle to present that blood at the very throne of God, so Christ must also enter into the temple not made with hands, even into heaven itself, there to appear in the presence of God for us. As our High Priest He not only offered sacrifice for us, but makes continual intercession on our behalf, claiming forgiveness and eternal life for us on the ground of His own blood which was shed for us at Calvary. By virtue of the fact of the ascension, the Church knows, and the believer knows, that their beloved Mediator and Redeemer is even now at the Father's right hand on their behalf.

Again Christ is our Lord and King. He is Head over all things to the Church which is His body. All authority has been given to Him in heav-

en and on earth. It is therefore only right that He who has made purification for the sins of His people and who has received this power, should occupy the position of power, namely the seat at the right hand of the majesty on high. This is the position of final and supreme exaltation. And the reality of Christ's possession of this supreme position of authority is brought home to us in vivid fashion as we contemplate the fact of the ascension. Likewise His rule over His Church and all her members is a rule carried on from His position of supreme authority at the Father's right hand. He is no nearer one church than another, no farther from one than from another. Because He is Head over all, and because He is in heaven, not on earth, He is equally present with every Church by His Spirit, anywhere on earth. Wheresoever two or three are gathered together in His Name, there is He in the midst of them. By His departure from a particular church at a particular place and a particular time, it became possible for Him to be present with every church at every place and every time. And wherever we are, we may come boldly unto His throne of Grace.

Moreover the historic event of His ascension to heaven gives substance to our Christian Hope. This is true whether we think of that hope in terms of our departing and being with Him (which is far better), or in terms of His coming again to receive us. The disciples were reminded at the time of the ascension that He would come again "in like manner as ye have seen Him go into heaven." He Himself declared that He was going to prepare a place for His disciples, that where He was, there they should be also. Our Christian hope, then, finds its substance in the fact that we shall eternally be "with Him" and shall be "fellow heirs with Him" of the kingdom of the Father. And the One with whom we shall be forever is the One who in glorious majesty visibly ascended from this earth to that position in glory which He had with the Father before the world was.

Not only in the future, however, will we be with Him. Even now we are with Him. Paul reminds us that we have already in principle been raised up together with Him and made to sit with Him in the heavenly places. Since through faith we are united to Him, we are already, in Him, in possession

ourselves of that which He possesses, and as He dwells in glory so in Him we also dwell in glory. Thus we are enabled to rise above the disappointments and trials of this world, because already our citizenship is in heaven. Thus Paul can tell us, "If ye then be risen with Christ, seek those things which are above, where Christ is seated at God's right hand. Set your minds on things which are above, not on things which are on the earth. For ye have died, and your life is hidden with Christ in God" (Col. 3:1-3).

All of these blessed realities of our holy Christian faith have substance and meaning for us, because we know and are assured that, at a certain time and place in history our Christ, in the very body of His humiliation and suffering, actually left this earth, stepped off of this planet in the miraculous working of the power of God, and took His place as our Lord and Saviour at the Father's right hand.

So whether or not we make formal an observance of "Ascension Day," we as Christians find tremendous significance in the fact of the ascension of Christ. We have not been left to wonder where our Christ is now. We know where He is, we know why He is there, and because He is there our steps in this world are less weary, our eyes are a little brighter, and in our heart there is a song of joy and of praise.

#### **Graham Crusade Opens May 15**

THE NEW YORK CITY crusade of Evangelist Billy Graham is scheduled to open in Madison Square Garden, New York, on May 15. Advance announcements indicate that groups will be attending the meetings from cities throughout the country, as well as from the local area. The crusade is to continue at least six weeks.

#### **Rev. Calvin Busch, Evelyn Adair, to Marry**

ANNOUNCEMENT HAS BEEN MADE that the Rev. Calvin A. Busch of Portland, Maine, and Mrs. Evelyn G. Adair of Cumberland Center, Maine, plan to be united in marriage on June 3. Mr. Busch has accepted the call to become pastor of Emmanuel Church of Morristown, N. J., and expects to enter upon that work on June 16. He has been pastor of Second Parish Church in Portland for nine years.

# The Hymnal and Biblical Doctrine

By ARTHUR W. KUSCHKE, JR.

*Plenteous grace with Thee is found,  
Grace to cover all my sin.*

In this quotation from the great hymn, "Jesus, Lover of my soul", there is clear doctrine. However, the line

*I would look up, and laugh, and  
love and lift,*

from a hymn of altogether different spirit, is notable for its vagueness. In the forthcoming hymnal of the Orthodox Presbyterian Church the editors have sought clear expression of Scriptural doctrine rather than mere vagueness.

A good hymn is not just one that is free from errors. It must also positively express Christian truth. Thus

*Lead Kindly Light, amid the en-  
circling gloom,*

neither tells us what that Light may be nor where it leads (*I do not ask to see the distant scene*); and for the hymn's author it turned out to be the light of Tradition that led to Rome. How much better to sing,

*The Spirit breathes upon the Word,  
And brings the truth to sight;  
Precepts and promises afford  
A sanctifying light.  
A glory gilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age;  
It gives, but borrows none.*

Poetic and lyric quality, also, has been regarded as indispensable, but not for its own sake in an abstract way. The hymn,

*Dear Lord and Father of mankind,*

for all its charm, breathes the spirit of complacent Quakerism rather than the good news of redemption from sin, and so is really lost in vagueness and ugliness. Only that clarity which shows forth the transparent and shining light of the Scriptures is faithful to the beauty of God's holiness.

*There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven, and let us in.*

Doctrine is the basic criterion of hymns. But here we may be called to book and reminded that, after all, hymns are the voice of our Christian experience. They express our devotion. They reveal our strongest and deepest feelings. Are we not in danger of quenching the spirit of devotion with the cold water of doctrine? This question betrays a misunderstanding both of Christian devotion and of doctrine. Devotion always springs from doctrine. True zeal in the singing of hymns can arise only from strong convictions about true doctrine. Doctrine is really the fire that warms our devotion. Thus when we sing,

*He breaks the power of reigning  
sin,  
He sets the prisoner free;  
His blood can make the foulest  
clean,  
His blood availed for me,*

we can sing with the profoundest rejoicing, because our rejoicing springs immediately from the truth we declare, truth that applies to our own dreadful need.

Doctrine is in this way the necessary force in the expression of our Christian experience. There is no need to conceal the glorious truth; it is good and pleasant for us to make it known; and when we have the spur and the motion of Biblical doctrine in the actual words of hymns, it carries us along so that our love and our devotion are truly founded on the gospel and directed to the true and living God according to his Word.

*Holy, Holy, Holy! Though the  
darkness hide Thee,  
Though the eye of sinful man  
Thy glory may not see,  
Only Thou art holy; there is none  
beside Thee  
Perfect in power, in love and  
purity.*

The editors of the new hymnal have tried to reach out to all the aspects of the system of Scriptural truth. Those who are singing the praise of God should be responding to him in terms of the complete revelation he has

given, and must surely seek to follow all the counsel of God. Hymns should therefore be explicit about the great doctrines of the faith and should treat them in an orderly fashion.

Our Westminster Shorter Catechism is famous as a clear, concise and orderly statement of the Biblical body of truth. The new hymnal will be arranged, at many points, along lines suggested by the Shorter Catechism. Question 1, as we all know, leads to the answer, "Man's chief end is to glorify God, and to enjoy him forever." So the first large group of hymns in the hymnal celebrates "The Glory of God"; after eighteen hymns which praise God for his divine perfections in general, there follow hymns based on each of those attributes of God which are mentioned in the answer to question 4 of the Catechism: "Infinite," "Eternal," "Unchangeable," "His Being," "His Wisdom," "His Power," "His Holiness," "His Justice," "His Goodness," and "His Truth." The theology of the Catechism is continued in hymns on "The Holy Trinity," "The Decrees of God," "Election," "The Covenant of Grace," "The Work of Creation," and "God's Works of Providence." After these are many hymns about the Lord Jesus Christ, beginning with "His Deity" and ending finally with "His Second Coming and Judgment." Hymns about the Holy Spirit, and about the Holy Scriptures, complete the first of the four great divisions of the hymnal, which concerns "God: His Being, Works, and Word."

The second great division is "The Church"; the third, "The Christian Life"; and the fourth, "Occasional Hymns," which concludes with large sections of "Children's Hymns," and "Hymns for Informal Occasions." The hymnal is designed to serve all the meetings and gatherings of the church, without need for a second volume.

The doctrinal divisions of the hymnal are supported by an especially large and comprehensive topical index, to provide for rapid selection of hymns on particular Biblical truths.

Let us suppose that hymns are desired about the Covenant of Grace. Turning either to the group of hymns on this subject or to the index, we can find the great hymn of Augustus Toplady:

*A debtor to mercy alone,  
Of covenant mercy I sing.*

Or for the Priestly Intercession of our Lord, we can find:

*Arise, my soul arise,  
Shake off thy guilty fears. . .  
Before the throne my Surety stands,  
My name is written on His hands.*

Or for "Justification" we may choose:

*Jesus, Thy blood and righteousness  
My beauty are, my glorious dress.*

Some other divisions of the hymnal, about doctrines which are often neglected in singing and which also reflect the theology of the Catechism, are: "Christ — His Deity"; "The Covenant People"; "The Free Offer of the Gospel"; "Salvation by Grace"; "Union with Christ"; "Adoption";

"Sanctification," and "Obedience." Moreover many wellknown hymns, not included in our old hymnals, but which we have often wished we might be able to sing, are to be found under the headings of the new hymnal. A concluding example of such a hymn, which also illustrates again the principle of the doctrinal basis of our devotion to God, is

*Great is Thy faithfulness, O God  
my Father,*

*There is no shadow of turning  
with Thee;*

*Thou changest not; Thy compas-  
sions they fail not;*

*As Thou hast been Thou forever  
wilt be.*

## Divine Guidance and Christian Experience

By WILLIAM H. McDOWELL

HOW SHALL ONE KNOW the will of God for his or her daily life? Even slightly informed non-Christians are aware that Christians regard the Bible in some way as their basis of thought and action. Nevertheless we are bewildered by the existence of considerable disagreement regarding this very vital matter, so that even Christians who resolutely espouse such doctrinal symbols as the *Westminster Confession of Faith*, with its bold, clear statements on the subject, find themselves unable to agree on the practice of Biblical guidance.

Owing to a sense of delicacy and expediency, some have urged that this disagreement be ignored, apparently in the interest of maintenance of love and harmony among God's people. Notwithstanding the general worthiness of this motive, the present writer disagrees with this policy, being convinced that the Church of Jesus has in reality nothing to gain and a great deal to lose by reticence at this point. We should expect no less love of the truth on the part of true brethren, than of ourselves,

**T**HE Rev. William H. McDowell was received into the ministry of The Orthodox Presbyterian Church last fall, following a brief pastorate in Canada. He is a graduate of Westminster Theological Seminary, Philadelphia.

and, therefore, can only solicit their correction if we err from the truth. We also trust that others may openly contribute to the solution of this serious problem, since no single effort can be expected to exhaust the subject. We do hope, however, to alert all parties to the realization that churches which, by teaching and discipline, do not deal with views of divine revelation which would supplement the inscripturated Word of God, will inevitably cease to be true churches. Such has always been the fate of churches, and there is no reason to expect the precedent to be broken in our time.

### A Serious Problem

It may still be asked, "Is the problem really that serious?" Do not all parties to the question pledge subscription to the formula that the Bible is the only infallible rule of faith and conduct? To this it must be replied that it is, as in other areas, the practice which proves the seriousness of the profession, and the conviction remains in some of those minds that at the practical level of daily living God is revealing new counsels to His people. To the mind of this writer, there can be no question that this reservation constitutes grievous sin which, if winked at and allowed to gain a foothold in the Church, will eventually make a mockery of our orthodoxy. A

distinctively Christian witness requires, as its very first principle and foundation, the whole-souled conviction that the inspired Scriptures and they *alone* are God's final message for this present age (i.e., until the coming of Christ in judgment). Any admission that additional divine messages have been, can be, or commonly are received is tantamount to admitting that the Church is the continuing medium of revelation. True Protestants can see no congruity between a persuasion of this sort, and real Christianity. Christianity is a religion of a book, precisely the canonical sixty-six books of the Holy Scriptures, which are the lively speeches of the only true and living God. It was the re-discovery of this fact in the sixteenth century Reformation which brought to life a church well-nigh dead. Let us not be ready to forget this fact whereon the life and health of the Church rests. We do not propose, as is sometimes alleged against those who speak out in this matter, that the Scriptures should take the place of the Holy Spirit, but neither dare we hold or teach that the Holy Spirit can take the place of His finished revelation.

### Present Ministry of the Holy Spirit

We must confess and do gladly acquiesce in the truth that the Holy Spirit, the third Person of the Godhead, has a very real and continuing ministry in this post-New Testament age. Indeed, adherents of the Reformed faith, as distinguished from other protestant groups, have always held and continue to hold that the Word, without the accompanying ministry of the Holy Spirit, is ineffectual for convincing men of the truth, notwithstanding the strong testimony of Scripture to its own truthfulness. Nor is this the end of the ministry which the Holy Spirit has perpetually in this age. Orthodox Christians rejoice in the truth that the Holy Spirit literally dwells in every Christian (I Cor. 3:16). The purpose of this indwelling is that the believer may be comforted (John 14:16). The nature of this comfort is that the Christian is endowed with the confidence that he is an adopted son of God (Romans 8:15 ff. Cf. II Cor. 1:22; Eph. 1:13). This comfort produces the expectation of eternal life (Col. 1:27). These teachings are, in part, the basis of our belief that redemption as applied to this and that individual is not finally realized in the soul's simple assent to

the truths of the Word of God. There is, in addition, the very real and continuing ministry of the Spirit which enables the Christian, because he is an adopted son of God, to turn from sin and to frame his life more and more in accord with that newness of life fully and finally delineated in the Scriptures. This matter is soundly treated in the Westminster *Confession*, chapters X-XIV.

Let it be noted, however, that when we have said that there is a real ministry of the Holy Spirit we have in no wise stated that this is a ministry of continued revelation of His will. This does not at all follow, as it seems to some, and is indeed contrary to the Christian view of revelation. It may be objected that Chapter X of the Westminster *Confession*, just mentioned, would allow for just such continued revelations, for section 3 of that chapter states that the Spirit "Worketh when and where and how he pleaseth." But it is very evident that the framers of the *Confession* followed a close and orderly method of procedure, intending their statement to be taken in reference to the matter in hand, not to closed matters. In this instance (Chapter X) the subject under discussion is effectual calling, concerning the turning of souls spiritually dead unto eternal life by regeneration, and not the matter of revelation. That this is so is further evident from the fact that John 3:8 was cited in proof of this doctrinal proposition, and this text has specific reference to rebirth, not to other operations of the Spirit. The entire matter of the work of the Spirit in regard to revelation, as treated in the Westminster *Confession*, is exhausted in Chapter I, and the first section of this chapter closes with the unqualified statement, "... those former ways of God's revealing His will unto his people being now ceased." What "former ways?" For our purpose the "former ways" could be grouped into two classes: 1) the audio-visual ways, in which God made known His will to men by modes of personal appearance, by signs, voices, and by visions or dreams during waking or sleeping hours; 2) by transmission of thoughts imparted directly to the soul, either consciously or, very often, unconsciously. It is evident that much of Scripture is composed of revelations imparted without the subject's knowledge that his words were immediately given of God. Orthodox Christianity,

as the Westminster *Confession*, has ever proclaimed that the Scriptures are unique in the sense that they are the product of these "former ways" which are "now ceased."

#### No Present Revelation

Nevertheless there are those who desire to be orthodox by reputation who have adamantly protested that unless we admit that, in the every day situations of life the Holy Spirit still transmits his thoughts to the souls of Christians, we gravely prejudice and seriously hinder the intended place of the Holy Spirit in the experience of the Christian. It is thus alleged that we fall short in maintaining the Biblical teaching outlined above, concerning the ministry of the indwelling Spirit. In other words, at least certain of the

former ways of God's revealing his will are, it is insisted, still in operation. Not only so, but according to this opinion, it is the ideal thing for the Christian to know directly, from the immediate urging of the Holy Spirit, how to conduct the minutest details of his daily living. Not to seek this programming of one's life, according to this doctrine, is grievous to the Holy Spirit and therefore sinful. Also prevalent in this school of thought is the conviction that one or more persons may, as a direct intimation from the Holy Spirit, know the will of God concerning a course of action to be taken by a third party: to resist this counsel would be just as sinful as to resist God. Finally, to deny

(See "Divine Guidance", p. 78)

## Orthodox Presbyterian Mission In Formosa

### A Report to the General Assembly

THE Committee on Foreign Missions of The Orthodox Presbyterian Church, at a meeting held May 7, 1957, adopted its annual report to the General Assembly of the denomination. Since the report is for the year ending March 31, while the General Assembly will not meet until July 17, the question was raised as to whether there was any reason for withholding the report until Assembly time. It seemed to members of the Committee that there was no such reason, but that on the contrary there was every advantage in having the report circulated in the church at an early date.

While the report is too long to be included entire, we are very happy to publish here that portion of the report which tells of the work on Formosa. We expect to carry other portions of the report (which covers each mission field of the church) in later issues of the GUARDIAN.

THE TAIWAN MISSION in 1956 continued to press towards the objective of raising a corporate Reformed witness on Formosa. The year was one of transition, of sifting of adherents, of emphasis on indoctrination, and of decentralization of witness.

The year was one of sifting. Some of those who were with us have been tempted to leave us. But we are confident that those who stand with us are increasingly aware of the signifi-

cance of their stand. As was true in the days of the apostles, our greatest strength and only attraction is the distinctiveness and power of our message.

The year was one of further progress in indoctrination. The publication and dissemination of Reformed literature continued. Regular weekly classes in the Shorter Catechism were held under the leadership of one of our members. Others of our members were encouraged to lead in our weekly Bible study; still others in Sunday classes. Our missionaries entered upon the training of the future leaders of the Church, in Bible School and Seminary.

The year 1956 was also one of decentralization. The relocation of two of our ordained missionaries resulted in decentralization. The Orthodox Presbyterian Church now has missionaries in three major towns in north and central Formosa. It was decentralization that resulted in the spread of the gospel in the days of the early church. Our access to unchurched areas gives us a similar opportunity today.

#### Work in Taipei

The work of the Reformed Fellowship was carried on by Mr. Johnston at 110 Chin Hua Street for the first

nine months of 1956. With the return of Mr. Andrews from furlough in September and the Johnstons moving from the city in October, Mr. Andrews again assumed the missionary responsibility for this work. The evening meetings were attended largely by secondary school and college students. These students had been contacted at Bible classes or at Tam Kang English College. A number have come regularly and appear to show a real interest in the Christian faith. Four adults confessed their faith and were baptized at the beginning of the year, and two at the end.

The Taipei work has consisted in neighborhood evangelism by house-visitation, meetings in homes, and by Christian literature; in catechism classes with 12 to 15 attendants, taught by different persons; in Sunday school with about 100 children (another Sunday school has also been started in another part of town); in vacation Bible schools; and in the teaching of Messrs. Johnston and Andrews at Tam Kang English College, where many contacts and opportunities for personal witness were afforded.

In January the Committee purchased a house in Taipei to be used as a residence for Mr. and Mrs. Andrews and as a meeting place. Since then the Reformation Fellowship has regularly held two morning services, one at the new location and one in the original area, both of which areas are unchurched. It is a source of encouragement that a number of the members of the Fellowship are glad to participate in leading our meetings—for example, in preaching occasionally at the morning and evening worship services, taking turns in leading mid-week Bible study, and teaching Sunday school classes. Mr. Andrews has added to his other duties the teaching of Old Testament courses at the Taiwan Theological College, preaching to rural church groups, and conducting Bible reading and conversation classes for high school students.

The translation of Professor Edward J. Young's self-study course on Prophecy that was made by Mr. Andrews and a number of university students in 1948 began to appear serially in the Reformation Translation Fellowship periodical, *The Reformed Faith*, at the end of the year under review. This publication goes to Chinese in many parts of the world, as well as behind the "Bamboo Curtain."

### Work in the Hsin Chu Area

Mr. Johnston and his family moved to Hsin Chu city on October 6, 1956. This city has a population of over 150,000, and is located some 50 miles south of Taipei. It is an important political, industrial and educational center. The people of Hsin Chu city are predominantly Formosan-speaking, although fully one third of the population are Hakka and also speak that language. There are also many thousands of Chinese from the mainland living there and they of course speak Mandarin, the National language. In the immediate neighborhood of the Johnston home there are hundreds of families from the mainland, and work was immediately begun among these. A Sunday-school has opened with about 80 children attending. A Sunday evening service in the Johnston's home has been attended by 20 to 30 persons. Many homes have been visited and gospel literature has been distributed. There are but few Christians in this area and the need for a church is imperative. (At the time of writing this, a preaching hall seating about 100 people has been secured and services are held there twice a Sunday.)

### Hakka Towns and Villages

The main purpose of Mr. Johnston's going to Hsin Chu was to work among the Hakka people. In the counties of Hsin Chu, Miao Li, and Tao Yuan, there are at least 700,000 Hakkas. They are not an aboriginal tribe or mountain people as some may think, but originated on the China mainland. Very little missionary work has been done among them and consequently they live as their ancestors did, worshipping their false gods, slaves of superstition and fear. They are the most neglected people, spiritually, in Formosa and there are only a few hundred professing Christians among them. There are some small Presbyterian Churches scattered through the area, but they are pathetically weak and poorly served by a handful of poorly equipped preachers.

Mr. Johnston has visited many of the Hakka towns from time to time and conducted meetings. He has conducted Bible classes in the towns of Yang Mei and Hu Kou. The Hakkas present a tremendous challenge. They are proverbially hard to reach with the gospel, for their old customs are exceedingly difficult to change. The problem is how to evangelize them

without adequately trained native workers, of whom there are only a handful, with no immediate prospect of getting more. There is an urgent call, therefore, for more missionaries to help in the present emergency until more native workers can be trained.

### The Threat of Romanism

The situation is all the more urgent, indeed alarming, due to the great influx of Roman Catholic priests and nuns into this Hakka field. There are some 200 of these working among the Hakkas now. Three years ago the Roman Catholics had virtually no work in this area; now they have numerous churches and educational buildings in every town and village. Protestant missionaries are hopelessly outnumbered. Not only so, but the Roman Catholic Church seems to have unlimited funds at its disposal and uses this fact to the greatest possible advantage in winning converts. Given a few more years at the present rate of progress and this area will be a Catholic stronghold in which Protestants will find it very difficult to labor. Surely the situation constitutes a great challenge to those in the home church who hold to the historic Protestant and Reformed faith. Shall we allow Rome to take the spiritual oversight of tens of thousands of people and impose upon them another false form of religion?

In the face of such tremendous odds confronting us as a Mission in this area, we entreat the church at home to do their utmost both by prayer and material support to assist us in bringing the gospel of God's free and sovereign grace to these benighted people before it is too late.

### Presbyterian Bible School—Chu Pei

Mr. Gaffin and Mr. Johnston have been teaching courses in this institution since September, 1956. Mr. Johnston is teaching a course on "The History of the Denominations," using the Westminster Confession of Faith as the major textbook. Mr. Gaffin is teaching a course on the book of Isaiah.

### Work in Taichung

The work in Taichung continues with the Reformed Gospel Bookroom as the center. Throughout the year the Bookroom has been kept open daily, and people of various stations in life come in to read and to talk. To those who come in for the first time and

(See "Formosa", p. 79)



# The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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## The Christian Reformed Centennial

ON THE OCCASION of the celebration of the 100th anniversary of the origin of the Christian Reformed Church, we desire to convey our greetings in the Lord to that Church, and to give expression to our sympathetic interest in its welfare. "God's Favor is our Challenge" is the motto that has been adopted as expressive of the thrust of the celebration, and it may also serve to shape somewhat our own reactions to this event. We may join in thanking God for the favor which He has extended to the Christian Reformed Church. We may also join in praying that it may discharge, even more fully in the future than it has in the past, its responsibilities to Christ, the great Head of the Church.

Through the years there have been remarkably sympathetic relationships between the cause represented by this Journal and the Christian Reformed denomination. No doubt one factor contributing to this end has been the presence within Westminster Theological Seminary and the Orthodox Presbyterian Church of a number of persons of Christian Reformed background. A more basic factor however, in our judgment, which as a matter of fact largely accounts for the point

just made, is to be found in Dr. Machen's estimate of the Christian Reformed Church. It seems appropriate now to recall his evaluation of this denomination which was published in the GUARDIAN on July 20, 1936. Writing on the background of the fact that, at the first general assembly of the infant Presbyterian Church in America, official greetings had been received from the synod of the Christian Reformed Church, Dr. Machen expressed himself in glowing terms with regard to his estimate of the significance of this action. He laid special emphasis upon "the noble testimony which that church has carried on in the defense and propagation of the Reformed Faith." And in a manner that was quite characteristic of his largehearted response to such understanding sympathy and support, Dr. Machen went on to say:

"Fraternal greetings coming from such a quarter as that over-balanced by far all the detractions and opposition which have come to us from other sources, and make us feel anew that all the years of struggle through which we have passed were well worth while if now at length we are members of a church that is truly Reformed and that is worthy even in slightest measure to receive the right hand of fellowship from such a truly Reformed church as the Christian Reformed Church unquestionably is." Whether or not one could agree fully with that formulation, it does serve to remind us of some basic aspects of Dr. Machen's evaluation of the historical situation and of his own hopes for the denomination that has come to be known as the Orthodox Presbyterian Church.

Interesting too are the reasons that Dr. Machen assigned for his estimate of that body. He mentioned five things about its life "which have kept it from falling away into the dominant Modernism and have been the instrument in preserving its truly Christian witness." The first factor assigned was "separation for the sake of faithfulness." The second was its "theological consistency," in that "the Christian Reformed Church has never been content with being vaguely 'evangelical' or 'conservative' or 'fundamentalist' but has always endeavored to be truly 'Reformed.'" The third reason given was that as a result of the regular preaching on the Heidel-

berg Catechism the members of the church have been soundly and systematically indoctrinated. The fourth point drew attention to the fact that the Christian Reformed Church had "hitherto preserved its purity in a really wonderful way," and that this had been done "by a way of God's choosing, the way of church discipline." The final reason that was given to explain why the Christian Reformed Church had maintained a truly Christian witness was its vigorous support of Christian Schools. Christian Reformed people, Dr. Machen said, "love God and love their children too much to allow Christian instruction to be tagged on one day in seven as a kind of excrescence upon an education fundamentally non-Christian. They have tried to make the education of their children *Christian throughout*. God has wonderfully blessed them in their effort."

We cannot be sure of course that if Dr. Machen were living today he would express himself in precisely the same terms. Even then he was constrained to warn that this denomination was not free from danger, that Modernism was knocking at its door as at the door of every church no matter how pure. Certainly he saw imperfections and weaknesses in the Church, and no doubt he would do so if he were alive today. We cannot seriously doubt, however, that his general estimate would have remained essentially the same.

The Christian Reformed denomination has enjoyed a phenomenal growth and expansion on the background of a most inauspicious beginning and many decades of severe struggle. At the time of its origin in 1857 it consisted of only five churches with a total of only 750 members and only one minister. In 1880, there were 39 congregations with 12,201 total membership and only 19 ministers. By 1900, to a significant degree because of a large influx of immigrants from The Netherlands, these totals had increased to 144 congregations, 53,794 souls, and 98 ministers. At the present time it is a denomination of a quarter of a million members in some 500 churches in the United States and Canada with well over 350 ministers. Much of the recent rapid growth is to be attributed to the establishment of many churches in Canada as the result largely of fresh immigration. As

a matter of fact about one fourth of the total number of churches are located in Canada and they are made up of about fifteen per cent of the total membership of the denomination.

Although accordingly immigration has largely affected the expansion of the Christian Reformed Church, this does not begin to tell the story of the general vigor of the denomination. It is carrying on foreign mission work on five continents and supports as well a broad program of home missionary activity. Its Back-to-God Hour, carried over more than 350 radio stations mostly in the United States, but also in Canada, Alaska, parts of South America and Europe, has been a most effective means of proclaiming the Word of God. It is estimated that some three million people have viewed a 13-week film series which has been used by 180 TV stations. Its program of Christian education has continued to expand. More than 200 Christian primary and secondary schools are supported largely by Christian Reformed people. Calvin College, which is controlled by the denomination, now has well over 1700 students. It is designed primarily for Christian Reformed young people, but it is a fact of considerable significance, both for our estimate of Calvin College and the future of our own cause, that more than fifty Orthodox Presbyterian young people are now enrolled in this college. The denomination also maintains its own seminary, and in recent years the enrollment has regularly been somewhat more than 100.

These facts and observations indicate that the Christian Reformed Church is a rapidly growing church and that it is a church with a vigorous and many-sided program. To a large degree it has maintained the loyal support of those who have been brought up within the Church, and consequently has enjoyed a healthy growth from within. It has attracted thousands upon thousands of immigrants who have chosen to become Christian Reformed rather than to form their own denominations or to join another body. Moreover, especially in recent decades, there have been more and more signs of a vigorous effort to abandon its earlier isolationism connected largely with its distinctively Dutch origins and to evangelize, not only abroad but also at home, people as people, without regard to national background.

Although the Christian Reformed

Church is an expanding and vigorous body, and is marked by a fidelity, which is far from characteristic of our times, to its commitment to the Christian faith, it is confronted by many problems and manifests its own share of the sin and weakness to which our flesh is subject. A refreshing feature of the centennial literature is indeed that there is little or no complacency and much evidence of a concern by God's grace to overcome its weaknesses and to progress in faithfulness in doing the work of the Lord. If on our part we venture to comment on some of these problems, it is not done in a spirit of self-righteousness or censoriousness, but out of a concern for the well-being of the entire church of Jesus Christ.

Although a considerable measure of the strength of the Christian Reformed Church is due to the steadfastness with which it has resolved not to be conformed to the general pattern of American ecclesiastical life, there has been present a considerable degree of isolationism that can hardly be harmonized with the universal character of the church and its task. Within the United States especially the denomination is less exclusive than it once was. Among its ministers there is a Callender, a MacLeod, a Jen. Nevertheless, by and large a Dutch distinctiveness is still evident. The strong influx of Dutch immigrants, though in many ways of great dynamic significance for the future of the denomination, has served to accentuate this sociological distinctiveness. An isolationism that grows out of considerations other than those which are dictated by the Scriptures is therefore a hindrance in the way of a thoroughly aggressive program of evangelism. One of the pressing problems of the Christian Reformed Church is therefore how, without sacrificing its doctrinal distinctiveness, it may meet the challenge of bringing the Gospel of sovereign grace to the whole of America and indeed to this entire continent.

Another urgent problem is that of thinking through in a fresh way the doctrine of the church. This is indeed a pressing problem for all denominations especially in these days. But it may weigh particularly upon denominations which have been characterized more or less by isolationism in the past. It is attractive oftentimes to "be by ourselves," to retain our sense of

identity, and to live by our inherited traditions. Our traditions may be derived largely if not altogether from Scripture and our separation from others may have been dictated by holy principles. Nevertheless, considering that the Church of Christ is one and is called upon to manifest unity, we may have to abandon our rather comfortable isolation from others. We may have to recognize that the right of a denomination to exist must rest upon something more basically Scriptural than denominationalism. Moreover, we shall have to ask anew what standards Christ has set for membership in His Church. We ourselves believe He requires that the Church should be, to use a modern term, Reformed in character. Only if Christ requires that, however, do we have the right to require it. It is of the utmost importance, therefore, that we shall take great pains to be sure as to what our Lord has commanded with regard to His church.

Finally we would humbly repeat Dr. Machen's word of warning, to which reference was made above, that "modernism is knocking at the door of the Christian Reformed Church, as it is knocking at the door of every church no matter how pure." It is a cause for profound thankfulness that this denomination is marked, to an extraordinary degree, by a staunch and intelligent commitment to theological orthodoxy. There are, however, theological tensions present within the denomination, and some of the issues under discussion may be of far-reaching significance for the future witness of the denomination. Questions concerned with the particularity of the gospel and its universal aspects, questions relating to the antithesis and to the place to be assigned to common grace within the system of doctrine, are not peripheral questions. With these and other issues the Church must continue to grapple, not in any spirit of conceit or partisanship but in a spirit of love that the truth as it is in Christ Jesus may be more and more clearly apprehended, maintained and proclaimed. May God save the Christian Reformed Church from any tendency to doctrinal indifference or compromise! May the living Spirit grant unto it an even greater manifestation of love of the truth, for apart from love of the truth there can be no salvation.

N. B. S.

## Orthodox Presbyterian Church News

### Bangor, Me.

Fifty persons attended Pilgrim Church's third annual fellowship supper and Hymn sing April 26th. Four persons have completed the Sunday school Teachers Training Course provided by the Presbytery's Committee on Christian Education.

### Morristown, N. J.

Emmanuel Church has elected Mr. Theodore Roycraft as superintendent of the Sunday school. This is the first time the church has had a regular Sunday school superintendent. The Women's Missionary Society had charge of the morning program at the meeting of the New Jersey Presbyterial, held May 7 in Westfield. A summer Bible School rally has been scheduled for June 7, in the afternoon, to which prospective Bible school pupils and their friends are invited.

### Crescent Park, N. J.

One hundred eighteen mothers and daughters enjoyed the third annual Mother-Daughter banquet of Immanuel Church, held April 11 at a nearby restaurant. Entertainment was provided by the daughters. Fifteen persons were present from Stratford. A week of special meetings for children, under the leadership of the National Child Salvation organization, was held beginning April 24, with good interest and attendance.

### West Collingswood, N. J.

Visiting speakers at the Missionary Conference held April 6 and 7 were the Rev. LeRoy Oliver, the Rev. LaVerne Donaldson, missionary from Palestine, and Mr. Paul Weir, an engine mechanic of the Missionary Aviation Fellowship. At the annual congregational meeting Alexander Thomson Sr., William Gooch Jr., and Ellis Gilbert were elected Ruling Elders. Elected as deacons were Spencer Wight, William Williams, George Hiller, Paul Rasbold and Henry Gucwa. Chosen as Trustees were: Hartley Bancroft, Henry Gucwa, Joseph Betts, Bruce Norkus and Edward Young. The Congregation adopted a budget of over \$17,000 for the coming year.

### Nottingham, Pa.

At the annual congregational meeting of Bethany Church it was reported that over \$2,300 had been contributed to benevolences during the previous year, by far the best showing in the

church's history. Twelve persons were added to the roll of communicant members during the year. With additional demands being made by the Sunday school on the residence portion of the church building, the Trustees were authorized to investigate the possibility of renting or buying a manse. Mr. Lewis Todd was re-elected a trustee for a three year term.

### Silver Spring, Md.

A youth missionary rally was held at Knox church on April 29, with over 100 people present. Attention of the rally centered on Africa. Nineteen new communicant members were received into the church on April 7. On April 14 a special men's night service was held, with seven elders of the church giving talks on the seven Words from the Cross. The Rev. John Galbraith was guest speaker at the service held on Good Friday evening. The church recently lost two faithful members through death. Miss Emma Gatterer died April 13 at Quarryville, in her 98th year. And Mr. C. B. Graham, for many years treasurer of the church, died on March 31 in Beaufort, N. C.

**Middletown, Penna.**  
The Rev. Lester Bachman of Kirkwood was guest speaker at the preparatory service of Calvary Church on April 12. Eight-five persons attended this service, and over two hundred were present for the Communion services April 14. The branch Sunday school in the Oak Hill section has been having increased attendance recently. Former pastor Robley Johnston addressed a meeting in April on plans for a Vacation Bible School Workshop.

## California Presbytery

**T**HE SPRING MEETING of the Presbytery of California was held April 24 and 25 in the First Orthodox Presbyterian Church of Long Beach, the Rev. Glenn R. Coie, pastor. Ruling Elder David S. Neilands was chosen Moderator, the Rev. Robert E. Nicholas was elected stated Clerk, and Elder R. E. Bates of Manhattan Beach was elected treasurer.

On the evening of April 23 Presbytery met for two hours of prayer for the particular churches and missions.

Presbytery approved the ordination examination of two candidates, Richard Lewis and Jack Peterson. Mr. Lewis is to be ordained, and installed as pastor of Covenant Church, Berke-

ley, on May 15. Mr. Peterson is to be ordained as an evangelist, in Chula Vista, where he is assisting in the work of First Church of National City. Presbytery also approved the theological examination of Mr. Paul Lovik, a candidate for licensure.

The Rev. Arthur O. Olson of New York was received by letter of transfer from the Presbytery of New York and New England, and will be installed as pastor of the Beverly Church of Los Angeles, which called him to succeed the Rev. Dwight H. Poundstone, who is now in charge of the work at Whittier.

Presbytery reaffirmed its policy of carrying on its own home missions program as a supplement to the denominational program. It pledged full support for the Rev. Henry Coray at Sunnyvale and the Rev. Robert Nicholas in the Los Angeles area, and assumed partial support for Dr. Gerald Latal in Portland, Ore. The commitments meant a home missions budget of some \$11,600, a substantial rise over the actual giving to this purpose of the past year. Elder Joseph Garrisi, M. D., of Beverly Church, is chairman of the Committee on Evangelism and Church Extension of the Presbytery.

In other actions, Presbytery organized the directorate of a Bible Conference Association, with three year terms of office. A family conference is to be held this year July 8-15 at Pine View Lodge near Lake Arrowhead in the mountains near San Bernardino. Another conference is to be conducted for the churches in Northern California, near Santa Cruz, over the Labor Day weekend.

The Presbytery conducted a Sunday-school attendance contest, which was won by the South San Francisco mission. Mr. Arthur Riffel, who has been in charge of this work, was thus able to take home the trophy cup.

A meeting of the Women's Presbyterial was held at the same time as the Presbytery meeting.

## Kirkwood Church Helps Pastor

**T**HE REV. LESTER R. BACHMAN, pastor of Kirkwood, Pa., Church, reports that following the annual congregational meeting members of the church gave him and his family a "shower" of food for his freezer and fruit cellar, including meats, fruits and

vegetables, and canned goods. The generosity of the people has been most encouraging to their new pastor.

At the congregational meeting the church's By-Laws were amended to establish the principle of permanent eldership. Members of the session are now Cyrus Ferguson, William Ferguson, Warren Windle, Leroy Johnson, George Shivery, and Charles Breun-

### Miss Emma Gatterer

MISS EMMA GATTERER died on April 13 at the Quarryville Presbyterian Home, which had been her residence for a number of years. She was 97 years of age.

Such a brief notice gives no suggestion of the character of Miss Gatterer, or of the influence which in her unassuming way she had on many people. She had already completed some thirty five years of Government Service and was living in Washington, D. C. when in 1936 the Orthodox Presbyterian Church came into being and a congregation was started in that place. She became a charter member, and a faithful supporter of the new church. Living alone, and with limited income, she nevertheless made it her private responsibility to promote in every way she could the cause of her beloved Lord. She kept track of members of the little congregation. If any were absent from a service, she visited them to learn why. She herself was never absent, if physically able to be present.

Her devotion reached out also to Westminster Theological Seminary, and to THE PRESBYTERIAN GUARD-



Miss Gatterer with Rev. Richard B. Gaffin at Westminster Commencement in 1949.

inger. The congregation also elected a committee to make recommendations concerning purchase of a church organ, and authorized the Trustees to have a Westinghouse Deluxe Laundromat installed in the manse.

Attendance at church services has improved recently, and giving to the work of the church has substantially increased.

IAN. Annually she made a trip to visit a relative in New York, timing it so she could stop off in Philadelphia to attend the Seminary Commencement. She also visited the Church offices in downtown Philadelphia. When the congregation in Washington moved its location to suburban Silver Spring, she was still faithful in attending, though it meant a long trolley and bus ride, and though sometimes she perforce arrived quite late.

It was only after age had taken such a toll that she was physically unable to care for herself, and after she had been in a hospital following fainting spells in Washington, that the way was opened for her to live at the Quarryville Home. Accustomed all her life to freedom to come and go as she chose, she found her new life confined and lonely, since she was separated from scenes and friends of long standing. But she also found new friends who did what they could to make her life a little more comfortable. And whatever her outward circumstances, she found her true consolation in the presence and blessing of her Lord and Saviour.

So far as we know, at the time of her death she had no surviving blood-relatives. Funeral services and burial took place at Quarryville. A worn-out physical frame was laid to rest, but for a precious soul that years before had been born again by the Holy Spirit of God, faith became sight and loneliness became peace and comfort in the presence of the Saviour. Miss Gatterer was never ashamed to own her Lord or to confess His cause. She loved the fellowship of the saints on earth. How she must rejoice in the fellowship of those who, with her, now constitute the church in glory!

*Precious in the sight of the Lord is the death of His saints.*

L. W. S.

### Philadelphia Presbyterial

THE REGULAR SPRING MEETING of the Presbyterial Auxiliary of Philadelphia Presbytery took place in Eastlake Orthodox Presbyterian Church, Wilmington, Delaware, on Tuesday, May 2, with nearly all the churches of the Presbytery represented. Sixty-five delegates were in attendance.

At the morning session, following a devotional period conducted by Mrs. Robert Eckardt of Wilmington, and a message of welcome by Mrs. Robert Peoples, Mrs. Arthur Kuschke of Community Church gave a talk on the subject, "Your Private Devotions." She emphasized the necessity of having a definite time for private devotions, of putting some effort into Bible study rather than just casually reading a few verses, and of making prayers specific, rather than too general, which many prayers are. Following the talk, there was discussion of ways to make the devotional hour more significant.

At the afternoon session there was a period devoted to hearing news of the foreign missionary work, and to prayer for this work. The address of the afternoon was given by the Rev. LeRoy B. Oliver, Associate Secretary for Home Missions of the church. He told of extension works which had been successful, and of new projects which were currently under way, including those at Wheaton, Ill., at Stratford, N. J., and near Fairfax, Virginia. Following his talk, Mr. Oliver showed slides of some of the Home Missions work.

Mrs. John P. Galbraith then conducted a special installation services for the newly elected officers of the Auxiliary, who will serve two year terms. The new officers are, Mrs. Arthur Kuschke of Center Square, President; Mrs. J. Vander Sys of Silver Spring, Md., Vice President; Mrs. Robert Peoples of Wilmington, Treasurer; Mrs. G. Travers Sloyer of Philadelphia, Corresponding Secretary; Mrs. Howard Porter of Glenside, Assistant Secretary - Treasurer; Mrs. Lester Bachman of Kirkwood, Recording Secretary.

Special music included a brief organ recital by Mr. William Bourne in the morning, and a duet by Mrs. Eckardt and Mrs. Haldeman in the afternoon. An offering of over \$200. was received, designated for the travel fund of the Rev. Clarence W. Duff.

## Maitland Congregation Loses in Southern Assembly

THE GENERAL ASSEMBLY of the Presbyterian Church in the U. S. (Southern) had before it this year an appeal from a decision of the Synod of Florida, refusing to overturn an action of the Presbytery of St. Johns by which the minister and officers of the Maitland, Florida, Presbyterian Church had been summarily removed from their offices in the congregation. The Assembly refused to reverse the decision of the Synod, so that the original action of the Presbytery was allowed to stand. The Assembly refused also to give answer to a question of whether the congregation was still considered a member of the Southern Presbyterian denomination.

It is understood that the congregation has entered the civil courts in an effort to retain possession of its church property. It has already entered an application to be received as a particular church of the Orthodox Presbyterian denomination, and this application is scheduled for consideration at the May meeting of the Presbytery of Philadelphia.

The pastor of the church, the Rev. Arthur Froelich, has appealed to the Florida Synod of the Southern Church against the action of the Presbytery in which he is located, in deposing him from the ministry. The background of all these matters is a protest on the part of the local church and its pastor against Modernism in the Southern Church, and certain summary actions of the Presbytery in which officers of the church were removed and at a later time the pastor deposed. The church has endeavored to secure satisfaction and justice from the denomination's courts before proceeding to enter the fellowship of another denomination.

## Silver Spring Church Has Work in Virginia

SEVERAL MEMBERS of Knox Church, Silver Spring, Md., who live in Virginia across from Washington, are meeting every other week on Tuesday evenings for a Bible study class conducted by the Rev. Charles H. Ellis. The group, which now meets in the home of one of the members in Vienna, Virginia, is studying the matter of securing a place where regular church services might be held.

## BOOK REVIEW

*The Pattern of Authority*, by Bernard Ramm, B.D., Ph.D. Wm. B. Eerdmans Publishing Co., 1957. 117p. \$1.50. (A Pathway Book)

DR. RAMM SETS OFF THE PATTERN of authority from "the abbreviated Protestant principle." The latter is expressed, he says, in Chillingworth's saying, "The Bible, I say, the Bible only, is the religion of Protestants." (p. 29) But Calvin "found his answer to the problem of religious authority in the *internal or secret witness of the Holy Spirit*" (p. 29). "In the matter of religious authority the Spirit and the Word are insolubly conjoined" (p. 29).

By thus speaking of a pattern rather than of "a single principle of authority" (p. 46) we may avoid, Ramm says, the charge of obscurantism. Reason is then given its rightful place. We then ask men to think of the claim that "God may have spoken" as a "genuine option" (p. 16). "Augustine did not desert reason, but he was pushed on by reason to see the true grounds of religious authority. His stand on authority was not a call for a sacrifice of his intellect; to the contrary, it was the *demand* of his intellect" (p. 20). Similarly Calvin employed "strong rational arguments for the divinity of the Scriptures" (p. 33). "Reason lays bare the grounds of authority" (p. 44).

Again, with the idea of the pattern of authority we do not make the Scriptures speak "as an authority in areas they did not intend to speak" (39). When therefore we ask men to submit to this pattern of authority, we seek no "infringement on the principle of freedom or personal liberty" (42). We do not deny to men "the right to test the truthfulness of various options" (42). We make no appeal to "sheer" authority (19). We only ask men to submit to "a Person—a Person absolutely reliable, absolutely true, and absolutely love" (26). And surely "All genuine scholarship circumscribes itself by the authority of truth" (42).

Here is authority "which combines the imperial majesty of God, the sovereign right of truth, and the dignity of man" (62).

\* \* \* \*

Ramm speaks of the "duality of the Word and Spirit" which "must always

be maintained, for it is in this *duality* that the Protestant and Christian principle of authority exists" (30). In this connection he refers with approval to Calvin, and to the Westminster, the Belgic and other Confessions. "Authority, and the personal or subjective reception of it, must not be confused, as they are in much of the literature of religious authority" (40). He refers with approval to Professor John Murray. In short, his aim is to advocate the historic Christian view of authority. According to this view the Scriptures are "antedecedently and objectively" authoritative. "In Calvin's view," says Warfield, "therefore the Scriptures are a documentation of God's special revelation of Himself unto Salvation" (*Calvin and Calvinism*, p. 67).

But to this objective revelation, documented in Scripture, there must be added a "subjective illumination wrought by the Holy Spirit" in the hearts of men if they are to receive the revelation (*Idem* p. 121).

There are therefore, according to Calvin as Warfield expounds him, two operations of the Holy Spirit. One of these relates to the work of prophets and apostles, through whom the "objective revelation" was to be brought to men. The other relates to those among the mass of sinful men, utterly powerless and unwilling of themselves to appropriate to themselves the objective revelation of grace in Christ presented in Scriptures, that they might have saving faith, true faith, sound faith. Those "whom God intends to unite in a more close and familiar contact with himself," "those to whom he determines to make his instructions effectual" the Spirit enables to accept the "objective revelation" given in Scripture (Warfield, p. 75. His quotations are from Calvin.)

Thus through the testimony of the Spirit "the Scriptures are accredited to us as the revelation of God." Without this testimony the Scriptures "lie before us inert and without effect on our minds, while with it they become not merely the power of God unto salvation, but also the vitalizing source of all our knowledge of God" (*Idem* p. 115).

Warfield says that Calvin's "doctrine of the testimony of the Spirit is the keystone of his doctrine of the knowledge of God" (p. 113). How important, then, to distinguish this

doctrine carefully from the "spurious revival" of this doctrine as it emanates from Schleiermacher (p. 124). For "sentences may be quoted from his writings which, when removed out of the context of his system of thought, almost give expression to it" (124). Unfortunately Ramm quotes such sentences, not, to be sure, from Schleiermacher, but from such men as Herbert H. Farmer (Cf. *The Interpreter's Bible*, Vol. I, and *The Westminster Confession of Faith after 300 Years*), John Newton Thomas (*Theology Today*, Vol. 3, pp. 159 ff.), and G. W. Bromiley (Cf. *Evangelical Quarterly*, Vol. 19, pp. 127ff.), and others, for whom no less than for Schleiermacher revelation is not complete in any objective form until men have accepted it.

Why should those who, like Ramm, hold to the view of the testimony of the Holy Spirit similar to that of Calvin, seek to avoid the charge of obscurantism from the followers of Schleiermacher, for whom the Holy Spirit and His work result from the power of development which resides in human nature itself? (Cf. *The Christian Faith*, p. 63). From the point of view of the followers of Schleiermacher, Ritschl, or Barth, there will always be "infringement on the principle of freedom or personal liberty," so long as one holds to an infallibly inspired Bible. The "sovereignty of Christology" as they hold it demands the rejection of the views on the principle of authority as held by the Reformers.

C. VAN TIL

## Divine Guidance

(Continued from page 71)

or contradict the authority of this doctrine, to the mind of its exponents, is only to manifest gross alienation from the life of God and the ways of the Holy Spirit. The circle is thus complete: there is in this phenomenon a strong tendency to sectarianism, in which persons are schismatically drawn together by mutual submission to the discipline of one simple doctrine. This is an alien thing to the Church of Jesus Christ. Worse, the doctrine involved is a very bold, because very practical, attack upon the very foundations of the Christian faith, though it is probably not intended as such by its adherents. Christianity is, to be sure, a religion of authority, as we have already observed, but certainly not the authority of any "inner voice" or any human voice. Christianity is a religion of the authority of the only living God, speaking solely in His written Word. Surely it is but a poor and slavish imitation of the Christian faith which will rob God of His unique authority over men's consciences and grant any measure of that authority to the fancies of the inner workings of the mind of a human, or groups of humans, or of angels for that matter.

If the doctrine of guidance had any validity, the words of Revelation 22:18 would have been gratuitous. II Timothy 3:16 also has some bearing on this matter. At the time Paul wrote the

words, "all Scripture is given by inspiration of God and is profitable . . ." it is quite likely that the special charismatic gifts of prophesy, healing, and tongues were still in existence in the church. Scripture was not the only profitable revelation. Why did Paul not mention these other profitable modes? We suggest that it was because these gifts were temporary instruments whereas canonical Scripture alone was the only permanent special revelation. Some observant objector may cite I Corinthians 12 and 14 to show that Paul did advocate resort to these gifts. But the apostle made it clear in the course of this discussion (I Cor. 13:8) that these gifts were transitory. Now if the spiritual gift of prophecy persists in our day as then, why not those of tongues and healing? So far as is known to this writer, none of the parties to our dilemma are Pentecostals, but if these passages are cited in proof of the continuance of some form of revelation, it should be seen that the doctrine receives no more support than the Pentecostalist doctrine of tongues, since Paul clearly shows the Corinthians that these gifts are not shared by all members of the Church (I Cor. 12:29, 30). But it is precisely the contention of those who claim that God is still revealing His will at the practical level that all Christians ought to receive these revelations. Indeed, not to receive them is proof of unconfessed sin, so it is alleged.

There were other than reasons of

general safeguard for the inclusion of texts such as Revelation 22:18 regarding the finality of Scripture, and II Timothy 3:16, in the canon. Among the great struggles of the apostolic church was its conflict with Gnosticism. This was a pre-Christian movement of an ultra-mystical and dualistic order (derived from the Greek "gnosis" meaning knowledge, in this instance, spiritual). This movement seemed to continually threaten the overthrow of the Church by infiltrations and attacks from within. For reasons unknown to us, possibly the simple need to "belong" to something, its followers were determined to fasten themselves upon the Church. So zealous were these Gnostics to this end that they were willing to go along with orthodox Christianity to the extent of paying great lip-service to the Scriptures, although they much disliked the Old Testament. They regarded the Old Testament as a less spiritual production, according to their scheme of dualism between spirit and matter, in which matter was regarded as essentially evil, and the Old Testament was regarded as "physical." The divisive character of this sect is marked particularly in its insistence that its adherents, especially their leaders, who alone were "spiritual" men, had immediate revelations from God for which absolute authority was claimed. The New Testament writers allude frequently to these heresies—"oppositions of knowledge (science) falsely so-called" (I Tim. 6:20). It is not difficult to see that, in essence, this internal attack upon the Church's unique position, under whatever name the attack is made, has never really ceased. The Church, however orthodox, must never slacken its defenses against those notions which, in the practical sphere as well as the doctrinal, exalt themselves against God's unique authority in the Scriptures.

### Reason for the Problem

This writer is persuaded that this problem of revelation as it exists for some people, arises from a natural desire for a closer, even face-to-face fellowship with God. Paul takes cognizance of this desire in II Corinthians 5:8 — "willing rather to be absent from the body and to be at home with the Lord." Yet Paul reminds us that we are not to be so completely dominated by this worthy consideration in our earthly pilgrimage as to lose

sight of God's whole counsel. "For we walk by faith, not by sight" (vs. 7). We are also shown in Romans 8:24-5 that we should manifest a measure of patience in waiting for heavenly converse with the Lord. Genuine Christian experience is a very essential aspect of Christianity, but any good thing can be overworked to the detriment or exclusion of other matters which properly take precedence over that thing in the total context. All heresy does not spring from out-and-out error, but often quietly, almost imperceptibly, from the over-emphasis of some truth, like a choir or orchestra which is all harmony and no perceptible melody. Let it never be forgotten that the great melody of the Gospel is God's plan of redemption and the doctrines of sovereign grace—Do we now grow weary of these and desire some lesser delicacy? This danger is ever present in the Church, strange though it seems.

Apart from doctrinal considerations there are practical matters also which should concern the Christian more vitally than his own spiritual comfort. Not that the Christian's experience of Christ and of His benefits should be minimized, but that a true disciple of Jesus Christ because of his experience ought to be identified not so much with his own interests, whether spiritual or temporal, as with the interests of Christ and His program in the earth. We see Paul, in Romans 9:3, so moved that he says he could wish himself accursed for the sake of his people. This is mysterious to us, for Paul was surely not accursed. However the utterance does give us a startling glimpse of the direction in which the apostle's intense affections were moving. He was certainly not an introverted, introspective soul whose daily preoccupation was the degree of his growth in grace compared with other men. He was truly "crucified with Christ" in this as well as other senses, that Christ's interests and program had become Paul's interests and program, for Paul was "a slave of Jesus Christ."

Otherwise stated, the Christian, although living in the blessed expectation of being glorified by God, certainly ought not to find in this great and excellent hope the chief motive for his existence. It is some variety of such motivation which characterizes those regrettable holiness and perfectionist movements, whose real problem is that of breaking out of the prison

house of self-preoccupation. The Christian's great motive is to glorify God, not to be glorified by Him.

As to practical daily guidance, what the Christian cannot learn from the Scriptures he should joyfully commit into the hands of a loving Father who knows and has ordained all from the beginning for the certain good of His children (Rom. 8:28). If we love Him in sincerity there is need neither to know nor fear the future. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy way acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). Let us seek not to be as Thomas who was so weak in faith that he could not receive the word of Christ, but must have proof which satisfied his own senses in order to believe that God loved him (Jn. 20:25).

Finally, it would be well for the cause of Christ if all could be mindful that the mark of the deeply spiritual Christian does not reside in individual differences of gifts or temperament. The truly spirit-filled man is he who is dedicated to the glory of God, in submission to the written Word of God as his all-sufficient and final rule of faith and life.

## Formosa

*(Continued from p. 72)*

show a definite interest. gospel tracts are given, with a copy of the gospel of John, and a copy of "Do You Believe" and "Are You a Christian?," as the situation suggests. They are invited to come in as often as possible during the day and to attend the regular meetings which are held three nights a week. These meetings are a Chinese Bible Class on Wednesday night, an English Bible Class on Thursday night, and an Elementary English Class on Friday night. These classes are attended for the most part by soldiers and students. The students come from the many High Schools and the Agricultural College in Taichung. One of the Professors in the Agricultural College is studying the Westminster Confession of Faith and comes in regularly to discuss the questions which arise as he reads. Sunday services are held in the Bookroom. A children's Sunday school at 8.30 a.m., attended by 50 or more young people, starts the day. At 10 a.m. a Chinese worship service is held, when

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attendance varies from 10 to 20. In the afternoon there is an English vesper service at 3.30 and an evening evangelistic service in Taiwanese is held at 7.30.

Besides these weekly meetings in the Bookroom, Mr. Gaffin, as one of the Advisors of the Agricultural College Christian Fellowship, attends the weekly meeting of that Fellowship on Monday evenings. On Tuesday evening an English Bible class is held in the Domestic Science school with five teachers of that and other high schools in the city.

Both Christians and non-Christians come to the Bookroom. This gives the opportunity to do evangelistic work among the non-Christians, but also gives our Christian friends of other churches the chance to hear and read the distinctive teachings of the Reformed faith. Our Bible and book sales average about \$32. U. S. a month.

Besides the work in Taichung, Mr. Gaffin journeys to other points to preach and teach:—to Tao Yuan County where he formerly went every week, and to Keelung where a worthy work is being carried on by the Presbyterian Church among the Korean fishermen and their families.

Mrs. Gaffin has continued her teaching and administrative work in Morrison Academy for missionary children, and conducts two Bible classes in the Gaffin home each week.

We ask for prayer for our native helpers and new believers, as well as for ourselves. We pray for reinforcements to take the place of the Gaffins when they are on furlough in 1958. Surely the Lord is faithful and He has blessed the preaching of His Word.

## Conclusion

The missionaries of the Orthodox Presbyterian church are working on Formosa alongside of and within the Presbyterian Church of Formosa. Although at present sustaining no official relationship to that Church or to the missionary organizations that have such official relationships, the Mission now has before it for its consideration a "Proposed Scheme for the Relation of Missionary Societies to the General Assembly of the Presbyterian Church of Formosa." This scheme was approved in principle by the 5th Gen-

eral Assembly of that church which met in February, 1957, and it has been sent to missionary societies cooperating with the Taiwan Presbyterian Church for consideration, for suggestions as to possible changes, and for their approval. The Taiwan Mission has not yet decided what its response should be. The Mission does consider, however, that its most effective impact on and through the Church is the personal contact with those who are leaders, both those who have been students of the missionaries in Seminary and Bible school, and others. The Mission believes it important that all these contacts be maintained, and that in some cases they be turned into close fellow-worker relationships.

The effective carrying on of our labors in the three areas where our missionaries are located requires additional missionary personnel. This is true in view of the need for someone to carry on in Taichung during the Gaffins' furlough; in view of the special need in the Hakka area; and in view of the need of additional help for Mr. Andrews so that he may devote full time to one or the other of his two present endeavors—the work in the Seminary and the work among Formosans.

In reminding the home church of a need for more missionaries in Formosa, we would encourage our young people to consider seriously preparing for service there.

### **Jewish Lawyer Criticizes Public School "Religion"**

**A**N OFFICIAL of the American Jewish Congress, Lawyer Leo Pfeffer, in an address before the women's Division of the Congress, charged in Washington that a "strange new hybrid religion" was evolving in the public schools. He defined the new religion as a "faith of the lowest common denominator" with a "common denominator deity." He commented that the "God" of the public school religion was not only "undefineable" but might not even be talked about. He noted that a teacher in a New York state school had been asked by a child pupil about God and the Ten Commandments. The teacher asked the Board of Education what to answer. The Board told the teacher to say nothing, but to give the child a card which requested the child's parents or clergyman to handle the matter.

He noted that the same school board, in revising the Ten Commandments for use in the school room, had removed from the preface of the Decalogue the words "out of Egypt," though the words appear in the Protestant, Catholic and Jewish versions.

The speaker also criticized the practice in schools of combining Jewish and Protestant holy days. Thus the least common denominator of Christmas and the Jewish Hannukah is lights and gifts. So in December schools observe a festival which includes candles and the giving of presents. And in the spring Passover and Easter are put together as a miscellaneous Spring Festival.

### **Supreme Court to Consider Sunday Laws**

**T**HE UNITED STATES Supreme Court has taken under advisement two cases involving the constitutionality of state laws calling for businesses to close on Sunday. A New Jersey law bans the sale of cars on Sunday, and an Arkansas law prohibits groceries and meat markets from operating on Sunday. In each case the claim is substantially that the laws represent a police state decision and have nothing to do with the public welfare.

### **Christian Reformed Church Has Segregation Issue**

**H**ACKENSACK CLASSIS of the Christian Reformed Church has overturned the church's Synod to adopt a resolution declaring that either "official" or "unofficial" segregation on racial grounds in the church is un-

scriptural and calling on the Church to seek the unity of believers which was created in Christ Jesus.

The resolution is the outgrowth of a situation which came to exist in the Christian Reformed church in Terra Ceia, North Carolina. A family, in which the mother was an Indonesian and was considered colored, moved into the community and affiliated with the Christian Reformed Church and the local Christian school. Some people demanded that this family be ousted from both church and school, but the authorities in each case refused, though for the school this caused loss of needed support.

The Hackensack Classis through its resolution seeks to support the Terra Ceia church in its stand.

### **Southern Church Stays In National Council**

**T**HE GENERAL ASSEMBLY of the Presbyterian Church in the U. S. (Southern) voted by a large majority to continue its affiliation with the National Council of Churches. A minority had urged that it withdraw, and the matter had been referred to a committee by last year's Assembly. The size of the vote this year was sufficient to suggest the matter will not be brought up again.

In another action, the Assembly adopted a strong declaration against the KKK and Southern White Councils which are trying to retain segregation in Southern schools.

Dr. William E. Elliott, Jr., pastor of a Dallas, Texas, church, was elected Moderator of the Assembly.

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